

Chapel Flock



Open Water Ministries

~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing

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Vol. 29 Issue 553

Nov. 28, 2012

Worship Music

[Something Glorious-
Revive](#)

[All Of This For You-
Revive](#)

[Love Is Here-
Tenth Avenue North](#)

Prayer

Lord, I thank You for Your awesome power that You have chosen to share with Your children. I don't ever have to let the devil run freely in my life. By opening my mouth and speaking the Word of God to my situation, Your power can be released to obliterate the enemy's work in my life. Thank You for making me Your joint heir and for investing Your great power in my life, in Jesus' name. Amen.....

Sparkling Gems from the Greek.

Video's / New Information/ Prayer Requests

" Paul's Passion, Preaching, and Praying "

Leonard Ravenhill

If you have a prayer request...please e-mail it to us so we can pray for you...or a person.....

chapel-flock@sbcglobal.net

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[KLOV](#)

Bible Study Sites

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Through The Bible](#)

[Bob Coy/Teachings](#)

[Mike MacIntosh](#)

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[Greg Laurie](#)

[Virtue for Women-
Cathe Laurie](#)

1 NOW THE Philistines fought against Israel; and the men of Israel fled before [them] and fell slain on Mount Gilboa. 2 And the Philistines pursued Saul and his sons, and slew Jonathan and Abinadab and Malchi-shua, Saul's sons. 3 The battle went heavily against Saul, and the archers severely wounded him. 4 Saul said to his armor-bearer, Draw your sword and thrust me through, lest these uncircumcised come and thrust me through and abuse and mock me. But his armor-bearer would not, for he was terrified. So Saul took a sword and fell upon it. 5 When his armor-bearer saw that Saul was dead, he likewise fell upon his sword and died with him. 6 So Saul, his three sons, his armor-bearer, and all his men died that day together. 7 And when the men of Israel on the other side of the valley and beyond the Jordan saw that the Israelites had fled and that Saul and his sons were dead, they forsook the cities and fled; and the Philistines came and dwelt in them. 8 The next day, when the Philistines came to strip the slain, they found Saul and his three sons fallen on Mount Gilboa. 9 They cut off Saul's head and stripped off his armor and sent them round about the land of the Philistines to publish it in the house of their idols and among the people. 10 And they put Saul's armor in the house of the Ashtaroth [the idols representing the female deities Ashtoreth and Asherah], and they fastened his body to the wall of Beth-shan. 11 When the people of Jabesh-gilead heard what the Philistines had done to Saul, 12 All the valiant men arose and went all night, and they took the bodies of Saul and his sons from the wall of Beth-shan and came to Jabesh and cremated them there. 13 And they took their bones and buried them under a tree at Jabesh, and fasted seven days.

Chapter 31

Now the Philistines fought against Israel: the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, Saul's sons. And the battle went sore against Saul, and the archers hit him; and he was sore wounded from the archers. Then Saul said to his armourbearer, Draw thy sword, and thrust me through with it; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was afraid. Therefore Saul took a sword, and fell upon it (1Sa 31:1-4).

So Saul was hit by an arrow, and he knew he was gonna die, but he was afraid that the Philistines would come and mutilate his body, torture him when they got him. So he asked his armourbearer to kill him, but he was hesitant to do so. Saul set out his spear, and he fell on his spear. But even then he didn't die. It said, "then he died." But actually the next chapter as we get into second Samuel, we'll find that actually he still hadn't died, he was still lying there, and this Amalekite came by and he raised himself up, the spear to him, and pleaded with the Amalekite to kill him, which he did.

And when his armourbearer saw that Saul was dead, [That is he thought he was dead.] he fell likewise upon his sword, and he died with him. So Saul died, his three sons, his armourbearer, and all of his men, the same day together. When the men of Israel that were on the other side of the valley, and those that were on the other side of Jordan, saw that the men of Israel had fled, and Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them. And it came to pass on the morrow, that the Philistines came to strip the slain, and they found Saul and his three sons fallen in mount Gilboa. And they cut off his head, and stripped his armour, and sent it into the land of the Philistines round about, to publish it in the house of their idols, and among the people. And they put his armour in the house of Ashtaroth: and they fastened his body to the wall of Bethshan (1Sa 31:5-10).

Now Bethshan is right at the northern edge of Mount Gilboa. It's the end of the range, it was a city that—the ruins are still there. In fact, the walls of Bethshan still stand today, that is the ancient ruins. They've been excavated some. The Philistines cut off his head, and then pinned his body on the wall there at Bethshan. It is near Mount Gilboa, a city that was nearby and so...

The inhabitants of Jabeshgilead [Now Jabesh-gilead was over on the other side of the Jordan River.] when they heard what they had done to the body of Saul; The valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Bethshan, and they came to Jabesh, and they burnt them there (1Sa 31:11-12).

So they cremated Saul and his sons.

Now occasionally people ask me my opinion of cremation, and it is just this, as far as I'm concerned, cremation is only a speeding up of the natural processes. Cremation will do in thirty-seven minutes, what eremacausis will do in thirty-seven years. It's just the speeding up the processes of the destruction of this body. Ultimately, your body even in the grave is gonna deteriorate and go back to dust. Cremation only hastens the process.

I see no spiritual kind of a reason for not being cremated. I don't think that it's wrong if a person wants cremation. I don't see anything wrong with cremating a person's body. I don't see any spiritual significance at all to the whole thing. Saul and his sons were all cremated, and the Bible doesn't say anything against it, or "Oh, that was so horrible," or "that was so wrong," or whatever. So actually it's only a shell, it's only a tent that has been worn out and is no longer of any value.

What they do to my body after my spirit moves out, I could care less. If my cornea in my eyes are of any value to anybody, they're welcome. If my kidneys are of any value, they're welcome. If my heart is of any value, they're welcome. They can do whatever they want to this old body once my spirit moves out, I could care less. If they want to save money and cremate the thing, fine. Because I'm not gonna be around to worry about it. I'm gonna be so stoked with the new model that's been given to me, that I have no desire to hang on to the remnants of this old thing. Appreciate the body that God has given to me, I appreciate the good years, but this old house isn't what it used to be. As time goes on, it's becoming less all the time.

Paul the apostle said, "We who are in this body do often groan earnestly desiring not that we might be unclothed, but that we might be clothed upon with a body which is from heaven"(2 Corinthians 5:2). You know after a certain period of time you start getting tugs

and pulls from the other side. You've seen it all, you've lived, and you think, "Well hey Lord, I'm ready. I've seen enough of this corrupt world, and this world system."

Paul said to the Philippians, "Hey, I have really mixed emotions for I have a desire to depart and to be with Christ which is much better, and yet, I feel that you still need me for awhile, and so for your sake, I want to still be around. I love you, and I love your fellowship, and I like being around you, but man I'm really tugged also from the other side because it'd be so neat to just be with the Lord, and to get it on there with Him."

Just mixed emotions, and I think that there are times when each of us as children of God have these same mixed emotions. We desire to depart and to be with the Lord which is far better, and yet we still feel the responsibilities and the tugs from the needs that there exists still for our presence, or help, or influence, or whatever to those that we love around us. So those mixed emotions.

So they took the bones, and they buried them under a tree at Jabesh, and they fasted for seven days (1Sa 31:13).

So the end of Saul's career, a sad, and tragic career. A man endowed by God with tremendous abilities, good looks, great physique, a man who had once experienced the anointing of God upon his life, came to a place of rebellion against God, disobeying the voice of God. Thinking that he didn't have to yield to God any longer, and because he rejected God from ruling over him, God rejected him from ruling over Israel. The sad, and the tragic end of the man who played the fool. Body mutilated by the Philistines, cremated by his friends, buried.

Now we, as we start into second Samuel, get into the story of David in full swing. We'll take eight chapters next week, and we'll get in now to the story of David, a very exciting story indeed. This man who is so human, and yet the man whom God loved.

Shall we stand?

Thank You Father for Thy Word. We pray Father, that we might learn by the examples, and by the lives that we Lord, would obey You, and yield to You, submit ourselves in all ways. Lord we pray Your blessing now upon these, Your children as they go their separate ways. Let the Word of God dwell in our hearts richly through faith, and may we, with all the saints comprehend what is the length, and the breadth, and the depth, and the height of Your love for us, as we walk with Thee, in Jesus' name, Amen.

(Through The Bible; C2000 Series; Chuck Smith; Commentaries; 1979 – 1986)

THE TEN COMMANDMENTS

BY THE: DWIGHT L. MOODY

Reformatted by Katie Stewart

The Third Commandment

Thou shalt not take the Name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh His Name in vain.

I WAS GREATLY AMAZED not long ago in talking to a man who thought he was a Christian, to find that once in a while, when he got angry, he would swear. I said: "My friend, I don't see how you can tear down with one hand what you are trying to build up with the other. I don't see how you can profess to be a child of God and let those words come out of your lips."

He replied: "Mr. Moody, if you knew me you would understand. I have a very quick temper. I inherited it from my father and mother, and it is uncontrollable; but my swearing comes only from the lips."

When God said, "I will not hold him guiltless that takes my name in vain," He meant what He said, and I don't believe anyone can be a true child of God who takes the name of God in vain. What is the grace of God for, if it is not to give me control of my temper so that I shall not lose control and bring down the curse of God upon myself? When a man is born of God, God takes the "swear" out of him. Make the fountain good, and the stream will be good. Let the heart be right; then the language will be right; the whole life will be right. But no man can serve God and keep His law until he is born of God. There we see the necessity of the new birth.

To take God's name "in vain" means either

(1) lightly, without thinking, flippantly; or

(2) profanely, deceitfully.

USING GOD'S NAME IRREVERENTLY

I think it is shocking to use God's name with so little reverence as is common nowadays, even among professing Christians. We are told that the Jews held it so sacred that the covenant name of God was never mentioned amongst them except once a year by the high priest on the Day of Atonement, when he went into the holy of holies. What a contrast that is to the familiar use Christians make of it in public and private worship! We are apt to rush into God's presence and rush out again without any real sense of the reverence and awe that is due Him. We forget that we are on holy ground.

Do you know how often the word "reverend" occurs in the Bible? Only once. And what is it used in connection with? God's name. Psal "holy and reverend is His Name."

So important did the Jewish rabbi consider this commandment that they said the whole world trembled when it was first proclaimed on Sinai.

USING GOD'S NAME PROFANELY

But though there is far too much of this frivolous, familiar use of God's name, the commandment is broken a great deal more by profanity. Taking the name of God in vain is blasphemy. Is there a swearing man who reads this? What would you do if you were put into the balances of the sanctuary, if you had to step in opposite to this third commandment? Think a moment. Have you been taking God's name in vain today?

I do not believe men would ever have been guilty of swearing unless God had forbidden it. They do not swear by their friends, their fathers or mothers, their wives or children. They want to show how they despise God's law.

A great many men think there is nothing in swearing. Bear in mind that God sees something wrong in it, and He says He will not hold men guiltless, even though society does.

I met a man sometime ago who told me he had never sinned in his life. I thought I would question him, and began to measure him by the law. I asked him:

"Do you ever get angry?"

"Well," he said, "sometimes I do; but I have a right to do so. It is righteous indignation."

"Do you swear when you get angry?"

He admitted he did sometimes.

"Then," I asked, "are you ready to meet God?"

"Yes," he replied, "because I never mean anything when I swear."

Suppose I steal a man's watch and he comes after me.

"Yes," I say, "I stole your watch and pawned it, but I did not mean anything by it. I pawned it and spent the money, but I did not mean anything by it."

You would deride such a statement.

Ah, friends! You cannot trifle with God in that way. Even if you swear without meaning it, it is forbidden by God. Christ said: **mat 11:9**:

"Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matthew 12:36, 37)

You will be held accountable whether your words are idle or blasphemous.

A SENSELESS HABIT

The habit of swearing is condemned by all sensible persons. It has been called "the most gratuitous of all sin," because no one gains by it; it is "not only sinful, but useless." An old writer said that when the accusing angel, who records men's words, flies up to heaven with an oath, he blushes as he hands it in.

When a man blasphemes, he shows an utter contempt for God. I was in the army during the war, and heard men cursing and swearing. Some godly woman would pass along the ranks looking for her wounded son, and not an oath would be heard. They would not swear before their mothers, or their wives, or their sisters; they had more respect for them than they had for God!

Isn't it a terrible condemnation that swearing held its own until it came to be recognized as a vulgar thing, a sin against society? Men dropped it then, who never thought of its being a sin against God.

There will be no swearing men in the kingdom of God. They will have to drop that sin, and repent of it, before they see the kingdom of God.

HOW TO KEEP FROM SWEARING: Men often ask: "How can I keep from swearing?" I will tell you. If God puts His love into your heart, you will have no desire to curse Him. If you have much regard for God, you will no more think of cursing Him than you would think of speaking lightly or disparagingly of a mother whom you love.

But the natural man is at enmity with God and has utter contempt for His law. When that law is written on his heart, there will be no trouble in obeying it.

When I was out west about thirty years ago, I was preaching one day in the open air, when a man drove up in a fine turn-out, and after listening a little while to what I was saying, he put the whip to his fine-looking steed, and away he went. I never expected to see him again, but the next night he came back, and he kept on coming regularly night after night.

I noticed that his forehead itched- you have noticed people who keep putting their hands to their foreheads?- he didn't want any one to see him shedding tears- of course not! It is not a manly thing to shed tears in a religious meeting, of course!

After the meeting I said to a gentleman:

"Who is that man who drives up here every night? Is he interested?"

"Interested! I should think not! You should have heard the way he talked about you today."

"Well," I said, "that is a sign he is interested."

If no man ever has anything to say against you, your Christianity isn't worth much. Men said of the Master, "He has a devil," and Jesus said that if they had called the master of the house Beelzebub, how much more them of his household.

I asked where this man lived, but my friend told me not to go to see him, for he would only curse me. I said: "It takes God to curse a man; man can only bring curses on his own head."

I found out where he lived and went to see him. He was the wealthiest man within a hundred miles of that place, and had a wife and seven beautiful children. Just as I got to his gate I saw him coming out of the front door. I stepped up to him and said:

"This is Mr. ~, I believe?" He said, "Yes, sir; that is my name." Then he straightened up and asked- "What do you want?" "Well," I said, "I would like to ask you a question, if you won't be angry." "Well, what is it?" "I am told that God has blessed you above all men in this part of the country; that He has given you wealth, a beautiful Christian wife, and seven lovely children. I do not know if it is true, but I hear that all He gets in return is cursing and blasphemy" He said, "Come in; come in." I went in. "Now," he said, "what you said out there is true. If any man has a fine wife I am the man, and I have a lovely family of children, and God has been good to me. But do you know, we had company here the other night, and I cursed my wife at the table and did not know it till after the company had gone. I never felt so mean and contemptible in my life as when my wife told me of it. She said she wanted the floor to open and let her down out of her seat. If I have tried once, I have tried a hundred times to stop swearing. You preachers don't know anything about it." "Yes," I said, "I know all about it; I have been a drummer." "But," he said, "you don't know anything about a businessman's troubles. When he is harassed and tormented the whole time, he can't help swearing." "Oh, yes," I said, "he can. I know something about it. I used to swear myself." "What! You used to swear?" he asked. "How did you stop?" "I never stopped." "Why, you don't swear now, do you?" "No; I have not sworn for years." "How did you stop?" "I never stopped. It stopped itself." He said, "I don't understand this." "No," I said, "I know you don't. But I came up to talk to you, so that you will never want to swear as long as you live." I began to tell him about Christ in the heart; how that would take the temptation to swear out of a man. "Well," he said, "how am I to get Christ?" "Get right down here and tell Him what you want." "But," he said, "I was never on my knees in my life. I have been cursing all the day, and I don't know how to pray or what to pray for." "Well," I said, "it is mortifying to have to call on God for mercy when you have never used His name except in oaths; but He will not turn you away. Ask God to forgive you if you want to be forgiven." Then the man got down and prayed- only a few sentences, but thank God, it is the short prayers, after all, which bring the quickest answers. After he prayed he got up and said: "What shall I do now?" I said, "Go down to the church and tell the people there that you want to be an out-and-out Christian." "I cannot do that," he said; "I never go to church except to some funeral." "Then it is high time for you to go for something else," I said. After a while he promised to go, but did not know what the people would say. At the next church prayer meeting, the man was there, and I sat right in front of him. He stood up and put his hands on the settee, and he trembled so much that I could feel the settee shake. He said: "My friends, you know all about me. If God can save a wretch like me, I want to have you pray for my salvation." That was thirty odd years ago. Sometime ago I was back in that town, and did not see him; but when I was in California, a man asked me to take dinner with him. I told him that I could not do so, for I had another engagement. Then he asked if I remembered him, and told me his name. "Oh," I said, "tell me, have you ever sworn since that night you knelt in your drawing-room, and asked God to forgive you?" "No," he replied, "I have never had a desire to swear since then. It was all taken away." He was not only converted, but became an earnest, active Christian, and all these years has been serving God. That is what will take place when a man is born of the divine nature.

Is there a swearing man ready to put this commandment into the scales, and step in to be weighed? Suppose you swear only once in six months or a year- suppose you swear only once in ten years- do you think God will hold you guiltless for the act? It shows that your heart is not clean in God's sight. What are you going to do, blasphemer? Would you not be found wanting? You would be like a feather in the balance.

The Fourth Commandment

Remember the Sabbath Day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and Earth, the sea, and all that in them is, and rested the

seventh day: wherefore the LORD blessed the Sabbath Day, and hallowed it.

THERE HAS BEEN an awful letting-down in this country regarding the Sabbath during the last twenty-five years, and many a man has been shorn of spiritual power, like Samson, because he is not straight on this question. Can you say that you observe the Sabbath properly? You may be a professed Christian: are you obeying this commandment? Or do you neglect the house of God on the Sabbath day, and spend your time drinking and carousing in places of vice and crime, showing contempt for God and His law? Are you ready to step into the scales? Where were you last Sabbath? How did you spend it?

I honestly believe that this commandment is just as binding today as it ever was. I have talked with men who have said that it has been abrogated, but they have never been able to point to any place in the Bible where God repealed it. When Christ was on earth, He did nothing to set it aside; He freed it from the traces under which the scribes and Pharisees had put it, and gave it its true place.

"The Sabbath was made for man, and not man for the Sabbath." (Mark 2:27)

It is just as practicable and as necessary for men today as it ever was- in fact, more than ever, because we live in such an intense age. The Sabbath was binding in Eden, and it has been in force ever since. The fourth commandment begins with the word remember, showing that the Sabbath already existed when God wrote this law on the tables of stone at Sinai. How can men claim that this one commandment has been done away with when they will admit that the other nine are still binding?

I believe that the Sabbath question today is a vital one for the whole country. It is the burning question of the present time. If you give up the Sabbath the church goes; if you give up the church the home goes; and if the home goes the nation goes. That is the direction in which we are traveling.

The church of God is losing its power on account of so many people giving up the Sabbath, and using it to promote selfishness.

HOW TO OBSERVE THE SABBATH

"Sabbath" means "rest," and the meaning of the word gives a hint as to the true way to observe the day. God rested after creation, and ordained the Sabbath as a rest for man. He blessed it and hallowed it. Remember the rest-day to keep it holy. It is the day when the body may be refreshed and strengthened after six days of labor, and the soul drawn into closer fellowship with its Maker.

True observance of the Sabbath may be considered under two general heads: cessation from ordinary secular work, and

1. CESSATION FROM SECULAR WORK

A man ought to turn aside from his ordinary employment one day in seven. There are many whose occupation will not permit them to observe Sunday, but they should observe some other day as a Sabbath. Saturday is my day of rest, because I generally preach on Sunday, and I look forward to it as a boy does to a holiday. God knows what we need.

Ministers and missionaries often tell me that they take no rest-day; they do not need it because they are in the Lord's work. That is a mistake. When God was giving Moses instructions about the building of the tabernacle, He referred especially to the Sabbath, and gave injunctions for its strict observance; and later, when Moses was conveying the words of the Lord to the children of Israel, he interpreted them by saying that not even were sticks to be gathered on the sabbath to kindle fires for smelting or other purposes. In spite of their zeal and haste to erect the tabernacle, the workmen were to have their day of rest. The command applies to ministers and others managed in Christian work today as much as to those Israelite workmen of old.

WORKS OF NECESSITY AND OF EMERGENCY

In judging whether any work may or may not be lawfully done on the Sabbath, find out the reason and object for doing it. Exceptions are to be made for works of necessity and works of emergency. By "works of necessity" I mean those acts that Christ justified when He approved of leading one's ox or ass to water. Watchmen, police, stokers on board steamers, and many others have engagements that necessitate their working on the sabbath. By "works of emergency" I mean those referred to by Christ when He approved of pulling an ox or an ass out of a pit on the sabbath day. In case of fire or sickness a man is often called on to do things that would not otherwise be justifiable.

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A Christian man was once urged by his employer to work on Sunday. "Does not your Bible say that if your ass falls into a pit on the Sabbath, you may pull him out?" "Yes," replied the other; "but if the ass had the habit of falling into the same pit every Sabbath, I would either fill up the pit or sell the ass."

Every man must settle the question as it affects unnecessary work, with his own conscience.

No man should make another work seven days in the week. One day is demanded for rest. A man who has to work the seven days has nothing to look forward to, and life becomes humdrum. Many Christians are guilty in this respect.

SABBATH TRAVELING

Take, for instance, the question of Sabbath traveling. I believe we are breaking God's laws by using the cars on Sunday and depriving conductors and others of their Sabbath. Remember, the fourth commandment expressly refers to the "stranger that is within thy gates." Doesn't that touch Sabbath travel?

But you ask, "What are we to do? How are we to get to church?"

I reply, on foot. It will be better for you. Once when I was holding meetings in London, in my ignorance I made arrangements to preach four times in different places one Sabbath. After I had made the appointments I found I had to walk sixteen miles; but I walked it, and I slept that night with a clear conscience. I have made it a rule never to use the cars, and if I have a private carriage, I insist that horse and man shall rest on Monday. I want no hackman to rise up in judgment against me.

My friends, if we want to help the Sabbath, let business men and Christians never patronize cars on the Sabbath. I would hate to own stock in those companies, to be the means of taking the Sabbath from these men, and have to answer for it at the day of judgment. Let those who are Christians at any rate endeavor to keep a conscience void of offense on this point. But "rest" does not mean idleness. No man enjoys idleness for any length of time. When one goes on a vacation, one does not lie around doing nothing all that time. Hard work at tennis, hunting, and other pursuits fills the hours. A healthy mind must find something to do. Hence the Sabbath rest does not mean inactivity. "Satan finds some mischief still for idle hands to do." The best way to keep off bad thoughts and to avoid temptation is to engage in active religious exercises. As regards these, we should avoid extremes. On the one hand we find a rigor in Sabbath observance that is nowhere commanded in Scripture, and that reminds one of the formalism of the Pharisees more than of the spirit of the Gospel. Such strictness does more harm than good. It repels people and makes the Sabbath a burden. On the other hand, we should jealously guard against a loose way of keeping the Sabbath. Already in many cities it is profaned openly. When I was a boy, the Sabbath lasted from sundown on Saturday to sundown on Sunday, and I remember how we boys used to shout when it was over. It was the worst day in the week to us. I believe it can be made the brightest day in the week. Every child ought to be reared so that he shall be able to say that he would rather have the other six days weeded out of his memory than the Sabbath of his childhood.

PUBLIC WORSHIP: Make the Sabbath a day of religious activity. First of all, of course, is attendance at public worship. "There is a discrepancy," says John McNeill, "between our creed about the Sabbath day and our actual conduct. In many families, at ten o'clock on the Sabbath, attendance at church is still an open question. There is no open question on Monday morning - 'John, will you go to work today.'" A minister rebuked a farmer for not attending church, and said, "You know, John, you are never absent from market." "Oh," was the reply, "we must go to market."

Someone has said that without the Sabbath, the Church of Christ could not, as a visible organization, exist on earth. Another has said that "we need to be in the drill of observance as well as in the liberty of faith." Human nature is so treacherous that we are apt to omit things altogether unless there is some special reason for doing them. A man is not likely to worship at all unless he has regularly appointed times and means for worship. Family and private devotions are almost certain to be omitted altogether unless one gets into the habit and has a special time set apart daily couldn't stay away thing to have the children, not in some remote loft or gallery, but in a good place, well in sight. as well as in holy convocation

A REMINISCENCE I remember blaming my mother for sending me to church on the Sabbath. On one occasion the preacher had to send someone into the gallery to wake me up. I thought it was hard to have to work in NISCENCE. the field all the week and then to be obliged to go to church and hear a sermon I didn't understand. I thought I wouldn't go to church anymore when I got away from home; but I had got so in the habit of going that I After one or two Sabbaths, back again to the house of God I went. There I first found Christ, and I have often said since, "Mother, I thank you for making me go to the house of God when I didn't want to go."

Parents, if you want your children to grow up and honor you, have them honor the Sabbath day. Don't let them go off fishing and getting into bad company, or it won't be long before they will come. home and curse you. I know few things more beautiful than to see a father and mother coming up the aisle with their daughters and sons, and sitting down together to hear the Word of God. It is a good

will continue attending public worship in the house of God. Though they cannot understand the sermon now, when they get older they won't desire to break away, they But we must not mistake the means for the end. We must not think that the Sabbath is just for the sake of being able to attend meetings. There are some people who think they must spend the whole day at meetings or private devotions. The result is that at nightfall they are tired out, and the day has brought them no rest. The number of church services attended ought to be measured by the person's ability to enjoy them and get good from them, without being wearied. Attending meetings is not the only way to observe the Sabbath. The Israelites were commanded to keep it in their dwellings attended ought to be measured by the person's ability to enjoy them and get good from them, without being wearied. . The home, that center of so great influence over the life and character of the people, ought to be made the scene of true Sabbath observance.

SABBATH TRADING

There are many who are inclined to use the Sabbath in order to make money faster. This is no new sin. The prophet Amos hurled his invectives against oppressors who said, "Saying, When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat?" (Amos 8:5) Covetous men have always chafed under the restraint, but not until the present time do we find that they have openly counted on Sabbath trade to make money. We are told that many street car companies would not pay if it were not for the Sabbath traffic, and the Sabbath edition of newspapers is also counted upon as the most profitable. The railroad men of this country are breaking down with softening of the brain, and die at the age of fifty or sixty. They think their business is so important that they must run their trains seven days in the week. Businessmen travel on the Sabbath so as to be on hand for business Monday morning. But if they do so God will not prosper them. Work is good for man and is commanded, "Six days shalt thou labor"; but overwork and work on the Sabbath takes away the best thing he has.

NECESSARY AND BENEFICIAL

The good effect on a nation's health and happiness produced by the return of the Sabbath, with its cessation from work, cannot be overestimated. It is needed to repair and restore the body after six days of work. It is proved that a man can do more in six days than in seven. Lord Beaconsfield said: "Of all divine institutions, the most divine is that which secures a day of rest for man. I hold it to be the most valuable blessing conceded to man. It is the cornerstone of all civilization, and its removal might affect even the health of the people." Mr. Gladstone recently told a friend that the secret of his long life is that amid all the pressure of public cares he never forgot the Sabbath, with its rest for the body and the soul. The constitution of the United States protects the president in his weekly day of rest. He has ten days, "Sundays excepted," in which to consider a bill that has been sent to him for signature. Every workingman in the republic ought to be as thoroughly protected as the president. If workingmen got up a strike against unnecessary work on the Sabbath, they would have the sympathy of a good many. "Our bodies are seven-day clocks," says Talmage, "and they need to be wound up, and if they are not wound up they run down into the grave. No man can continuously break the Sabbath and keep his physical and mental health. Ask aged men, and they will tell you they never knew men who continuously broke the Sabbath who did not fail in mind, body, or moral principles." All that has been said about rest for man is true for working animals. God didn't forget them in this commandment, and man should not forget them either.

2. RELIGIOUS ACTIVITY; HOME OBSERVANCE

Jeremiah classified godless families with the heathen: "Pour out Thy fury upon the heathen that know Thee not, and upon the families that call not on Thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate." (10:25) Many mothers have written to me at one time or another to know what to do to entertain their children on the Sabbath. The boys say, "I do wish 'twas night," or, "I do hate the Sabbath," or, "I do wish the Sabbath were over." It ought to be the happiest day in the week to them, one to be looked forward to with pleasure. In order to this end, many suggestions might be followed. Make family prayers especially attractive by having the children learn some verse or story from the Bible. Give more time to your children than you can give on weekdays, reading to them and perhaps taking them to walk in the afternoon or evening. Show by your conduct that the Sabbath

is a delight, and they will soon catch your spirit. Set aside some time for religious instruction, without making this a task. You can make it interesting for the children by telling Bible stories and asking them to guess the names of the characters. Have Sunday games for the younger children. Picture books, puzzle maps of Palestine, and such things can be easily obtained. Sunday albums and Sunday clocks are other devices. Set aside attractive books for the Sabbath, not letting the children have these during the week. By doing this, the children can be brought to look forward to the day with eagerness and pleasure.

PRIVATE OBSERVANCE ; Apart from public and family observance, the individual ought to devote a portion of the time to his own edification. Prayer, meditation, reading, ought not to be forgotten. Think of men devoting six days a week to their body, which will soon pass away, and begrudging one day to the soul, which will live on and on forever! Is it too much for God to ask for one day to be devoted to the growth and training of the spiritual senses, when the other senses are kept busy the other six days? If your circumstances permit, engage in some definite Christian work, such as teaching in Sunday school, or visiting the sick. Do all the good you can. Sin keeps no Sabbath, and no more should good deeds. There is plenty of opportunity in this fallen world to perform works of mercy and religion. Make your Sabbath down here a foretaste of the eternal Sabbath that is in store for believers. You want power in your Christian life, do you? You want Holy Ghost power? You want the dew of heaven on your brow? You want to see men convicted and converted? I don't believe we shall ever have genuine conversions until we get straight on this law of God.

SABBATH DESECRATION; Men seem to think they have a right to change the holy day into a holiday. The young have more temptations to break the Sabbath than we had forty years ago. There are three great temptations: first the trolley car, that will take you off into the country for a nickel to have a day of recreation; second, the bicycle, which is leading a good many Christian men to give up their Sabbath and spend the day on excursions; and the third, the Sunday newspaper. With regard to the Sunday newspaper,

I know all the arguments that are brought in its favor- that the work on it is done during the week, that it is the Monday paper that causes Sunday work, and so on. But there are two hundred thousand newsboys selling the paper on Sunday. Would you like to have your boy one of them? Men are kept running trains in order to distribute the papers. Would you like your Sabbath taken away from you? If not, then practice the Golden Rule, and don't touch the papers. Their contents make them unfit for reading any day, not to say Sunday. Some New York dailies advertise Sunday editions of sixty pages. Many dirty pieces of scandal in this and other countries are raked up and put into them. "Eight pages of fun!"- that is splendid reading for Sunday, isn't it? Even when a so-called sermon is printed, it is completely buried by the fiction and news matter. It is time that ministers went into their pulpits and preached against Sunday newspapers if they haven't done it already. Put the man in the scales that buys and reads Sunday papers. After reading them for two or three hours he might go and hear the best sermon in the world, but you couldn't preach anything into him. His mind is filled up with what he has read, and there is no room for thoughts of God. I believe that the archangel Gabriel himself could not make an impression on an audience that has its head full of such trash. If you bored a hole into a man's head, you could not inject any thoughts of God and heaven. I don't believe that the publishers would allow their own children to read them. Why then should they give them to my children and to yours? A merchant who advertises in Sunday papers is not keeping the Sabbath. It is a master-stroke of the devil to induce Christian men to do this in order to make trade for Monday. But if a man makes money, and yet his sons are ruined and his home broken up, what has he gained? Ladies buy the Sunday papers and read the advertisements of Monday bargains to see what they can buy cheap. Just so with their religion. They are willing to have it if it doesn't cost anything. If Christian men and women refused to buy them, if Christian merchants refused to advertise in them, they would soon die out, because that is where they get most of their support. They tell me the Sunday paper has come to stay, and I may as well let it alone. Never! I believe it is a great evil, and I shall fight it while I live. I never read a Sunday paper, and wouldn't have one in my house. They are often sent me, but I tear them up without reading them. I will have nothing to do with them. They do more harm to religion than any other one agency I know. Their whole influence is against keeping the Sabbath holy. They are an unnecessary evil. Can't a man read enough news on weekdays without desecrating the Sabbath? We had no Sunday papers till the war came, and we got along very well without them. They have been increasing in size and in number ever since then, and I think they have been lowering their tone ever since. If you believe that, help to fight them too. Stamp them out, beginning with yourself.

PUNISHMENT OR BLESSING? No nation has ever prospered that has trampled the Sabbath in the dust. Show me a nation that has done this and I will show you a nation that has got in it the seeds of ruin and decay. I believe that Sabbath desecration will carry a nation down quicker than anything else. Adam brought marriage and the Sabbath with him out of Eden, and neither can be disregarded without suffering. When the children of Israel went into the Promised Land, God told them to let their land rest every seven years, and He would give them as much in six years as in seven. For four hundred and ninety years they disregarded that law. But mark you, Nebuchadnezzar came and took them off into Babylon, and kept them seventy years in captivity, and the land had its seventy sabbaths of rest. Seven times seventy is four hundred and ninety. So they did not gain much by breaking this law. You can give God His day, or He will take it. On the other hand, honoring the fourth commandment brings blessing: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it." (Isaiah 58:13-14) I do not know what will become of this republic if we give up our Christian Sabbath. If Satan can break the conscience down on one point, he can break it down on all. When I was in France in 1867, I could not tell one day from the other. On Sunday, stores were open and buildings were erected, the same as on other days. See how quickly that country went down. One hundred years ago France and England stood abreast in the march of nations. Where do they stand today? France undertook to wipe out the Sabbath, and has pretty nearly wiped itself out, while England belts the globe.

A FIRM STAND; We have a fighting chance to save this nation, and what we want is men and women who have moral courage to stand up and say: "No, I will not touch the Sunday paper, and all the influence I have I will throw dead against it. I will not go away on Saturday evening if I have to travel on Sunday to get back. I will not do unnecessary work on the Sabbath. I will do all I can to keep it holy as God commanded." But someone says: "Mr. Moody, what are you going to do? I have to work seven days a week or starve." "Then starve! Wouldn't it be a grand thing to have a martyr in the nineteenth century? "The blood of the martyrs is the seed of the church." Someone says the seed is getting very low; it has been a long time since we have had any seed. I would give something to erect a monument to such a martyr for his fidelity to God's law. I would go around the world to attend his funeral. We want today men who will make up their minds to do what is right and stand by it if the heavens tumble on their heads. What is to become of Christian Associations and Sunday schools, of churches and Christian Endeavor societies, if the Christian Sabbath is given up to recreation and made a holiday? Hasn't the time come to call a halt if men want power with God? Let men call you narrow and bigoted, but be man enough to stand by God's law, and you will have power and blessing. That is the kind of Christianity we want just now in this country. Any man can go with the crowd, but we want men who will go against the current. Sabbath-breaker, are you ready to step into the scales? **PUBLISHER'S NOTE:** The author of this book was not an advocate of the tenets of Seventh Day Adventism.

(" The Ten Commandments " D.L. Moody; Commandments 1-2 ; Public Domain; Dwight Lyman Moody (February 5, 1837 – December 22, 1899), also known as D.L. Moody, was an American evangelist and publisher who founded the Moody Church, Northfield School and Mount Hermon School in Massachusetts (now Northfield Mount Hermon School), the(Moody Bible Institute and Moody Publishers.)

(Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 424-426)

Chapel Flock ♦ PO Box 161102 ♦ Wichita, KS ♦ 67216 ♦ (316) 243-1438

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