

THE JOY OF LIFE

When the workmen own the work-shops; And the railroad men the rails; And the grocery clerks the groceries; And the mail clerks own the mails; When the preachers own the pulpits; And the pressmen own the shops; And the drillers own the oil wells; And the jails are owned by cops; When the conductors own the street cars; And each driver owns his bus; Will you tell us common people What infatue becomes of us? -Santa Fe New Mexican

Mexican Deserts Made Productive By Water Scheme

Irrigation Under the Government Plans Turn Millions of Acres Into Fields of Corn, Cotton and Other Crops

MEXICO CITY (CP) Millions of desert acres in Mexico are being converted into green fields of corn, cotton and other crops, in one of the world's most extensive irrigation construction programs.

Regun on a small scale by the Aztec Indians of prehistoric Mexico, irrigation has reached such proportions that one-tenth of the national income of \$29,000,000 is earmarked for it this year.

By the end of President Manuel Avila Camacho's administration next year, 2,500,000 acres of arid and semi-arid land will have felt water.

That's a drop in the bucket however, since 93 per cent of Mexico's surface is arid or semi-arid.

Irrigation, with \$158,000,000 earmarked for it, figures foremost in the Mexican industrialization program mapped recently by the Mexican-American Economic Co-operation Commission.

In northern Mexico the deserts are hottest and biggest. A northern project nearing completion is the \$16,000,000 "El Azucar" dam in the Rio Grande area between Laredo and Brownsville, Texas, and including the Ciudad Mier, Camargo and Reynosa regions of Mexico.

The National Irrigation Commission reports that "El Azucar," with a dam two and one-half miles long, will be completed late next year 10 years after it was started - if metal gates arrive from the United States.

The system already irrigates 23,000 acres, and when completed will place 150,000 acres under irrigation. Since 1943 abundant crops have been raised in the region.

The Sunday School Lesson

SUNDAY, AUGUST 5th, 1945

ISAAC'S INHERITANCE

Golden Text: I have a goodly heritage. Ps. 16: 6. Lesson Text: Gen. 24: 10, 16-20, 34-36, 61-67. Time: 1843 (*) B. C. Place: Mesopotamia. Exposition: I. Rebekah Leaves Country and Kindred to be Joined Unto Isaac. 24: 10, 15-20, 34-36, 61.

The entire 24th chapter of Genesis should be studied in connection with this lesson. It is significant but merely as setting forth the care with which a wife should be chosen by a believer, not from the world but from the chosen people (vs. 3, 4, 6, 7; cf. 2 Cor. 6: 14), and how God should be looked to guide and help in the selection and obtaining of a fit bride (vs. 7, 14, 27). It is also full of suggestiveness as to the finding and call of the Church to be the bride of Christ. Jehovah had promised Abraham that He would give his "seed" the land into which He had taken him, therefore he knew that God would send His angel before Eliezer to prepare the way and secure the property (vs. 7) for Isaac (vs. 21, 22). Since Abraham and his seed had been called out of Mesopotamia, Isaac must not go back (vs. 5, 6).

The godly servant took every step of prayer (vs. 12-14) and God led every step of the way (vs. 14, 15, 17, 20, 21). Eliezer acknowledged God's goodness (vs. 26, 27, 35, 42, 43, 45, 48, 52). When the work he went to do was performed Eliezer sought to return at once to his master (vs. 30). Rebekah was permitted to decide for herself (vs. 57, 58). Each one of us must decide whether he will receive Jesus Christ to be his or not (Jas. 1: 12, 2: 40). Rebekah decided instantly and heartily, "I will go." The Holy Spirit says to each of us, "Will thou go?" Happy is the one who says yes. Rebekah had to turn her back upon family, home and land and so must we (Matt. 10: 37; Luke 14: 26).

Rebekah got far more than she gave up, so do we (Matt. 10: 39; Phil. 3: 7, 8). The blessing pronounced upon Rebekah by her kindred proved prophetic and was fulfilled (vs. 60). The Bible pronounces the one who has many children blessed (Ps. 127: 5-7). The honored woman of the Bible is the mother (1st Tim. 2: 1, 2; 1st Tim. 2: 12-15; 2 Tim. 1: 5). There is no moral and domestic teaching more needed to-day than taught here.

the glory of motherhood. The civilization pictured here is simple and primitive but, in many ways, higher than that of to-day. There are deeper lessons than those that lie upon the surface, important as they are. Isaac is a type of Christ and Rebekah of the Church. Of course, these types are all human and imperfect (Eph. 5: 25-33). As Eliezer sought a fit bride for Isaac, so the Holy Spirit seeks among the Gentiles a fit bride for Christ, the Church. As Rebekah said, "I will leave my kindred and go with the man" so the Church must say, "I will leave my kindred and all and go with Christ." As Rebekah was to become (and did become) the mother of a multitude of descendants through union with Isaac, so the Church has a multitude of spiritual descendants through union with Jesus Christ. And as Rebekah's seed should "possess the gate of those which hate them" so shall the Church's seed ultimately possess the gate "of all their enemies."

II. Rebekah Meets Isaac. 62-67. Isaac had his dwelling in a good place (vs. 25, 11). "By the well of Laban-rabi," i. e., "The well of the living and seeing One" (God) (vs. 10, 13, 14). We can all dwell by that well (Jno. 4: 14, 7: 37-39). Isaac was occupied in a good work when he first saw Rebekah, meditating. Meditation is not to be a lost art. It is certainly a great art. If we meditate upon the right thing it is the great secret of beauty of character, fruitfulness in service and joy in everything (Ps. 1: 1-3). There is an indescribably beautiful and delicate touch of romance in this story out of a time 3500 years ago (vs. 62-67). How cheap and fawdly our modern novels seem compared to this, "He loved her." Yes, and so ought his hands to love their wives to day. How much! God has answered (Eph. 5: 25). What God requires of the husband is far more exacting than the obedience He requires of the wife (Eph. 5: 22). "Isaac was comforted after his mother's death." Yes, abundantly comforted, for as wonderfully comforting as a mother's love is, the love of a true wife is more satisfying (Eph. 5: 31, 32). The relation of husband and wife is the one our Lord Jesus has chosen as a type of His revelation to His people (Eph. 5: 25-32).

III. Isaac's Testimony to God. Golden Text: Blessed be the Lord God, the God of Israel, Who only doeth wondrous things. Ps. 72: 18. Lesson Text: Gen. 26: 19-33. Read from 1: 1. Time: About 1840 B. C. Place: Philistia and Beersheba. Exposition: I. Isaac Among the Philistines. 13-22. We find Isaac among the Philistines. It was a dangerous step that Isaac had taken in going there. His father had failed in the same way (vs. 6-11, cf. ch. 20: 2). It is better to let famine and want drive us to the Lord rather than to the Philistines for help. But going to the Philistines is not as bad as going to Egypt for help, and God permitted Isaac to sojourn in Gerar and promised him blessing there (vs. 2). But this blessing was coupled with contention and strife from his surroundings. Isaac's prosperity was very great, "he found in the same year an hundredfold." It was Jehovah who "blessed him" and gave him this increase (cf. 1 Cor. 3: 6). The blessing came after the lie about Rebekah had been straightened out. Isaac's prosperity continued to increase wonderfully (vs. 13, 14; cf. Prov. 10: 22).

The prosperity of God's people always arouses the envy of the Philistines and gets God's people into trouble. Envy is the cause of most of the strifes and wars in this world ecclesiastical as well as political (cf. 1 Cor. 13: 4, 1 Tim. 6: 4, 5, 10, 11, 12, 13, 14, 15, 16, 17, 18). The Philistines had stopped the wells Abraham's servants had dug. The Philistine king recognized Isaac's superior might (vs. 16), but he did not recognize the divine source of it until Isaac had thoroughly upbraided himself, leaving the Philistine country altogether and going up to Beersheba (vs. 21, 26, 28). Filled with fear at Isaac's increasing wealth and power (cf. Ex. 1: 9), Abimelech beseeches Isaac to leave, "go from me," he cries. Isaac displayed a beautiful spirit of peace and yielding of his own rights, he "departed thence." Isaac had a right to dwell there, Jehovah Himself had said, "Unto thee and unto thy seed I will give all these lands" (vs. 3), but true faith never fights for its God-given rights, it trusts God to fulfill His promises in His own time and way, the weapons of its warfare are not carnal. Isaac uncomplainingly goes to work to reopen the wells the Philistines had stopped. He showed his respect for his father by calling the wells by "the names of which his father had called them." The Holy Spirit considered this fact worthy of especial note. "Isaac's servants dug in the valley and found a well of springing (more literally and far better, "living") water." That was a joyous day for Isaac, but there is a better fountain of living water for anyone who will have it to day (Jno. 4: 10, 14, 14). It is very likely to be found like Isaac's well "in the valley." Is man's good fortune led only to envy

and strife on the part of the Philistines. They claimed the result of Isaac's labors for themselves. But Isaac wouldn't fight (Matt. 5: 40).

Isaac expressed his experience in the land of the Philistines by the names he gave his wells, Contention and Enmity. This is what the Christian may expect in this world (Jno. 16: 33, 15: 19). Still Isaac did not strive. The Philistines gave up quarrelling with a man who wouldn't quarrel. But very properly Isaac did not attribute his own peaceable spirit but to Jehovah. In this Isaac saw an earnest of Jehovah's fulfillment of His promise to his father and to himself (vs. 17, 5, 6; 26: 3, 4).

II. Isaac in Beersheba. 23-33. Isaac's trouble in Gerar proved a blessing. It drove him to Beersheba. He is now quite separate from the Philistines and Jehovah no longer says, as when down in Gerar, "I will be with thee," but, "I am with thee" (cf. vs. 3 and 24). It is in our separation from the world that we enjoy the fully manifested, present fellowship of God (2 Cor. 6: 17, 18). Jehovah speaks that cheering word to Isaac that rings out so often in Genesis and in every book of the Bible, "Fear not." To drive away Isaac's fear, Jehovah reveals Himself, "I am the God of Abraham. Certainly the one who has the God of Abraham for his God cannot fear" (cf. ch. 1: 1, 1: 7). The promise of blessing and multiplied seed is repeated and multiplied. It was all for "my servants, Abraham's sake." We have a better surety than Abrah-

ham, even the Son of God Himself. The steps in Isaac's experience are notable: (1) "he went up from thence"; (2) "Jehovah appeared unto him the same night"; (3) "he builded an altar there"; (4) "called upon the name of the Lord"; (5) "pitched his tent there"; (6) "servants digged a well"; (7) "he had more influence upon the Philistines than when he dwelt among them" (vs. 26-31).

III. Isaac's Prosperity. Isaac's prosperity was very great, "he found in the same year an hundredfold." It was Jehovah who "blessed him" and gave him this increase (cf. 1 Cor. 3: 6). The blessing came after the lie about Rebekah had been straightened out. Isaac's prosperity continued to increase wonderfully (vs. 13, 14; cf. Prov. 10: 22).

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See White Man For First Time

Brought Forcely Central Australian Natives Into Railway Town

PERTH, Australia (CP) A group of 15 men, women and children in Western Australia recently saw white people for the first time in their lives.

They are uncontacted natives who were forced by the drought to move into Golden on the trans Australian railway, from the unexplored spinifex regions of central Australia.

Golden in the sandhills on the eastern fringe of the Nullabor Plain, is 200 miles east of Kalgoorlie.

When the Golden missionary attempted to touch him, one lad in his teens fled screaming. Totally naked, the natives had to be taught what clothes were and how to wear them.

All were amazed when, for the first time, they saw books, horses and carts, water from a tap and a motor truck. They were terrified when they saw the train.

W. A. A. F. Assist in Fighter Operations



Every time a home-based Tempest, Spitfire, Beaufighter or Typhoon becomes airborne, W. A. A. F. personnel play an important part in the success of the pilot's and aircraft's flight. Picture shows: In the corner of an Operations Room, plotters fix the position of an aircraft.

Holiday Time

In order that all the staff, including the editor, may enjoy a week's vacation this summer the Free Press Office will be closed from

Friday Evening August 3

until

Monday Morning August 13

This is a new experience for us, made necessary by the shortage of help. In years past it was possible to secure additional help during the summer to enable the members of the staff to have holidays. This year no extra help is available and with the long hours already worked through many months it is imperative that everyone have a week's holidays.

No Paper August 9th

There will be no issue of the Free Press on Aug. 9th. This is the first break in regular weekly delivery of your home paper in the time that the present editor has been associated with the paper. As a matter of fact it will be the first full week of holidays that the editor has taken in over twenty-five years.

Correspondents and Advertisers

Are requested to bear in mind the omission of August 9th issue. Do not send in copy for that week but hold for the issue of August 16th, when we hope to be back refreshed by a rest and able to serve our readers better than ever.

Commercial Printing

Orders for Commercial Printing will wherever possible be delivered before the holidays. We will do our best to meet the orders placed and promised for delivery before that date. The holiday shut-down has become general practise in many industrial plants and our customers will appreciate and be ready to co-operate in the arrangements for holidays.

The Acton Free Press

G. A. DILLS, Editor and Publisher