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# THE WORD AND WORK

SET TO DECLARE THE WHOLE COUNSEL OF GOD

*R. H. Boll, Editor and Publisher*  
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# THE WORD AND WORK

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## LOVE IS OF GOD

Beloved, let us love: love is of God,  
In God alone hath love its true abode.  
Beloved, let us love: for they who love,  
They only are His sons, born from above.  
Beloved, let us love: for love is rest,  
And he who loveth not abides unblest.  
Beloved, let us love: for love is light,  
And he who loveth not dwelleth in night.  
Beloved, let us love: for only thus  
Shall we behold that God who loveth us.  
*Horatius Bonar.*

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## WORDS IN SEASON

R. H. B.

### THE LOVE OF GOD MANIFESTED

The one, only conclusive proof of the love of God is that given us in John's epistle: "Herein was the love of God manifested in us, that *God hath sent His only begotten Son into the world* that we might live through him. Herein is love, not that we loved God, but that he loved us and *sent his Son to be the propitiation for our sins.*" (1 John 4:9, 10.) Once this has been seen and believed, we shall all recognize many other proofs and evidences of God-love, for we are daily surrounded by the tokens of His goodness toward us. Nevertheless by none of them can the love of God be proved. Too many questions arise, too many exceptions and seeming contradictions. All things are shrouded in doubt and the eye of flesh can not penetrate beyond the appearances. A little boy who had been taught (rightly of course) to see God's love in the blessings and comforts of home, said when he heard of suffering orphan children—"God doesn't love *them*, does he?" Things seem to come and go blindly in this world—always by the reign of inexorable law, so far as we can see and know, often by apparent chance and accident. The forces are capricious, and no one knows what a day will bring. To most of us unaccountable and bitter sorrows and misfortunes have come, and under the stress of such things the heart may be tempted to ask, Where is the love of God? "What was God doing during the great war?" asked an acrimonious infidel—"counting hairs, I suppose, and watching sparrows fall?"—No—earthly good and blessing can not demonstrate the love of God, although His love is indeed back of it all. Human life is always a mystery, uncertain, and sometimes tragic. The child of God indeed has a truer outlook; but it is because he has learned to know the love of God first on other grounds.

**THE TRUE PROOF OF GOD'S LOVE**

The only conclusive—the all-comprehensive and final proof of God's love is that He gave His only begotten Son for us. That is the only real assurance that God has really cared, that He has not been merely experimenting with us. He sent His Son, He gave Him, He spared Him not, He gave Him up for us all. And that involved everything else that God could give and do. "He that spared not His only Son, but delivered him up for us all, how shall he not also with him freely give us all things?" (Rom. 8:32.) Be still, O my soul—God has suffered for us and with us. He has all along seen and known and cared—cared so much that He gave His all and His best, the only begotten Son whose home is in the bosom of the Father. (John 1:18.) And if He did that, He does and will do all else. Never more can we think that any mere accident could befall His beloved. His providential care directs every circumstance and makes all things work together for their good. Then we can see His loving hand and purpose in all things, both sweet and bitter, and the proofs of His love are manifest on all sides. But it is because we have known and have believed that the One who holds all things in His hands is He who so loved us that He gave His Son to die for us. That is the final, the perfect proof of God's love. Every other proof, apart from this, can be called in question; but once we have understood God's Sacrifice of His Son, that settles the matter of His perfect love for us, for evermore. And once assured of this, our eyes are opened so that thenceforth we are able to see the love of God everywhere and in all things.

**THE WORST HERESY**

If *by this* we know the love of God toward us, and if this is the one and only way, then the worst of all false teaching, would be that which mars and destroys the truth concerning that demonstration of His love. For on that depends our comfort, our hope, all true service, and our love toward our fellowmen. If for example, some one would try to make us believe that Jesus Christ was not Divine, or the same Nature and Being with the Father, such an one would destroy for us the one and only truth through which the love of God can be known. For if the Son was but a creature—though the highest of all creatures—then God's redemptive plan was only a wise and benevolent scheme, but not that extreme Sacrifice of love with which the Father Himself was identified. The suffering and the sacrifice is represented as being *God's* suffering and sacrifice. In that the Son suffered, the Father suffered; and in the sacrifice of the Son, God gave *Himself* up. The well-sustained reading in Acts 20:28 is that the church was bought with the *blood of God*. Take, for example, such a passage as this: "The love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us." Now follows the description of this love of God: "For while

we were yet weak in due season Christ died for the ungodly." In that lies the love of God. Such language is inappropriate unless Christ and God are identified, and Christ is God's Son, His own, only begotten. Had He been only a vassal and a creature the vision of supreme Love that gave its all for us would be gone.—But to return to our scripture—"For scarcely for a righteous man will one die; for peradventure for a good man some one would even dare to die." That is the limit of human love. No one would so love another as to die for him, merely because of that other's uprightness; yet, perhaps, if a man were *good*, (that is, big-hearted and kind) one might be found who would love him sufficiently to die for him. "But God commendeth his own love toward us in that while we were yet sinners Christ died for us." (Rom. 5:5-8.) The only impression such language and argument can make on us is that God Himself died for us, in the Person of His Son; which is conceivable only in the light of the Son's intimate relation and identification with the Father—a relation essentially different in kind from that of a creature to a Creator, and which we can know only dimly by analogy as that which exists between a human father and his own, only beloved son, in whom dwells his own life, and who is of his own flesh and blood. Such is the peculiar relationship of the Son of God, to the Father. In the beginning He already was, and was with God, and by nature He was God; dwelling in the Father's bosom, sharing His glory "before the world was," "and beloved by Him before the foundation of the world." (John 1:1-3, 18; 17:5, 24.) It was He who created all things ("all things were made through him, and without him was not anything made that hath been made"—He, therefore, was never *made*). "For in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers, all things have been created *through him and unto him.*" (Col. 1:16.) He was in the form of God, and, not ambitious to assert His high place, He at the Father's will (and His love was the same as the Father's: He and the Father are one) emptied Himself and took upon Himself the form of a servant, being made in the likeness of men. And being found in fashion as a man He became obedient unto death, yea, the death of the cross. (Phil. 2:5-8.) In this lies the story of *God's love for us.*

#### WHAT HE SAVED US FROM

That I may grasp the meaning of this Divine love I must also realize the nature of the great thing the Lord hath done for me. It is not enough to know what He gave and how much He bore and suffered, but I must know *why* He did it. An infinite sacrifice is of no value or meaning unless there was a corresponding need of it. And I must have some understanding of what the need was, and what love accomplished by its wondrous sacrifice. The end attained must justify the out-

lay—else the outlay would seem only foolish and regrettable. If, for example, a man should lose his life chasing my hat blown by the wind across the street—well, I should certainly be sorry and would wish it had not happened. I would rather have lost many hats than to have the poor fellow lose his life. But no overwhelming sense of gratitude and devotion for the man who thus sacrificed his life for me to rescue my hat, would fill my heart, though his life was the best he had and all he had. But if one should give up his life in order to save mine out of a watery grave, say, or from some great disaster—that would bring me to my knees. A great sacrifice is justified only by a great need; and the more terrible the need, the greater and more wonderful in our eyes is the great sacrifice and the love that prompted it. This simple philosophy applies to the Sacrifice of God for me. If God so loved me that He gave His only begotten Son, yea, gave Him up unto death, I can appreciate it only if I see a need commensurate that called for such a Sacrifice. That need is expressed in the word “perish”—“that whosoever believeth on him should *not perish*, but”—(This is the glorious end to he attained)—“should have eternal life.” I must know both what I was saved by and what I was saved from. As I apprehend that, my heart bows low before the love that passeth knowledge. What then is it to *perish*? Why must I perish? How did God’s love in the sacrifice of His Son save me from perdition that I should have eternal life?

#### CHEAPENING SALVATION

Next to the man who denies the Deity of the Lord who died for me, nobody cheapens the love of God so much as he who denies the scripture teaching of the sinner’s fate and destiny. In proportion that hell is tolerable, salvation is negligible, and the work of Christ needless. Nothing less than such a hell as God’s word pictures could justify such a sacrifice as the gospel sets forth. If it had been something that we could have faced and gotten through with, Christ died in vain. We cannot realize the worth of such redemption. If external death were a mere annihilation of our being—many would even prefer that. The atheist and the Sadducee glories in the prospect. The man tormented by memory and conscience or the burdens of life would long for it; yea, (as Job said) he could wish that “as a hidden untimely birth, he had never been.” The suicide plunges unto death vainly hoping to be swallowed up in nothing and forgetfulness for ever. The Buddhist makes it his heaven (“Nirvana”) and looks forward to some time when the dewdrop of his personal life slips hack into the infinite ocean of the Everything and Nothing. Was it to save us merely from such a fate as that the Savior died? That would have been a small matter in comparison, not worthy of God’s vast outlay. Why not like the birds or the

insects, leave us to live our little day and pass out for ever? But there are factors in man's nature and being that forbid such an issue. Man's capacity for suffering and for enjoyment is boundless, and it will be the one or the other for him, for ever. Life, in the Bible sense, is something more than mere conscious existence; and Death therefore, which is the opposite of life, is something else than cessation of existence. Infinite consequences hang on each and either.

#### FRUIT OF GOD'S LOVE

The love of God was without reserve. He held nothing back. He gave Himself, in giving His Son. It was God's extreme sacrifice in the presence of man's extreme need. He wants us to know this love (though it is past knowledge), and to understand it (though it passeth understanding) and to trust it with all our being. He wants us to receive it into our hearts—He Himself will shed it abroad in our hearts by the Holy Spirit which He has given unto us—that it may flow out from us to others. "We have known," says John, "and we have believed, the love that God hath in us . . . We love because He first loved us." (1 John 4:16, 19.) And "the love of Christ constraineth us . . . He died for all that they that live should no longer live unto themselves but unto him who for their sakes both died and rose again." (2 Cor. 5:14, 15.)

#### THE SHADOW OF THE BEAST

Kemal Pasha, the dictator of Turkey, is playing havoc with Islam. What the "little horn" of Daniel's prophecy is to do with regard to God's people, this man is doing for Mohammedanism: he changes the times and the law. Of late, during the sacred month of Ramadan, he issued a decree to the Imam (the Moslem preachers) that they are no longer to take their themes and texts from the Koran. He himself assigned them their sermon subjects: they must preach on "*Economics*." That certainly is a shell in the Mohammedan camp, whose fierce explosion scatters in fragments hoary customs and traditions of Islam in Turkey, precious as life to the fanatical Muslim. Weep not for Mohammedanism and the break-up of its cruel spiritual bondage which for many a century has enslaved the millions of the East. This is the judgment of God upon her. But the news holds also a heavy foreboding and forewarning for us. Soon—much sooner perhaps than men may think (nay, already his shadow has fallen in some lands)—there will one arise who in like manner will outlaw the Bible and the gospel of Christ, who will compel a religion of secularism and demand worship for himself. May the Lord deliver us from that hour. It is a very opportune time to pay special attention to Luke 21:34-36, and to pray that we may prevail to escape all the things that shall come to pass and that we may be permitted to stand before the Son of man.

# THE WORD AND WORK

A MONTHLY MAGAZINE SET TO DECLARE THE WHOLE COUNSEL OF GOD.

*R. H. Boll, Editor-in-Chief*

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## NEWS AND NOTES

If delinquent subscribers desire this paper and will let us know we will gladly wait for the money. If they cannot pay we will gladly continue without money and without price. But if you do not want the paper, please let us know and help us stop needless expense. We have already carried some hundreds since December. Renewals come in continually from the delinquent list; others do not intend to renew. Which are you? We cannot read your mind!

From Jacksonville, Fla.: "We have had good services here of late, two baptisms last Sunday and 202 in the Bible study attendance. We have had 12 baptisms here in Jacksonville at the Riverside Park church since the first of the year.

"Brother T. B. Thompson, of Montgomery, Ala., was with the Springfield church, this city, recently in a tent meeting. I enjoyed Thompson very much.

"I am now in a tent meeting in a certain section of the city. Pray for me, and pray for the work here."—H. N. Rutherford.

From Pulaski, Tenn.: "We have passed through a very sad experience here. The tornado missed Pulaski about a mile. That was close enough; I have seen all I want to see of death and destruction wrought by tornadoes."—Maurice Clymore.

Brother G. F. Gibbs of Borden, Ind., is to be in a meeting with Ellis church, near Dugger, Indiana, early this month.

From Amite, La.: "Bro. Sidney Mayeux of Glenmora is planning on doing mission work among the French people of Louisiana. He has been a faithful Christian for about ten years. He speaks with appealing force in English and is true to the book. He is a native French and is especially fitted for work among his own people. Give him an encouraging and helping hand.

"Last Wednesday I baptized a young lady school teacher, and recently five other persons in this field, and one at Baton Rouge.

"The Word and Work is helpful. It always has an encouraging message."—A. K. Ramsey.

Wallace Cauble of Toronto will hold a string of meetings in Kentucky and Indiana this summer: Ormsby Ave., Louisville, July 3; Pekin, Ind., July 24; Fisherville, Ky., Aug. 14.

From Trinity, Texas: "Two good audiences here and one at Sylvester, Sunday. Fourth Sunday in March I preached at Lovelady. Still have some time for meetings."—W. W. Leamons.

From Abilene, Texas: "I am leaving tonight for Whitewright, Texas, for a meeting with Bro. Merritt. I will be there two weeks, the Lord willing. Our work at the Southside in Abilene is going along nicely.

"I am returning to Kentucky the latter part of September and then



down to Gallatin, Tenn. Brother Olmstead is to hold our summer meeting in Abilene. We are looking forward to it with much hope that many will hear the word of the Lord.

"May the Lord bless the mission of The Word and Work."—O. E. Phillips.

From Glenmora, La.: "Our Lord's work in this section of Louisiana shows good interest. At my last appointment near Morrows, one from the Baptists became a Christian only. Prospects are good for others to follow his example. Revelation is being studied at our midweek services, and the interest manifested is very commendable."—W. J. Johnson.

"I surely enjoy the help The Word and Work gives me in studying my Bible, which I try to read daily."—Mrs. Allen, Colorado.

From Horse Creek, Sask.: "The doctor here has advised a change of climate to help overcome the bronchial asthma I developed last fall in connection with an attack of hay fever. The church here is in very good condition. There are seven men able to take active part in the services, so the work will not go down in my absence. Some of the young men from here wish to attend Bible school next fall, but money is scarce. I expect that four of them will develop into preachers of the Word, besides the four that are already preaching. I feel that if eight preachers are developed from this small congregation, it will be doing very well. We need them in this field."—Chas. W. Petch.

The monthly "get-together meetings" of Louisville church leaders is being held at E. Jefferson St. Mission, May 2.

From Linton, Ind.: "The brethren here know what is meant by co-operation, and are putting it into practice. Because of this unity and love that prevails among them the church has experienced a fine and noticeable growth during the recent years. While it has been gradual, it seems to be lasting. Just now we are having our finest interest and largest attendance. There has been a confession at each of the first two Sundays of April. We expect to have Brother Jorgenson with us in a song rally in May."—Edward Kranz.

Brother Paul Duncan, who labors with Highland Park brethren, Louisville, hopes help may come in that they may complete arrangements for taking over a new building soon.

Our supply of Word and Work Lesson Quarterlies was exhausted, and we had to fill out one order for 90 copies by sending 55 copies of The Word and Work (which contains the lessons). We received this response: "Your arrangements about the quarterlies were perfectly satisfactory here. It gives practically every family in the church an opportunity to read the Word and Work for three months."

From Gary: Attendance at Bible classes this morning, April 17, broke all previous records for Central Church. Following the evening service there was one baptism."—L. H. Albright.

The meeting with Main St. Church, Winchester, Ky., is past, but the spiritual refreshing remains in our hearts. Chas. Neal has done a great and lasting work, and Main St. has grown to be a large church of blessed influence, even unto the ends of the earth. Brother Boll's sermons were uniformly inspiring. Some were added to the Lord, and many felt a new lifting, cleansing tide flowing into their lives. Many visitors were present from sister congregations, perhaps as high as a hundred on the last Sunday.—E. L. J.

"Studies in Stewardship," by Traylor, 106 pages, full of helpful, stirring teaching on Christian Stewardship, \$1 each. It will stimulate zeal and strengthen Christian life.

Bro. Garrett, of Salisbury, South Africa, is reported to be feeling much better. Overexertion caused him to develop a leaky heart valve.

## INSTRUMENTAL MUSIC, PROPHECY, AND WORSHIP

R. H. B.

Instrumental music has, in all times and places, been recognized as a powerful stimulant of the emotions and passions and spiritual sensibilities. It can stir hearts to action or lull to sleep; it can produce laughter and move to tears; it arouses carnal passions, and it can incite to religious worship; it can fire men to lust and murder, and it can induce states of spiritual exaltation. It plays upon all the susceptibilities of the soul. The effect it produces depends partly on the nature of the music, partly the understood purpose and intent of it, and very largely on the mental associations, the memories it revives, the thoughts and emotions connected with it. It was used in the economy of God in the Old Testament as a sensuous stimulant of the higher faculties of soul and spirit, in the service of praise and worship (as seen in some of the Psalms) and in prophecy, where it seemed to produce a spiritual condition which was favorable to communication with the Divine Spirit. But this was the case only on lower levels. In some of its cruder and lower forms prophecy was sometimes accompanied by symptoms of great excitement, amounting to frenzy, for which reason the Hebrew word used in some connections is one that signifies "raving," and prophets were profanely spoken of as "mad fellows." (2 Kings 9:11; Jer. 29:26.) In some of these lower forms instrumental music had a place. The prophets of Samuel's school met Saul prophesying, with a psaltery, a timbrel, a harp, and a pipe before them; and the Spirit of Jehovah came upon Saul mightily, and he prophesied among them. (1 Sam. 10:5-10.) Even Elisha, God's prophet, at a time when desirous of a communication from God, said, "Bring me a minstrel. And it came to pass when the minstrel played that the hand of Jehovah came upon him." (2 Kings 3:15.) So also some of the inspired praise of Israel was connected with the stimulus of instrumental music. (1 Chron. 25:1-3.)

But though all this was not improper in its place in those days and times, it was not even then the highest form of worship and prophecy. The greatest prophets of the Old Testament, Moses, type of that Greater One that was to come, stood distinguished from other Old Testament prophets in this point that he received his communications from God in a sane, sober, self-controlled state of mind, without excitement, without vision, dream, or paroxysm of any sort, and certainly without the aid of sensuous stimulation. (Numb. 12:6-8.) The Lord Jesus, above all, was always sane, always in perfect possession of His mind and reason, quiet, self-controlled; never carried away into trances or fits of excitement or wild demonstration; although (or, because) He had the Spirit without measure. (John 3:34.) The church at its birth, it is true, was carried

away into spiritual demonstrations, speaking with tongues. But, so far as the tongues were concerned, the silence of the record would imply that, like the seventy elders upon whom God placed a portion of Moses' Spirit: "when the Spirit rested upon them they prophesied: *but they did so no more.*" (Numh. 11:25.) Spiritual gifts existed in New Testament times, notably in Corinth. But one cannot fail in reading 1 Cor. 12-14 to note the quiet restraint placed on the gift of tongues in particular, and the disparagement of all noisy demonstration and uncontrolled behavior and all confusion and disorder, as being beneath Christian dignity. All things must be done decently and in order. All things must be done unto *edifying*. "The spirits of the prophets are subject to the prophets"—they were not to be carried away, but to exercise their gifts with reason and restraint, by twos or threes, with due regard to another who may be speaking at the time; or even not at all, if it was not suitable, or would not instruct or edify others. Women were not to speak in the assembly at all, whether by spiritual gift or otherwise: "It is shameful for a woman to speak in the church." If any thought he had a spiritual gift, let him first of all acknowledge the Divine authority of Paul's apostolic word (1 Cor. 14:37—for this in itself is a God-appointed test by which true spiritual gift is to be discerned from the false and Satanic. 1 John 4:6.) And if any man claims to be actuated by the Spirit of God let him remember that the fruit of the Spirit is *self-control*; that the Holy Spirit is not the authority of frenzied conduct.

Especially notable is the fact that the New Testament worship dispenses with all forms of sensuous aids and stimulants. No imposing architecture is called into play to overwhelm the minds of worshipers; no grand ritual, no impressive ceremonies, no altars, incense, robes, no instrumental music—nothing mechanical that from without would tend to generate the spirit of worship. All must come from within, out of the heart, by faith. What a change those first Christians must have felt, when excluded from the gorgeous Temple-service, the assembly of Christ met in the bare-walled upper room to partake of the simple memorial of their Lord's death. Yet God was there, in a much fuller sense than He had ever been in the Temple. The true worship is that in which the Holy Spirit through faith lifts up the hearts and minds to God, with the greatest external simplicity as to place and manner.

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"One good man teaches many; men believe what they behold;  
 One act of kindness noticed is worth forty that are told;  
 Who stands with men of honor learns to hold their honor dear,  
 For right living speaks a language that to every one is clear.  
 Though an able speaker charms me with his eloquence, I say:  
 I'd rather see a sermon than to hear one any day."

## "MY GOD"

BY BROTHER H.

We meet with this precious thought first in the Old Testament, and it is there that we learn something of its ineffable meaning. There is a great blessing in these two words if we but have the heart to see it. One author (H. P. Liddon) says, "That the Almighty and Eternal gives Himself in the fulness of His being to the soul that seeks Him" is the thought of Scripture expressed in "My God." The same writer also notes in other words, that inasmuch as God is perfect He is incapable of imperfect or incomplete action. Therefore when He loves a human soul it must be with all the fulness and intensity of the Divine nature, as though that individual soul were the one and only object of His love. It is the realization of this wondrous gift of God of Himself to the human heart that made the Apostle cry out, "Who loved me, and gave HIMSELF for me." (Gal. 2:20.) Not only was there nothing that Christ had that He did not give over for us; but He delivered up *Himself*, gave Himself over, for that is the word. We may get an idea of the intensity of the meaning of this word by noting that it is the word used for Christ's yielding up His spirit to the Father (John 19:30); it is used for the committing of a trust (Matt. 25:14); and it is also used for one being handed over to justice or prison (Matt. 4:12; 10:17). Because He gave Himself to become the unspeakable possession of the believer, the heart can then speak of Him as "My God." "My God," not only because He is my one absolute necessity—my all and in all—but here because He has given *Himself* in all the perfection of His giving, to *me*.

When He has become "my God" in this true sense I can never accuse Him of indifference—no matter how adverse my circumstances may be—as did the Israelites at Meribah where they doubtfully asked, "Is the Lord among us, or not?" (Ex. 17:7.) Rather, like Jacob, I cannot find it in my heart to ascribe anything unseemly to Him who is my God. (Job. 1:22.) Though He slay me, yet will I cling to him, as did Jacob—crippled, yet finding strength and a new name in weakness.

He is my God. I can lovingly believe in the love He has assured me in His word. I can believe that He is never indifferent, never careless, never lukewarm. Nay, our God is a consuming fire, in love as well as judgment. Blessed it is to know this. Thank God that it is so! My circumstances are under His absolute control at all times, and are working together for my good. (Rom. 8:28.)

"My God shall supply all your need." (Phil. 4:19.) First of all it seems that the Apostle is looking at God's supreme power. To the mind familiar with the self-revelation of God in the Old Testament such is the root-idea of God: El—the Mighty One. Paul's God was his Mighty One; yet this is not

all that Paul sees. He is thinking of One Who gave Himself for (and necessarily *to*) him, without that reserve that the imperfection of merely human giving must necessarily have. Paul knew Him. To Paul He is "my God"—stressing not so much what Paul had done to find Him, but all that He had done in giving Himself to the crying need of the human heart.

We can better realize now the delight of Thomas in seeing the great wounds of Christ's sacrifice, after he had lived in doubt a week. He knew then what those wounds meant, and he expressed it when he cried, "My Lord and *My God*." My God—ah yes, that is the meaning of those terrible marks in the Lord's body! My God now in a sense just as real as those torn hands of the Lord Jesus could make it! "Who loved me, and gave Himself for me."

"O God, Thou art *my God*; early will I seek Thee." (Ps. 63:1.) "Thou art *my God*, and I will praise Thee; Thou art *my God*, I will exalt Thee." (Ps. 118:28.)

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#### THE CIGARETTE

Prior to the World War cigarette smoking was looked on as a habit of degeneration. Young men were warned of the harmful effects of the habit. Men of maturity spurned the cigarette, and women were not seen smoking except in questionable houses in the immoral section of a community.

Since the war, cigarette smoking has become general with millions of addicts in the United States. Young and old, with all ages between, are puffing billions of cigarettes annually as a response to the unethical and greedy newspaper advertising by the fabulously rich cigarette manufacturers, which is kept continuously before the public. Radio channels have become so debauched by chattering tobacco propagandists that we would think life itself depended on whether one reaches for candy or a cigarette!

Aside from the enormous cost of cigarette smoking, there are, no doubt, injurious effects to the body, particularly the nervous system, which so delicately controls the vital organs, specially the heart. Excessive cigarette smoking will cause palpitation of the heart, which was clearly demonstrated recently when a man beyond fifty became alarmed because of a fluttering heart, and a boy in his teens was sent to a hospital for observation because of a rapid and irregular pulse. In each case, the patient gave a history of cigarette addiction! The old gentleman was burning up to twenty a day, while the young man was smoking heavily up to two packs. Within 72 hours after the cigarettes were stopped their hearts quieted with entire relief, and they went on their way rejoicing, with positive promise that they would not indulge in driving "coffin nails" in the future.

A young mother of fine parents was asked why she did not nurse her baby. She replied, that was her intention when the baby came, but she soon found the ashes from cigarettes she smoked fell in the baby's eyes when nursing, which made it necessary to place the baby on artificial feeding!

When motherhood denies wholesomeness of mother's milk for a demoralizing habit that destroys affection, initiative and self-respect, physical and mental deterioration may be expected, with additional candidates for the drug family: alcohol, opium, and nicotine.—Reprint in *Apostolic Review*.

## SEEN IN THE PAPERS

R. H. B.

## PROPHETIC EXEGESIS

One brother shows that there is much figurative speech used in the Bible—which fact nobody denies. But the conclusion he draws is that therefore *the prophecies* should be taken figuratively—especially those prophecies, of course, which literally taken would run counter to one's ideas of how things ought to be. That would certainly be a convenient scheme of interpretation. The only trouble about it is that every other statement of the Bible can be nullified by this method as easily as those awkward prophecies. And some folks have been using that very method.

## FEELING HIS OATS

Ninety-eight per cent of the brotherhood (thinks one of the scribes) are agreed on certain views about the kingdom and on another subject, and only two percent differ! That is certainly a big majority and a big claim. So said scribe thinks that this great majority (to which he also belongs) should draw a line on the other two per cent and put them out of communion and fellowship. He himself has already practically done as much, he informs us. But we doubt that he can get all the 98 per cent of the brotherhood to join his denomination, or even 50 per cent. There are yet too many undenominational, non-sectarian Christians who will not subscribe to a human creed under any pretense—majority or what not.

## AGE OF RESPONSIBILITY

One good brother thinks that in baptizing children from 8 to 10 years we are getting dangerously near to infant baptism. He thinks they should be old enough to *know themselves* lost. That seems to us somewhat arbitrary. Is there really such a condition? Suppose the child has heard of Jesus, has come to love Him, wants to come to Him and belong to Him, believes that He desires us to be baptized, and wishes to repent—is that invalid? Repentance in a child is not so much a turning from some grave sin or sins, as the turning of the life and heart to the Lord. A child can understand that. A child can believe the gospel. A child, too, can fear and seek refuge in the loving Savior. A child can recognize the love of Jesus and trust Him. Also, as has been often said, when a child is old enough to know right from wrong, and old enough to do wrong, it is old enough to need the Savior. It may not be possible always to determine just when that is. Responsibility develops gradually. But a child brought up in the nurture and admonition of the Lord will likely want to come early, and his childish ways and thoughts are not inconsistent with genuine faith in Christ. But there is a crying need for careful and faithful teaching of children.

## PUZZLED

Most men are puzzled today. A writer in a British journal, *The New Statesman*, says: "We are probably living in the most puzzled age in the world's history. . . . We are puzzled in our politics, we are puzzled in our theology, and even the sciences and the arts are puzzling us as mortals were never puzzled before. . . . I have ceased to know, and am now merely puzzled. . . . I cannot for the life of me understand why, if the civilized world can produce more than it can consume, everybody has not a reasonable share of food, clothes, and shelter. I am puzzled as to the cause of unemployment, and I am puzzled as to the cure. I am puzzled as to whether great reserves of gold in America and France are hampering international trade, and, if so, why? . . . I am puzzled about India. I am puzzled about Russia. . . . Amid all my uncertainties, however, I am certain of one thing, and that is that uncertainties such as mine are more general today than they used to be. . . . The chief puzzle of the present age, it seems to me, is how long the general puzzlement will last, and whether the puzzle will be solved by a man who knows or by a man who only thinks he knows." It may be said, humbly but truthfully, that the only people on earth today not puzzled are those, who, born again from above by faith in Christ as Savior, find in these staggering puzzles in current events the most convincing fulfillment of God's Word. The Scriptures have so plainly foretold these manifold puzzles as certain to occur in the end of the age, and heralding the Lord's return, that those who "love His appearing" recognize all this confusion as a sure sign, among many others, of His early return. The Lord Jesus himself said that, just before he comes again, there should be "upon the earth distress of nations, *with perplexity*" (Luke 21:25). The divinely predicted perplexity is certainly here, with "men's hearts failing them for fear." The Scriptures also tell us that this world-wide puzzlement will be temporarily solved, for a while, by a world-ruler supernaturally empowered by Satan, a "man of sin . . . the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; . . . shewing himself that he is God." (2 Thess. 2:4.) But under his reign the world will be plunged into worse tribulation, as a result of God's judgments, than has yet been known; and then the perplexity will be ended by Him who alone can solve all the world's problems and bring permanent peace and eternal blessing. For "then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21: 27, 28.)—*S. S. Times*.

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"Why not Be Just a Christian?" "The Church I Found," "How to Understand and Apply the Bible," "Isaiah," "Jeremiah," all for 25c.

## “A FORM OF GODLINESS”

CHAS. E. GRUVER

Holiness is an internal condition of a pure heart. It does not, as the Pharisees supposed, consist of washings, punctilious habits, long prayers, self-inflicted agonies, inhibitions and the like, but rather of a pure heart without which no man can see the Lord. The Jew boasted of his family-tree, saying he was Abraham's seed. But the only family-tree that has any bearing on man's relation to God is that common family-tree which stood in the midst of the Garden of Eden. We all have a heritage in that tree—the heritage of sin. It was in order to rid man of that heritage that Christ came into the world.

That penitent drunk who crawls up out of the muck in remorse and shame and cries out, “O God, take me out of this; I haven't the strength to get out alone,” is nearer the Kingdom of Heaven than that strictly Puritanic gentleman who walks away and will not admit his sin. No man need think himself holy who has not first cast himself upon God. If you want to make the devil ache with laughter just depend on the strength of your own will-power for your godliness. Those who are “holding a form of godliness, having denied the power thereof,” would do well to learn that the power of godliness is in Jesus Christ, not in man's will-power.

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## FORTUNE TELLING

J. EDWARD BOYD

A recent investigation reveals the startling fact that 40 per cent of the people in the United States believe in fortune telling, and that 20 per cent more are favorably disposed toward it. The annual cost is \$125,000,000. And this in a supposedly “Christian Nation.”

Christians should know that such business in all its forms is to be strictly shunned. Such characters as fortune tellers in Israel were under divine sentence of death. New Testament principles are opposed to their work. The only use Christians had for their books of magic was to make a big bon-fire. Much of the business is pure trickery. If in any of it there is the element of the supernatural, it is Satanic. It is not of God.

These charlatans thrive on the desire in the human heart to know the future, especially in times of distress or uncertainty, as the present. But *our* future is in God's hands. Our only concern should be to serve Him faithfully. Whatever of the future He has revealed to us in His Word we should gladly learn. As for the rest we may safely leave it with Him. “In nothing be anxious: but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.” (Phil. 4:6, 7.)



## "THAT DAY"

Earth, what a sorrow lies before thee;  
None like it in the shadowy past:  
The sharpest throe that ever tore thee,  
E'en tho the briefest and the last!

I see the fair moon veil her lustre,  
I see the sackcloth of the sun;  
The shrouding of each starry cluster,  
The threefold woe of earth begun.

I see the shadows of the sunset,  
And wrapt in these th' Avenger's form;  
I see the Armageddon onset—  
But I shall be above the storm.—Selected.

## MAN IN A CLASS BY HIMSELF

Prof. Dana, in his Manual of Geology, says: Man's origin has thus far no scientific explanation from science. The great size of his brain, his eminent intellectual and moral qualities, his voice and speech, give him his sole title to the position at the head of the kingdom of life."

Most significant of all is the fact that savages in all parts of the globe not only have a brain capacity far greater than is demanded by their mode of living, but are quite capable of a rapid education to the point of leaving their savage life behind in a remarkably short time. If evolution were true, this would be impossible, for the powers of savage men would not have persisted if not used. Moreover, savage men have proved to possess moral and religious capacities which enable them, in less than fifty years, to accept the truth of the Christian religion and respond to its constraints upon them to turn from their old life and develop genuine Christian character.—*Sel.*

### "COME AND SEE!"

"Why give up all the pleasures of life," says the unbeliever, "for the uncertainties of a future existence?" But they are not uncertainties. There is no past event more certainly true than that Jesus rose from the dead, and that is the pledge of a future existence of delightful blessedness for His own. Nor is it true that Christians have no joys in this life. Bro. Morehead, speaking from varied experience and observation, declares that missionaries are the happiest people he has known. The half-hearted Christian, trying to hold on to the Lord Jesus Christ with one hand and the world with the other probably derives little satisfaction from either. But he who is fully surrendered to the Lord finds, even in trials and hardships, peace and joy the world knows not. Try it!—J. E. B.

## ON FOREIGN FIELDS

### MISSIONARY NOTES

DON CARLOS JANES

Nice clothes are desirable. \* \* "Very good children's class on Sunday."—*Chas. Gruver*. \* \* Bro. Sherriff's receipts for five months were \$1364.12, expense same amount.

Radios and autos are very desirable. \* \* "We feel like our children are a help rather than a hindrance to the work."—*Addie Brown*. \* \* The three sons of Y. Hiratsuka, Tokyo, are all Christian workers. \* \* Sister Nellie Morehead has arranged for several of the missionary children to be clothed. \* \* "We appreciate all the donors staying by us in these hard times."—*Alice Merritt*. \* \* We hear of the Japanese having consumed three dogs for the Bixlers.

Nice clothes, autos, radios and well furnished homes are very desirable, but more precious than any or all is treasure in heaven. \* \* "There has never been either preaching or selling of Bibles in this place until we came."—*O. S. Boyer*. \* \* Hong Kong is British territory and has about a million Chinese. \* \* The seven workers, American and Japanese, in the Hokkaido Mission cost the home brethren about \$25 per month. \* \* "I don't want to murmur about hard times."—*Delia Short*. \* \* The scripture translation in the Philippines is very faulty and Bro. Cassell needs a lexicon. \* \* A concordance and Bible dictionary for each of two native preachers are much needed; total cost of all the foregoing books will be about \$14 and the writer would thank you for the means to send them. \* \* Corn higher than one's head is reported by Helen Pearl Scott in Africa in January.

Travel funds for sending Bro. and Sister A. M. Simpson to Africa are urgently desired. \* \* "Spent 18 days in January with the church at Calapan, teaching them day and night both publicly and from house to house."—*H. G. Cassell*. \* \* The cheapest routing for parcel post packages to Northern and Southern Rhodesia is "Via England and Beira" and with this endorsed on the wrapper a full eleven pound parcel costs \$3.22 to So. Rhodesia, and \$3.82 to No. Rhodesia. \* \* "Dr. Hiratsuka prays for his patients before the families and his prayers are being answered."—*Anna Bixler*. \* \* The mission school at Huyuyu has an average of 67 pupils daily. \* \* A little saving of what we waste each day put into the missionary cause would supply all the books Bro. Cassell needs and all the balance in the Simpson travel fund. \* \* A missionary who knows that some think the present workers should be better supported before others are sent out believes "God won't forget them if they have faith enough to step out on His promises." \* \* The Rhodes family sailed for Japan early in April and the Bensons are now on their way back to China.

## ENLARGING MISSIONARY WORK

The present number of missionaries is entirely too small both for the task to be done and for the number and dignity of churches of Christ in the United States and Canada. A thousand missionaries instead of about forty would not be enough for the enormous task. The nominal daily gift of a cent apiece to this work would support a thousand missionaries nicely. The meager average of 10c as a special gift from each member once a year would supply \$50,000 for travel money and housing. There are perhaps 5,500 churches of Christ in U. S. abstaining from the great innovations which have divided the church, and though regarding themselves "loyal" have no part in this scripturally bound work. Were we as zealous as the Adventists, we would be supporting thousands of missionaries. Let us go forward.

Signed by

B. D. Morehead, Japan  
 Geo. S. Benson, China  
 Max Langpaap, Hawaii  
 Lillie Cypert, Japan  
 J. M. McCaleb, Japan  
 H. G. Cassell, Philippines  
 E. A. Rhodes, Japan

As Christian business men, we express our desire for the observance of the Lord's will on foreign missionary work by all the congregations of Christ. As the great majority of the churches have not taken up this work, there is a tremendous loss of power which should be remedied. A firm with five-sixths of its members non-productive in the main line of endeavor would be very unbusiness like.

Signed by A. L. Whitelaw, with Burroughs Adding Machine Co.  
 E. E. Beck, with Marshall Field and Co.  
 Geo. Pepperdine, Western Auto Supply Co.  
 Clinton Davidson, Estate Planning Corp.

In publishing papers for circulation among undenominational Christians, churches of Christ, we are pleased to see the brethren making progress in every direction so long as they are guided by the Book. That missionary work should be done by the churches in the home land and in all lands, we doubt not for a minute. All the congregations should be engaged in this holy service.

Signed by

Homer E. Moore, The Christian Worker  
 R. H. Boll, The Word and Work  
 Don Carlos Janes, The Missionary Messenger  
 Arthur Slater, Old Paths

"We thank Christ for every devoted Missionary of the Cross of Christ who, since the Divine commission was given, has gone forth at His call to preach the Gospel, and for those who have laid down their lives in this glorious work. We thank God, too, for every missionary now on the field, and for those at home truly doing their utmost to fulfill the obligation resting on them. We must face the fact, that, after all, **the work for the most part is left undone**, and day by day **thousands** of precious souls are passing away beyond our reach into eternity without knowing Christ, the Savior of the world.

"Who is responsible for this state of affairs? Scarcely, should we think the unconverted men and women who know not Christ as Lord, themselves, nor His commands. Unable to understand the love of Christ themselves, how could they proclaim the story of the Cross? Angels are not responsible, for surely, had the privilege been entrusted to them, long years ago the Gospel message would have been sounded forth in every part of the globe! No! **we alone**, as members of the Church of God, are responsible, and what are we each doing to fulfil the sacred obligation?"—From "The Call of Christ to His Church," by Agnes M. Boys.

## THE WOLF IN SHEEP'S CLOTHING SHOWS HIS TEETH

O. S. Boyer

There are just two railroads in the state of Ceara. One runs from the capital on the coast, Fortaleza, to Crato, where Bro. Smith has his headquarters. The other railroad runs from Camocim on the coast through Ipu to Crateus.

Last December Smith, Johnson, and I decided another field should be opened and that one of us two in Matta Grande should go on past Bro. Smith in Crato into the field along the Camocim-Crateus line. The Presbyterians already have a well established work in Fortaleza but no one has ever worked the field we have chosen.

We were led to come to Ipu as our headquarters. Shortly after arriving the local priest called his people together and set the city afire, saying we are heretics, alien enemies and Communists. However the Lord gave us a suitable house, well located, where we can have meetings.

Yesterday we hired a man, recommended by friends, to distribute the announcements of our first meeting. The man immediately took the handbills into the "mercado" close by and delivered them to the Catholics to be burned. Almost instantly a mob, shouting and howling, poured out of the market to our front door. A friend of ours who had come to inform us of what was happening was beaten right on our door step. But for the sheriff, who was soon on hand with two soldiers, the mob would have entered our house.

Having the guarantee (?) of protection from the mob we announced we would have our meeting as first planned. At the hour set a large number of the more respected citizens filled our front room and the sidewalk to hear the first sermon ever preached in Ipu. At the same time one of the prominent merchants and an ardent Catholic was opening a barrel of "cachaca" (rum) and filling the mob. When the meeting was about half over they arrived and drowned out our meeting with a roar of giant crackers over our heads. It is a little difficult to understand what "holy" means when such a drunken mob is drowning out all other speech shouting, "Long live our holy Roman Catholic Religion."

The congregation stood intact between us and the mob even though many crackers fell almost on their heads. After our front doors were shut and we were all to ourselves we thanked the Lord for His deliverance and for the sermon His enemies had preached—a greater sermon than we could have delivered.

Remembering how Paul appealed to the government for his rights, we yielded to friends and sent the following telegram: "Chief Police Fortaleza. We ask protection, liberty. Evangelical meetings hindered here, people shouting, giant crackers, almost assaulted personally. Sought protection local sheriff insufficient protection at hand. We urgently need protection of our person, house, liberty."

We ask you to pray with us that these people be allowed to know the truth. We doubt if there is anywhere a people more lovable, intelligent and capable and at the same time in worse slavery. We do not need haters of this holy (?) religion, but we do need proclaimers of the Lord Jesus Christ who alone can free and save.

Mail from you requires seven days from the capital to our railroad. We received two letters yesterday from the States, the first we have received since leaving Matta Grande a month ago. If you have written, this is our excuse for not answering.

This office supplies scores of schools with quarterlies, papers, picture cards, wall charts, maps, etc. Besides our own Lesson Quarterly, we handle Gospel Advocate line, Standard Publishing Co. line, and Union Gospel Press line. (The David Cook line has been dropped). Orders for literature are carefully and promptly handled. Whatever your requirements, please order through The Word and Work.

## FIRST LORD'S DAY LESSON OF MAY

Lesson 5.

May 1, 1932.

## ISAAC AND HIS WELLS

**Golden Text:** A soft answer turneth away wrath: but grievous words stir up anger.—Prov. 15:1.

**Lesson Text:** Genesis 26:12-25.

12 And Isaac sowed in that land, and found in the same year a hundredfold: and Jehovah blessed him.

13 And the man waxed great, and grew more and more until he became very great:

14 And he had possessions of flocks, and possessions of herds, and a great household: and the Philistines envied him.

15 Now all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped, and filled with earth.

16 And Abimelech said unto Isaac, Go forth from us; for thou art much mightier than we.

17 And Isaac departed thence, and encamped in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of springing water.

20 And the herdsmen of Gerar strove with Isaac's herdsmen, saying, The water is ours: and he called the name of the well Esek, because they contended with him.

21 And they digged another well, and they strove for that also: and he called the name of it Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now Jehovah hath made room for us, and we shall be fruitful in the land.

23 And he went up from thence to Beer-sheba.

24 And Jehovah appeared unto him in the same night, and said, I

**Verse 12.** (A long step from last lesson to this! See Notes.) In what land did Isaac sow? (Land of the Philistines. See Gen. 26:1-6.) How great returns did he reap? Whose blessing was upon him?

**Verses 13, 14.** Why did the Philistines envy him?

**Verse 15.** What had they done to Abraham's wells? See also v. 18.

**Verses 16, 17.** Who is Abimelech? (King of the Philistines.) What request did he make of Isaac? What reason did he give? Did Isaac comply? Where did he go? (But see vs. 25-35.)

**Verses 18-20.** What did Isaac's servants find when they dug in the valley? Was that very valuable? But were they allowed to keep it?

**Verse 21.** Were they permitted possession of the next well they dug? Could Isaac have put up a fight for his rights? (Consider Gen. 14:14-16.) But what did he prefer to do?

**Verse 22.** What did he name the third well? Why? What does Rehoboth mean? (Room, or a Broad place.)

**Verses 23, 24.** Comp. the blessing of vs. 2-5 also. Can one who has such blessings and promises afford to be kind and lenient toward his enemies? Read in this connection Luke 6:35-37.

**Verse 25.** What did Isaac do at Beersheba? What is meant by calling on the name of Jehovah? (Ps. 116:4 illustrates it.)

am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he builded an altar there, and called upon the name of Jehovah, and pitched his tent there: and there Isaac's servants digged a well.

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Is your congregation equipped with song books and the best tracts for the summer meeting? We have what you need.

## NOTES ON LESSON 5.

## A LONG INTERVAL

From our last lesson in Gen. 13 to this in Gen. 26 is truly a long step, not only as to time, but the importance of events passed over. There is Gen. 14 with the strange figure of Melchizedek, King of Salem, who met Abram returning from the slaughter of the kings. There is Gen. 15, in which God promises Abram a seed as innumerable as the stars of heaven, and "he believed God and it was reckoned unto him for righteousness"—a statement used in the New Testament to set forth the doctrine of justification by faith. (Rom. 4.) There is Gen. 16 with the story of the slave-girl Hagar and her son, Ishmael; Gen. 17, the covenant of circumcision, and Abram's name changed to Abraham; Gen. 18, Abraham's intercession for Sodom on the eve of her judgment; Gen. 19, the story of Sodom's destruction and Lot's deliverance; Gen. 21, telling of the birth of Isaac; Gen. 22, of Abraham's sacrifice of his son; 23, of Sarah's death and Abram's purchase of Machpelah for a burying ground; and the beautiful story in Gen. 24 of Rebekah's wooing by Eliezer, Abraham's servant, to be the bride of Isaac. (Chapter 25 comes in in next lesson.) Surely these chapters are crammed with wondrous incidents and teachings of God and his ways with men!

## ISAAC, THE MAN OF PEACE

"Peace at any price," thinks Dr. MacLaren. But he is mistaken. It is not that either Abraham or Isaac were deficient in personal force or courage. But their lives were deeply influenced by faith in God's promise. Because they knew themselves to be the objects of God's blessing and sure heirs of the promises they could afford to deal magnanimously with their fellow men. It is still so. The man who knows his interests safe with God in Christ, can, like his Lord, be meek and lowly in heart, and kind to the unthankful and evil. He can love his enemies, bless them that curse him, and pray for those who spitefully use him and persecute him, and with him who compels him to go a mile he can cheerfully go two. Since God will see to his interests he does not have to fight for himself. "For hereunto were ye called: because Christ also suffered for you, leaving you an example that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not: but committed himself to him that judgeth righteously; who his own self bare our sins in his own body on the tree." (1 Pet. 2:21-24.) This is not weakness: it is a manifestation of the love and power of God.

## QUESTIONS FOR CLASS

1. Where was last Lord's day's lesson?
2. In what chapter is this?
3. Can you mention a few important events between?
4. About whom is this lesson?
5. Who was Isaac?
6. How old was Abraham when Isaac was born? (Gen. 21.)
7. Who became Isaac's wife? (Gen. 24.)
8. Where did Isaac go to live? (Gen. 26.)
9. What had the Philistines done to his father's wells?
10. How did they treat Isaac's servants about the wells they dug?
11. How many wells did they dig before they were left in possession of one?
12. What did Isaac call that last well, and why?
13. Who blessed Isaac in vs. 1-4 and v. 24?
14. Did that fact have anything to do with Isaac's unworldly, peace-loving conduct?
15. Would the same be true of us?
16. Have we also a blessing and promise from God?
17. How then should we walk? (1 Pet. 2:21.)

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Before buying song books examine "Great Songs of The Church." Hundreds have given unsolicited praise and we believe you will like it.

## SECOND LORD'S DAY LESSON OF MAY

Lesson 6.

May 8, 1932.

## ESAU SELLS HIS BIRTHRIGHT

**Golden Text:** Every man that striveth for the mastery is temperate in all things.—1 Cor. 9:25.

**Lesson Text:** Genesis 25:27-34.

27 And the boys grew: and Esau was a skilful hunter, a man of the field; and Jacob was a quiet man, dwelling in tents.

28 Now Isaac loved Esau, because he did eat of his venison: and Rebekah loved Jacob.

29 And Jacob boiled pottage: and Esau came in from the field, and he was faint:

30 and Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom.

31 And Jacob said, Sell me first thy birthright.

32 And Esau said, Behold, I am about to die: and what profit shall the birthright do to me?

33 And Jacob said, Swear to me first; and he swore unto him: and he sold his birthright unto Jacob.

34 And Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: so Esau despised his birthright.

**Study Questions and Brief Comments.**

**Verse 27.** Whose sons were these twins? (Isaac's.) Were they alike in disposition?

**Verse 28.** Which one was his father's favorite? Why? To which one was the mother partial?

**Verses 29, 30.** What had Jacob cooked? Who happened in just at that time? In what condition was he? What request did he make of Jacob? From what did his name "Edom" originate?

**Verse 31.** What demand did Jacob make of Esau as a condition? To whom did the birthright belong? (To the firstborn. Of the twins Esau was born first.)

**Verse 32.** How bad off did Esau in his hunger think he was? Is it likely that he was in any danger of dying?

**Verse 33.** What did Jacob insist on first of all? Did Esau comply? At what price did he sell his birthright?

**Verse 34.** Did Jacob give him a good full meal then? What is said of Esau's appreciation of his birthright?

**NOTES ON LESSON 6.****ESAU, THE "PROFANE"**

"Looking carefully . . . lest there be any profane person, as Esau, who for one mess of meat sold his own birthright." (Heb. 12:15, 16.)—The word "profane" does not necessarily mean blasphemous, as we use it, when we say that a man utters profanity. It means rather a character that is un-religious, as distinguished from religious faith. It is used in contrast with holy, sacred, godly, of that which is "common," and has no reference to God or to divine things; as, for example, "Profane History," which is simply worldly history as distinguished from the sacred history of the Bible.—In this sense then a profane man is one who is devoid of faith and piety—one who is not moved or affected by consideration of Divine things. He is a "natural" man (1 Cor. 2:14)—a mere animal man, who is influenced only by things of sense and by worldly, fleshly reason and desire. Such a man was Esau. The birthright (which carried with it the blessing and promise of God) was as nothing in his eyes when his appetite demanded satisfaction. A mess of material food to appease his hunger seemed much more desirable to Esau just then than the unseen, intangible promise of God; and he readily sold the latter for the former. The writer of Hebrews warns lest among Christians there be found one who would do such a thing. Have Christians a birth-right, a promise and inheritance from God? How and for what could they sell this birthright? Consider Phil. 3:19.

**THE SEQUEL**

Either Esau had forgotten his bargain, or perhaps he thought he had a right to the prophetic, paternal blessing, even though he had forfeited

the birthright. Any way—he tried to obtain the blessing. But by trickery and deception Jacob prevented him. The blessing was given to Jacob, and was for ever lost to Esau. Read the story in Gen. 27. The reference in Hebrews (12:16, 17) is to Esau's vain tears and his exceeding great and bitter cry when he realized the irretrievable loss.

#### QUESTIONS FOR CLASS

1. What were the names of Isaac's twin sons?
2. Which one was first-born?
3. To which one did the birthright naturally belong?
4. What was Esau's natural bent?
5. Of what disposition was Jacob?
6. What had Jacob cooked?
7. What was tired, hungry Esau's request?
8. On what condition only would Jacob give him a meal?
9. Give Esau's answer. (V. 32.)
10. What did Jacob make him do first?
11. Did Esau swear to him?
12. At what price did Esau sell his birthright? (Temporary gratification of his appetite.)
13. What, therefore, was his attitude toward his birthright?
14. Where in the New Testament do we find reference to this? (Heb. 12:16.)
15. What is Esau there called?
16. What is meant by "profane"? (See Notes.)
17. How did Esau show his perfect indifference to the things of God?
18. Has a Christian a Divine birthright?
19. For what might a Christian sell his birthright?
20. How did Jacob get the blessing from his father?
21. Did Jacob do right in this?
22. Was Esau's blessing for ever lost to him?
23. What lesson and warning is in this to us

### THIRD LORD'S DAY LESSON OF MAY

Lesson 7.

May 15, 1932.

#### JACOB AT BETHEL

**Golden Text:** I am with thee, and will keep thee in all places whither thou goest.—Gen. 28:15.

**Lesson Text:** Gen. 28:10-17.

10 And Jacob went out from Beer-sheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

12 And he dreamed; and, behold, a ladder set up on the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it.

13 And, behold, Jehovah stood above it, and said, I am Jehovah, the God of Abram thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14 and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to

**Verse 10.** Why did Jacob go out from Beersheba? (See Notes.) Whither was he bound? What former mention of Haran? (Gen. 11:31, 32; 12:5.)

**Verses 11, 12. Jacob's Dream.** Upon what place did he chance to light? (Luz, afterward called Bethel. Gen. 28:19.) Why did he stop there? What sort of pillow had he for his head? In his dream what did he see first. What two places did the ladder connect? Who were going up and down this ladder? What general idea lies in this? (Communication between earth and heaven.)

**Verse 13.** Who stood above the ladder? Who did He say He was? What free and specific promise did he make to Jacob?

**Verse 14.** How numerous should Jacob's seed be? How far should they spread abroad? What should come to all the families of the earth, through



the south: and in thee and in thy seed shall all the families of the earth be blessed.

15 And, behold, I am with thee, and will keep the whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

16 And Jacob awaked out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not.

17 And he was afraid, and said, How dreadful is this place! this is none other than the house of God, and this the gate of heaven.

Jacob and his seed?

**Verse 15.** What re-assuring promise did the Lord make to Jacob? Was he about to leave the land now? (Yes—he was going to Paddan-aram.) What assurance that he would get back was given him? How long did God engage to be with him?

**Verses 16, 17.** What conviction came over Jacob when he awoke? If he had known would he likely have stopped there? How did he feel about it? What kind of a place did he say it was? Was it dreadful? (In one sense, yes; in another, it was the best place in the world to be.) What did he say it was? (See Notes on The

House of God.) Be sure to read verses 18-22 also.

### NOTES ON LESSON 7.

#### JACOB LEAVES HOME

This was the direct result of Jacob's deception of his father, and the underhanded trick played upon Esau. Esau was filled with rage and planned to kill Jacob as soon as Isaac died. Rebekah, hearing of this, got Isaac to send Jacob away to Paddan-aram, in order that he might find him a wife there of the kindred of Abraham and of Rebekah's kindred, who long ago had settled there in Haran. (Gen. 11:29-32; 22:20-23; 24:3, 4, 15.) This was a reason, but not the reason for Jacob's departure. In reality he was fleeing for his life from his brother Esau.

#### JACOB'S DREAM

The fugitive Jacob had come to Luz, and because night had fallen, he laid himself down to sleep, a stone for his pillow. And he dreamed. He saw a ladder linking earth and heaven, and the angelic ministers of God, on errands of blessing bent, ascending and descending upon it. Above it stood Jehovah Himself, the God of Abraham, and of Isaac, in free lovingkindness making sweet, good promises to Jacob. Yet the vision was solemn and awe-inspiring withal; for when Jacob awoke his heart was filled with a holy dread. He realized that Jehovah was in that place, and that there was God's house and the gate of heaven. So he raised up the stone on which his head had rested, and poured oil upon it; and the name of the place he called "Bethel," which is, "House of God."

#### THE HOUSE OF GOD

This is the first occurrence in the Bible of this term. Later it was applied to the Tabernacle in the wilderness, and to the Temple Solomon built. Today it is the church of God (1 Tim. 3:15) a house most wonderful, built of living stones, a habitation of God by the Spirit. (1 Pet. 2:5; Eph. 2:22.) But wherever we find the House of God, we also find the same essential elements which Jacob first saw in his dream: 1. there is the presence of God. 2. There the ladder that links up with heaven, touches the earth. 3. There is the gate of heaven. 4. There God meets with us to bless us. (Exod. 20:24.) All this is true today of the church, which is God's house.

#### GOD'S GRACE TOWARD JACOB

The promise given to Jacob in his dream was the free promise of God "according to the election of grace." Certainly no man could have been less deserving than Jacob, of God's notice or of such a loving, gracious promise. Jacob himself realized that in due time. (Gen. 32:10.) God's choice of Jacob was manifestly without regard of previous merit or desert. (Rom. 9:10-12.) It did not necessarily involve Jacob's personal

salvation—for that is a matter in which every man must choose for himself, and God will not force him. But God had seized upon Jacob to be his instrument and factor in bringing about His world-wide plan of blessing. (See v. 14 in the lesson.) Therefore He centered His loving care on Jacob, and gave him the promises. In thus loving him freely, God loved us, for we are the beneficiaries of the whole plan: “for salvation is from the Jews.” (John 4:22.) However Jacob himself also responded to the grace, and chose, and followed suit. Jacob’s life is a wonderful illustration of that “love that will not let me go.”

“Through many trials, toils, and snares

I have already come:

’Twas grace that brought me safe thus far,

And grace will lead me home.”

### QUESTIONS FOR CLASS

1. Where was Jacob going? (Notes.)
2. What was the reason for the journey?
3. At what place did he light?
4. What preparation did he make for sleep?
5. In his dream what did he see first?
6. What is said about that ladder?
7. Who fulfils this in higher measure? (See John 1:52.)
8. Who stood above that ladder?
9. What did Jehovah say to him?
10. Can you count five distinct promises?
11. When Jacob awoke, how did he feel?
12. Who was in that place?
13. What did he say that the place was?
14. What else did he say of it?
15. What is the house of God today? (See Notes.)
16. Can all that Jacob said of Bethel be said of the church also?
17. Can we see God’s goodness and grace in his dealings with Jacob?
18. Is that goodness and grace for me also?
19. How? (Eph. 1:7.)

## FOURTH LORD’S DAY LESSON OF MAY

Lesson 8.

May 22, 1932.

### JACOB AND ESAU RECONCILED

**Golden Text:** Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.—Eph. 4:32.

**Lesson Text:** Gen. 33:1-11.

1 And Jacob lifted up his eyes, and looked, and, behold, Esau was coming, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

3 And he himself passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

5 And he lifted up his eyes,

#### Study Questions and Brief Comments.

**Verses 1, 2.** (What the situation, and what has happened since last lesson is told in the Notes.) What did Jacob see? Was he happy or distressed? Why? How did he arrange his family? Why did he put Rachel and Joseph hindermost? (He loved them most.)

**Verse 3.** How did Jacob approach Esau?

**Verse 4.** What did Esau do? What change has come over him?

**Verses 5-7.** What question did Esau ask? What did Jacob answer? Had Esau ever seen them before? (No. Probably Esau was surprised at all this family—sixteen persons.)

**Verse 8.** What “company” did Esau

and saw the women and the children; and said, Who are these with thee? And he said, The children whom God hath graciously given thy servant.

6 Then the handmaids came hear, they and their children, and they bowed themselves.

7 And Leah also and her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, What meanest thou by all this company which I met? And he said, To find favor in the sight of my lord.

9 And Esau said, I have enough, my brother; let that which thou hast be thine.

10 And Jacob said, Nay, I pray thee, if now I have found favor in

refer to? (The five droves of animals Jacob had sent ahead for a present for Esau.) (Gen 32. 13-21.)

**Verses 9-11.** Did Esau want to take the present? What do you think of Esau's character as seen in this lesson? Was Jacob very humble before Esau? Did he have good reason to be? Did Esau finally accept the present?

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thy sight, then receive my present at my hand; forasmuch as I have seen thy face, as one seeth the face of God, and thou wast pleased with me.

11 Take, I pray thee, my gift that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

#### NOTES ON LESSON 8

##### TWENTY YEARS AFTER

In our last lesson we saw Jacob fleeing from the wrath of his brother Esau, and on his way stopping at Bethel, where he had the dream of the ladder. In Paddan-aram he found his uncle Laban, and fell in love with Rachel, Laban's daughter. He worked for Laban seven years for his daughter. Laban was more than Jacob's match in trickiness and deception: just as Jacob had disguised himself and impersonated Esau in order to deceive his father Isaac, so now Laban disguises his older daughter and palms her off on Jacob as Rachel. Nor did Jacob perceive the fraud until next day. Laban made a specious excuse, and told Jacob he would give him Rachel also if he would work for him seven years longer. Jacob did so. Then he remained yet six years and took his pay, "in kind" for keeping Laban's flocks and herds.

During this time all Jacob's children (except Benjamin) were born. Four sons by Leah first: **Reuben, Simeon, Levi, Judah**; then (in keeping with the evil custom of that day) two sons by Rachel's handmaid Bilhah:—**Dan and Naphtali**. Then two sons by Leah's handmaid Zilpah:—**Gad and Asher**. Then two sons again by Leah:—**Issachar and Zebulun**, and a daughter, **Dinah**. Finally a son of Rachel, **Joseph**. After his return Rachel bare him **Benjamin**.

After twenty years in the foreign land Jacob, encouraged by the promise of God, decided to sever connection with the treacherous Laban and to set his face homeward. How Laban pursued and overtook him, and what came of that, is told in chapter 31.

##### THE FEAR OF ESAU

Hardly escaped from the danger behind him, Jacob now faced a greater danger before. What will Esau do? Will he now execute revenge on Jacob? Jacob sent messengers to notify Esau of his return and to find out how the land lay. They returned and reported that Esau was coming to meet him with four hundred men! "Then Jacob was greatly afraid and distressed." He began to pray—a singularly sweet, humble prayer it was (Gen. 32:9-12). He did all he could by way of wise management—among other things, sending five droves of animals; each drove more valuable than the preceding, and with each drove a man to tell Esau it was a present "to his lord Esau from his servant Jacob."

##### THE MYSTERIOUS WRESTLER

After Jacob had sent all before him he was left alone in the night by

the ford of the river Jabbok. And there wrestled a man with him—a Stranger. For a time, it seems neither prevailed. Then the Stranger touched "the hollow of his thigh," and disabled Jacob. Instantly Jacob understood. "Let me go for the morning breaketh," said the man. "I will not let thee go until thou bless me," answered Jacob. "What is thy name?" He answered, "Jacob." "Thy name shall be called no more Jacob, but **Israel**; for thou hast striven with God and with men, and hast prevailed." This was the final turning point in Jacob's life.

### QUESTIONS FOR CLASS

- From the Notes and Gen. 29-32 answer the following.**
1. How long a time passed since preceding lesson?
  2. For whom did Jacob work all these years?
  3. What wicked fraud did his uncle Laban commit against him?
  4. Of how many year's labor was he thus defrauded?
  5. How many sons were born to Jacob in Paddan-aram?
  6. Name the first four sons of Leah.
  7. The four sons of the handmaids?
  8. The last two sons of Leah?
  9. The name of Leah's daughter?
  10. The son of Rachel?
  11. What great fear was before Jacob when he came back?
  12. What news concerning Esau filled him with dread?
  13. What present did he send to conciliate Esau?
  14. Tell how and when Jacob's name was changed to "Israel."
- Questions on the Lesson-Text**
1. Whom did Jacob see coming in the distance?
  2. Who came with him?
  3. How did Jacob divide his family?
  4. Why did he put Rachel and Joseph last?
  5. How did Jacob humble himself?
  6. What did Esau do?
  7. What did Esau say about the present Jacob had sent him?
  8. Did he want to take it?
  9. Why did he take it at last?
  10. Did Esau have just grievance against Jacob?
  11. Did he freely and generously forgive him?
  12. Why is forgiveness so beautiful? (It is Christlike.)
  13. On what does our own hope rest? (On God's forgiveness.)
  14. What does the Golden Text teach?

## FIFTH LORD'S DAY LESSON OF MAY

Lesson 9.

May 29, 1932.

### JOSEPH THE DREAMER

**Golden Text:** Provide things honest in the sight of all men.—Romans 12:17b.

**Lesson Text:** Gen. 37:1-11.

1 And Jacob dwelt in the land of his father's sojournings, in the land of Canaan.

2 These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and he was a lad with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought the evil report of them unto their father.

3 Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors.

### Study Questions and Brief Comments.

For short summary of what occurred since last lesson, see notes.

**Verse 1.** Where did Jacob dwell? Why does he not call it his father's home-land? (See Acts 7:5; Heb. 11:9, 10, 13, 14.)

**Verse 2.** How old is Joseph as this narrative begins? With whom was he associated? What did Joseph do regarding their conduct?

**Verses 3, 4.** Did Jacob show partiality to Joseph? What special gift did he bestow upon Joseph? Do you think that was wise? How did his brothers feel about that? How bit-

4 And his brethren saw that their father loved him more than all his brethren; and they hated him, and could not speak peaceably unto him.

5 And Joseph dreamed a dream, and he told it to his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and made obeisance to my sheaf.

8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

9 And he dreamed yet another dream, and told it to his brethren, and said, behold, I have dreamed yet a dream: and, behold, the sun and the moon and eleven stars made obeisance to me.

10 And he told it to his father, and to his brethren; and his father rebuked him, and said unto him,

terly did they hate Joseph?

**Verse 5.** What added yet more to the hatred of Joseph's brethren?

**Verses 6, 7.** What was the dream? Why should they hate him yet more for this dream?

**Verse 8.** What scornful question did they fling at Joseph?

**Verse 9.** Did Joseph dream again? Was he wise to tell the dream again to his brethren? Consider the bearing of Matt. 7:6 on this. What was the dream?

**Verse 10.** Was even his father bothered over this dream? What was the interpretation, as given by his father? Did the father seem to place serious weight on the dream? (It appears that he did.)

**Verse 11.** What effect did it have on Joseph's brethren? What is said of Joseph's father? Compare Luke 2:19, 51.

what is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

11 And his brethren envied him; but his father kept the saying in mind.

### NOTES ON LESSON 9

#### BETWEEN THE LESSONS

Again about ten years have passed. Jacob has had varied experiences since his return from Paddan-aram and his reconciliation with Esau. His first stopping place was at Shechem, where he bought a parcel of ground. (See John 4:5.) Chapter 34 records a bad occurrence in which Jacob's daughter Dinah is concerned, and Simeon and Levi's cruel vengeance. (Cf. Gen. 49:5-7.) From thence Jacob at God's command went to Bethel, the place where at first he had the dream-vision of the ladder; and there God spoke to him again and confirmed the promise to him. On the way from Bethel to Ephrath (Bethlehem) Jacob lost Rachel, his beloved, in the birth of Benjamin. She was buried near Bethlehem (hence the reference to Rachel in connection with "the slaughter of the innocents," Matt. 2:18). There is also a notice of Isaac's death, which, however did not take place till about 12 years after Joseph was carried into Egypt.

#### THE STORY OF JOSEPH

Here begins one of the most wonderful stories in the world: the story of Joseph. We have the bare beginning of it in our printed text. The teacher will want to follow Joseph's fortune (or was it misfortune?) to the crisis when he stood before Pharaoh at which point the next lesson resumes. This is the period of Joseph's suffering, God's discipline of him for the high place and work which he had in view for him. (Ps. 105: 17-19.)

#### JOSEPH'S DREAMS

These were not ordinary, natural dreams, such as are common with all people; neither were they air-castles of Joseph's mind, or ambitious pictures of future greatness and success which Joseph's own imagination

raised up. They were communications from God, and had prophetic significance, like Jacob's dreams at Bethel and in Paddan-aram. Joseph was evidently aware of their deep meaning, and so in some measure were his brothers and his father, for the brothers took them quite seriously and hated and envied Joseph on account of them, and his father pondered them in his heart.

#### JOSEPH'S SERVITUDE

You will want to read this story for yourself in Gen. 37 and 39. (Gen. 38 has nothing to do with Joseph's story.) Note that **Reuben** planned from the first to deliver Joseph; and it must have been during his absence that the other brothers sold him, on Judah's advice. Also mark their cruel deception of Jacob. They used a goat, just as Jacob once had used a kid to deceive his father. Mark Jacob's unconsolable grief. (Gen. 37:35.)

#### JEHOVAH WAS WITH JOSEPH

In his servitude Joseph was sustained by the presence and blessing of God. "The Lord was with Joseph, and he was a luckie fellow," says Tyndale's old translation. His wonderful success in Potiphar's house was directly due to the fact the **Jehovah was with him**.

When, because of his steadfast refusal to sin against God, and through the slander of Potiphar's wife, he was cast into prison, Jehovah was with him there. Four times, we are told, with peculiar emphasis, that Jehovah was with Joseph; and once more this fact is referred to in Acts 7:9, 10. It is the keynote and explanation of Joseph's marvellous career. Because God was with him, Joseph was "like a tree that was planted by the rivers of water," and whatsoever he did prospered. (Ps. 1:3.) It is a wonderful thing for any young man (or old, too, for that matter) to have God with him. How can this privilege be had by any of us? See **2 Chron. 15:2** for the answer.

#### JOSEPH IN PRISON

We have no means of knowing how long Joseph was in prison—certainly some years, it may have been as much as ten, and certainly more than two. And that is a long time for a young man to spend behind iron bars. In all the servitude and imprisonment included thirteen years—those golden years of life, of youth and young manhood that never come again. It seemed that Joseph had lost much by being true to God. We wonder if the Tempter did not come to him as through Job's wife he came to Job (Job 2:9). But God never fails, and they that trust Him are never put to shame. In Joseph's case, as in every other, it was seen that "whosoever shall lose his life for my sake, the same shall find it." God had great things in store for Joseph.

#### QUESTIONS FOR CLASS

1. About whom is this lesson?
2. Whose son was Joseph?
3. How old was Joseph at the opening of this lesson?
4. Look ahead and see how old he is at the opening of next lesson.
5. How were these 13 years of his life spent?
6. How came he in Egypt?
7. Why did his brethren hate him?
8. Why did old Jacob love him so specially?
9. What special token of love did Jacob bestow on Joseph?
10. What was Joseph's first dream?
11. Was this an ordinary dream?
12. How did his brothers interpret it?
13. Did they think they could nullify the meaning of that dream?
14. What effect did the dream have on their feeling toward Joseph?
15. What was Joseph's second dream?
16. Was Jacob himself alarmed over that?
17. How did Joseph's brothers and his father react to this dream? (V. 11.)
18. What was the keynote of Joseph's life? (See Notes.)
19. If Jehovah is with a man will his life be a success? (Ps. 1:3; Rom. 8:28.)
20. How can we have God with us? (2 Chron. 15:2; Matt. 1:23.)

# BALDNESS

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