

JUNE, 1932.

THE WORD AND WORK

SEE TO DECLARE THE WHOLE COUNSEL OF GOD

R. H. Boll, Editor and Publisher
One Dollar a Year

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IN THIS ISSUE

Poem: Nazareth - - - - -	141
Words in Season —R. H. B. - - - - -	142
The Tie That Binds - - - - -	145
News and Notes - - - - -	146
Book Reviews - - - - -	148
The Pauline Gospel—R. H. B. - - - - -	149
Some thoughts in Paragraphs—J. F. Smith - - - - -	153
On Foreign Fields	
Missionary Note—D. C. J. - - - - -	154
Huyuyu Mission News—Dewitt Garrett - - - - -	155
Philippine Mission Notes—H. B. Cassell - - - - -	156
The Children's School in Japan - - - - -	156
Volunteers for Africa - - - - -	157
Mission Promotion Work—B. D. Morehead - - - - -	157
The Lord's Day Lessons —R. H. B. - - - - -	158

TRACTS AND PAMPHLETS

We have prepared for mailing an envelope containing one each of the five tracts advertised on this page, all from the pen of R. H. Boll. This sample set of tracts may be had for 25¢, stamps or coin.

"ISAIAH"—and "JEREMIAH"

These studies each form a neat 24-page pamphlet, in large type, equally suitable for home or class use. 21 pages, 5¢ each; 50 for \$1.00.

"THE CHURCH I FOUND AND HOW I FOUND IT"

A most remarkable pamphlet. In it Bro. Boll relates his experiences in coming out of Catholicism, into the glorious liberty of the children of God. It was a wonderful path by which the Lord led him! And the tract became in turn a guide to all who may be seeking the way out of ecclesiastical entanglements. 5¢ each; 50 for \$1; \$15 the thousand.

"WHY NOT BE JUST A CHRISTIAN?"

This eight-page tract has attracted wide attention, and is perhaps unsurpassed as a pamphlet to put into the hands of friends who have not yet seen the importance of taking the outside place with reference to denominationalism. Its plea for the independent, unsectarian religious stand is not only unanswerable from the logical viewpoint, but unlike so many works on the same subject, it is written in the unsectarian spirit as well. The price is 5¢ each, 50 for \$1, \$15 per thousand.

"HOW TO UNDERSTAND AND APPLY THE BIBLE"

The first paragraph (given herewith) of this exceedingly useful tract, suggests in the best way the helpful nature of this 24-page pamphlet which R. H. Boll wrote some years ago and which has just been reprinted.

"Anyone who willeth to do God's will and is therefore anxious to know God's ways is fitted to become a first-class Bible scholar. Assuming, dear reader, that you are such a man or woman poor in spirit, truly wishing to know the will of God that you may do it, I offer you some fundamental instruction concerning the Bible; yet not instruction of mine but instruction drawn from the Bible itself, to meet the greatest difficulties in the Bible student's way."

The price is 10¢ each, 25 for \$1.

"SONGS FOR CHILDREN"

We have brought out a little pamphlet of children's songs, consisting of the last fourteen numbers in "Great Songs of The Church." It will be found convenient in children's class rooms, or in the children's drill during protracted meetings, or wherever it is impossible or inadvisable to put the larger book into the hands of the little ones. They are offered so cheaply that every child may have one: 5c each, 25 for 50c.

THE WORD AND WORK

NAZARETH

O little shop of Nazareth,
How honored were thy doors,
As in and out the young Lord went,
How favored were thy floors
To bear the treading of His feet.
O tools, was it not grand
That as He wrought at yonder bench
He held you in His hand!

O little homes of Nazareth,
What treasures you possessed
In pieces of His craftsmanship.
How greatly you were blessed
To have the hand of Mary's Son
At work on sill or wall—
That hand that fashioned seas and suns,
To summon at your call!

O little town of Nazareth,
That knew His winsome youth,
That saw His grave young manhood, too,
But never guessed the truth.
O cold, cold hearts of Nazareth,
How tragic was your lot—
To neighbor with the Son of God,
And yet to know Him not!

O Carpenter of Nazareth,
Lay bare my heart, and see
If echo of their unbelief
May yet be found in me:
If I have sought from mountain's brow
To hurl Thee to thy doom;
Or have I opened wide my heart
And made Thee royal room!

—*Jessie F. Brown.*

“If the American film is so corrupt that it is revolting to the Pagan mind and causes them to take steps to purify and censor films coming into their country, is it not time for Christian parents to take some serious thought before endorsing the pictures and encouraging their children in them? Many of God's holy ones are crying out against this as well as the cheap magazines that are so widely read. We may well conclude: ‘Where there is so much smoke there is bound to be some fire.’ Let this be a word of warning to all.”—*G. F. Gibbs.*

WORDS IN SEASON

R. H. B.

FORTUNE TELLERS AND "FUTURE PEEKERS"

In a recent article in the Literary Digest, an article on "Future Peekers" notes the large increase of many and various forms of fortune-telling in a time of trouble and depression. That is up-to-date information but not at all a modern development. One finds in Deut. 18 a similar list of occult arts (all of which center upon the matter of divination—telling of fortunes and revealing of secrets) which were practiced by those corrupt Canaanites and other heathen peoples from hoariest antiquity; all of which are declared to be perfectly abominable and abhorrent in the sight of the Lord. Back of the wickedness and defilement of this traffic with evil powers, there is something heart-breaking—the misery and helplessness of poor humanity, their restless suspense twixt hopes and fears, their burdens of heart and consuming anxieties, which drive them to the powers of darkness and the gates of hell for help. Naturally the times of distress are the times when those who are without God and without hope in the world will go to soothsayers for help, and the business of "future-peekers" flourishes.

But God deeply resents his people's resorting to such sources. He recognizes their need of guidance and assurance, and wants Himself to be their only comfort and stay. "Should not a people seek unto their God?" (Isa. 8:19.) "Is it because there is no God in Israel, that ye go to inquire of Baal-zebul, the god of Ekron?" said Jehovah to the messengers of the wicked king Ahaziah. And of Saul, who in his extremity resorted to the witch (spiritualist-medium) of En-dor, it is written that "he asked counsel of one that had a familiar spirit, to inquire thereby, and inquired not of Jehovah: therefore he slew him." (1 Chron. 10:13.)

"THY URIM AND THY THUMMIM"

In the highpriest's breastplate were set the "Urim and Thummim," by means of which (*how* we are not told) God communicated His will and counsel to the people—yet not to the people in general, but to their kings and accepted leaders. As all the other appointments concerning priesthood and tabernacle, so in this also was a foreshadowing of the better things of Christ. Just as in Levi's prophetic blessing, "Thy Thummim and thy Urim are with thy godly one ["thy holy one," "thy holy man," i. e. thy highpriest] whom thou didst prove at Massah, with whom thou didst strive by the waters of Meribah" (Deut. 33:8)—so it means to us: let all questions as to the future, all matters of counsel and guidance be with thy Highpriest, who bears thy Urim and Thummim in God's presence for you. After warning against the various sorts of

diviners, necromancers, clairvoyants, mediums, and fortune-tellers, such as those to whom the nations hearken to their destruction, Moses said, "Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto *him* ye shall hearken." (Deut. 18:9-15.) This prophet like Moses (hut immeasurably greater) is our Lord Jesus Christ. (Acts 3:23.) In Him we have all guidance, light, and revelation we can possibly need. Those who look to Him and follow Him, are not in darkness: they have the light of life. (John 8:12.) He is Himself the light, the Way. And in the details of life also He will not leave helpless those who trust Him. No Christian has any need to appeal to Satan for help and direction; and to do so is one of the gravest wrongs he can commit. Wherefore, my beloved, flee idolatry; but cleave to the Lord Jesus Christ with purpose of heart. Thy Urim and thy Thummim be with thy Holy One.

THE LIVING GOD

When in the Bible God is called the *Living God* it is always in contrast to the dumb, powerless deities of man's art, philosophy, or imagination, which can neither see, know, feel, or do anything. Here is a fairly complete list of passages which speak of the Living God.

Deut. 5:26. At Sinai He spoke and they heard His voice.

Josh. 3:10. When His ark, borne by the priests, stopped the Jordan. (Comp. Ps. 114.)

1 Sam. 17:26, 36. Goliath dares to defy His armies. Compare 2 Kings 19:4, 16 where Sennacherib did the same.

In Psalm 42:2 and 84:2 the heart longs for this living God. None other can satisfy that need.

In Jer. 10:10 is a direct statement concerning Him; to which should be added Jer. 10:11.

In Dan. 6:20, 26 He is the powerful Protector of His servant.

Matt. 16:16. Peter's great confession mentions Him.

Acts 14:15 (and 1 Thess. 1:9) contrast Him with the idols, the "vain things" of the Gentiles.

1 Tim. 3:15 and 2 Cor. 6:16 tell of His house in which He dwells. Comp. 1 Cor. 3:16.

Then there are four notable references in Hebrews: Heb. 3:12; 9:14; 10:31; 12:22.

(Other passages, Isa. 37:17; Jer. 23:36; Hos. 1:10 with Rom. 9:26; Matt. 26:63; 2 Cor. 3:3; and 1 Tim. 4:10.)

A study of these scriptures reveals in each case why our God is spoken of as the Living One. (See the meaning of Beer-lahai-roi in Gen. 16:14, margin.) In each instance the point is that God is not a dummy, nor a figurehead. ("I will punish the men . . . that say in their heart, Jehovah will not do good neither will he do evil.") He is the prayer-hearing, prayer-answering God, mighty and able to save and to destroy. Two classes get the proof of Him:

1. Those who put their trust in Him and launch forth upon His word and promise.

2. Those who ignore and defy Him.

The former are giving Him a chance to show His hand. Wherever there are those who will trust Him and venture out upon His promise, who will yield their lives and bodies (Dan. 3:28), He can glorify His name by doing wondrous things by and for them. Any man can today test and experience the power of the living God in his life, by banking on Him in the way of faith and obedience. A great good man came in his youth across a statement like this: "The world has yet to see what God can do in and for and through a man who is wholly surrendered to Him." "I will be that man," he said to himself. "It doesn't say a great man, or an able man, but a man who is wholly surrendered to God to do His will. I will be that man!" Such a one will certainly come to know the living God.

On the other hand, those who defy and ignore Him will soon find out—some even in this life, all at last, who and what He is. "It is a fearful thing to fall into the hands of the living God."

* * *

IN SANCTIFICATION OF THE SPIRIT

I find this phrase twice—once in 2 Thess. 2:13; once in 1 Pet. 1:2; the former referring to saved Gentiles, the latter to saved Jews. In the Thessalonian passage Paul thanks God because from the beginning He had chosen them unto salvation, "in sanctification of the Spirit and the belief of the truth." Peter, on the other hand, writing to the Hebrew Christians of the Dispersion calls them the "elect . . . according to the foreknowledge of God, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Christ."

It will be seen that in both cases the "sanctification of the Spirit" has to do with God's "choosing" and "election" of men; and in both cases it precedes man's faith and obedience. What then is this "sanctification of the Spirit"? Sanctification is a setting apart. Anything (or any person) *sanctified* is separated or appointed to a special purpose—specifically for God's use and purpose. Therefore it often includes the idea of making a thing (or person) proper and fit for the purpose for which it was set apart. Meats, for example, once unclean and unfit for the use of God's people, are now said to be good and not to be refused for they are "sanctified by the word of God and by prayer." (1 Tim. 4:5.) Thus, in like manner persons once wholly unfit to be God's people, can be "sanctified," i. e. made eligible and acceptable. That was the point of Peter's vision on the housetop: "What God hath cleansed make not thou common"—which taught Peter that he "should not call any man common or unclean," and that men of all nations were acceptable. (Acts 10:15, 28, 34, 35.) It was by the Spirit that this was decreed and taught, and the Spirit ordered and

authorized that sinners of the Gentiles should be brought nigh. It was also the Spirit that sent forth the messengers (Acts 3: 2, 4) and by the Spirit's work through the preached word, were the strangers brought in. Hence Paul declares that he was made a minister of Christ Jesus unto the Gentiles, "ministering the Gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Spirit." (Rom. 15:16.)

What was true of Gentiles was true also in case of Jews. They too were unfit—far more so than they realized. For them was the gracious provision made. They too were "elect in sanctification of the Spirit" that they might come and taste the love of Jesus. For they too once were no people and had not obtained mercy. (1 Pet. 2:10.) And it was God through the Spirit that extended to them the gracious privilege of obedience and sprinkling of the blood of Jesus Christ.

A SAFE MAN

The Bishop of Wurzburg in the days of the great Reformation said he was glad that he had not read the epistles of Paul, for if he had he might have become a heretic like Luther! Here is hoping that none among us are congratulating themselves on not having studied Revelation and other prophetic portions of the Bible lest they might have become speculators like some.—But if faithful study of any part of the Bible could make us "unsound," what had we better do about it?

* * *

"NOW"

You are always banking consciously and unconsciously on some future chance, on power to repent some day and to make all things right.

This delusive thought will draw you on and on in the downward way until one day you wake up and realize that it is too late, that repentance is impossible.

"THE TIE THAT BINDS"

The tie that binds is a spiritual tie in our Lord Jesus Christ. There can be no binding tie unless there is harmony or agreement with the Lord. No one can be in agreement with the Lord unless he is a Christian. And, no one in harmony with the Lord can be in spiritual harmony with any one else who is not in harmony with the Lord. It is harmony with the Lord that puts us in harmony with all who walk with the Lord. Hence, there is no tie that binds where there is no concord, no harmony. This thing of singing "Blest be the tie that binds" and belonging to the "great brotherhood of man" and enjoying a "peaceful fellowship" when in reality we are at daggers' points with the Lord and with each other, is nothing more than a big bag of poison gas.—H. H. Adamson, in *Vinewood Reminder*.

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

R. H. Boll, Editor-in-Chief

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NEWS AND NOTES

From Graton, Calif.: "Sonoma County, California, has three congregations, Graton, Forestville, and Santa Rosa. These congregations are within twelve miles of each other at farthest, and whatever one enjoys, the others have easy access to and take advantage of the opportunities. Porter Norris of Fresno held a meeting at Graton; E. H. Ijams of Los Angeles held one at Santa Rosa; Louis D'saro held meetings at both Graton and Santa Rosa; and George Benson lectured at Graton on his way to Seattle. Students of The Pacific Christian Academy at Graton enjoyed chapel talks by all but Benson, who could not stay over to speak to them."—Arthur B. Tenney.

We can now supply a good edition of Cruden's Concordance (for King James Version), good clear print, at \$2.50.

We have Brother McCaleb's book, "On The Trail of The Missionaries," price \$2 postpaid.

"The Indiana Song Revivals of one night each at Summerville, Linton, Dugger, and Bethsaida churches, were certainly all that any leader could ask in the way of attendance and co-operation, and we all felt a real uplift from singing together in such numbers. Clark and Kranz had the work so well arranged in advance that capacity crowds gathered everywhere, a hundred visitors or more augmenting the local membership at most places.

"After an hour or more of song each night, Brother Boll talked for half an hour, fitting in with the spirit of the meeting as he knows how to do. Brother Boll's gifted daughter, Elizabeth, was with us also and her help in the soprano section was beyond estimate. So also was the help of Brother and Sister Waldo Hoar, who came from Leon, Iowa, to be with us, and to visit the Bryantsville church over Lord's day."—E. L. Jorgenson.

From Johnson City, Tenn.: "We have just closed a good meeting, H. L. Olmstead doing some fine preaching. This is the best meeting this church ever had. We are all greatly encouraged. Good crowds at all the services. Nineteen took the stand with us: five baptized, the others placed membership. We had 91 in Sunday classes last Lord's day.

"The church here wishes to show some appreciation of the good services of Brother Dan Conley, our song leader, before he goes back to Abilene, Texas. We want to give him your De Luxe Edition, leather, thumb-indexed song book, gold edge. Check inclosed for \$3.50.

"We had splendid singing led by Brother Conley. All appreciated 'Great Songs of The Church' more than ever."—E. H. Hoover.

From Dugger, Ind.: "Bro. G. F. Gibbs of Borden, Ind., recently closed a fine meeting at the Ellis church near Dugger. Sixteen responded to the Lord's invitation during the two weeks, nine of these by primary

obedience. Over thirty children attended the Bible class held each evening before the service.

Co-operation from churches around was unusual. Sixty of the Linton brethren came in a body one night and 46 came from Dugger one evening. The Ellis brethren feel that this meeting is among the best they have ever had."—J. R. Clark.

From Abilene, Texas, (belated report): "The meeting at home (Whitewright, Tex.) with Bro. O. E. Phillips doing the preaching was very fine. Bro. Phillips did some very excellent preaching and it was greatly appreciated by all. How glad we were to have such a godly man in our midst to give unto us the sure Word of God.

"I am enjoying the meeting with the South Side church very much. We close here next Sunday night. My next meeting will be in Oklahoma City with Earl C. Smith."—C. C. Merritt.

This office can supply a few more copies of the 1931 Bound Volume of The Word and Work, fully indexed. Price \$1.50.

Wilson Burks is to hold a meeting at Willisburg, Ky., in the near future.

Parkersburg, W. Va., is among the churches purchasing The Alphabetical hymnal, "Great Songs of The Church," this month. Fred Ingram writes: "The shipment arrived in good order, and every one seems well pleased."

From Bakersfield, Calif.: "T. W. Phillips, Jr., held a meeting here April 11 to 24 which meant much for the church in this city—the two congregations came back together in the meeting. In addition to uniting the two churches here (who through division had been apart five or six years) there were 16 added to the church during the meeting, nine of which were by baptism. Large crowds attended. Bro. G. W. Riggs of Los Angeles was present for the entire time, and helped much. Bro. Phillips returns in 1933. I am now doing full time work with the church here, and with unity we will press forward. We now have around seventy members. The church meets in the Franklin school auditorium."—L. Eugene White.

Finest reports come of E. E. Kranz's work at Linton, Ind. Three additions during April; Bible School as high as 163; young people's meetings reaching nearly 100. Brother J. D. Boyer of Sellersburg begins the Linton meeting May 29.

From Basil, Kansas: "We are doing some work with a mission church near here. We are having a fine meeting now. The finance problem is very bad in these parts—many people are losing their homes."—J. F. Smith.

From Trinity, Texas: "Recently baptized a man and his wife here. The Trinity church is doing much local mission work.

"I go to Oklahoma in June to assist in meetings, and will have time for another."—W. W. Leamon.

The church at Dugger, Ind., is conducting a two-week's Vacation Bible School. Preacher Clark is a hustler, and secures wonderful co-operation in prayer and work from the membership. Dugger expects Maurice Clymore for a meeting in September.

From Buffalo Gap, Texas: "Our little congregation uses 'Great Songs of The Church' and we would not change for any other book."—Craig Lynn.

From Valrico, Fla.: "Bro. Byron Conley has been using the tent that was bought for Bro. Burton before he left Florida, but Bro. Burton has recently sent for it, and Bro. Conley would like to rent a tent for mission meetings in Indiana. At Mulberry, Bro. Conley started a working congregation; at Kathleen, near Lakeland, he had a number of additions, also at Auburndale. Lakeland brethren will look after them. At Homeland

many were convinced but another meeting, it seems, will be needed to get several to obey the gospel. A meeting at Lakeland resulted in some 12 or 15 additions."—H. C. Hinton.

"The Kentucky Avenue church, Camp Taylor, Ky., had on May 1 the largest school of the six Sunday Schools in Camp Taylor, with an attendance of 227. In the last three Sundays we have had two baptisms and three by membership. D. H. Friend began another meeting with us May 15."—Jonah W. D. Skiles.

Are you well supplied with tracts and song books for your summer meetings? Write us for prices.

From the Louisiana field: "I had a fine visit at Glenmora and baptized one. Mayeaux, Whittingtons, Stephens and others are all gold. Bro. Johnson is faithful and unchangeable. Baptized Mrs. Schlaudecker, Wednesday night. She is about 71 years of age. Some good brethren at Shilo are volunteering for local work—we are happy to have them do so. We need help—there are so many places to fill. Bro. Andrus is a helper. Our strawberry crop is on the rocks—finances all gone to pieces. Retrenchments are forced upon us and the work may suffer. Pray for us. Baton Rouge church work is interesting."—A. K. Ramsey.

We asked Brother Janes to write us a brief report of a meeting which he visited in Cincinnati. Brother Janes submits the following impressive note:

"A group of brethren practicing some things we believe are without scriptural warrant, has recently held a gathering in Cincinnati with much to commend it: delightful harmony, deep concern for God's work at home and abroad, Biblical terminology, soundness of the gospel message, sweet singing, and fraternal treatment of those who do not approve their use of certain objectionable things. The foreign missionary program was especially fine. The Yotsuya mission in Japan, begun and operated independent of the United Christian Missionary Society, in 31 years has baptized over 3,000—381 last year. There are 15 churches with work in Korea where 900 Presbyterians wish to become Christians of the simple New Testament order. Leslie Wolfe's last five years in the Philippines have yielded 3,794 baptisms. There are now 57 churches, 5,000 members and 3,000 in Bible schools.

"Deeply impressive is the Polish work begun in 1911: 220 preachers (only two from U. S.), 25,000 members, the seatless chapels crowded to capacity, 1700 baptisms in six weeks, Bibles eagerly desired and not an organ in any of the churches. We would be very happy if the above group, like Springfield Presbytery of earlier days, would discard the objectionable and unnecessary things which prevent fellowship with the half million more conservative brethren who still stand on the original ground of the whole 'restoration' group. And we equally desire that these last mentioned disciples may suitably manifest the spirit of Christ to one another and toward all."

BOOK REVIEWS

THE GOSPEL IN THE CRUCIFIXION, by George E. Guille, Price 15c. The Bible Institute Colportage Assn., Publishers.

A very interesting and inspiring study of the crucifixion of Jesus. An inspiration to the Christian, and a saving message for the unsaved.

FACING CALVARY, a meditation by William Evans. A 91 page booklet. The Bible Institute Colportage Assn., Publishers.

These soul-stirring messages, taken from the prayers of Jesus, as recorded in the seventeenth chapter of John, bring one face to face with the selflessness of the Lord Jesus Christ as he faces calvary for mankind. The desire to live that same selfless life steals over you as you follow the author through this fine meditation.—P. B.

*By opera on tel drive
New Marie Dress Co
225 Arch St.*

THE PAULINE GOSPEL

R. H. B.

If any should object to the term "Pauline Gospel" let him know that there really is such a thing. The Pauline gospel is simply Paul's gospel. And by that is not meant that Paul was the author and originator of it. "For I make known to you brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, neither was I taught it, but it came to me through revelation of Jesus Christ." (Gal. 1:11, 12.) It was "the gospel of the glory of the blessed God," says Paul, "which was committed to my trust." (1 Tim. 1:11.) Hence he also calls it "my gospel." (Rom. 2:16; 16:25.) The Pauline gospel, then, is that gospel which the Lord committed to Paul, and which through him was proclaimed in all the world.

But a second fact must be noted: that Paul's gospel could not have been essentially different from the gospel preached by the rest of the apostles. There are not several gospels. Paul speaks of his gospel as "*the* gospel," which he could not have done if there had been another, different, gospel, of equal authority. He calls it "the gospel of God," "the gospel of Christ," "the gospel of his Son." To the Corinthians he writes: "Now I make known unto you, brethren, the gospel which I preached unto you. . . . For I delivered unto you first of all that which I also received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures." Thereupon he recounts the appearances of the risen Lord, especially to all the apostles, and last of all to himself, "the least of the apostles," and one "not meet to be called an apostle," "because I persecuted the church of God." Nevertheless he was what he was by the grace of God; and that grace worked in him so that he labored more abundantly than all the others. But—"whether then it be *I* or *they*, so *we* preach, and so ye believe." (1 Cor. 15:1-11.) This proves conclusively that Paul preached the very same gospel which was preached by all the rest of the apostles. Paul's gospel was the same, standard, universal message of the good tidings of Christ which went out into all the world. (Col. 1:5, 6.) And if any man or angel should attempt to preach a gospel different from this—"let him be anathema." (Gal. 1:8, 9.)

THE GOSPEL TO THE CIRCUMCISION

We are reminded, however, that in one place at least we have a clean distinction, not to say contrast, between Paul's gospel and that of the other apostles. When the question of Gentile liberty was brought to the test in Jerusalem (Acts 15) Paul, championing the Gentile cause, was recognized by the pillars of the church in Jerusalem; and "when they saw that I had been intrusted with the gospel of the uncircumcision, even

as Peter with the gospel of the circumcision (for he that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles); and when they perceived the grace that was given unto me [comp. Eph. 3:8], James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision." (Gal. 2:7-9.) The gospel of the circumcision and the gospel of the uncircumcision! What far-reaching human theories have been spun about these expressions—from Bullinger's on down in many various modifications, including also the recent "Concordant" doctrine—what vivisection of the scriptures, what high-handed dismembering of the New Testament, and repudiation of great parts of the same. has been excused on the strength of the supposed difference between the "gospel of the circumcision" and the "gospel of the uncircumcision." The first question asked should be, Does this refer to a difference in those respective gospels, or to the respective spheres in which those servants of God were to labor? Paul was more especially "an apostle to the Gentiles." (Rom. 11:13.) It stands to reason that there would be certain differences in the two messages (some of which will be pointed out below) since in the matter of approach and argument, a message must necessarily adapt itself to the hearers. The gospel as preached to the Jew would emphasize and enlarge upon certain features which in a message to Gentiles would not be to the point; and vice versa. But such variations belong to the incidentals, not to the final essentials of the gospel. Since (as Paul shows in "Romans") Jews and Gentiles are precisely alike before God as to their standing as lost sinners, precisely the same gospel and salvation is needed by both alike. "For there is no distinction between Jew and Greek: for the same Lord is Lord of all and is rich unto all that call upon him." (Rom. 10:12.) And Paul himself declared that his gospel was "the power of God unto salvation to *every one* that believeth, to the Jew first and also to the Greek"—certainly, then, as effective for the one as for the other. There is therefore no essential difference between the gospel of the circumcision and the gospel of the uncircumcision; nor between the Pauline gospel and that preached by the rest of God's inspired messengers.

DISTINCTIVE FEATURES OF PAUL'S GOSPEL

We observe, however, certain distinctive peculiarities in Paul's teaching. These are in part due, as we have said before, to the adaptation of the message to the class of hearers that was to be reached. There is a vast difference between Paul's sermon on Mars Hill (Acts 17) and Peter's sermon in Jerusalem, or even Paul's own sermon at Antioch (Acts 13). The difference lay in the method and approach and the making of "the point of contact." These examples do not exhibit differ-

ent gospels, but merely present the same gospel in different dress. But that does not account for all the peculiarities of the Pauline gospel. Naturally, as the gospel emerged from the narrow confines of Israel to overflow into all the world, certain features of God's ways and plan in Christ, up till then scarcely noticed, would be brought into prominence. Now, since upon Paul devolved the great burden of the task "to preach unto the Gentiles the unsearchable riches of Christ," he would be the one to bring these features of God's dealings to special notice. It need not be inferred that the other apostles were ignorant of those truths. If in their sphere of ministry certain truths were not needed, they might not have been revealed to them. Paul needed them, therefore the Spirit would have supplied them to him. Nevertheless it will be seen further on, from Paul's own statements, that he claimed no exclusive revelation: the other apostles also knew what he knew. Of course—for else how would they have endorsed his gospel and given him the right hand of fellowship?

Now let us note some of the outstanding distinctions in Paul's gospel.

Paul features *the universality—the world-wide scope of the gospel*, as do none of the rest. Now this is an old doctrine. Even in the embryonic gospel which was preached to Abraham it is said, "In thy seed shall all the families of the earth be blessed." The four gospels, especially John and Luke, have the same worldwide outlook. But Jewish believers, even the apostles, were painfully slow to grasp its true import. They had another plan in mind, which we will not discuss here. How carefully God proceeded in opening the door to the Gentiles can be seen in the story of Cornelius' admittance, Acts 10, 11, and in the gradual breaking down of the barriers throughout the book of Acts. But Paul's worldwide work brought out the whole truth of a gospel for the whole human race. It is he that tells us that God was in Christ reconciling *the world* unto himself," and that He is entreating all men by us (the apostles): "Be ye reconciled to God." The Pauline gospel is as wide as the human race.

It is again Paul, necessarily, who must take up the problem of *the national rejection of the Jew*. To him it is revealed that the worldwide scope for the gospel could not be thrown open till the rejection of Israel was a settled fact. "By their fall salvation is come unto the Gentiles," and "their fall is the riches of the world," he tells us, and "their loss is the riches of the Gentiles;" and "the casting away of them is the reconciling of the world." (Rom. 11:11, 12, 15.) Also he unveils the mystery of Israel's partial hardening until the fullness of the Gentiles be come in. (Rom. 11:25.) This, too, was one of the peculiar features of Paul's gospel.

Again, none of the others bring out the fulness of truth concerning *the church*. It is mentioned by the Lord Jesus

in Matthew (chaps. 16, 18). It is seen coming into existence in Acts. It is barely touched upon by Peter and John in their epistles; and some notice is given to it in the Apocalypse. But it is Paul that tells us of the church as the house of God (1 Tim. 3:15), the temple of the Holy Spirit, (1 Cor. 3:16; Eph. 2:20.) It is Paul exclusively who sets forth the wondrous truth of the church as *the body of Christ*. (1 Cor. 12; Eph. 1, 5.) He, too, must needs bring out the great *mystery* (i. e. the Divine secret in former ages unrevealed) "to wit that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus." Neither this nor the mystery mentioned in Rom. 16:25f, is said to have been made known exclusively to Paul (note Eph. 3:5)—but only through him do *we* learn of it.

In connection with this, the Christian's spiritual union with Christ is stressed. We are "in Christ"; Christ in us, "the hope of glory." "Christ liveth in me." "He that is joined to the Lord is one spirit"; and "our bodies are members of Christ." (1 Cor. 6:15, 17.) This truth, as the others, is traceable elsewhere in the New Testament (esp. in the gospel and epistles of John) but nowhere else so fully presented as in the writings of Paul.

THE GRACE OF GOD

Paul's peculiar mission profoundly influenced the character of his message. The manner in which he was first called to the apostleship, and received his revelation originally determined the form and peculiar emphasis of his gospel. The Lord Jesus Christ appeared to him—not in His humiliation first, as to the other apostles, but in glory. *They* learned that *Jesus* was Christ; Paul, that *Christ*, the glorious Lord who appeared to him on Damascus road, was the Jesus of Nazareth who died on the cross and was raised from the dead. Hence Paul oftener says "Christ Jesus" than "Jesus Christ." The outward glory of that vision, marvellous though it was, was eclipsed by the more wondrous light of the love and grace unfathomable, that arrested his headlong course to ruin and made him a child of God—grace so free, so boundless, so good. Hence his epistles overflow with the grace of God—the joy of the free salvation, justification by faith, the wondrous cross, the unsearchable riches of Christ. "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief . . . howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all his longsuffering, for an ensample of them that should thereafter believe on him unto eternal life." (1 Tim. 1:15, 16.)

And what shall I more say? We have more of Paul than of the others. God intended it so. He is pre-eminently *our* apostle, seeing we are Gentiles. The rest of the New Testament, each part according to its intent and purpose is for us

too, each part of supreme value in its place, and none of it to be discounted on any ground. But by us Gentiles, so freely saved in the uncovenanted mercies of God through Christ Jesus, the length and breadth and height and depth, and the love of Christ that passeth knowledge, and the fullness of the Christ life will be learned chiefly through the gospel of Paul.

SOME THOUGHTS IN PARAGRAPHS

J. F. SMITH

Modernism and Fundamentalism are phrases that suggest a late issue in religion but indeed a vital issue. Modernism in its usual acceptation would mean to subject Bible teaching to the reasonings of men, or to make Bible truth to fit the conclusions of the scholarly and the wise of this age of education and science.

Fundamentalism in its general acceptation means to accept all the Bible truth on its own simple statement, that the Bible as we have it is the expressed will of God. Modernism, strictly speaking, is infidelity in a religious form. It is the devil's shrewdest scheme to satisfy the religious craving of the normal human heart while it remains in unbelief.

If Fundamentalism means the full, wholehearted acceptance of all Bible truth just as it reads, and Modernism means to discount any Bible truth that does not fit our human thinking, surely there are degrees in the acceptance of each one of these principles, even as we observe in the religious attitudes of this time. If I contend for the literal statement of a text but am not willing to make that text practical in my life-program, I am a Fundamentalist in theory and Modernist in practice, which is a very dangerous mixture. Jesus said "Why call ye me Lord, and do not the things that I say?" The typical modernist manages to explain away or offset every statement in the Bible that suggests a revolution in life and practice. If I accept the revolutionary statements of God's book as being literally true and of practical import, but do not even plan to conform my life to it, I am a fundamentalist in profession but a modernist (perhaps a very dangerous kind of modernist) in reality.

Modernism as defined above is what Paul called an evil heart of unbelief, and he warns that it will result in a falling away from the living God. (Heb. 3:12.) This kind of half-belief, of not quite accepting the literal statements of the word of God for their full face value, will take the heart out of religion and leave only a lifeless form. The modernistic view of Bible teaching will take away all the zeal to save souls, and all the religious fervor that makes Christianity powerful and a joy of soul. Oh! let us beware of this soul-wrecking poison, even in its incipency.

ON FOREIGN FIELDS

MISSIONARY NOTES

DON CARLOS JANES

God is great, good, wise, almighty and omnipresent. * * Hettie Lee Ewing is working at Shizuoka, a city of 137,000. * * When returning from a call on Sister Brown, Sister Merritt found her good husband frying pancakes and supper nearly ready. * * "I'd be happy to see someone comfortably located here at once."—Addie Brown.

God is high over all; greater than all kings, all governors, princes, presidents and earthly sovereigns. He is greatly to be honored. * * "I enjoy working with the girls and women."—Delia Short. * * Along comes a letter from Bro. Brown beginning, "I am very tired tonight. In fact, I am nearly past going." * * Home-grown hens Sister Mattley finds much better eating than those supplied by the natives. * * The multi-graph serves Bro. Short well in putting out quantities of reading matter for the people. * * "Herman's back isn't any better and is hurting constantly."—Sarah Fox. * * "Preachers everywhere are glad to receive a missionary promoter and the churches are responding in a splendid way."—B. D. Morehead. * * Some solemn things upon which to think: Sister Beach has been sick; influenza went through the large family of Harry Fox; Sister Kennedy has been sick; Herman Fox's chronic trouble continues; Pauline Fox has been in the hospital seriously ill with toxic goitre; Sister Cassell sometimes faints with no one present to minister to her; Sister Oldham is in a very weakened condition; Bro. Boyer's work is sternly opposed by the Catholics; some have ceased their missionary gifts and others have diminished; one missionary advised to seek secular work; hundreds of brethren after being repeatedly solicited decline to give a copper to foreign missions. * * After 16 days of travel when Boyer reached Ipu, his present home, he felt like he were "at the end of the earth." No mail came for fifty-one days. * * "I spend much of my time working with the young people from the age of 12 to 18."—Clara Kennedy. * * "At times it seems really impossible to put up with the jeers, threats, slurs, lies, etc."—O. S. Boyer.

Because God is great, good, wise, almighty, omnipresent, and exalted high above all governors, kings, princes, and earthly potentates, we place Him first in our hearts, honoring Him with our substance, making Him king of our lives. * * "Iris Cook is very proud of her Bible."—Alice Merritt. * * Salisbury, the home of the Garretts, is 5,000 feet above sea level. * * The double travel fund for the Benson and Oldham families was "over subscribed." * * Because God is able and willing to make us able to give to the missionaries (2 Cor. 9: 8, 11) we shall continue our fellowship with these brethren.

HUYUYU MISSION NEWS

Dewitt Garrett

(From a letter to Brother Mullins)

Jan. 26: I thought I would be able to answer your last two letters in this mail, but too weak to write much. Have not been well since the first of December. However, I kept going most of the time until the last two weeks. Am not confined to the bed yet, but the doctor said I must not do anything. There is something wrong with my heart, and he thinks it has been strained. He seems to be puzzled.

I felt better yesterday, but he said he could tell little or no difference in the sound of my heart, and I feel worse today, perhaps because I walked to his office and back yesterday, a little over half a mile. He intimated I might have to go to the coast. I have not been able to go to services the last two Sundays.

I went to Umsweze the first of the year. Was away four nights and did not get much sleep. Baptized three down there.

I know you will pray earnestly about this. I am fully trusting the Lord to work this out for His glory. But if it is possible I feel that we should not leave Salisbury at this time. The Lord is my helper.

Feb. 2: The doctor put me to bed last week and said I must stay there for a while. He was here just now and said I had a leaky valve in my heart. I believe the Lord is able to restore me to health and strength and that He will if we pray earnestly enough. My confidence is in Him.

Goliath baptized two last Lord's Day.

Feb. 9: I am feeling better this week but am still in bed.

Five were baptized Sunday, Feb. 7. Others wanting to be. afternoon. Surely enjoyed their visit.

Feb. 23: The Shorts came in Friday night and returned Sunday. Have been taking short walks since last Thursday, and am feeling much better. Had been inside so long it was a real pleasure to get out again. Dr. Peall said I must not do any more cycling. He thinks that a bicycle ride I took at Umsweze is the cause of this trouble. I have been spending much time in prayer during these last weeks and have really cast all my care and anxiety upon the Lord. Whatever the outcome of my illness I believe it will be for the glory of God.

I will try to get out financial reports at least every two months. We received from the U. S. and Canada during 1931 for our personal support \$1,056.94.

March 1: This is to let you know that I am constantly improving. Doctor thinks I'll be all right in a couple of months.

Five men were baptized last Lord's day. Unto Him be the glory and honor. Pray for us and the church here.

The following was received and forwarded to Brother Dewitt Garrett, Box 807, Salisbury, S. Rhodesia, S. Africa, for the first three months of 1932: Mrs. C. F. Work, Memphis, Tenn., \$20; Church of Christ, Chester, Texas, \$4; O. H. Squire, Linton, Ind., \$6; Frankie Wilkes, Nashville, Tenn., \$20; T. A. Floyd, Muscatine, Ia., \$15; Ruth Meggs, Dallas, Texas, \$1; Russel St. Church of Christ, Nashville, Tenn., \$30; Church of Christ, Avon Park, Fla., \$16; Grace Riggs, Owensboro, Ky., \$7; Oral Wells, Elm Grove, W. Va., \$5; Bernice Gumm, Dallas, Texas, \$5; Sister McNeil, California, \$1; Mt. Auburn Church of Christ, Dallas, Texas, \$20. Total \$170. Add \$12 for Goliath, native helper, from E. P. Mead, Abilene, Texas; Church, Lynnville, Tenn., \$20.

These figures include only the amount I have received and forwarded personally. If your name is not listed and you have forwarded by me or if the total for the three months is not correct please notify me at once. If your gift reached me after the first of the month it will be included in next month's total. Forwarding date is first of each month.

620 Grandview, Dallas, Texas.

Frank M. Mullins.

PHILIPPINE MISSION NOTES

H. G. Cassell

To you brethren comes this message from the isles of the sea. Here, washed by the tropical waters of the Pacific ocean and the China sea, are thousands of islands with millions who know not the love of God, but have shown themselves hungry for it. Four years ago the Southwest Church of Christ of Los Angeles, California, undertook the task of bringing the gospel to these island peoples. For four years they have carried the burden almost alone, in connection with their farflung program there in the great city of Los Angeles.

But today, the world depression has so settled down upon this congregation along with all the rest of the brotherhood that they are no longer able to carry the load alone. We have cut down every form of expense here in connection with the work, even to the point that we will close the chapel and hold the services in our home for the present. but this cut will not solve the problem. Unless some of God's tried and true come to the aid of the Los Angeles brethren we will soon be compelled to turn from the preaching of the word in order that we may find something to lay on our table for the daily necessities of life.

I know your conditions there brethren, but I believe God is able to make all grace abound unto us so that we having always all sufficiency may abound unto every good work. There are many other brethren calling for help now, but we do not hesitate because of this. A little from each one will make up all that is needed. The sacrifices we all will be called upon to make will not be worthy to be compared with the piles of faggots and the tongues of flame which spurred our brethren on to death for Him in other ages. Shall we give or shall we withhold? Personal checks, even for small amounts, sent directly to Manila, P. I., Box 1981, will bring our receipt.

THE CHILDREN'S SCHOOL IN JAPAN

(From a letter to B. D. Morehead.)

Two more pupils entered school at the beginning of last month. One little boy is six and the other is five and a half. They are starting off fine in learning to read, write, spell, and add. I am pleased indeed with the enthusiasm with which they enter into their studies. The other children are also doing well in school. Sickness has caused some absences this month, but every one is better now. We are studying about David now in our Bible class.

The work of preaching the gospel in Ibaraki Ken goes steadily along. I have been given a part in a girl's class at the church here in Omiya on Friday nights. In this class the girls are taught hymns, then have prayer and a Bible class, after which I give them a short English lesson. They are very anxious to learn English since it is a world-wide spoken language, so the interest they have shown makes me enjoy the work. There is really little advantage for me to teach them English, but I am glad to do it in order to make contact with these Japanese girls. They are all of high school age, as intelligent and lovable as any group of American girls I have ever seen. I am teaching them to sing "Jesus Loves Me" in English. It is surprising how fast they are learning it. Of course, they know it in Japanese. Five of these girls were baptized last month.

I am so anxious to know Japanese so I can teach girls' classes in that. I am slowly learning. On account of my teaching every day I do not have time for constant study of the language, which is almost necessary in order to master it. I read Japanese well enough to be able to sing with them. However, I only know the sound of the syllables—I do not know many of the words I am singing. Japanese is written from the top of the page to the bottom and from the back of the book to the front.

I am very busy. As our D. L. C. song says, "I am "busy and happy."
Christine Jones.

VOLUNTEERS FOR AFRICA

Malcolm and Annie Laurie Simpson

AN URGENT CALL

These young people have especially prepared themselves to go. They want to go; are waiting to go; and have already been long delayed. The Browns and Scotts are going farther a-field, starting new work, which leaves two vacant places on the older missions. Requests come from Africa for more workers. In Africa prayers go up for more helpers. A missionary adds \$10 to the fund. The heathen without the gospel will perish. The Simpsons can help save some of them. The matter is urgent also on account of the season for returning.

Send funds to Don Carlos Janes, 1046 Dudley Ave., Louisville, Kentucky.

MISSION PROMOTION WORK

B. D. Morehead

The following visits were made during April:

Nashville churches: Belmont, Grandview Heights, D. L. College church.

Nashville cottage meetings in the homes of I. C. Finley, M. N. Young, J. E. Acuff.

Out of town churches, all in Tennessee: Lebanon, Farmington, Mc-Minville, Woodbury.

Most of these visits were with churches already doing some regular mission work, and the visits were made to encourage and stimulate them in the work they are already doing. I am very glad to state that the \$2000 for the Benson-Oldham travel fund was completely raised before Brother Benson sailed for China. In spite of the depression it seems that this fund was raised easier and with less effort than any fund ever attempted for mission work.

FIRST LORD'S DAY LESSON OF JUNE

Lesson 10.

June 5, 1932.

JOSEPH THE WORKER

Golden Text: Seest thou a man diligent in his business? he shall stand before kings.—Prov. 22:29.

Lesson Text: Gen. 41:46-57.

46 And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same.

49 And Joseph laid up grain as the sand of the sea, very much, until he left off numbering; for it was without number.

50 And unto Joseph were born two sons before the year of famine came, whom Asenath, the daughter of Poti-phaera priest of On, bare unto him.

51 And Joseph called the name of the first-born Manasseh: For, said he, God hath made me forget all my toil, and all my father's house.

52 And the name of the second called he Ephraim: For God hath made me fruitful in the land of my affliction.

53 And the seven years of plenty, that was in the land of Egypt, came to an end.

54 And the seven years of famine began to come, according as Joseph had said: and there was famine in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth: and Joseph opened all the store-houses, and

Study Questions and Brief Comments.

Verse 46. How much time has elapsed since the beginning of preceding lesson? What had happened in the interval? (See Notes.) Why and for what had Joseph been called into Pharaoh's presence? What high place of authority was given to Joseph? What did he immediately do?

Verse 47. Was the prophecy of the seven plenteous years fulfilled? (Recall Pharaoh's dream and Joseph's interpretation.)

Verses 48, 49. What steps did Joseph take? Why did he store up all this food. How much grain was laid up?

Verse 50. What was the name of Joseph's wife? During what time were Joseph's two sons born?

Verses 51, 52. What did Joseph call his first-born? (Manasseh: making to forget.) Why? What name did he give the second? (Ephraim: from Hebrew word which means "fruitful.")

Verses 53, 54. Was the prophecy fulfilled exactly as given? How wide-extended was the famine? What advantage did Egypt have?

Verse 55. To whom did the people of Egypt appeal? Did Pharaoh give them bread? What did he say to them? What does God say to men who want salvation? (Acts 4:12.)

Verse 56. Was there any place or country elsewhere to which the famine-stricken people could turn? What did Joseph now do?

Verse 57. Who came to Egypt and for what? Was it a great and dreadful famine?

sold unto the Egyptians; and the famine was sore in the land of Egypt.

57 And all countries came into Egypt to Joseph to buy grain, because the famine was sore in all the earth.

NOTES ON LESSON 10

THE EXALTATION OF JOSEPH

How Joseph was cast into prison, and why, has already been referred to (see Notes on preceding lesson); and that Jehovah was with Joseph in

the prison also, and blessed and prospered him there. (Gen. 39:19-23.) The turning-point came not all at once, but by two steps separated by two years. (Some think that the "two full years" of Gen 41:1 include the whole of Joseph's prison-life. The context, however, indicates that it was two years after the butler's dream.) The first of these came in by way of dreams of two who were prisoners with Joseph for a time—Pharaoh's butler and baker; whose dreams Joseph interpreted for them. Joseph begged the butler (who was to be restored to Pharaoh's favor) to remember him and speak a good word for him to Pharaoh. (Gen. 40.) But, alas, the butler forgot Joseph—until, about two years later, Pharaoh had a dream and could find no one to interpret it. Then the butler remembered and told Pharaoh of the young Hebrew who had interpreted his and the baker's dreams correctly. How Pharaoh then sent for Joseph, how Joseph interpreted Pharaoh's dream, and offered wise counsel to Pharaoh; how Pharaoh appointed Joseph himself to carry out that counsel and placed him in supreme authority in Egypt, next to Pharaoh, and gave Joseph a wife of the priestly aristocracy—is told in Gen. 41:1-45.

JOSEPH'S DILIGENCE AND MANAGEMENT

Joseph immediately set to work. He went out over all the land of Egypt. He arranged that a fifth of the produce of the land should be taken up for the government and stored in the nearest cities.—The seven plenteous years came on and rolled by, as predicted. And they were plenteous! The grain stored up for Pharaoh reached such great amount that it could not be counted any more, and they simply kept on storing, although they had left off numbering. It was well so; for the time was coming on apace when all the world would have to depend on Egypt for bread.

JOSEPH FORESHADOWS CHRIST

Compare the following facts in Joseph's life with Christ:

Joseph beloved by his father.

Hated by his brethren.

Sent to his brethren.

Sold for thirty pieces of silver.

Suffers for righteousness' sake.

Is cast into the dungeon.

Is exalted to the highest place. (Phil. 2:5-11.)

Becomes bread-lord to Egypt (Col. 1:19.)

No help to be given except through him (Acts 4:16).

QUESTIONS FOR CLASS

1. Where did we leave Joseph at close of preceding lesson?
2. Where do we find him now?
3. Through whom did Pharaoh hear of Joseph? (See Notes.)
4. What was Pharaoh's dream? (Gen. 41.)
5. What was Joseph's interpretation of it?
6. What good advice did Joseph give Pharaoh? (Gen. 41:33-36.)
7. Whom did Pharaoh appoint to carry out this policy?
8. Why did he appoint Joseph? (Gen. 41:16, 38, 39.)
9. How high a place did he give Joseph in the kingdom?
10. Who was given to Joseph to wife?
11. What were the names of Joseph's two sons?
12. What did Joseph at once begin to do?
13. What part of the land's harvests did he take up?
14. Did the earth bring forth plentifully during the fruitful years?
15. How much was laid up in the storehouses?
16. How long did the time of plenty last?
17. How many lands were affected by the famine?
18. To whom did the famished Egyptians appeal?
19. To whom did Pharaoh send them?
20. What did Joseph do about it?
21. See Golden Text: Was Joseph diligent in his business?

SECOND LORD'S DAY LESSON OF JUNE

Lesson 11.

June 12, 1932.

JUDAH THE TRUE BROTHER

Golden Text: Behold, how good and how pleasant it is for brethren to dwell together in unity.—Ps. 133:1.

Lesson Text: Genesis 44:18-34.

18 Then Judah came near unto him, and said, Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

19 My lord asked his servants, saying, have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother; and his father loveth him.

21 And thou saidst unto thy servants, bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die.

23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, Go again, buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother be with us.

27 And thy servant my father said unto us, Ye know that my wife bare me two sons:

28 and the one went out from me, and I said, Surely he is torn in pieces; and I have not seen him since:

29 and if ye take this one also from me, and harm befall him, ye will bring down my gray hairs with sorrow to Sheol.

30 Now therefore when I come to thy servant my father, and the lad is not with us; seeing that his life is bound up in the lad's life;

31 it will come to pass, when he

Study Questions and Brief Comments.

Verse 18. What is this situation, and how came it about? (See Notes.) For whom is Judah interceding? (For Benjamin.) Before whom? (Joseph.) Does he know that it is Joseph?

Verses 19, 20. What had Joseph asked the brothers? What did they say about their father? What about the brother? What about that other, the missing brother?

Verses 21-23. What did the lord of the land (Joseph) then demand? What reason did they give for not bringing him? Did Joseph yield the point? What strict demand did he make?

Verses 24-26. What did they tell their father (Jacob) when they were compelled to go down to Egypt again for food?

Verses 27-29. Who was that wife? (Rachel.) Who were the two sons? (Joseph and Benjamin.) What (in Jacob's opinion) had become of one of these? Would he be able to bear the loss of the other one now?

Verses 30, 31. How tenderly did the old man love this remaining son? (Was there danger of his losing Benjamin too now? See Gen. 44:1-17.) What would result to Jacob if they went back without Benjamin?

Verse 32. What had Judah undertaken to be for Benjamin? For whose sake did he take this obligation on himself? (His father's.)

Verses 33, 34. What proposition did he make to the lord of the land (Joseph)? Why would he not go back to his father without Benjamin?

seeth that the lad is not with us, that he will die: and thy servants will bring down the gray hairs of thy servant our father with sorrow to Sheol.

32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then shall I bear the blame to my father for ever.

33 Now therefore, let thy serv-

ant, I pray thee, abide instead of father, if the lad be not with me?
 the lad a bondman to my lord; and lest I see the evil that shall come
 let the lad go up with his brethren. on my father.
 34 For how shall I go up to my

 NOTES ON LESSON 11.

THE SETTING OF THE STORY

This time it is very necessary to study what comes between the lessons; and that is done best from the Bible itself. So take up the wonderful story in Genesis, chapters 42, 43, and 44:1-17.

The famine reached Canaan also, and Jacob, having learned that there was grain in Egypt, sent his sons there to buy. But Benjamin, the only son of his beloved Rachel, he kept at home. Thus it happened that twenty-two years after they had sold him into slavery, the brothers were face to face with Joseph again; and as Joseph had dreamed long ago, so it came to pass: they all bowed themselves down before him with their faces to the earth. They did not know Joseph, but he recognized them. His treatment of them was peculiar—can you explain it? Why did he keep Simeon, the second oldest, for a hostage, and not Reuben the first-born? See Gen. 42:18-23. Why did he insist on their bringing Benjamin with them the next time they came? And what, evidently, was his purpose regarding Benjamin? Remember that Benjamin was his own full brother; and that Benjamin had not shared in the wicked deed of his brothers. Would that explain Joseph's desire to see Benjamin and to keep him with him? Joseph picked up a little information along from the talk of his brothers. For example their penitence of the evil deed stands out in 43:21. Also Reuben's plan to rescue Joseph from his brothers was news to Joseph (43:22). Then, Joseph had doubtless wondered why his father made no effort to find him. To him it must have seemed as if no one cared. (Perhaps that explains the name of his son, Gen. 41:51.) Finally in Judah's speech (in this lesson) Joseph learned that his father had mourned him all these years as dead, and refused to be comforted; also how different was the attitude of the brethren toward their father now, was shown in their distress concerning Benjamin, and in Judah's self-offering proposition to remain a bondservant to Joseph in Benjamin's stead. Now Joseph could not restrain himself longer. We will not spoil the beautiful story by trying to tell it in our own words—read it in the language of the Bible, Gen. 45.

QUESTIONS FOR CLASS

1. How came it to pass that Joseph's brothers came to Egypt?
2. What did they do that once they thought they would never do? (42:6; 43:26, 28, etc.)
3. Did they know Joseph?
4. Did Joseph know them?
5. Was he kind or gruff to them?
6. Whom did Joseph keep in Egypt while the rest went home?
7. What orders did he give them concerning Benjamin?
8. When they came again, did they bring Benjamin?
9. Was Jacob willing to let Benjamin go?
10. Who went security for Benjamin? (Gen. 43:8, 9.)
11. Tell the story of the cup found in Benjamin's sack.
12. Who made the eloquent speech to Joseph? (See printed lesson.)
13. What did Joseph learn concerning his father from Judah's speech?
14. Why did Jacob love Benjamin so dearly?
15. What would happen if Benjamin did not return to his father?
16. What did Judah offer to do, to prevent this?
17. In your own words tell the rest of the story.
18. Do you see that Joseph's brethren had changed during the years? In what respects?

THIRD LORD'S DAY LESSON OF JUNE

Lesson 12.

June 19, 1932.

JACOB THE AGED FATHER

Golden Text: Honor thy father and thy mother.—Exod. 20:12.**Lesson Text:** Gen. 46:1-7, 28-30; 47:7.

1 And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

2 And God spake unto Israel in the vision of the night, and said, Jacob, Jacob. And he said, Here am I.

3 And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

4 I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

5 And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry them.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:

7 his sons, and his sons' sons with him, his daughters, and his son's daughters, and all his seed brought he with him into Egypt.

28 And he sent Judah before him unto Joseph, to show the way before him unto Goshen; and they came into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and he presented himself unto him, and fell on his neck, and wept on his neck

Study Questions and Brief Comments.
For connection with foregoing lesson, see Notes.

Verse 1. To what place did Jacob go first? What did he do there?

Verses 2-4. Who gave Jacob good assurance concerning this move? What did God promise him? (Four things.)

Verse 5. Whom did the sons of Jacob take? What means of transportation did they have?

Verses 6, 7. Were any of their sessions or any persons of their family left in Canaan?

(On the omitted portion see Notes.)

Verse 28. Who went ahead to direct the way? To what part of Egypt did they come? What is said about the land of Goshen? (Gen. 47:6.)

Verse 29. Where did Joseph and Jacob meet? How is the meeting described?

Verse 30. What did Jacob say? What did he mean by that?

Gen. 47:7. Was Joseph in any wise ashamed of his old father? To whom did he introduce him? What did Jacob do? (Consider thoughtfully Heb. 7:7.—In what respect was Jacob really greater than Pharaoh?)

Read also Gen. 47:8-10.

a good while.

30 And Israel said unto Joseph, Now let me die, since I have seen thy face, that thou art yet alive.

Gen. 47:7 And Joseph brought Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

NOTES ON LESSON 12.

JACOB HEARS THE NEWS

After Joseph had made himself known to his brethren, the report of it reached Pharaoh, and he gave orders that Joseph have them all with their father, and their families and possessions to move over into Egypt and settle there. He proposed that they should take wagons out of the land of Egypt in which to bring their wives and little ones, and that they should not be too anxious to carry all the stuff they had—"for the good of the land of Egypt is yours." So they did. To Jacob the news was too good to believe; and not until he saw the wagons Pharaoh had sent did it all seem real and possible to him. "And Israel said, It is enough: Joseph my son is yet alive; I will go and see him before I die." (Gen. 45: 16-28.)

EGYPT, THE CRADLE OF THE NATION

It was now high time that Jacob's family should be removed from both the perils and the evil moral surroundings of Canaan. God proceeds now to form the nation—His nation, through which His praise was to be set forth in all the world. (Isa. 43:21.) Egypt was the cradle which God had chosen. "Fear not to go down into Egypt, for I will there make thee a great nation," He said to Jacob. There, in the midst of the most powerful people in the world, they would have security and protection. They would also be in touch with the best culture and civilization of the age—an advantage by no means to be despised. They were also guarded from intermingling with the Egyptians, the racial distinctions prevented that: the Egyptians might not so much as eat bread with a Hebrew, "for this is an abomination to the Egyptians." (Gen. 43:32.) The land Goshen also in which they were settled was the richest district of Egypt, eminently suited for the raising of their flocks and cattle. So in every way the providence of God had provided a perfect home in which Jacob's family could grow into the nation of Israel.

QUESTIONS FOR CLASS

1. What orders did Pharaoh give when he heard about Joseph's brethren? See Notes.
2. What did they take along on their home-journey?
3. Was it easy for Jacob to believe the story his sons brought?
4. What fully convinced him?
5. Where did he stop to worship?
6. Did God encourage Jacob to go on to Egypt?
7. What promise did God make him?
8. Who were all they that went in their company?
9. Who was sent before them to show the way?
10. Where did Jacob and Joseph meet again?
11. How is the meeting described?
12. What did Jacob say? (V. 30.)
13. To whom did Joseph introduce Jacob?
14. What did Jacob do for Pharaoh? (See Heb. 7:7.)

FOURTH LORD'S DAY LESSON OF JUNE

Lesson 13.

June 26, 1932.

REVIEW: WHAT WE LEARNED FROM GENESIS

Golden Text: We know that all things work together for good to them that love God, to them who are the called according to his purpose.—Rom. 8:28.

Devotional Reading: Heb. 11:4-22.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh.

5 By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God:

6 and without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him.

7 By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith.

8 By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not not knowing whither he went.

9 By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise:

10 for he looked for the city which hath the foundations, whose builder and maker is God.

11 By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised:

12 wherefore also there sprang of one, and him as good as dead, so many as the stars of heaven in multitude, and as the sand, which is by the sea-shore, innumerable.

13 These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth.

14 For they that say such things make it manifest that they are seeking after a country of their own.

15 And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return.

16 But now they desire a better country, that is, a heavenly: wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city.

17 By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son;

18 even he to whom it was said, In Isaac shall thy seed be called:

19 accounting that God is able to raise up, even from the dead; from whence he did also in a figure receive him back.

20 By faith Isaac blessed Jacob and Esau, even concerning things to come.

21 By faith Jacob, when he was dying, blessed each of the sons of Joseph; and worshipped, leaning upon the top of his staff.

22 By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones.

LOOKING BACK OVER GENESIS

The printed lesson from Heb. 11 affords a very fine basis from which to review the book of Genesis we have just studied. Heb. 11:3 would sum up the creation. Then we have the reference to Cain and Abel in v. 4; to Noah, in v. 7. Verses 7-19 relate to Abraham; verse 20 to Jacob and Esau; and verses 21, 22 are located in Egypt, touching the concluding chapters of Genesis.

A chain of seven great names will enable us to remember the whole of Genesis: Adam, Abel, Noah, Abraham, Isaac, Jacob, Joseph. Discuss each of these in class. All along there are fore-shadowings of Christ

Genesis is the Book of Beginnings. It tells the beginning of the world, of man, of sin, of redemption, of the nation of Israel. Through it all, and back of it all we see God-all-mighty, all-wise, pure and holy, loving, patient, merciful. God is love. We can trace love's footsteps in Genesis and throughout the Bible. Blessed is the man who knows Him and Jesus Christ whom He has sent. (John 17:3.)

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