

THE WORD AND WORK

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

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NEWS AND NOTES

This issue has 8 pages added, to make room for the holiday advertisements. - Even so, excellent articles from J. Edward Boyd, Paul Holcomb, J. Madison Wright, J. F. Smith and even Brother Chambers, were crowded out. And the missionary letters were cut pathetically. Shall we begin 1930 with 8 added pages? Who will help?

From Fulton, Ky., (belated report): "On Oct. 22, we closed one of the best meetings it has ever been my joy to have part in, at Mayfield, Ky. There were 63 added to the local congregation. The house would not hold the people that came to hear. Bro. John B. Hardeman is the minister of the congregation, and he had everything in readiness for the meeting. The church is alive, working and praying for the success of the Lord's cause." R. R. Brooks.

From Whitewright, Texas: "I have accepted the work at Whitewright and Tom Bean. We began work there second week in November. My address is changed from Pampa, to Whitewright. The brethren at Pampa were good to us far beyond our deserts. They gave us a farewell meeting and dinner. Many enjoyed the good things and we appreciate their love. They gave us an extra \$500 which was used in paying balance on our car. We thank them very much for this which is more highly appreciated because we know it is a gift of love. May the Lord bless them." C. C. Merritt.

From Jacksonville, Fla.: "I have recently been engaged in a meeting at Lake Butler, Fla. This was truly a revival meeting as the church had closed the doors of the meeting place, but now they are revived and are beginning again to meet and worship and do business for their Lord. Bro. John Adams has been leading the songs and has proved a most useful co-worker with me in this work. His life and influence have added most materially as well as his good song leading. Five were baptized into Christ." H. N. Rutherford.

From Toronto: "The Lord has given us about 20 responses in the meeting. Interest best in the history of the congregation. Bro. Boll's labors have not only been blest in leading souls to Christ but they have greatly edified the church." Wallace Cauble.

From Chicago: "A few weeks ago I visited the church in Minneapolis, Minn. Twenty-four were present at the Lord's Day morning service, and there seemed to be an interest. While the church has declined during the

years since Brother Henthorn left, there are still some excellent brethren there. They meet at 89 South Tenth Street, on the second floor.

"If anyone knows of members who have not found the church in Minneapolis, they should send their names to Brother John Asbach, 2923 Logan Ave., North, Minneapolis." Frank S. Graham.

From Detroit: "The baby congregation of Detroit meets in Robert Oakman School auditorium on Chase Rd., in Dearborn, a part of greater Detroit. The Bible classes have grown from about 60 to 179. Attendance at hour of worship is growing. We now have Sunday night meeting and cottage prayer meetings. A building fund has been started. I have been with them for one month. Send me the names of brethren or friends here. I preached at the Vinewood church for last three Sunday nights. Address me, 5755 Missouri Ave." E. Gaston Collins.

"At a called meeting of supporters, editors, and other friends held in Hamilton on Friday evening, Sept. 13, we decided that the Christian Monthly Review should be continued as a Canadian paper. Bro. Lloyd G. Snure yielded to the strong invitation to act as business manager; Bro. C. G. McPhee agreed to conduct the Editorial department; Bro. H. McKerlie, Sr., the Missions department; and Bro. W. H. Cauble, the Contributors' department, including the exchanges."—From Christian Monthly Review, Hamilton, Ontario.

From Horse Cave, Ky.: "The meeting at Bearwallow, near here, closed on Oct. 17, with fine results. Ten were baptized, four took membership with the congregation, and two were restored to the faith. We rejoice and give God praise. Meeting began in Horse Cave Sunday with two excellent audiences and will continue for ten or twelve days." Willis H. Allen, Ealon V. Wilson.

From Portland, Maine: "It was my great pleasure to be with Brother Boll for two days as he passed through Boston. We also have had the blessing of Brother McCaleb's presence with us here at Portland." Philip Bornwasser.

From Chattanooga: "The first of November I began my fifteenth year's work with the Central Congregation here. Pray for us. The Lord bless the Editors of the splendid magazine, Word and Work." E. H. Hoover.

From Lynnville, Tenn.: "I spent two weeks and a half in September in Albion, Neb., the locality of my old home. It was the first time in more than six years that I had been back. At the request, graciously tendered, of the congregation there, I preached for ten days. The love and esteem shown me by those who had guided my faith but a few years back was a genuine encouragement. I preached once at Roselma, a rural congregation some distance from Albion. These two congregations, while never forging rapidly ahead, have yet had a steady testimony. Several have gone from among their numbers to engage in the ministry of the Gospel, while others have preached while remaining at home. Among such, though ever the least and the most unworthy, the writer has his place. May the Lord abundantly bless and use both Albion and Roselma." Kenneth Spaulding.

Corrections for the 1930 "List of Preachers" should be sent at once to Leslie G. Thomas, Lewisburg, Tenn.

From East Side Tidings, Indianapolis, Ind.: "Brother McCaleb, Jr., whom we all love so much, will leave Nov. 18, for his new position in Chicago. We rejoice with him in his promotion in his great business concern, the Western Electric Co., but we are sorry beyond expression to lose him. He has been a great help to the East Side Church. His example has increased our zeal and consecration. He has shown us how we can put more system into our work and to use the abilities of the young people without a separate organization. He has greatly improved our song service and enrolled a large class of young people for Bible study. We assure Bro. McCaleb that our prayers and best wishes go with him and that we are determined to 'carry on' the good work he set in motion."

From Franklin, Ky.: "During the year I held and had part in the following meetings:

Willisburg, Ky.: Results, fine attendance, disciples encouraged. Arrangements made for purchase of house and lot.

Fisherville, Ky.: Good interest. Best of help from Bro. Chambers, four baptisms and fourteen others claiming scriptural conversion added to congregation.

Mackville, Ky.: Large crowds, excellent co-operation, one baptism and one by membership.

Old Fairmount, Nelson Co., Ky.: Unusually large night audiences. Eleven baptized, two by membership.

Mooresville, Tenn.: Unusually good day attendance as well as night. Eleven baptisms.

Westmoreland, Tenn.: Five baptisms. Good crowds in spite of tent meeting in progress at same time.

Locust Grove, Simpson Co., Ky.: Was with Bro. Chas. M. Neal four or five days. Nine baptisms. Neal's preaching went over in a big, helpful way.

Gallatin, Tenn.: Boll preaching. Assisted nearly all the time. Twenty-two baptisms. Eight by restoration and membership. Fine spirit, great preaching, excellent attendance.

Mt. Pleasant, Macon Co., Tenn.: Fifth Sunday meeting. Three heads of families baptized. Great joy.

Franklin, Ky.: Bro. S. H. Hall preaching. My part leading singing and presiding. Five baptized, two by membership, two claiming scriptural conversion added. Strong, earnest, scriptural preaching. Enjoyed an address Sunday afternoon from J. Paul Lewis, Hebrew Missionary; one Sunday morning sermon from Brother Jack McElroy. Other preachers visited the meetings.

Baptized two men here last Lord's Day. One restoration at Gallatin last appointment there." H. L. Olmstead.

From Whitewright, Texas: "The work here starts off well. There have been two to place membership and one baptized. Next Sunday will be my second Sunday here. Tom Bean has a splendid country church. I want to do all I can for the Master while in this section." C. C. Merritt.

From Braman, Okla.: "With O. M. Reynolds, of Weatherford, Texas, preaching we did a wonderful work here the last few days in a special meeting. Six were added and the best interest we have had in years, the brethren say." J. D. Taylor.

We received a card announcing evangelistic meetings in Central Church, Chattanooga, with Bro. G. C. Brewer preaching. We have received no report, however, on results.

The beautiful scripture text calendar for 1930 may be ordered from this office. Prices: Single copies, 30c; four copies \$1; twelve copies \$3.

The following churches have purchased quantities of the alphabetical hymnal, "Great Songs of The Church," since last report:

Murray, Ky.; Miami, Fla.; Bedford, Ia.; Martinsburg, Ind.; Sullivan, Ind.; Trinity Springs, Ind.; Wichita, Kan. (two churches); Columbus, Wis., (Evangelical); Lancaster, Ky.; New York City (Central Disciples Church); Gallatin, Tenn.; Abilene, Texas; (Abilene churches have ordered 1,000 copies this year); Owensburg, Ind.; Columbia, Tenn., (First Church of Christ); Rogersville, Mo.; Denison, Tex.; Toronto, Can., (Strathmore); Bellingham, Wash.; East Akron, O.; Woodfield, O.; Lawton, Okla.; Ontario, Calif.; Long Beach, Calif., (Ninth and Olive St.); Frankfort, Ky., (Antioch); Broadhead, Sask.; Huntington, W. Va.; Sherman, Texas; Burham, Me.; Elk City, Okla.; Bloomington, Ind., (Indiana Ave.); Basil, Kan.; McKinney, Tex.; Selma, Ala.; Austin, Texas (North Side); Hamilton, Ont., (East Side); Rose Hill, Kan.; Tiptonville, Tenn.; Ralston, Okla.; Louisville, Ky., (Shawnee); McCamey, Texas; Rockford, Ill.; Rockville, Ind.; Nashville, Tenn.; Rossville, Ga.; Tampa, Fla.; Amite, La.; Hale, Mo.; Topeka, Kan.; Breckinridge, Texas; Natchitoches, La.; Braman, Okla.; Toronto, Can., (Bathurst St.).

THE GOAL OF THE REVELATION: A SURVEY

(EIGHTH IN THE REVELATION SERIES)

R. H. B.

Our studies in the book of Revelation thus far have brought us to the end of the eleventh chapter, the first half of the book. At this point let us stop for a little to look backward and forward. Let us recall that (in Rev. 1) in the first vision, the vision of the glorified Son of Man, John received a three-fold commission to write:—"Write therefore:"

(First)—"the things which thou sawest"

(Second)—"the things which are"

(Third)—"the things which shall come to pass hereafter."

The first item, "the things which thou sawest," includes all the initial vision recorded in chapter 1—the Son of Man in the midst of the seven golden candlesticks. For that was all that John had seen up to that time. The second division, "the things that are," has to do with the seven churches, portraying the church conditions of that day (of *our* day also):—The messages to the seven churches. The third division takes up "the things which shall come to pass hereafter"—literally, "after these." So after the seven messages to the seven churches this third division commences. John sees a door opened in heaven, and a voice says to him: "Come up hither and I will show thee the things which must come to pass hereafter." (4:1). Here then begins a vision of things that had not come to pass as yet at the time when John wrote.

"RIGHTLY DIVIDING THE WORD"

It is bound to be a matter of great importance in the study of the book of Revelation that these divisions be observed. These lines of demarcation between the parts of the book were laid down by the Lord Himself. They are not invented by human ingenuity or arrived at by some analysis, but they are given us authoritatively beforehand and by the Lord. If these three divisions indeed exist, it follows that no exposition of the book of Revelation which ignores them can be correct. If beginning with chapter 4 John sees things which were yet to come to pass, then surely the things which he describes to us from there on are not things which had already come to pass at the time when John wrote. Yet it is not uncommon to find exegetes and commentators of the book referring the visions from chapter 4 onward to things that had already transpired before John's time. They will tell us for example that the heavenly transaction in chapter 5, where the Lamb takes the seven-sealed book out of the hand of Him that sitteth on the Throne was fulfilled on Pentecost, sixty years prior to the writing of the Revelation. But John says (nay—the *Holy Spirit* says) that here, John is writing of things that were yet to come, not of things that had come to pass more than half a century before. Although the Lord Jesus, when He ascended on high, sat down at the right hand of God, and re-

ceived all authority in heaven and on earth, we are told here of a new development—a forward step in the exercise of His reign, which had not yet come to pass when John wrote. All things were and are His—therefore Christ can and does take the seven-sealed book from the Father's hand when the time comes; but up to the time when John wrote He had not as yet done so: that transaction, we are told, belongs among the "things which must come to pass hereafter." That is not really open to any dispute. We are not free to ignore the Divinely indicated structure and division of the book. It is a simple case of "rightly dividing the word of truth." (2 Tim. 2:15). Just as we know that the church was yet future when the Lord said, "Upon this rock I will build my church" (Matt. 16:18) and it were vain to look for the church at any point prior to this utterance, so do we know that it is vain to look back of John's time for any of the events that John saw after chapter 4:1 where it is said, "I will show thee the things which must come to pass hereafter." This is not a case of "speculation"—it is the statement of the Book itself. One reason, no doubt, why the Apocalypse is "hard to understand" lies in the disregard of some plain things such as this.

THE GOAL OF THE BOOK

From this point onward, then, we look forth upon the drama of the Future—the unfolding of the plans of God. It is needful, lest we be lost and confused in a multitude of details, that we should discern the main trend and object of all that follows. There is a central goal and focus where all lines meet, and which marks the objective point of the whole prophecy, as well as the central message of the book. This goal is announced in 11:15 as follows:

"And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord and of his Christ: and he shall reign for ever and ever."

This issue has been in view from the first. It is the aim and end of all God's purposes. It is wrapped up in the seven-sealed book which He holds in His right hand, which Jesus Christ alone was worthy and able to take and to open. He is the true Heir: His is the inheritance. He is the Kinsman-Redeemer, whose is the right to redeem the purchased possession, and to free it from the tyranny of the usurper. He is God's Servant, tried and tested in all fires, and found faultless, whose perfect obedience to the Father and love to man make Him supremely worthy and fit to handle God's judgment-program. And He is God's Anointed, the King to whom pertains the power and the reign.

The events that issue at the opening of the seals and the sounding of the trumpets are preliminary and preparatory to this. Not until the sounding of the seventh trumpet do we come in sight of the great end, and then it is only the announcement of it from heaven. On the earth, as yet, evil powers are holding sway. The "Beast" to whom Satan has transferred his whole world-wide power and authority (13:2, 7) is exercising the rule, with "the second beast," "the false prophet," as his prime-

minister. These are Satan's agents (for Satan can do nothing except through men) wielding his rule and power: enemies of God and man, destroyers of the earth. But now the announcement is heard that Christ has seized the control and has taken the reigns of government. Before this becomes manifest in actual fact the seven bowls of wrath are to be poured out, and the Lord Himself must come down followed by the armies of heaven, to meet the sovereign Beast and the kings of the earth with their armies, who are gathered for the final mad attack against the Lord of lords and King of kings. What follows is popularly called "the battle of Armageddon," a term not exactly found in Scripture. Armageddon is but the mustering place. (16:16). But the conflict that ensues is spoken of as the "war of the great day of the Almighty." (16:14). There is no fighting, no struggle; it is a *judgment* that falls. At the word of the King the Beast is taken and the False Prophet, and they two are cast alive into the Lake of fire; and all their host falls under the judgment of His mouth. (19:11ff). When all is over the kingdom of the world, that which previously had been held by the Beast, has passed into the hands of Christ; and Satan, long "prince of the world," lies bound and imprisoned in the abyss, and Christ is reigning with His saints. This is the first great goal of the Apocalypse.

THE FINAL GOAL

But within and beyond this goal lies another—an ultimate and final purpose, to which the first was but a step and prelude: a new heaven and new earth, and the holy city, the New Jerusalem, coming down out of heaven from God "as a bride adorned for her husband," that the Tabernacle of God might be with men and He might dwell among them for ever. The nations—an immortal race of men—walk in the light of the City's glory. There is no more death, nor mourning, nor crying nor pain any more, for ever: "the first things are passed away. And he that sitteth on the throne said, Behold I make all things new." "And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall serve him; and they shall see his face and his name shall be on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever."

This is the ultimate goal of all the loving purposes and plans of God. Nothing less can finally satisfy His heart. Toward this end has He worked from the beginning, progressing step by step, in righteousness and consummate wisdom and love from the beginning. The book of Revelation sets forth the final steps. When the last work is accomplished the Son surrenders the Kingdom to God the Father, yet reigning on under His sovereignty for ever and ever.

(The next article in these Studies in Revelation will take up the "Great Parenthesis," Rev. 12, 13, 14.)

THE RICH MAN'S NEED OF THE POOR

J. M. DENNEY

Note by the Editor. This article by Principal J. M. Denney goes to the heart of some matters. We do not approve of calling the story of the Rich Man and Lazarus a "parable," Mr. Denney himself points out that Luke never calls it a parable. It may be well for us, therefore, in view of certain modern teachings, to refrain from calling it that. Also, in some parts, perhaps, especially in the final paragraph, the impression might be that a man attains to heaven by works of charity and humanity. Mr. Denney, as his commentary on Romans (Expositor's Greek Test.) and other of his works (The Death of Christ, The Christian Doctrine of Reconciliation) show, does not believe that. His point is that a faith which does not lead to kindness and personal loving ministry to our fellow men is not of the right sort. It is always a false religion that makes one hard and unloving. "In Christ Jesus neither circumcision availeth anything nor uncircumcision, but faith working by love." We would add that in so far as this story tells anything about the hereafter its revelation is true to fact, and though it may not have been intended to teach on those points directly, yet what it does teach is true and reliable, not "precarious." But the real aim of the story is the one brought out in this powerful article.

"Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day; and a certain beggar named Lazarus was laid at his gate."—Luke 16:19ff.

Many of the words of Jesus are best understood when least explained. They are true in the immediate impression they make upon the mind of a child, and if we could only become as little children and recover it, this is the only truth they are intended to convey. The story of the rich man and Lazarus—the evangelist does not call it a parable—is a case in point. In the minds of many grown-up readers it raises only irrelevant questions—questions which it does not raise for the simple, and which it is not intended to answer. In what condition does the soul survive this life? Is its condition fixed at or by death? Is there a further probation for those who have failed here, or who have never had a chance? Is the departed soul shut up in itself, in absolute loneliness, or can it communicate with God or with other spirits in that world or in this? I do not say these are not natural questions, but they are not questions with which Jesus is here directly concerned, and to seek answers for them here is precarious.

When we survey the Gospel according to Luke as a whole, we see that one of the main interests of the evangelist is in the teaching of Jesus about riches and poverty. This was so characteristic of our Lord and so emphatic that no one telling the story of His life could possibly miss it, yet Luke has preserved a good deal which the other evangelists have overlooked. It is he alone who tells us that Jesus opened His ministry at Nazareth by applying to Himself the text, "He hath sent Me to preach glad tidings to the poor;" he alone who gives the first beatitude in the simple form, "Blessed are ye poor, for yours is the kingdom of God," and who adds as its counterpart, "Woe to you that are rich, for ye have received your consolation;" it is he alone who has the story of the rich man, who said to himself, "Soul, thou hast much goods laid up for many years, take thine ease, eat,

drink and be merry;" and to whom God said, "Thou fool, this night thy soul shall be required of thee." And finally, it is he alone who has the story of the unjust steward who shrewdly used his master's money to buy friends for himself who would give him the shelter of their roofs when he lost his place. The moral of this shady story is daringly put by our Lord Himself: "And I say unto you, make to yourselves friends with the mammon of unrighteousness, that when it shall fail they may receive you into the eternal tabernacles." As if He had said, "You are going to lose your place too, like the unjust steward: be as sensible as he was. Spend your vile money in buying friends—you will need them—who can bear witness to you and welcome you as you pass from this world to the other." It is a daring moral, not to be legally interpreted or applied, but with living power in it for those who are willing to take it as it is meant. Of course there will always be those who think they can refute it. "The Pharisees," we read in v. 16, "who were lovers of money, derided him." They scoffed at the idea of a man investing in charity and the dividend in his mind which he would draw in the world to come. It is always easy to misrepresent when you do not want to understand; and the story of the rich man and Lazarus is the answer of Jesus to those who scoffed at the moral He drew from the unjust steward. It is the story of a man who forgot to invest in charity till it was too late. It consists of a visible scene, a scene behind the veil, and an appendix. It is worth while to look steadily at each, and then to summarize the teaching of the whole.

WHAT WAS SEEN IN THIS WORLD

First there is the visible situation in vv. 19-21. The rich man's life is pictured before our eyes with all its indulgence and ostentation; he was clothed in purple and fine linen and fared sumptuously every day. There are lives like this, and people who can afford them. There is nothing they cannot buy—yachts, motor-cars, champagne, pictures, new and old books; no wish need be, and no wish is ungratified. There is no needless exaggeration in the picture, and not a touch of animosity or of class feeling. It is not said that the rich man made his money unjustly, still less that he coined it out of the sweat of Lazarus; his way of living is exhibited—that is all. Then side by side with him we have the picture of Lazarus. It is given more fully, and of course more sympathetically, but quite as impartially. It is a statement of facts and nothing more. Lazarus was a beggar man, whose body was covered with ulcers, and he lay at the rich man's gate, desiring to be fed with the crumbs which fell from his table. What is meant by the dogs coming and licking his sores is not quite plain. Perhaps the suggestion is that even the offensive animals that roam the streets of eastern towns were kinder to the poor wretch than his fellowmen or his rich neighbor; but perhaps it is meant as the last touch of aggravation to his misery; these unclean beasts rasped his sores and he

had not the strength to keep them at a distance. How desperately the poor man needed a friend! Yes, but not so desperately as the rich. What an opportunity, Jesus would have us understand, the rich man had to make Lazarus his friend—to buy his friendship with some of his miserable money. How much his friendship would have been worth to him in the future! But no such thing happened. The rich man was there in his purple and fine linen; the beggar was there in his rags and sores; and that is the whole story.

Perhaps under the influence of political economy we pity a little the rich man as well as the poor. Wesley tells us somewhere in his *Journal* that he met a man who proved to his own satisfaction that every one who could afford it ought to wear purple and fine linen and to fare sumptuously every day; and that by doing so he would do more good to the poor than if he fed the hungry and clothed the naked. Even if we have not an unsolved doubt that there may be something in this, we have a lurking sympathy with the rich man saying to himself, "This is endless. Relieve one and you bring ten. This man is a product of social conditions for which society is responsible, not I; society should put him in a hospital and keep him out of sight; and if the hospital were put on the rates, I should not refuse to contribute my share." But the very point of the story is that Jesus takes no account of possible explanations or excuses. He deals only with facts. There is a poor man, destitute and in misery, at a rich man's gate, and nothing is done. Is that all?

THE SCENE BEYOND THE VEIL OF DEATH

Now, in vv. 22-26, Jesus goes on to unveil the invisible situation. In the world into which Lazarus and the rich man are alike ushered by death, the parts are reversed. It is now Lazarus who feasts. He reclines on Abraham's bosom at the heavenly banquet, as John did on Jesus' breast at the Last Supper. It is the highest conceivable honor and felicity for a Jew. But the rich man is in hell, in an agony of thirst, tormented in flame. And there is something more terrible still. We are not told in the earlier part of the story whether the rich man had seen Lazarus at his door, but he saw him now afar off. He saw him, and would fain have had him as a friend. But it was too late. He had his chance of making Lazarus his friend while he lay at his gate, but he did not take it then, and it would never come back. There is something inexpressibly awful in the words, "Son, remember." This lost soul, too, is a son of Abraham; he might have been where Lazarus is; nay, he ought to have been there. To understand why he is not, it is only necessary to recall the past. It is the very misery of hell to remember the lost opportunities of life, the chances that were given but not taken of winning the heaven for which men are made. Inexpressibly awful, too, is the finality implied in the words: "between us and you there is a great gulf fixed." The scene in the invisible world represents God's judgment on the earlier one, and against that

judgment there is no appeal. This is to all eternity God's verdict on such things. The rich man may have thought little or nothing about Lazarus while they were both on earth, or he may have excused himself from doing anything for him by the kind of sophistries with which we have sometimes excused ourselves; but in neglecting to make Lazarus his friend, he decided his own destiny for ever.

THE SENTENCE VINDICATED

At this point, it is natural to think, the parable might have ended: the lesson which Jesus intended to teach—that we should provide for the future by making friends of those who will welcome us into the world to come—has been powerfully and solemnly taught. The inhuman man is a lost soul: he enters eternity without a friend. But in point of fact the parable does not end here: there is a curious addition (vv. 27-31) in which the rich man appeals to Abraham to send Lazarus to warn his five brothers, and Abraham persistently refuses. How is this connected in thought with what precedes? There are those who take it as a symptom of some surviving good in the rich man, an indication that he is not so destitute of humanity after all; there is a root of kindness and sympathy in him to which hopes of his own final restoration may be attached. Others, again, find in the appeal to Abraham only a symptom of latent rebellion; the rich man is virtually charging God with having been unjust to him, and making his restoration, if we may put it so, more impossible than ever. Both of these explanations fail in this respect; they introduce something which is irrelevant to the story as a whole. The idea in the appendix or supplement to the parable, however we define it, must be one which reinforces the main lesson, not one which (as with the interpretations supposed) distracts attention from it. The way in which it is to be woven into one whole with what precedes, is, I believe, something like this: "That is final," we can imagine Jesus' hearers saying to themselves when He had finished His unfolding of the invisible situation; "that is final; but is it fair? The rich man did not know about the unseen world. If he had seen hell fire as clearly as he saw the wretchedness of Lazarus or his own sumptuous table, he would have acted differently. He should have been more distinctly warned of the consequences of inhumanity, and so should others be." It is to meet such thoughts as these, which would be sure to occur to others as they occur to us, that the parable is continued beyond v. 26. There is no further interest in the rich man on his own account; he is only used to state the objection which is sure at some time or other to present itself to every one—that the invisible world of which the parable speaks is without evidence. Men do not know about it, and if motives from it are to enter life and influence conduct, they ought to be told about it by a witness they could not doubt. "Let some one go to them from the dead." The great thing to notice is that Jesus treats this objection as mere trifling. "They have Moses

and the prophets, let them hear them . . . if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." What is wanted is that men should be humane; and if the revelation of the character and will of God in Scripture, and the appeal of the beggar at the door, do not make them so, what will? They must become humane from considerations of humanity, or not at all. If they can be inhuman with the Bible in their hands and Lazarus at their gate, no revelation of the splendors of heaven or the anguish of hell will ever make them anything else. So, at least, Jesus teaches, and so God acts. Who will venture to dispute the truth?

When we take the parable as a whole, therefore, it is not a lesson on the other world, but a lesson on humanity. In particular, it is a lesson on the opportunities which the rich have (and need), in presence of the poor, of making friends who can welcome and bear witness to them in the world unseen. I shall conclude with some reflections which it suggests for the mind and conditions of our own time and country.

LAZARUS IN THE POOR-HOUSE

The constitution of society is such among us that it is possible for great numbers of people to live almost without seeing the poor. There is a west end in every large town, and people can live exclusively in their own class. The destitute are not exposed as they are in civilizations of another order. There are poor-houses, infirmaries, asylums; the defective members of society, those who have been defeated in the battle of life, those who are physically and mentally, not to say morally, incapable of taking care of themselves, the poor, the maimed, the halt, the blind, are accumulated there; they do not shock us at our doors. But this is not all gain. What is unseen is too often unthought of, unfelt, not responded to. It does not constitute a motive for, and does not produce, humane and unselfish acts. The actual needs and woes of multitudes are hidden from multitudes of others; and there must be many who (apart from their own families) have never once considerately, spontaneously, unselfishly, and from motives of pure humanity, helped the sick or the poor.

This is a loss to the poor, but what the parable invites us to consider is that it is a greater loss to those in whom humanity lies dormant, or is selfishly repressed. It is a loss to society when all help is organized and rendered through institutions, which however humanitarian they may be in their origin, tend constantly to fall short of being humane in their actual working. The personal contact of those who minister to the poor and destitute with those to whom their help is given sweetens the breath of society. Once when he thought himself dying Sir Walter Scott called his children round his bed and said to them: "For myself, my dears, I am unconscious of ever having done any man an injury, or omitted any fair opportunity of doing any man a benefit." What kind of life is it, which in a world crowded with appeals for humanity, never gives a man or a woman the chance

of being humane? It is precisely this which is wanted to enrich and render happy lives which are stale with selfishness and satiety. Lazarus needed the rich man, undoubtedly; but do not let us forget that the main lesson of the parable is that the rich man needed Lazarus more still.

The difficulty of helping the poor must not be made an excuse for inhumanity. It may be very difficult to do it wisely, and in such a way as not injure those whom we would fain help. No doubt in a world like ours there are parasites, professional beggars, and sponges of all kinds, who prey upon charity and are ruined by it. Men who are rich and are known to be kind are besieged by petitioners, sometimes no doubt necessitous, but sometimes false, importunate, and shameless. Often they are embarrassed, and sometimes when they find out that they have been defrauded they are tempted to give up interest in their kind, and to lapse into indifference and a stony heart. But anything is better than that. "Blessed," says the Psalmist, "is he that considereth the poor." Probably there are cases in which this consideration will lead to the conclusion that a touch of law is wanted to help with effect, and that the Charity Organization Society, or some institution which can deal with the shiftless on the basis of rules, is better adapted than he is individually to do what needs to be done; but on the whole, this is not likely. It is the contact of man with man by which humanity is quickened and enriched on both sides, and when we can exercise it directly, it is twice blessed.

YE SPEND IT ON YOUR PLEASURES

Another reflection germane to this story is that the great impediment to helping others is the love of pleasure. It is the desire, or what is perhaps stronger still, the unconscious tendency, to live as the rich man lived, that defeats the claim of the poor. One of the inevitable results of civilization is the multiplication of artificial necessities, and of those who are eager to meet the demand for them. We need or think we need a thousand things which we could very well do without, and there are a thousand people importuning us to spend our money upon them—thrusting them into our very hands on the most tempting terms. [Witness the multifarious advertisements in popular magazines]. Plainly there are many people who find the temptation to spend so strong that they simply cannot keep their money in their pockets. It is drawn from them as by an irresistible attraction. They have no bad conscience about it, but they just do not know where it goes. It goes on dress, on traveling, on trinkets, on personal adornments, and indulgence of every kind; and the result is that when the call of charity comes there is nothing to meet it. All works of love, from Christian missions down, are carried on under the pressure of a perpetual deficit. When people say they have not anything to give for such causes, they are as a rule telling the truth. They have nothing to give because they have already spent everything. But the

true moral of this is that the call for charity is often also a call for self-denial and thrift. No one will ever have anything to give who has not learned to save, and no one learns to save without checking the impulse to spend his money for things which it would no doubt be pleasant enough to have, but which he can quite well do without. The rising generation is credited rightly or wrongly with excessive lack of restraint here. Everything goes. They live up to their means and beyond them, and have nothing to give away. This is not the way to become rich on earth, but what the parable teaches is the more serious lesson that it is not the way to become rich toward God. The man who has spent nothing on charity has no treasure in heaven. He is as poor as Lazarus there. He is on the way to a world in which he will not have a single friend.

The main teachings of the parable may be summed up in two further thoughts which it might almost be said to force upon us. The first is, that God appeals to us at our doors, and in ways which it is impossible for us to misunderstand. Many people believe themselves to be interested in religion, in whom nevertheless everything which could truly be called religious life is held in abeyance because of what they consider religious difficulties. They cannot properly be religious—they cannot, so to speak, get their religious life under way—until these difficulties are disposed of. They read this story of the rich man and Lazarus, for example, and their minds immediately go off on the familiar line. Where is Hades? Do all people enter it when they die? Is the state of those who are there affected by the resurrection? What is the authority for us of the words here ascribed to Jesus? Are they literally true, or are they true only in the impression they make on the moral imagination? These, to their minds, are the religious questions raised by their narrative, and religion seems to them to be somehow barred or held in suspense till these questions are answered. I do not say they are never to be asked, or that it is no matter how they are answered. But surely if anything is plain, it is plain that to the mind of Jesus the one important religious question is none of these. It is a far simpler question: What have you done with Lazarus at the door? No one will come from the dead to give you the clear and distinct knowledge of the unseen world which curiosity craves. But no ignorance, suspense, or indecision about these remote questions has any vital relation to religion. It is in the situation which we have to deal with at our doors that all real religious motives are to be found. It is in that situation, and under the influence of the motives which it yields, that we have to make—and do make—to God and man the revelation of what we are.

The second thought, and that in which we may say the parable is summarily comprehended, is that men are judged finally by the standard of humanity. The sublime picture of the last judgment in Matthew 25:31-46 may be said to be our Lord's own

generalization of what is here presented in a particular case. When the Son of Man sits on the throne of His glory and all nations are gathered before Him, He judges them by the rule which is here applied to the rich man. If there are those to whom He must say, "I was an hungered, and ye gave Me no meat; I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in; naked, and ye clothed Me not; sick, and in prison, and ye visited Me not:" if there are those to whom He must say this, there is nothing to say in reply. It is a final condemnation. Inhumanity is the damning sin which excludes for ever from the company of the Son of Man those who are guilty of it. The man who needs our help at this moment is trying what we are, and at the Last Judgment will be the decisive witness for or against us. True religion is as simple as this, and it is a fatal blunder when we allow a truth so vital and indisputable to be blurred or shadowed or thrust into the background by those philosophical or theological perplexities which are so commonly spoken of as religious difficulties. It is humanity—I mean humanity in the ethical, not the metaphysical sense; humanity as opposed to insensibility, selfishness, cruelty—which by uniting us to man and to God assures our future. It brings us into a common interest with God and His children. He who feeds the hungry and clothes the naked has treasure in heaven, and the very fact makes heaven real to him as it cannot be to the hard-hearted. The invisible world will never be more than a source of unanswerable questions, which will take the delusive form of religious difficulties, to the unfeeling and inhuman; but to those who live in a love and humanity like that of Jesus it will be what it was to Him—another part of the Father's house, and as real as that which we see.

RECEIVING BEFORE GIVING

There is spiritual bankruptcy, as there is a pecuniary one. I may become so eager to help the poor, that I indiscriminately give away all my property, and so become a pauper myself. Likewise I may become so eager to help souls, that I give away all my spiritual capital. I talk, and talk, and talk, without waiting on God to fill me. This is folly. We should wait to be clothed with power from on high. We should take time to hear what the Lord will say; then speak so much as He gives us to speak, and no more. Then again seek His face, and be quiet and attentive before Him till He refills us. If we do not do this we become weak inwardly; we draw on our reserve power, and become exhausted both spiritually and mentally.

We may be so eager to give that we become impatient of waiting upon God to receive, forgetting that Jesus said: "Without Me ye can do nothing."

Those who have blessed men the most, and blessed the most men, have taken time to listen to God's voice, and be taught of God.—*Selected.*

THE SEVENTY WEEKS OF DANIEL

R. H. B.

Among the prophecies of the book of Daniel none surpasses in interest that of the "Seventy Weeks." It is the one great *time*-prophecy by which the Jews could have known the days of the Messiah. Granting all the differences as to the beginning, and the disputes concerning chronological dates, the count of the "weeks" brings us into close proximity of the days of Christ; and a right counting will terminate the 69th week just before the death of Christ, exactly as the prophecy demands. Here is the prophecy itself:

24 Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy. 25 Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be seven weeks, and three-score and two weeks: it shall be built again, with street and moat, even in troublous times. 26 And after the threescore and two weeks shall the anointed one be cut off, and shall have nothing: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined. 27 And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations shall come one that maketh desolate; and even unto the full end, and that determined, shall wrath be poured out upon the desolate. (Dan. 9:24-27).

A number of questions may be asked concerning this prophecy.*

1. First, what kind of weeks are these "seventy weeks" of which Daniel speaks? Ordinary weeks of seven days, or, as some hold, weeks of years? If the latter what proof of it?
2. Where does the count of these seventy weeks begin?
3. Do the seventy weeks run continuously, in uninterrupted sequence, or is there a break and an interval anywhere in the series?
4. What are the events of the last, the seventieth week?
5. What will be the final issue of the seventy weeks?

These questions we shall attempt to answer in accordance with the word of God.

1. *Are these "seventy weeks" common weeks?* There is an interpretative contrivance called the "year-day theory"—the assumption that in prophecy a day stands for a year. We do not sponsor that. What we have here has nothing to do with the "year-day theory." Hebrew lexicons show that "weeks" here does not in itself indicate days or years, or anything. It is simply a Hebrew numeral, meaning "a seven." This word came to be used to designate a week, because a week is a seven of days. But though that was the common usage, the idea of *days* does not inhere in the word itself. It means "a seven," and could evidently be used to designate a seven of something else than days. Now

the context of the passage has to do with *years*. The occasion of this prophecy was that Daniel had understood from Jeremiah's writings that *seventy years* would complete Jerusalem's desolation. (Dan. 9:2). So he set himself to pray and plead with the Lord concerning this promise. In answer God told him that (though there would be some restoration at the end of these seventy years), yet not seventy years, but seventy *sevens* would be needed to bring in Israel's final deliverance and restoration. Seventy sevens of what? Not of days, but seventy sevens of the time-unit which was then under discussion—that is, seventy sevens of years.*

The passage itself then, as well as the event of the fulfillment, shows that seventy sevens of *years* were meant.

2. Next is the question at what point the count of these seventy weeks is to commence. The prophecy says, "from the going forth of the commandment to restore and build Jerusalem." Some assert that that refers to the edict of Cyrus. (See Ezra 1:1-4). The edict of Cyrus concerned itself exclusively with the temple. (Ezra 6:3-5). To be sure in order to rebuild the temple, the city of Jerusalem would have to be cleared of its debris and made habitable, to some extent at least. That much was involved in the decree of Cyrus; and prophecy declares that God "saith of Cyrus, He is my shepherd, and shall perform all my pleasure, even saying of Jerusalem, She shall be built; and of the temple, Thy foundation shall be laid." (Isa. 44:28). But though Cyrus' edict thus first opened the way for the rebuilding of the city, his decree was concerned only with the temple. The rebuilding of the temple was only *begun* under the edict of Cyrus (Ezra 4:5, 24). And as for *the city*—in Nehemiah's day, which was *ninety years after the edict of Cyrus* it was said that the wall of Jerusalem was in ruins, and the city lay waste, and its gates were consumed with fire. (Neh. 1:3; 2:3). Not until Nehemiah's day was a definite commandment given to rebuild *Jerusalem*. That was "in the month Nisan, in the twentieth year of Artaxerxes the King"; which, according to standard chronology, was B. C. 445 (Neh. 2:5, 8, 18). There we have the only possible starting-point for the "seventy weeks" of Daniel.

3. *Do the seventy weeks run uninterruptedly and continuously from their beginning to their end?* Naturally anyone would think so. So obvious does that seem to some that they exclaim, "Who has ever heard of such a thing as an interval occurring in the midst of a definite given time-measure!" There is not a hint (they say), not the slightest indication that there was to be any interruption in the course of the seventy weeks. The

*It is notable that when in the next chapter he again uses the word "weeks" (Hebrew, "sevens") in the sense of common weeks he designates twice "weeks of days" (Hebr. lit. "sevens of days") as though he wanted to prevent misunderstanding, lest anyone might think he were speaking of the same sort of weeks as those mentioned just before in the ninth chapter. (Dan. 10:2, 3) has "three whole weeks;" in the Hebrew, "three sevens of days."

idea of a break and an interval between any portions of it is pure invention, a newly concocted notion, held only by "a certain class of prophetic students," etc. But we will not be upset by such remarks. If an interval in the seventy weeks is "pure invention," we will not have it. If it is purely an exegetical device to sustain certain prophetic theories, and if there is "not the faintest hint of such a thing" in the record, we do not want it at all. But it will not trouble us whether the idea is of ancient or more recent origin, or who does or does not hold it; for that has nothing to do with the question. Let us go to the Word.

"Seventy weeks are decreed upon thy people and upon thy holy city."

Seven are mentioned specially, and then sixty-two—for what cause this distinction I know not—possibly it took seven weeks (49 years) to complete the city. Be that as it may. There is here no suggestion of a break or interval between the seven and the sixty-two. (Dan. 9:25). Thus sixty-nine continuous weeks are accounted for.

At that point, however, the count is dropped. Where is the seventieth week? The prophecy goes on to tell us plainly what shall happen *after* the 69th week:—the Messiah shall be cut off, and the city shall be destroyed. But it does not say that either of these events would transpire within the 70th week. The seventieth week is not mentioned. He simply tells us that these events would occur *after the 69th* week. We might naturally think that the first of the two events, the cutting off of the Messiah, would fall into the 70th week (the other event, the destruction of the city, being 40 years later, of course could not have fallen within the 70th week)—yet that would only be our surmise; he does not say that Christ's death would in the 70th week. He says nothing at all about the 70th week.

But further on he does speak of another week, as follows:

"And the people of the prince that shall come shall destroy the city and the sanctuary. And he shall make a firm covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations shall come one that maketh desolate." (Dan. 9:27).

Here then, at last is the seventieth week. To say that there is "not the faintest hint" of a break between the 69th and the 70th is saying much too much. The presumption that there is such a break arises from the fact that two events, 40 years apart from each other, are mentioned as *following the sixty-ninth week*; and that the last remaining week is not spoken of until afterward. The existence of that break and the lengthy interval between the 69th and the 70th week will come out more fully as we shall seek the answer to the two remaining questions.

4. *What are the events of the last, the seventieth week?* The last week is first mentioned in connection with a covenant that someone referred to as "he" is going to make with many,

for the duration of one week. Who is "*he*"? Some think it is Christ. That is the more general view taken by commentators. Some say it is "the prince that shall come" (lit. "the coming prince.") That would make him a Roman ruler, for it is his people—not he himself, but the nation of whom he springs, that destroys the City; and we know that it was the Roman people that destroyed Jerusalem. Many prophetic students therefore, hold that that "coming prince" is the last head of the Roman world-power, and that he as such will make a firm covenant with the multitude of the Jews for the final week of years; but in the midst of the week will break his covenant with them, stopping their temple-service and setting up the "abomination of desolation." The question is very much worthy of our consideration.

Let us first see whether the "*he*" of verse 27, that makes "a firm covenant with many for one week," could possibly be the Christ Himself. That Christ was "the Mediator of a new covenant" is understood by all. That He made a covenant with "many"—i. e., with all who accept Him as Lord and Savior is also true. But how can it be said that He made a covenant with many, or with any, "*for one week*"? Christ's covenant is not a time-covenant: it is eternal. (Heb. 13:20). He never made a covenant for one week with anybody. Moreover the prophecy states that in the midst of this covenant week, "he shall cause the sacrifice and the oblation to cease." Those who think Christ made the covenant for one week here spoken of, say that the length of Christ's earthly ministry was three and a half years—a half week; which though probable, cannot be proved. But we assume that that is correct. Then Christ died for sins of men in the midst of the week. By His death (they claim) He caused "the sacrifice and the oblation to cease" in the midst of the week. However, sacrifice and oblation did *not* cease, not till many years after. But, we are told, *the efficacy* of sacrifices ceased at the death of Christ. But that is another matter. Nevertheless, let us grant even that. Then what of the other half week of the covenant week? What marks the terminus of the three and a half years after Christ's death? There can be no answer to that. Here the effort to prove that Christ is the one who makes that covenant breaks down. Moreover no new covenant could have been made three years and a half, or any other length of time, *before* the Cross, as we are expressly told in Heb. 9:16-17. We conclude therefore that it could not have been Christ that made any such covenant "with many for one week."

If not the Christ, who then is that "*he*" that shall "make a firm covenant with many for one week"? The grammatical antecedent of this pronoun *he* is "the prince that shall come," a *Roman* prince, head of the last world power, as we have seen. He will enter into a seven-year covenant with the majority of Israel. In the midst of the week the covenant is violated: their

temple service is abruptly halted, and "the abomination of desolation" is set up "in the holy place." This is seen not only in this passage but also in Dan. 8:9-14; 11:31; 12:11, and last, not least, in Matt. 24:15-21. Then, as also foretold by Daniel, and by our Lord in Matt. 24, ensues for three and a half years a tribulation such as has never been known on the earth, and the like of which shall never be again. (Dan. 12:1). It is the day of Jacob's trouble, but he shall be saved out of it. (Jer. 30:7) This terrible half-week meets us again and repeatedly in the Apocalypse (Rev. 11:2, 3; 12:6, 14; 13:5. Comp. Dan. 7:25 and 12:7). *And this great tribulation immediately precedes the glorious appearing of the Lord Jesus Christ from heaven.* (Matt. 24:29-31).

Manifestly this last week of the seventy of Daniel's prophecy does not follow in connection with the sixty-ninth, but has to do with the end of the age.

One more question remains to be answered: What will be the issue of the seventy weeks? In what will the last week end? The prophecy tells us in full detail. With reference to "thy [Daniel's] people," the nation of Israel, and "thy holy city," Jerusalem, these seventy weeks of God's dealings will result as follows: "Seventy weeks are decreed upon thy people and upon thy holy city to

1. *Finish transgression.*
2. *To make an end of sins.*
3. *To make reconciliation for iniquity.*
4. *To bring in everlasting righteousness.*
5. *To seal up vision and prophecy.*
6. *To anoint the most holy.*

Of these six items the first four might be said to have been accomplished in the absolute and in final effect in the death of Christ. "For by one offering hath he perfected for ever them that are sanctified." In fact if we include all the inevitable consequences of that death, however remote, it could properly be said that everything was done and finished, and all the gracious purposes of God accomplished by that death and victorious resurrection of Jesus Christ our Lord.

But relatively to any individual the benefits of Christ's sacrifice are not available nor obtained until in obedience to the gospel they are accepted. And with reference to the people of Israel none of these six items enumerated by Daniel become fact to them until the day of their national repentance foretold in the scriptures. Israel's transgression is not yet finished, but it will be; and there will be an end of sins, for the people will be all righteous (Isa. 60:21; Jer. 50:20; Zeph. 3:13); Jerusalem shall be holy (Joel 3:17; Isa. 4:4); the Fount of reconciliation will be open for her (Zech. 13:1); all the great prophecies will be fulfilled to her, and again God will have His sanctuary in the midst of his people Israel, "dwelling in Zion, my holy mountain." (Ezek. 37:26, 27).

One thing more is of exceedingly great interest to us—namely, how the 69 weeks of the prophecy pan out in actual count. Do 483 years from the decree to rebuild Jerusalem bring us to the death of Christ? (For the prophecy says that after the 69th week the Messiah shall be cut off). If so, we have an absolute proof of the Divine inspiration of Daniel. Let us remember however, that though God's reckoning of time is absolutely correct and perfect, man's is not. 445 B. C. is the date given by practically all secular (that is, uninspired) chronology for the twentieth year of Artaxerxes, in which Nehemiah received the royal commandment to rebuild Jerusalem. That date is no doubt substantially correct. As for the year of Christ's crucifixion: it is not absolutely known, though it is known approximately, within a small margin of years. The year of Christ's birth is generally accepted as B. C. 4. (It is quite certain that A. D. 1 is not correct). Some fix it as early as B. C. 6 or even B. C. 8; others at B. C. 1. The general consensus is B. C. 4. The margin of uncertainty is only two or three years one way or the other. The baptism of Christ was 30 years after—about A. D. 27 to 29. The length of His ministry is calculated to have included four passovers, therefore something over three years. His crucifixion must be dated at A. D. 30 or 32. If Daniel's prediction concerning the 69 weeks terminates reasonably near these dates it is proof of its Divine truth and correctness.

Let us make the calculation briefly. The Bible's prophetic year, is 360 days (12 months of 30 days). See Smith's Bible Dictionary, article "Chronology" under "year.") Our secular year is 365 days. From Nehemiah's mission to Christ's death were "69 weeks," that is, 483 prophetic years, of 360 days each, that is 173,880 days. Reduce these days to common years by dividing by 365. The answer is 476 years, and 140 days over. But 119 extra days for leap years (one for every four years) must be allowed. So from 445 B. C. to Christ's death should be 476 years plus 21 days. 476 years after 445 B. C. brings us to A. D. 32, as the year of Christ's death,—which, making but a little allowance for the uncertainty of the *human* dates involved, is marvellously accurate, and shows that centuries beforehand the Spirit that inspired Daniel knew of a certainty and to a day the time when Christ would die on the cross.

The Fleming H. Revell Co., advise us that Torrey's "Gist of the Lesson" for 1930 will be available as usual, price 35c. This vest pocket Help on the International Lessons has been compiled from material prepared before Mr. Torrey's death.

Eight or ten good friends have had fellowship with us in our publication work since the November "Financial Statement," to the extent of nearly \$150. This reduces our accumulated shortage to about \$250. Pray that we may again close the year free of all indebtedness. And when we say "pray," it is not intended as a solicitation. We believe that "prayer changes things."

We should like to handle your subscription or renewal for any of the current magazines, religious or secular. We will bill you at regular price.

JOHN WESLEY'S SIX POINTS

Backbiting was one of the cardinal sins condemned by the early Methodists. John Wesley's six points of Methodism, recently discovered written in his own hand by the famous founder of Methodism, prove this. As written and presented by Wesley it read:

"1. That we will not listen to, or willingly enquire after, any ill concerning each other.

"2. That if we do hear any ill of each other we will not be forward to believe it.

"3. That as soon as possible we will communicate what we hear, by speaking or writing to the person concerned.

"4. That till we have done this, we will not write or speak a syllable of it to any person whatsoever.

"5. That neither will we mention it, after we have done this, to any other person whatsoever.

"6. That we will not make any exception to these rules, unless we think ourselves absolutely obliged in conscience so to do.

"Signed: John Wesley, Charles Wesley, John Lumbath, E. Perronetz, Jonathan Reeves, Joseph Connely, C. Perronetz, Thomas Maxwell, I. Dorres, John Jones, John Nelson, William Shent, John Haimes."—*Alliance Weekly*.

AN OCCASION OF SIGNIFICANCE

Stephen D. Eckstein.

According to the Jewish calendar Saturday, October 5th, the descendants of the ancient patriarchs celebrated their New-Year (Rosh-Hashanah) the year 5690, Jewish count. With solemn pleasure I want to say that I took advantage of the blessed opportunity. One of our first converts, a man past three score and ten years, and myself, went out to bear testimony for our M-shee-ach (Messiah) among them. We courageously distributed among the Jews, Hebrew and Yiddish gospel literature, as they came out from their Synagogue. To describe all the incidents we experienced would require many columns. Will say the consciousness of His powerful presence was manifest. A few Jews were deeply moved and with eyes beaming with joy thanked us for the precious material, and for our reasoning together. It is only he whose heart is aflame, passioned and controlled by the motive of divine love that can call himself a Christian, and thereby become an example to the Jew. These remarkable incidents should profoundly impress us, and stir us to greater usefulness. We owe the gospel to all the nations, and this inescapable obligation certainly includes the Jews. Brethren, pray that God will bless the seeds sown and that hearts who have a real love for souls will be raised up.

Let us supply your favorite Lesson Commentary, Paper or Quarterly for 1930; Sunday School Times, \$1.75 in our club; Torrey's "Gist of the Lesson," 35c; Peloubet's, \$2.10; Word and Work Lesson Quarterly 25c a year in advance, 7c per quarter; Little Lesson Pictures for primary pupils, 4c per quarter; "Little Learner" paper, for pupils six to ten years of age, 3c per quarter. Maps at moderate cost. We also handle the class literature of The Gospel Advocate, Christian Standard, and Union Gospel Press. Please order through this office. **Do It Now!**

ON FOREIGN FIELDS

MISSIONARY NOTES

DON CARLOS JANES

Just about the time Brother and Sister Broaddus and Sister Mattley were to move up-stream to their field of operation, war has again broken out in China. ** We are in receipt of first copy of Encourager, a publication covering the work in Japan and China; well-printed, upon good paper, it is attractive and informing. ** Are you praying, dear reader, for 100 missionaries by the end of 1930? ** Friends have "adopted" nearly all of the missionary children to supply their clothing, which will be a great help to families whose support is less than it should be. Information relative to the needs of adult missionaries and also articles which are not advisably sent to them is on file here. We shall gladly answer inquiries.

Brother J. M. McCaleb, aged 68, our senior missionary in point of age and years of service, has arrived in Louisville and visited a number of churches already. A soul-stirring welcome meeting was held for him at Portland Ave., the last Lord's Day in November, with various churches of Louisville and surrounding country represented. Nearly twenty preachers were in the audience as well as some missionaries and prospective missionaries. ** The teaching on baptism is plain and unmistakable. We have found its action, design, and purpose. Scriptural teaching on missionary work is much more extensive and is also plain, but alas! thousands of congregations have not yet found it.

Missionary spirits have recently been gladdened by short visit of Brother George Pepperdine, of Los Angeles, Calif., in our city. ** The writer of this page (2229 Dearing Court, Louisville, Ky.) is prepared to save contributors to the missionary cause in foreign postage and exchange, and to save the missionaries in cost on typewriters, mimeographs, and other supplies, also in transportation by rail and ship, both toward and from the mission field. ** Did you ever see a real missionary who wanted to leave the field and come back to the home-land? Necessarily the missionaries experience many disagreeable and disgusting things of heathendom, which is the Devil's country, but God is so good to them that they do not think of their hardships as sacrifices. ** The Brazilian workers, Boyer, Smith, and Johnson, are installing a small printing outfit with which to disseminate the knowledge of God. Pray for their work. ** You are sympathetic to missions. You give to the work and pray for the missionaries. That is very fine, but it would be wonderfully improved if you would also become a booster and enlist some other individuals of other congregation in helping this purely and thoroughly scriptural work. ** What is the first thing commanded in the Great Commission?

From Kabanga Mission, Kalomo, North Rhodesia, South Africa: "We are all well at Kabanga. Two were baptized during September and two confessed wrongs. Bro. Brown has charge of the school which opened with 25 students. Many of the villages are calling for preaching. They say, 'We want the words of God.' We cannot cover extra territory. There is more work here than we are able to get done. We cannot hold territory we do not work. Therefore, the need of more workers. Shall these 'Macedonians' go without the 'words of God'? We need more workers. Funds have run below running expenses for the past three months. Please remember us with a small special gift. But above all—send workers." J. D. Merritt.

This "Book and Gift" Number of The Word and Work is being sent as a sample to hundreds who are not on our regular list. Many of them have been readers of the Magazine, and have neglected to renew: this sample comes to them as another invitation to come back into our family of readers! Remember, with three subscriptions at \$1 each your own is free!

EXTRACTS FROM MISSIONARY LETTERS.**KABANGA MISSION, AFRICA.**

We have closed the school for a month's vacation and during the time we are resting we intend to make the brick for the new native quarters. We have just returned from a short visit to Sinda where we found Brother Scott, Boyd and Mrs. Reese having boils. Brother Reese had been ill for over a week but was up and around. We are all well here at Sinda. Four were baptized on the mission and one at our new out-station last month. J. D. Merritt.

OTA MISSION, JAPAN.

Within the last thirty-six hours we have baptized two young people, 23 and 24 years each. The young man was led to us by seeing a letter addressed to the church here. He had bought a Bible three years ago and has obtained a better knowledge of it than many people 24 years old in Christian homes. The young lady is a fine prospect for our kindergarten teacher. We praise God for these souls, our brightest prospects among our seventeen converts since coming to Japan. Did you know that the average church in the U. S. A. is not producing more than four converts a year? You have Christian homes to draw from, we do not. God bless you; and please pray for us, your fellow-worker in our Master's service. B. D. Morehead.

SINDE MISSION, AFRICA.

The Missionaries from Kabanga recently made us a pleasant visit.

Bro. Brown is anxious that we start a school for white children so that Robert and Ardith may have school privileges. Another family has been here to see about it. They have three children to send.

Bro. Scott and I returned with Sister Brown and children to get meat for the boys and to purchase some oxen. We hunted three days accompanied by Dow, Leslie and Robert, bagging four eland, three roan antelope and three or four small buck, and returned with six large sacks of dried meat and six hams of the roan. It was a profitable trip as getting meat for the boys is a necessity rather than a pastime. We purchased six oxen.

We are graveling the flays (marshes) on our road to Livingstone so that we can get supplies in the wet season.

Rafters are all on the school house and the sheathing is going on fast. Walls are finished on the Merritt house and ready for the rafters. It is work, work, work from day-light to dark here.

A letter from Molly Sherriff states that Bro. Sherriff is building a kiln to burn 45,000 brick. A. B. Reese.

KWAI HSIEN MISSION, CHINA.

We seem to be doing so little with so great a territory before us! This work is like blazing new trails in the wilderness of heathenism, but unless some are willing to do this kind of work, when shall we preach the gospel to the whole creation? It is true that the population of this province is not nearly so dense as it is in many other parts, but there are some seven million people here. One person cannot touch so many in one's life time; but if all Christians would reach a few and those few would reach a few more the task could be accomplished. Ethel Mattley.

BRAZIL MISSION.

During the coming year we plan to do more things for the Lord. Our ability is growing and our forces have been increased by Brother Johnson and his family. Brother Boyer expects to move back to Matta Grande, take charge of the work here, conduct a school, and manage a printing shop. Mrs. Smith and a native teacher will do most of the actual school work except some Bible classes which the senior missionary will conduct. We expect to have some forty students including four or five young men who have expressed a desire to preach the Word. Brother Johnson and I expect to devote nearly all of our time to evangelizing the towns around the home base. There are fifteen or twenty within a radius of seventy-five miles to which we hope to carry the good news. Pray, and ask others to pray for this big work. Virgil F. Smith.

BROADDUS MISSION, CHINA.

The Nationalists heard that there were still some Reds here, so the next morning a plane came and dropped two bombs. One went in the lake on the other side of town, and the other hit a house less than one hundred yards from our back door. They must have been aiming at a school nearer us that had been used by the Red soldiers. The boys and I were on the back porch and we saw the house go up, but were able to get inside the door before pieces of flying brick and tile passed by. It completely destroyed the house it struck and killed four people. The Nationalist Government has given orders to make a clean job of it this time and execute every man they can find that is against the government. We would like to be somewhere else but there is no way to go. Even all the 'junks' along the river front have gone to safer quarters. Every motor boat on the river has been taken for moving troops. There is only one thing to do, and that is the best after all: "Trust God." E. L. Broaddus.

TANAKURA MISSION, JAPAN.

Shall we not do more about this question of missions—a question of life and death? Will you not think more seriously, pray more earnestly, and sacrifice more of those physical luxuries and super-comforts in which you are indulging, and give more in order that the Bread of Life may be carried to the millions of earth, destitute of all the blessings that you now so freely enjoy through God's grace? "Freely ye have received; freely give."

The Shizuoka work, where I go once a month is the most encouraging part of our labors just now. Since spring, I have baptized six or seven young people, who with the other two already there meet faithfully every Lord's day without any human leader to lean upon. I am to go again next Sunday, and at least one, perhaps three more, will be baptized at that time, if Satan does not hinder. The Shizuoka group of disciples, though young, surely give evidence of having been truly born again, and are growing, I believe. Harry R. Fox.

Note: We hope to find room later for the stirring, moving letter of which the above is but the postscript. Pray that we may begin 1930 with 8 or 16 pages added!—E. L. J.

NAGASAWA MISSION, JAPAN.

We are operating three preaching stations now, besides a new children's meeting that we began yesterday. Brother Shigekuni is taking the direct responsibility of these meetings. From his home where he holds afternoon and evening meetings on Sundays, besides personal work during the week, it is 10 miles to this new place of meeting. He travels on his bicycle.

The children of Japan are perhaps the best listeners we have. They gather in larger numbers than the adults, and take more interest. Yesterday we had 86 present, and next time there will likely be more unless some idolator starts some evil report against us—which often happens. I could name several instances where this has happened, even school teachers taking the lead in opposing us, because we teach that the true God is not worshipped at the heathen shrines where the schools go to worship. Of course we try to be as wise as serpents about such pointed teaching, but Satan is the wise Serpent too, and he does not mean to be defeated. O. D. Bixler.

FROM PEKING.

It grieves me to say that there are some so-called missionaries today who preach Christ not as the Son of God and Savior, but as teacher and man. I am sorry to see innocent heathens preyed upon by wolves in sheep's clothing. It may be that God will use such episodes as the Boxer rising as a means to sift the missionaries so that none will remain in China save those who are willing to give their lives for the testimony of the Word. I am persuaded that those honored dead found it far better to die in a worthy cause than to live in a sorry one.

China has lost faith in her temples, still she does not worship Jehovah. Now is the time, brethren, to preach Christ to China. Bestir yourselves and go to the work of evangelizing this great nation. Let us in this generation be the human instruments in God's hands to point these 440 million souls to Christ. Why pass the task to the next generation? Charles E. Gruver.

The Lord's Day Lessons

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FIRST LORD'S DAY LESSON OF DECEMBER

Lesson 9.

December 1, 1929.

THE CHRISTIAN HOME IN A MODERN WORLD.

Golden Text: Honor thy father and mother.—Eph. 6:2.

Lesson Text: Luke 2:40-52.

40 And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

41 And his parents went every year to Jerusalem at the feast of the passover.

42 And when he was twelve years old, they went up after the custom of the feast;

43 and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not;

44 but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance:

45 and when they found him not, they returned to Jerusalem, seeking for him.

46 And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions: 47 and all that heard him were amazed at his understanding and his answers.

48 And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart.

52 And Jesus advanced in wisdom and stature, and in favor with God and men.

Study Questions and Brief Comments.

Verse 40. What child? (Jesus, after the return to Nazareth). Did He grow up as a normal child? What two items of growth are mentioned? (The Greek, according to the marginal reading says, "becoming full of wisdom.") Was God's good pleasure upon Him?

Verses 41, 42. Why did His parents go to Jerusalem? (Exod. 23:14, 15). How old was Jesus when He went with them?

Verses 43-45. What happened on the return?

Verses 46, 47. Where did His parents find Him? Does it say that He was trying to teach those teachers? What was He doing? At what were they amazed?

Verses 48, 49. Were His parents, too, astonished? How did His mother gently reproach Him? What was His answer? Did He even at that early age know who and what He was?

Verses 50, 51. Did they get His meaning? What is told us of Mary? (Compare Luke 2:19). Did Jesus return with them to Nazareth? How did He conduct Himself toward His mother and foster-father?

Verse 52. What second statement of His normal growth is given here?

NOTES ON THE LESSON.

1 THE CHRISTIAN HOME.

A Christian home is a home where Christ is recognized as Lord, where father, mother, and children are subject to His will and loving control. A wall-motto often seen says:

Christ is the Head of this House
The Unseen Guest at every Meal
The Silent Listener to Every Conversation.

Where this is really the case, there is a Christian home. And how good and happy a home! How blessed the children that grow up in such an atmosphere and discipline! Christian homes are bulwarks and strongholds of God in the midst of this wicked "modern world." Satan knows that, and in our day he is bending every effort to make the Christian home impossible or to destroy it. Sin that violates the sacredness of the marriage bond destroys the foundation of the home. Disrespect for authority destroys the order and framework of it. Selfishness and lovelessness destroy the peace and happiness of it. Worldliness destroys the Christianity of it. These evils are increasingly at work. Then, partly because of the new facility for going which the automobile provides and the numberless things and places to go to, the family life, the quiet communion of the home-circle, is being broken up. The loss is great.

2 HUSBAND AND WIFE.

The marriage-bond is the foundation of the home. How important that both husband and wife should be Christians and that Christians should marry "only in the Lord." (1 Cor. 7:39). Of course if the union between a Christian and a non-Christian already exists, it must be respected. (1 Cor. 7:12-24). But it ought not to be willingly and knowingly entered into. (2 Cor. 6:14).

3 THE PLACE OF HUSBAND AND WIFE IN THE HOME.

In the Christian home the husband is head, and the wife, by the Lord's appointment, is in subjection to her husband as unto the Lord. (Eph. 5:22; Col. 3:18; 1 Pet. 3:1-6). The husband on the other hand loves the wife "as Christ also loved the church and gave himself up for it," and "as their own bodies." (Eph. 5:22-31; Col. 3:19; 1 Pet. 3:7).

It is notable that when the Lord speaks concerning the home, He always begins with the woman, the wife and mother, and speaks to her first. For though the man is the head, the woman is the soul and spirit of the home. The home is what she is. If the husband is unrighteous the good mother can still save the home; but if she is wrong there is almost no hope. The home can run on without the husband and father; but if the woman is taken away the home is gone. So the woman makes the home; and that is why God admonishes His daughters first and chiefly that they play their part well. (See also Tit. 2:4, 5).

4 PARENTS AND CHILDREN.

To the parents falls the duty of bringing up the children—to the fathers, especially, "to nurture them in the chastening and admonition of the Lord." (Eph. 6:4). We can learn something of the meaning of this from the Old Testament; as to home-teaching, Deut. 6:6-9; 11:18-21; Ps. 78:5-8; as to the chastening and discipline, Deut. 8:5; Prov. 19:18; 22:15; 23:13, 14; Heb. 12:5-7. (See also Prov. 22:6; and for good and bad examples of this, 1 Sam. 3:13 and 2 Tim. 1:5 and 3:15).

The children God teaches to be obedient to their parents in the Lord. The "first commandment with promise" is brought into the New Testament (Eph. 6:1-3). "Disobedience to parents" is always listed among the gravest sins. (Rom. 1:29-31). The lawlessness of the last days will be signaled by disobedience to parental authority. (2 Tim. 3:1, 2). The Lord Jesus in childhood and youth was subject to His parents. (Luke 2:5). Let every child see that glad, willing, and perfect obedience be rendered to its parents for the Lord's sake.

QUESTIONS FOR CLASS.

On the Scripture-Lesson use the Study Questions.

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| 1. What is a home? | 5. What prevents or destroys the Christian home? |
| 2. What is a Christian home? (Notes ¶1). | 6. What is the foundation of the home? ¶2. |
| 3. What does the Wall-Motto say? | 7. Should both husband and wife be Christians? |
| 4. Why would that make a Christian home? | |

8. What does the Lord say to, and about, the husband? (Notes, ¶3).
 9. What does He say to the wife?
 10. On which does the character of the home depend most?
 11. What is the obligation of father and mother toward the children? ¶4.
 12. What is the duty of the children?
 13. Is disobedience to parents a small matter?
 14. Who was subject to His parents all his childhood and youth? Luke 2:51.
 15. What should every child be careful to do to please God?

SECOND LORD'S DAY LESSON OF DECEMBER

Lesson 10.

December 8, 1929.

HELPING NEIGHBORS IN NEED.

Golden Text: Thou shalt love thy neighbor as thyself.—Lev. 19:18.

Lesson Text: Matt. 25:31-46.

31 But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory:

32 and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats;

33 and he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in;

36 naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink?

38 And when saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 And when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least; ye did it unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels:

42 for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink;

43 I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.

Study Questions and Brief Comments.

Verse 31. Of what great sermon is this a part? (The Olivet Sermon, Matt. 24 and 25). To what point of time does this verse refer? To the glorious appearing of Christ (Matt. 24:30). Who will be with Him? What place of eminence will He occupy? (Comp. 19:28).

Verses 32, 33. What gathering will be before Him? What will He do with them?

Verse 34. What will the King call those at His right hand? To what inheritance does He invite them? (Jas. 2:5). For whom was this kingdom prepared? From what time?

Verses 35, 36. What reason does the King give for this verdict? How many items of practical kindness does He mention as having been done to Him?

Verses 37-40. Were these "righteous" aware that they had done this to the King? How had they done it to Him? Who are His brethren? (Matt. 12:48-50).

Verse 41. What does He say to them on His left hand? Was this eternal fire prepared for them? For whom was it prepared? Why then do these have to share it?

Verses 42, 43. Had they actively mistreated Him? What was their sin? (They did not).

Verses 44, 45. Did they realize that they had treated the King with such indifference? How had they done so? Verse 46. Where do these go? Whither the righteous?

44 Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me.

46 And these shall go away into eternal punishment: but the righteous into eternal life.

NOTES ON THE LESSON.

1 "UNTO THESE MY BRETHREN."

The selection of Matt. 25:31-46 as a scripture-lesson for this theme, "Helping Neighbors in Need," is a mistake. And can a man by doing works of charity inherit the Kingdom of God and enter into life eternal? The judgment in Matt. 25 does not turn upon "Helping Neighbors in Need," and the good works referred to there ("I was hungry and ye gave me to eat," etc.) are not merely works of charity and helpfulness. The very point of it all lies in the fact that these deeds of kindness were done to Christ because they were done to His brethren. Now who are His brethren? "And he stretched forth his hand towards his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother." (Matt. 12:49, 50).

2 "FAITH THAT WORKS BY LOVE."

The "righteous" in Matt. 25, who had done these kind deeds to Christ's brethren had intelligently and purposely shown kindness to Christ's servants. His brethren and messengers, and thereby they took sides with Christ. There was the same element of faith in their action as once there was in Rahab's, who at the risk of her life sided with the God of Israel when she protected the spies. (Josh. 2). These aided and abetted the brethren of Christ, and though they did not realize that they were doing all that to Him (verses 37-40) they knew very well what they did and why they did it. The principle of this judgment is set forth in Matt. 10:40-42:

"He that receiveth you [the disciples He sent] receiveth me; and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophets' reward: and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward." Acts like that have spiritual significance; they are an evidence of faith toward Christ, sympathy with His cause, love toward His people.

The opposite is true also: "And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." (Matt. 12:14, 15). This condemnation is not merely for failure to receive a stranger, but because it meant a rejection of Christ. On the other hand to receive and entertain any who deny the foundation truths of the faith is to become partners with them in their evil work. (2 John 10:11).

This illustrates sufficiently the principle on which the judgment of Matt. 25 is based. We may note in passing that that judgment is not the "universal judgment" nor the "last judgment." There is nothing to indicate that the dead are there—indeed people of other ages and far away lands could not possibly be judged on the grounds on which the King in Matt. 25 receives some and rejects others. This has reference to the time when He comes and summons the living nations, and judges "all them that know not God and obey not the gospel of the Lord Jesus Christ." (2 Thess. 1).

3 A SCRIPTURE TO FIT THE LESSON-TITLE.

For a scripture-lesson that fits the theme of this lesson perfectly we would mention Luke 10:25-37, the parable of the Good Samaritan; and an excellent Golden Text to go with it would be Gal. 6:10—"So then, as we have opportunity let us work that which is good toward all men, and especially toward them that are of the household of the faith."

QUESTIONS FOR CLASS.

1. What is the title of this lesson?
2. Does the Scripture Lesson fit in with the title?
3. If not, why not?
4. What did the King say to those on His right hand?
5. To whom had they done those kind deeds?
6. Who are Christ's brethren? (Notes, ¶1).
7. How does Christ regard that? (Matt. 10:40-42).
8. Should Christians abound in all good works?
9. What passage teaches helpfulness toward one's neighbor? ¶4.

THIRD LORD'S DAY LESSON OF DECEMBER

Lesson 11.

December 15, 1929.

THE CHRISTIAN SPIRIT IN INDUSTRY.

Golden Text: As ye would that men should do to you, do ye also to them likewise.—**Luke 6:31.**

Lesson Text: Deut. 24:14, 15; Eph. 6:5-9; 1 Tim. 6:17-19.

I.

Deut. 24:14. Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy sojourners that are in thy land within thy gates: 15 in his day thou shalt give him his hire, neither shall the sun go down upon it (for he is poor, and setteth his heart upon it); lest he cry against thee unto Jehovah, and it be sin unto thee.

II.

Eph. 6:5. Servants, be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto Christ; 6 not in the way of eyeservice, as men-pleasers; but as servants of Christ, doing the will of God from the heart; 7 with good will doing service, as unto the Lord, and not unto men: 8 knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether he be bond or free. 9 And, ye masters, do the same things unto them, and forbear threatening: knowing that he who is both their Master and yours is in heaven, and there is no respect of persons with him.

III.

1 Tim. 6:17. Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; 18 that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; 19 laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed.

NOTES ON THE LESSON.
THE CHRISTIAN SPIRIT IN INDUSTRY.

That is the title of the lesson. The preaching of the gospel in the world, and the living of God's will in the midst of unsaved humanity, has an incidental but profound effect for good even where it does not convert. The standard of public opinion and morality is raised, and a general betterment of human conditions results. This is not the work of the gospel—it is the by-product. All the enlightened policies and humane provisions that have lightened the load of the toiler owe their rise to the indirect influence of the gospel; and this of course is especially true where a Christian employer or master exemplifies his faith in his dealings with those who work for him. The world at large is not conscious of the vast benefaction it has received from the mere presence in its midst of God's word and God's people.

But let us note clearly—all that, good as it is, is not the real work of the gospel. The one and only task directly before Christians is to convert and save men. We are not sent to improve the world but to save men out of it. One ounce of salvation is worth tons of legislation. And an ounce of regeneration is worth all the mere 'improvement' in the world. Especially ill-

advised is the modern "social" teaching when it attempts to intermeddle with the world's affairs and to force Christian standards on the world's governments and industries, and even sometimes would employ the strong arm of the law to compel men to Christian conduct. That is wholly outside a Christian's sphere. There is a strong drift in that direction in our day.

Let us not lose sight of our business here: it is not to legislate the world into righteousness nor to agitate for pacifism, nor to interfere with any of the governments of the world, nor to enforce a Christian spirit in industry, nor to "improve the world," but simply this—"to live soberly, righteously, and godly in this present world, looking for that blessed hope," meanwhile "holding forth the Word of life," to dying men and women. (Tit. 2:12, 13; Phil. 2:15, 16). Let us see that we do that.

QUESTIONS FOR CLASS.

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| 1. Of what does the Lesson treat? | 10. Itemize seven things. |
| 2. How many portions make up our lesson text? | 11. Do these seven admonitions apply to the rich only? |
| 3. From what book is the first quotation taken? | 12. Does the presence of the gospel in the world improve things greatly? |
| 4. What does it teach? (See Notes). | 13. Is that the main work of the gospel? |
| 5. Where is the second selection found? | 14. What is the chief object of the gospel? |
| 6. To whom is it spoken? | 15. What is the Christian's real business in the world? |
| 7. What does it say to servants? | |
| 8. What to masters? | |
| 9. In the third portion—what is said to the rich? | |

FOURTH LORD'S DAY LESSON OF DECEMBER

Lesson 12.

December 22, 1929.

THE CHILD IN A CHRISTIAN WORLD.

Golden Text: Suffer the little children; and forbid them not, to come unto me: for to such belongeth the kingdom of heaven.—Matt. 19:14.

Lesson Text: Luke 2:8-20.

8 And there were shepherds in the same country, abiding in the field, and keeping watch by night over their flock.

9 And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people:

11 for there is born to you this day in the city of David a Saviour, who is Christ the Lord.

12 And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, And on earth peace among men in whom he is well pleased.

Study Questions and Brief Comments.
Verse 8. In what country? (See vs. 1-7). What were these shepherds doing?

Verse 9. Who stood by them? What sort of light did they see? How were they affected?

Verses 10, 11. For what had this angel come? What was the good news? Was this really good news? For whom was it meant? ("All the people.")

Verse 12. What sign was given them? Why the need of a sign? (Proof that what they saw was not delusion).

Verses 13, 14. What sudden appearance followed? What was the heavenly host doing? What did they say?

Verse 15. To whom had all these angels been sent? Were these great people in the world? Why did God send this word to such humble, lowly people? (1 Cor. 1:26-29; Jas. 2:5). What did the shepherds determine to do? Did they go to "see" in a spirit of un-

15 And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.

17 And when they saw it, they made known concerning the saying which was spoken to them about this child.

18 And all that heard it wondered at the things which were spoken unto them by the shepherds.

19 But Mary kept all these sayings, pondering them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

belief or of faith?

Verse 16. Did they find? Did the poor surroundings shock their faith regarding the child?

Verses 17-19. How were the hearers affected by the story? But what did Mary do?

Verse 20. How did the shepherds return? Why did they praise and glorify God? Have we also good cause to praise and glorify God?

NOTES ON THE LESSON.

THE CHILD IN A CHRISTIAN WORLD.

This is a "Christmas" lesson, but the theme, as the title shows, is not really the Birth of Christ. The real purport is to take up the question what place and care and advantages should be given to a child in a "Christian world." But, alas, there is no such thing as a "Christian world," nor can or will be till Jesus comes. We read of "this present evil world" (Gal. 1:4) and that Satan is the prince of the world (John 14:30) and the god of it who blinds the minds of the unbelieving to the glory of the gospel of Christ (2 Cor. 4:4); and that only those who are born anew are "of God," while the whole world lies in the Evil one. (1 John 5:19). Christians though in the world, are not of the world, even as their Lord is not of the world. Therefore the world hateth them. (John 15:18, 19 and 17:14-16). They are really but strangers and pilgrims here, and have no abiding city (Heb. 13:14). Their citizenship is in heaven (Phil. 3:20). Nor does the old Book show that it will ever be any other way; but rather that conditions will continue so until the Lord comes. The mystery of iniquity, already working in Paul's day, will finally break out in the Man of sin, whom the Lord will bring to nought by the manifestation of his coming." (2 Thess. 2:7, 8). So there is not much outlook for a "Christian world," and we must be concerned rather for our children to save them from the evil of this unchristian world in which they'll have to live.

THE RIGHTS OF A CHILD.

Every child has the right to learn of, to know, to come to, the Savior. The Golden Text implies as much. Some children are singularly blessed, like Timothy, for example, learning from infancy the Holy Scriptures which are able to make them wise unto salvation, because of a truly believing mother and grandmother. (2 Tim. 1:5; 3:15).

Again, every child has a right to Christian training—to be brought up in "the nurture and admonition of the Lord." "I am not teaching the gospel to my children," said a foolish man to S. T. Coleridge—"I thought I would wait and let them make their own choice when they know what they want." "You gave me an idea," answered Coleridge—"I had thought of setting out strawberries in my garden-patch; but now I believe I'll wait till summer and see whether that ground really prefers strawberries or weeds."

Parents that see to the spiritual rights of a child will likely also see to its physical and mental welfare to the limit of their ability. Thus all the needs of the child are seen to and that it gets its God-intended advantages and opportunities. But, alas, how many children are denied their rights, physically, mentally, spiritually, and go through life handicapped from the start. What can we do for such? Here is a chance for good, important and God-pleasing service!

FIFTH LORD'S DAY LESSON OF DECEMBER.

Lesson 13.

December 29, 1929.

FELLOWSHIP THROUGH WORSHIP.

Golden Text: He entered, as his custom was, into the synagogue on the Sabbath day.—Luke 4:16.

Lesson Text: Psalm 122:1-9; Heb. 10:22-25.

Psalm 122. I was glad when they said unto me,
Let us "go unto the house of Jehovah.

- 2 Our feet are standing
Within thy gates, O Jerusalem,
- 3 Jerusalem, that art builded
As a city that is compact together;
4. Whither the tribes go up, even the tribes of Jehovah,
For an ordinance for Israel,
To give thanks unto the name of Jehovah.
- 5 For there are set thrones for judgment,
The thrones of the house of David.
- 6 Pray for the peace of Jerusalem:
They shall prosper that love thee.
- 7 Peace be within thy walls,
And prosperity within thp palaces.
- 8 For my brethren and companions' sakes,
I will now say, Peace be within thee.
- 9 For the sake of the house of Jehovah our God
I will seek thy good.

Heb. 10:22. Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience: and having our body washed with pure water, 23 let us hold fast the confession of our hope that it waver not; for he is faithful that promised: 24 and let us consider one another to provoke unto love and good works; 25 not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh.

NOTES ON THE LESSON.

THE SCRIPTURE-LESSON.

As the title of the lesson implies, the two scripture selections bear on the subject of worship. The 122nd Psalm refers to the Old Testament worship, when the tribes of Israel used to go up to Jerusalem to the temple to celebrate their feasts. But the selection from Hebrews 10 portrays the more spiritual worship of the New Covenant. Mark the four qualifications of an acceptable worshipper.

THE GOLDEN TEXT.

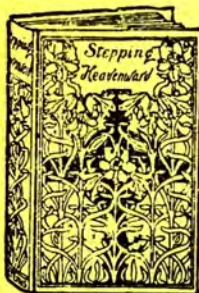
The Golden Text refers to Jesus, and it shows that in the days of His youth He was a regular attendant at the synagogue meetings in Nazareth. He was what would now be called a "church-goer," and thereby stamped His approval upon faithful and constant attendance in the meeting of God's house.

THE LESSON TITLE.

All Christians have fellowship (partnership) one with another in Christ. (1 John 1). They are brethren, they have the same Lord, the same life, and share in the same Spirit. This fellowship is fostered by our assembling, mutual exhortation, and common worship. But worship is not the basis of fellowship. Some may think that if they could get Buddhist, Moslem, Jew, the unsaved and the saved to worship together they would have brought them into fellowship. Not so. Only God's people can have true fellowship one with another in Christ, and only they can acceptably worship God.

Review the Subjects of the Quarter's Lessons.

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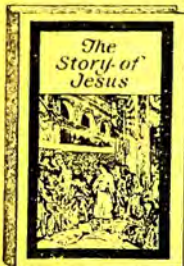
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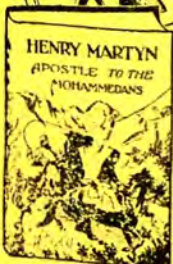
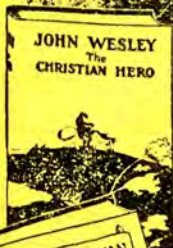
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