

JANUARY, 1923.

WORD AND WORK

A Monthly Magazine Devoted to the Declaration of
the Whole Counsel of God.

R. H. Boll, *Editor and Publisher.*

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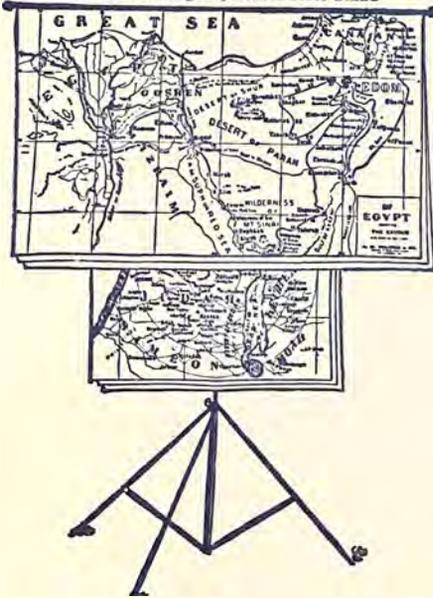
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WORD AND WORK, Louisville, Ky.

WORD AND WORK

THE NEW YEAR.

Come, let us anew
Our journey pursue—
Roll round with the year,
And never stand still till the Master appear;
His adorable will
Let us gladly fulfill,
And our talents improve
By the patience of hope and the labor of love.
Our life is a dream,
Our time as a stream
Glides swiftly away,
And the fugitive moment refuses to stay.
The arrow is flown,
The moment is gone,
The millennial year
Rushes on to our view, and eternity's near.
O that each, in the day
Of His coming, may say,
"I have fought my way through,
I have finished the work Thou didst give me to do!"
O that each from his Lord
May receive the glad word,
"Well and faithfully done;
Enter into My joy, and sit down on My throne."

WORDS IN SEASON.

R. H. B.

THE NEW YEAR.

New Year's resolutions are proverbial and in bad repute—naturally so—for no resolution is really worth much unless it is anchored within the Veil, and unless it stands in faith in the blood of Christ and on the grace of God. The only worth-while resolution an unsaved man can make is, "I will arise and go to my Father."

But the turn of the seasons is good for the soul. The Christian will meditate a little more solemnly. He will look backward and forward. And if the lack and the failures of the yesterdays and the need of tomorrow drives him closer to God, how good it is! Let us give a little more time to prayer; let us devote more and more regular hours to God's word. Let us worship more truly. Let us walk in love. Let us this year seek the will of God and no longer our own. Let us look for the coming of our Lord.

THAT OTHER COMFORTER.

"The Father. . . shall give you another Comforter that He may be with you for ever." "The Comforter, even the Holy

Spirit whom the Father will send in my name. . . .” “It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I go I will send him unto you.” (John 14:16, 26; 16:7). The Lord Jesus had been their Comforter these years—guiding, teaching, leading, correcting, encouraging, rebuking, helping them: they could never have conceived of such a Presence, such a love, such patience and teaching as they had received. And they *loved* Him! How He had drawn them by their heartstrings and bound them to Himself! And now He speaks of going away and sorrow has filled their hearts. But be of good cheer; “I will not leave you desolate.” I go; but on my request the Father will give you another Comforter, who will not leave you as I have done: He will abide with you always. He is Another; yet in His coming you have Me. All that you have seen and heard in Me is in Him. He will take of mine and will declare it unto you. I am with you again through the Comforter’s presence. He will represent Me, and unite you with Me in Spirit, that the Head in heaven and the Body on earth may be one.

“IT IS EXPEDIENT FOR YOU.”

It is another Comforter I will send to you: One to take my place while in Person I am absent.—It is manifest that this Comforter (the “Paraclete,” our Advocate) filling such a place is not a *thing*, not an influence, an impersonal power or emanation. He is a Comforter, taking the place of the absent Lord, and thus bringing Him home to our hearts. Nor is the Comforter a mere substitute and makeshift for a present emergency. It is so needful that *He* should come, that it is expedient for Jesus to go away. For if He does not go, the Comforter cannot come. The Comforter is more necessary just at this time than Jesus’ personal presence with us on earth. Nor yet that this Comforter should supersede the Lord Jesus. Far from it. It is by the Lord’s request that the Father gives Him; it is the Lord Jesus Himself that sends Him. And when He is come He speaks, He teaches; but He does not speak out of Himself, but it is only the things of Christ that He imparts to us. “He shall glorify *Me*, for he shall take of mine and declare it unto you.” It was not Christ first, and now Another—but Christ always, first and last; at first made manifest in the flesh, then revealed and communicated to us by the Spirit. The one office of the Spirit is to bring men to Christ and Christ to men. He asks no personal notice and worship, and will have none. Would you magnify the Spirit, then accept the Christ whom the Spirit came to reveal and glorify.

WHOM THE WORLD CANNOT RECEIVE.

“The Spirit of truth whom the world cannot receive.” John has much to say about *the world*. Its works are evil. (John 7:7). It hated the Lord Jesus and hates his servants; for they as He are not of the world. (15:18, 19). Satan is its prince. (14:30). It knows neither the Father nor the Son (16:13; 17:25). In all

its aims and ways it is wholly alienated from God: a compromise is impossible. "If any man love the world the love of the Father is not in him: for all that is in the world, the lust of the flesh, the lust of the eyes, and the vainglory of life is not of the Father but is of the world." (1 John 2:15, etc.)

Now it is the *world* that cannot receive the Spirit. That is where the line runs today: all that have not received the Spirit are of the world; and all that have the Spirit are Christ's. If any man have not the Spirit of Christ, he is none of His. (Rom. 8:9. That does not mean merely a disposition like Christ's, as seen from the context of this passage: it is the actual personal indwelling of the Holy Spirit that is under discussion in Rom. 8: 8-11).

"THE WORLD KNOWETH HIM NOT."

But why cannot the world receive the Spirit? The Lord Jesus Himself states the reason. It is "because it beholdeth him not neither knoweth him." (John 14:17). Some previous conception and acquaintance is necessary before any man can become a recipient of the Spirit. The world had no idea nor knowledge of Him—nor has it now. "It beholdeth him not neither knoweth him." If it had beheld Him and knew Him it could have received Him; but as it is, it is impossible. "But *ye* know him" the Lord added, to His disciples: for he [the Spirit] is *with* you;" and because of that, ere long, "he shall be *in* you."

But how did they know Him? When was He with them? There is but one answer: in the Person of Christ. For Christ's whole Being and all His works and words, was an exhibition of the Spirit. Of the Spirit He was begotten; the Spirit descended and abode upon Him at His baptism; in the power of the Spirit He went forth into Galilee; by the Spirit He performed His mighty work (Matt. 12:28); by the Spirit He spake (John 3:34; Acts 1:2) and His whole character, life and conduct, manifested *the fruit* of the Spirit. (Gal. 5:22). It was, finally, by the eternal Spirit that He offered Himself up without blemish unto God. (Heb. 9:14). Beholding Jesus; believing in and becoming acquainted with Jesus, they became acquainted with the Spirit, and thus became fitted to receive the Spirit. It is in this way and in no other that men can be fitted for the reception of the Spirit today. It is not by studying about the Spirit, but by beholding Christ that a man is prepared to receive the Spirit.

"THIS SPAKE HE OF THE SPIRIT."

"If any man thirst, let him come unto me and drink." So Jesus cried aloud to the multitudes on "the great day of the feast." (John 7:37-39). Of Him alone is the water of life that quenches the soul's inmost thirst. "He that believeth on me"—that is the one comprehensive condition: "he that cometh to me shall not hunger and he that believeth on me shall never thirst." (John 6:35). For the "*coming*" is the same as the "*believing*"; and both correspond to that eating of His flesh and drinking His blood (i. e., appropriation by faith of His sacrifice) of which

John 6 speaks. So he that comes *to Jesus* finds the assuaging of his thirst; and he that believes *on Jesus*—"from within him shall flow rivers of living water." Not only is he satisfied himself, but he becomes a fountain of life to others. Now mark what is said next: "But *this spake he of the Spirit* which they that believe on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified." The Lord had to go away. The Rock must first be smitten that its life-giving waters might flow forth; and the risen Redeemer must ascend to the Father that He might receive and send the precious, priceless, all blessing-including gift of the Holy Spirit. And so it came to pass. On Pentecost, being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, the Lord Jesus poured out the Spirit upon the waiting assembly. (Acts 2:33). And thenceforth the remission of sins and the gift of the Holy Spirit was together offered to all sinners who believing would repent and be baptized in the name of Jesus Christ." (This "gift of the Holy Spirit" is the Spirit Himself, as is manifest from Acts 5:32, Gal. 4:6, 1 Thess. 4:8, and many other scriptures).

LOOKING TO JESUS.

But the point demanding our attention is this: that not by crying for and grasping at the Spirit, but by *coming to Jesus*, by *believing in Jesus*, by *obeying Jesus*, the Spirit is received. "If any man thirst let him come unto Me . . . he that believeth on Me . . . the Spirit which they that *believe on Him* were to receive." So runs the teaching. Those who look to Jesus, those who believe in Jesus, those who behold Jesus—they come to know the Spirit who dwelt with them, and the Spirit shall be *in them*.

"A JEW WHO IS ONE INWARDLY."

The Church of Christ at Celtic was refreshed and delighted Sunday, December 17, by two exceedingly instructive sermons by one of God's truly great servants, Stephen D. Eckstein, of Dallas. Brother Eckstein is a Jew from whose heart God in his abundant grace has lifted that veil that still lies on the hearts of many millions of God's ancient people. He has, by God's grace, dedicated his life to that good work of leading at least some of his own race to accept Christ, and he is exceedingly well prepared for that great work, so far as education and training is concerned. In addition to all this, he has as one of his greatest assets, a noble wife, who has had considerable experience as a religious worker, and who is thoroughly grounded in the true faith of the gospel of Christ whom she loves with a true heart fervently, and who does truly love and look for his glorious appearing.

I wish that every congregation in all the country could have the great privilege of hearing his edifying sermons and of being inspired by the joy that he constantly manifests because of the great salvation that God in his providence and his abundant grace has given unto him."

J. N. TEAGUE.

LOVE AND TRUTH IN A LETTER.

Because it is written by one of the best men on earth, a brother dearly beloved in the Lord, and because it is of more than personal interest, we offer this good letter to our readers.—Editor.

Dear Brother Boll:

Old Boreas has swept down upon us this morning and we have our first taste of real winter. I have retreated to the sweet seclusion of the fireside, and somehow am thinking very tenderly of you. The church was much moved upon hearing of your late illness, but I am persuaded from what I read in Word and Work which we received yesterday that you have fully recovered. We are solicitous however lest these recurring attacks of sickness impair your general health. We are hoping, praying, trusting that it may be otherwise. It often is. Brother L. S. White had much sickness in his early and middle life, but is much stronger now.

Brother Teague was confined to his room three weeks in November and missed three meetings with us. His hands grew tender from disuse—his heart a little more so too if possible, but not from the same cause. It is only the foolish who grow rebellious and hardened beneath the hand of affliction. Religion will sweeten any man's life if he will only give it half a chance. If he grows sordid, peevish and morose, as the years advance, it is a sure indication to my mind, that he hasn't given religion free course.

In the hey-day of youth I looked upon advancing years with dread. I thought old people were necessarily churlish and unhappy. I never missed anything so much in my life. The evening sunset may have a crimson glow, but the closing hours of a rebellious life must be wretched beyond description. Persistent sin can bring nothing but disaster and it never fails to bring that.

When I retrospect the past and see how closely my feet have sometimes pressed upon the brink of ruin, I stand aghast. Yet there is no cause for wonder. Very early in life I lifted soul and heart to God and asked him to direct and use me. He did it, not because I was good, but because He was good. "Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men."

Out here in the country we have hindrances unknown in the more comfortable quarters of the city. The road to church is long, and the weather sometimes disagreeable. Most of us stand the chill and discomfort of going back and forth if we can be sure of a comfortable house when we get there. To get there late and then shiver around the stove one hour before we dare shed our overcoats, is an insult to Him whom we claim to serve. Brother Owen Smith has volunteered to have the house comfortable by ten o'clock, and this will add to the attendance and spirituality of the worship. He will not lose his reward.

Brother Wood, of Dallas, representing the claim of the Jewish people upon us, spoke at Luella some weeks ago. An appointment was made at Celtic for Bro. Eckstein but owing to the very rainy day he got no farther than Sherman. He is to be with us next Sunday. We are hoping for a favorable day and good attendance.

But I must not trespass another moment upon your time. Remember us always, as

Yours in the great Christian Faith,

C. J. Howard.

P. S.—Brother Boll we were all pleased and helped by the article in the last Word and Work, The Brand-marks. My idea of what Paul meant by bearing in his body the marks of the Lord Jesus had always been hazy and indefinite. I think I see it now.—C. J. H.

Let us know at once if you want your "name in the pot" for the 1922 Bound Volume, \$1.50 postpaid. Bound in cloth and fully indexed.

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

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No. 1.

NEWS AND NOTES.

"I must have the series on Revelation. I often wish I could hear you preach. Will there be preaching in the Home to which we go?"—Abbie D. Cartland.

"The good work of the Carman Bible Training School is still going on."—J. C. Bailey.

From Greenville, S. C.: "The church here is meeting in its new home, paid for except \$600. Brother Janes left us last night having spent three nights with the brethren, and we were glad of his visit."—G. F. Gibbs.

Quite a number of new schools and classes are beginning the use of the *Word and Work Lesson Quarterly*. We printed hundreds of extras and can still supply in any quantity, 6c each. They are truly a help—not a substitute—to Bible study. Elam's *Junior Quarterly*, cards, papers, *Sunday School Times*, *Gist of The Lesson*, also handled.

From Bathurst St., Toronto: "The church meetings are keeping up well. Brother Harding has baptized three."—W. H. Peck.

From Glendale, Ky.: "Brother Willis H. Allen will probably help us out one Sunday a month in 1923."—B. B. Brooks.

From Portland, Me.: "I expect to be very busy this winter with the Lord's Day meetings, prayer meetings, Bible Classes and song classes. We are having a union singing class each Saturday night now."—R. G. Schell.

The two books reviewed last month, "Evolution at the Bar," 75c, and "The Chronology of The Bible," \$1, are being called for and highly commended.

Burrit College, Spencer, Tenn., announces the opening of its spring term on January 2.

The Gospel Herald, of Harper, Kan., Harvest Work, of St. Louis, and Kentucky Evangelist have combined in The Living Message, sent out from Harper. The initial number is a good-looking, 16-pager 8½x11½, and the men whose names appear as editors and managers are tried and true-blue, faithful to *the Living Message* in doctrine, spirit, and life—so far as we know; and we think we know them. The Living Message (issued weekly, \$1.50 a year) and The Word and Work may both be secured through this office at the special rate of \$2.00.

Frank Grammer reports good song classes at North Salem, Mo., and near Hackett, Ark., also a helpful meeting, H. G. Barnett preaching, at the home church at Mena, Ark.

We need these back numbers: 1 February, 1916; 1 May, 1917; 1 January, 1918; 2 February, 2 August, 2 November, 1920; 1 April, 1 May, 1 July, 1 October, 1921; 1 May, 1922. We can only thank those always kind enough to answer these calls. Duplicating occurs, but does no harm.

From the elders and soliciting committee, Cleveland, Ohio: "For a number of years we have been meeting in such places as our means would afford, such places proving very unsatisfactory, affording no place for evening services or evangelistic work. We have been striving to secure a church house for several years, and our efforts have been rewarded to the extent of securing a suitable lot, free from indebtedness with the restrictive clause properly written in the deed.

"Hoping to construct a building suitable to the needs of the cause in this city of wickedness and error, the little band here are addressing the brotherhood soliciting aid in erecting a meeting house in Cleveland from which the Gospel of Christ as taught by Christ and his apostles, without additions or subtractions, may be proclaimed to a fallen people."

The Word and Work will be glad to forward any funds intended for Cleveland.

Now is the time to make up clubs for this paper. The editor's Revelation articles, where mentioned, will draw the subscription. \$1 a year, 75c in clubs. The club rate is also the agent's rate. Agents collect at \$1 and keep out 25c; or friends may club together each one saving 25c. One name is always free with three others paid for at the regular rate. We are reserving some hundreds of this issue so as to supply all who come in late with the opening number of the year and of the Revelation series. This series will run through and close out with the year, and will, we believe, prove to be the most valuable commentary on the Apocalypse obtainable.

We can supply E. A. Elam's Junior Quarterly in connection with our own (which is for adults and seniors) at 6c each.

To those ordering "Great Songs of The Church" or other new books: Lay each book flat and open carefully, a dozen pages or so from the front, then from the back alternately, until you meet in the middle, each time running the finger down the opening with a gentle pressure. The books will last much longer by this method.

From a brother in Kansas, to Brother Boll: "For years I have been anxious to hear you on Revelation, the neglected book of the brethren. I hope you do not rush through hastily, but let your teaching stand out so that we may at least understand what you think about it, and what you understand it to teach. Many brethren seem to think it is time lost to try to learn what the Holy Spirit means to teach in this division of the Bible. Though many may frown and fail to study and even reject and maybe condemn, I thank the Lord that you are bold to speak out. Let the truth come forth."

From Jacksonville, Fla.: "Bro. H. L. Olmstead has been with the Jacksonville church in a series of the best meetings in the history of the church. Great crowds, and it goes without saying that the preaching was superfine. Bro. Olmstead preached the Word of this salvation of God revealed in the Gospel of the grace of God, salvation not by our own character, or works of righteousness, which we did our ourselves but by God's mercy and our accepting that mercy which is in Christ in obedience of faith in His name. We closed last night with the largest crowd ever assembled in our church building. Ten people were added during this meeting, all adults but two.

"Bro. Olmstead preached some three or four times at the Duval County Jail in this city where the prisoners received him gladly; and when he bade them farewell they expressed their sorrow. His gospel to these men had a ring on this wise: 'I have a Gospel of Help from God.' Our Bible School attendance December 17, was 159. It has more than trebled in nine months. There have been about 50 additions to the church since we took up the work here, March 3, 1922. The church has purchased a lot and is planning to build a preacher's home during the next two months, Lord willing. Brethren pray for us. Yours in faith, hope and love."
H. N. RUTHERFORD.

From Graton, Calif.: "Our school work at Graton moves busily along. The enrollment is one hundred and eleven. Our new building is about full. We have had some good lessons recently from Bro. W. H. Trice.

"A generous gift from a Santa Rosa brother will help to keep up all expenses well to the close of the year.

"We had three splendid sessions Thanksgiving day with many visitors."—Mrs. Geo. M. Scott.

From Childress, Texas: "I have been in a week's meeting near here with nine accessions, seven of them by primary obedience."—R. A. Zahn.

NOT RICH TOWARD GOD.

STANFORD CHAMBERS.

These descriptive words were used by Jesus at the conclusion of the parable of the rich fool. (Luke 12:16-21). To whom do they apply? To those laying up treasures for themselves upon earth; to all the selfish and covetous; to those robbing God in tithes and offerings; to all who are stingy toward God with their money or their time or indeed with their praise. Do they apply to you?

"God loveth a cheerful giver." He pronounces blessing upon the liberal soul. "He that soweth bountifully shall also reap bountifully." The widow who gave her two mites was rich toward God for she gave her all. "If there be first a willing mind, it is acceptable according to what a man hath and not according to what he hath not." The Jerusalem Christians were rich toward God, regarding nothing they had as their own. The Macedonian Christians were rich toward God, for Paul bears record that they gave beyond their power for the poor saints at Jerusalem. He urged the Corinthians to be rich toward God. Such exhortation is in order today.

To fail to be rich toward God is nothing short of calamity. It was so in the case of the rich fool in the parable, and is so of every other rich fool. It proved so in the case of the Jews who robbed God of tithes and offerings. It was true in the case of Ananias and Sapphira. So shall it be with every one who is not rich toward God. And why? A day of reckoning is ahead. Money matters will be up for consideration then. Stinginess is sin and "sin hath punishment." Covetousness is idolatry, and it shall not go well with idolators. Back of not being rich toward God is unbelief. God's promises are not relied upon. Distrust is sin. At the heart of the question is selfishness and to be selfish is to be under the sway of the flesh, and such cannot please God. This niggardly stinginess toward God is responsible for the failure these many years of carrying the Great Commission. It is responsible for the thousands dying for food and clothing, but even worse, for the millions dying without the knowledge of the Gospel! Could we but revolutionize this whole matter of giving, preachers, teachers and efficient workers would be raised up and missionaries be sent forth and the world would be evangelized in this generation! Who is not rich toward God is guilty of the blood of other men. God be merciful!

More holiness give me—more strivings within,
 More patience in suffering, more sorrow for sin.
 More faith in my Savior, more sense in his care,
 More joy in His service, more purpose in prayer.

Send in your order for the new complete Concordance to the Revised Version Bible. Price \$5.

THE SICK WORLD.

CHAS M. NEAL.

G. Stanley Hall, a noted educator writing in the October number of *The Century Magazine*, on the subject "Salvaging Civilization," charges that "The world is sick and humanity has entered a critical stage of its history." To prove his contention he quotes from many recent books whose authors are prominent in the particular line of which they write. "These books," says Mr. Hall, "written since the war, suggest a great new fear abroad in the world." Without taking space to credit each quotation to its author let us read in their own words, some of the reasons why these specialists sense this "great new fear."

"Civilization is a slow and fatal disease." "We have constructed a civilization too big and too complicated for our powers of control which sooner or later will turn on and destroy its creator." "The world is passing through an era of dissociation and a hatred of any kind of authority." "The United States is speeding gaily with invincible optimism down the road to destruction." "There are one million childless homes in America." "The quality of our immigrants is steadily declining." "Two per cent of the people own sixty per cent of America's wealth." "The trend of culture is toward the elimination of species, the finest species." "Asia has influenced Europe more than Europe has influenced Asia. A great war between white and yellow is liable to break out at any time." "There are seventeen millions people in the world and nearly twelve millions are colored." "The East will see the West to bed." "Nine hundred millions of people have been but slightly touched by Western civilization, real understanding between the East and the West is forever impossible. . . . The day of the Orient is dawning. The West is entering into the twilight of the gods." The next war "will be greater than the last, it is inevitable and is near. It will come suddenly and there will be no declaration. It will be waged against the populations." "Against half of the most fatal diseases which affect most of mankind we have made no progress." "There are six hundred millions people in the world who cannot read." "Half of the human race is without a physician and is rotting with disease." "Mankind has learned nothing from the bitter years of grief and travail. Consider the Peace Commission at Paris; in all the long months no recognition of God, and no prayers for guidance." Ah! so bad has the world become that a brilliant writer has described God Himself as "once majestic and supreme, now shriveled to a timid little old man carrying a nearly burned out candle and will himself die with its last flicker." So write the world's learned. What shall we say to these things? Like these noted world surveyors we must conclude that "the world is sick," and that there is abundant reason to believe that there is indeed a "great new fear abroad in the world" and that this fear is well founded.

But what shall we do about it? What do these wise men propose? Mr. Hall enumerates seven proposed cures, namely: religion, lengthening of man's life, education, eugenics, return to the simple life, vocational guidance and the proposal to collect what Europe owes the United States and use it for the reconstruction of the world. After a brief discussion of each of the seven Mr. Hall throws them all overboard. He, however, has two suggestions of hope and cheer. Here they are: "Nature and evolution bid us hope." Again, "What we need is more faith in man: neither his soul nor his body was smuggled into the world from without but was evolved from its inmost core. He has always advanced and here we found our faith." His second suggestion is to the end that we need more love and says, "All Bibles exalt love," etc., etc.

Dear reader, this seems to be the best that the worldly wise can do—all they have to offer. Having rejected God's sure light they grope in utter darkness. Surely the words of Jeremiah are again fulfilled in them, "The wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the Lord; and what wisdom is in them?" (Jer. 8:9). They are ready for, if not already entered into, the "Strong delusion" which God sends "to them that perish; because they received not the love of the truth, that they might be saved." (2 Thess. 2:8-12).

Note. In another paper on this same subject we shall try—by the light of God's word—to point out "The World's Trouble and God's Sure Cure."

Dugger, Ind.

THE PORTLAND AVENUE BIBLE CLASSES.

The second six-week term of the Portland Avenue Bible Classes (conducted by the Portland Avenue church, R. H. Boll, Teacher) begins on Monday, January 1, 1923. The first term, just closed, completed the study of the Gospel of Matthew in the New Testament; and the Book of Numbers in the Old. The attendance has been larger this term, and, we believe the helpfulness and blessing of the classes was greater than in any former session, for which we give thanks to God. These classes have been an unalloyed blessing and benefit from every viewpoint. The young men who have attended them, have been recipient and in turn source of pure and unmitigated blessing; so that we can only praise the Lord and rejoice in His goodness.

In the second term the Book of Acts will be studied, and that more thoroughly and comprehensively than ever before. Also we have never before gone into the treasures of the wonderful book of Deuteronomy (much attacked and maligned by modern critics, and thus, providentially, become an object of special attention and interest)—as we shall go into it during this six-week term. We hope also to have the Friday night classes from January 5, and on to the end.

THE REVELATION.

R. H. B.

It is true of all parts of the Bible that they study it best who come feeling that they are on holy ground; that it were fitting, like Moses before the burning bush, to take off one's shoes and to cover the head, and to bend in adoration and godly fear to hear the Voice that speaks. But this sanctity of God's word is nowhere felt more than when we enter upon the precincts of the book of Revelation. Here we grow conscious of a pervading atmosphere, as it were the odor of the Sanctuary. Here we are admitted into the very courts of heaven, and to the council of God.

Of all the books of the Bible none other is so solemnly introduced; none so specially urged upon the attention of the people of God—and, we must add, none so disregarded and neglected. No other book opens with so gracious a promise of blessing on him that readeth, on those who hear and who keep the things written therein, as this—but no other New Testament book comes so near being shunned as though it were perilous ground. To no other book is attached such a warning lest anyone should mutilate it or add to its message—a message, therefore, of the very highest importance: yet none is more lightly esteemed and treated as though it were superfluous, and could be dispensed with without material loss. But in God's estimate it is a book of supreme value. In it we behold the end and consummation of all God's ways and plans, and the climax and final issue of all dispensations and dealings with men; and in it every prophecy and promise, every purpose and covenant finds its ultimate goal and fulfilment. As in Genesis we have the beginning of all, in Revelation we have the end and completion of all.

The book is addressed from the Lord Himself to the churches—congregations of Christ: the seven in Asia, and indeed all of them everywhere (22:16). It is (as the title page of the King James Bible has it) "Appointed to be read in churches." "John to the seven churches. . . ." "What thou seest write in a book and send it to the seven churches." "I, Jesus have sent mine angels to testify unto you these things for the churches." (Rev. 1:4, 11; 22:16). It was meant for the church. Though (excepting chapters 2 and 3) it does not deal directly with church-truth, the church needs it perhaps more in this strange and ominous hour than ever before. We cannot therefore think, however difficult it may at first glance appear, that this book is wholly unintelligible to us. There is a good proportion of it in fact that is obvious, easily understood by the average reader; and like other parts of the word of God, this book will yield to the earnest soul at any time so much of light and teaching as at the time he is prepared to receive. So with good courage, and looking to the Lord, we take up the faithful and reverent study of it.

A glance over the book reveals three chief portions: the first chapter stands distinct, as introductory; the second and third chapters belong together and are distinct, containing special messages to the seven congregations in Asia; and the rest of the book (chapters 4 to 22) forms a connected prophecy closing with an epilog. It is with the first of these divisions, the first chapter, that we have to do here.

A cursory reading of the first chapter of Revelation shows us its several parts. There is an elaborate introduction (verses 1-8) followed by a vision of Christ (verses 9 to the end). Leaving the latter out of view for the present, and taking the beginning portion we find: (1) the superscription; (2) the salutation; (3) the key-text confirmed and attested by the solemn voice of God.

THE SUPERSCRPTION.

"THE REVELATION OF JESUS CHRIST, WHICH GOD GAVE HIM TO SHOW UNTO HIS SERVANTS, EVEN THE THINGS WHICH MUST SHORTLY COME TO PASS." Here the Name of the Book, and sum of contents. It is a *Revelation*—Greek, *apokalupsis*, an Unveiling—from which comes the often used title "Apocalypse." But, note, it is a revelation of *Jesus Christ*. Now in this book the Lord Jesus Christ is revealed to us in new and wondrous lights; but it is not meant that this is exclusively a revealing of Himself but also a revelation *from Him*, one which God gave Him (compare John 17:7, 8) that He might show it to His servants; and which, besides unveilings of His glory reveals to us many "*things* which must shortly come to pass."

What challenges our attention especially is that the message concerns itself with things future—things that *must* come to pass, inevitably *must*, and there is no help for it. Here we are not in the realm of "conditional prophecy," such as described in Jer. 18:7-10. The conditions that demand the coming of these events have all already long ago, and irrevocably been fulfilled; the die is long since cast; the whole matter is settled and certain: these are things that **MUST** come to pass. All the things predicted in this book are in store and, in their due time, they will most assuredly come.

And that due time is "shortly." This brings us face to face with what has been felt to be a difficulty.

"SHORTLY"

Yet 1900 years have well nigh elapsed—and have these things transpired? Some (the "Praeterist" school) evidently trying to evade this and some of their other difficulties, say, "Yes, long ago." We cannot stop to bother with that: it is too obviously wrong to require refutation here. Some say, "Well they *began* to come to pass shortly. These are "Historical" interpreters. However, neither does that meet the difficulty; it does not say that these things must shortly *begin*, but they must shortly *come to pass*. The Coming of Christ on the clouds of heaven (verse 7) is evidently one of those things that were

shortly to come to pass; as also the descent of the New Jerusalem to the new earth (chapter 21). But they have not come to pass as yet. Some say it means "rapidly"—that is, whenever these things do start to come they will transpire very quickly. But John is not talking about the irrelevant question of how much time these things will take up when once they have begun, but of the burning and urgent fact that "the time is at hand." (verse 3). Yet 1900 years have fled. What shall we say to these things?

In this, as in all other difficulties, we may meet (and we will meet some of them) we will deal fairly with the word of God. It is better to confess inability to explain certain things than to put ourselves off with cheap and shallow explanations, or wrest the word of God in order to help Him out of a dilemma—like Uzziah put forth his hand to save the Ark.

The difficulty here, however, is not greater than it is elsewhere. Paul says, "The Lord is at hand." (Phil. 4:3). James says, "The coming of the Lord is at hand." (Jas. 4:8). Peter says, "The end of all things is at hand." (1 Pet. 4:8). Usually this is met by this scripture: "One day is with the Lord as a thousand years, and a thousand years as one day"—a statement which declares that God does not count time long or short after human standards of time-measurement. But when speaking to men God adapts His language to human understanding, and He knows how to distinguish a long time from a short time. (Comp. for example, Hos. 3:4 and Acts 1:5; Dan. 8:26; 10:14).

IMMINENCY.

The explanation is to be sought in the *imminency* of the events. These are things that are certain and decreed and have been of old ready to break in upon the world at any time. Though there be a delay beyond what men would have expected, they are surely at hand, and with every day's delay the certainty grows. "The judge standeth before the doors" declares James (5:9). One step therefore—a moment that may break at any time—and *He is here!* Therefore be ye ready for ye know not when your Lord cometh.

This point is of such importance that it must have a little more space. "For yet a very little while He that cometh shall come and shall not tarry." (Heb. 10:36). In Habakkuk 3:2, 3 (which was in the writer's mind at the time) God says: "Write the vision and make it plain upon tablets, that he *may run* that readeth it. For the vision is yet *for the appointed time*, and it *hasteth* toward the end, and shall not lie: *though it tarry* wait for it; because *it will surely come*, it will not *delay*." Ponder that. An urgent vision, requiring instant action; whoso reads it let him *run*. It is set for an appointed time and lingers not: it hastes, it rushes on swiftly. Yet it may seem to tarry—but if it does, faint not: *wait for it!* You will not be disappointed: it is certainly coming, how quickly none can tell: it will not be a moment behind. This is *imminency*.

Another picture of a thing imminent although it may require a long period of waiting is seen in the conclusion of the parable of the Unjust Judge, (Luke 18:1-8)—“Shall not God avenge his elect that cry to him day and night and yet he is long-suffering over them?” Here is unexpected delay. Yet they must not give up, but pray always and not faint. (Luke 18:1). God is sure to rise up for them; and though for the time He bears long—“I say unto you that he will avenge them *speedily*”—Greek, *en tachei*, which is exactly the expression used in Rev. 1:1, there translated “*shortly*.” These things then are urgent because imminent; and though the fulfilment has tarried long beyond all expectation, it will come “*en tachei*,” speedily, shortly—the long delay having served only to make it that much more near and urgent.

“These prophecies have tarried long—so long
That many wagged the head and taunting asked,
When will they come?—but asked no more nor mocked
For the reproach of prophecy was wiped away
And every word found true.”

* * *

“And he sent and signified it by his angel unto his servant John; who bare witness of the Word of God and of the testimony of Jesus Christ, even of all things that he saw.” (1:1, 2). The revelation which God gave Him to show unto His servants of things that must shortly come to pass, the Lord Jesus, through His angel (for angels all are subject to Him, 1 Pet. 3:22) *signified* (a word which, though used of ordinary communications also suggests that this revelation was transmitted in visions) to His servant John. For “the Lord Jehovah will do nothing except he reveal his secret unto his servants the prophets.” (Amos 3:7). This servant John was more than a prophet: he was an apostle; and he was more than a servant: he was a friend, to whom the Lord divulged all His plans, (John 15:15), in order that he might communicate them to the other servant-friends. And John did so. He bore witness of it all. He told faithfully what he saw. He was not a “thinker”—he was a “seer.” He was not an *author*: he was a *witness*. He was not a philosopher: he was an ambassador and messenger.

The nature and contents of this book may be gathered here: It is a Revelation—not a repetition merely of all former prophecy (though he makes continual use of all) but a revealing also of what was never before known. He sums up the contents of it as consisting of *the word of God* and *the testimony of Jesus Christ*.

With the beatitude and benediction on him who reads, on those that hear and keep the words of this prophecy, the superscription is closed. Now comes the salutation.

THE SALUTATION.

“John to the seven churches that are in Asia: Grace to you and peace.” This is the usual apostolic salutation: grace first—

grace by which we are saved and kept; and thus peace—with God and with ourselves. But how different and unusual the name of the Godhead, the Father, the Son, the Holy Spirit here! Even the order is different. The Father first: but He is described as the One “who is and who was and who is to come” which comes as near representing the Old Testament Name, Jehovah, as anything in the New Testament. (See Exod. 3:14 and marginal note). The Spirit, next; and though we are solemnly assured that there is but the one Spirit (Eph. 4:4), He is referred to here as “the seven Spirits that are before his throne”—the explanation of which we defer till later. Then the Son; and to Him are given three titles, corresponding to three stages in His Divine-Human career: (1) “The faithful Witness.” That was His first office (John 3:34) and He is that yet. (2) “The firstborn of the dead.” That he became next, when He arose from the tomb. (3) “The ruler of the kings of the earth.” That followed His exaltation. The right and title to that is His now; and the actual manifestation of it will come in the day when every knee shall bow, and the kingdom of the world shall have become the Kingdom of the Lord and of His Christ. (Rev. 11:15).

Of Him John has a further word to say to us. “*Unto him that loveth us, and loosed us from our sins by his blood*”—He loveth us—that is continual. The great proof of it is in the past, in that at the price of His blood He broke the bonds and fetters of sin which had held us in guilt and condemnation. “*And he made us to be a kingdom*”—through the power of that blood and the redemption it wrought for us—“*priests unto his God and Father.*” (Comp. 1 Pet. 2:9). We are all that now. But before the book closes a yet greater realization of this is to be seen (20:6).

BEHOLD HE COMETH!

“*Unto him be the glory and the dominion for ever and ever. Amen.*” Upon this “glory and dominion for ever” turns the book of Revelation and in the mention of it, the inspired writer is suddenly transported, beholding Him coming in His power and great glory. “*Behold*”—he cries out—“*he cometh with the clouds; and every eye shall see him, and they that pierced him*”—a new and wider fulfilment of the old prophecy (John 19:37)—“*And all the tribes of the earth shall mourn over him. Even so. Amen.*” He cometh with the clouds! Is this then He of whom Daniel spoke—the one like unto a Son of man who “came with the clouds of heaven;” to whom was given “*dominion and glory and a kingdom that all the peoples, nations and languages should serve him: his dominion is an everlasting dominion, and his kingdom that which shall not be destroyed*”? (Dan. 7:13, 14). With this great Son of man of the prophecy the Lord Jesus identified Himself to His disciples (Matt. 24:30; 25:31) and again in His confession before Caiaphas the highpriest (Matt. 26:64) “Behold he cometh!” cries John; and “Even so. Amen.” Yea, come—come Lord Jesus. It is the first prayer in this book. It is also the last. (22:20). Let us pray so with him!

This (verse 7) is the Key-Text. This is the motto of the whole book. It declares the great theme of the Apocalypse. The things preceding, following and connected with, the glorious Coming of our Lord and Savior Jesus Christ—what things lead up to it, and what comes of it—this is the central teaching of the book of Revelation. He cometh. Back of it all stands the solemn attestation of the all-wise and all-mighty One. (Verse 8). It is He that guarantees that glorious issue. "I am the Alpha and the Omega, saith the Lord, who is, and who was, and who is to come, the Almighty."

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PERSONAL AND HELPFUL THOUGHTS.

1. Shall we take God's estimate of this book or man's?
2. "There should be a general revival of reading of the Revelation for the things which are clearly revealed," says a great teacher: "Let the mind dwell on what can be understood . . . Let the Revelation be read by everybody for what anyone may understand. With this as a preliminary many will be able to understand better the things difficult of interpretation."
3. "A wonderful stimulus to reading this book should come in the words found at the beginning and again at the end. (See 1:3 and 22:7). 'Blessed is he that readeth and they that hear and keep the words of this prophecy.' No such benediction is pronounced in connection with any other book of the Bible. This promise brings the book down to the realm of the practical. It should be one of the most frequently read books of the Bible. It ought to be classed certainly among the first five devotional books of the Bible." (W. W. White).
4. It is to be noticed that the blessing is not in the first place to those who understand it. Of course an understanding is necessary; but the read, hear, keep, comes first; the understanding springs up—grows with that, and follows. What cannot be grasped at once should also be "kept." As Jacob kept Joseph's dreams in mind (Gen. 37:11) as Mary pondered in her heart what she had heard and seen (Luke 2:19, 51) so may we treasure and ponder the words of this book.
5. "To show unto His servants." The secret of the Lord is with them that fear Him, and He will show them His covenant. (Ps. 25:15). Prophecy "conceals while revealing. It is like the parables of Jesus which were given that some might understand while others should not. (Mark 4:11, 12). As the time of fulfilment approaches those who live nearest to God may approximate very nearly the true and full interpretation, while God's enemies become more and more dull of sight and hearing." (Comp. Dan. 12:10).
6. "His servants." "Serving the Lord with all lowliness of mind." (Acts 20:18). Do you think this book was meant to minister to human pride and conceit? Or that "deep thinkers" may glorify themselves with it? No, it makes fools of the proud and ministers grace to the lowly.
7. No better help for the understanding of Revelation, and nothing that will so keep up the interest between these lessons, could be suggested than a frequent re-reading of the whole of it. Read it for the portions you can readily understand (and never to bolster up a theory!) Read it to get the structure of the book. Read it to learn what it has to tell you about the Lord Jesus: His Person, work, offices; about God; about the Spirit; about salvation, about the Blood; repentance; heaven; worship and praise; angels; about Satan and demons; about man in his fallen and in his redeemed estate; about sin, judgment, retribution; about the Church; about Israel. To those who do that it will become more and more luminous and helpful, one of the best loved books of the Bible.
8. "Unto Him that loveth us and loosed us from our sins by his blood." Can you say that? Then you can also say, "Amen, come Lord Jesus!"

THE TERRIBLE CONDITIONS IN RUSSIA.

The conditions in Russia are indescribable. The reports of cannibalism have been verified as well as the cold blooded murders of the Soviet Government. We can do nothing better in the description of what is going on than to quote an article which appeared in the *London Christian* several months ago, written by Mr. D. M. Panton:

The Russian famine is the hugest portent now blazing in the midnight sky. It is difficult to say which is the more portentous: the starving of millions before our eyes, or the complete unconsciousness of what is happening on the part of vast sections of the Church of Christ. For we are watching one of the hugest phenomena of history, "a spectacle (says the *Times*, August 5, 1921) "that is apocalyptic in its awful suggestion of collapse" "Never in the history of the world," says the Archbishop of Canterbury, "has a condition of things existed comparable to the ghastly death by famine of whole millions of men, women and children." Dr. Nansen says: "The famine is beyond all doubt the most appalling that has ever happened in the recorded history of man." *Something no less cataclysmic must have occurred in the spiritual world.*

We base our feet on the fact, obvious on the surface, that a famine is God-produced: the seed is in man's hand, the seasons are not. There is no question that, however the situation has been aggravated by the breakdown of transport, and the Soviet confiscation of harvest-seed, the famine is the direct hand of Deity. For the Volga Valley, actually the most fertile land in Europe, and one of the richest agricultural districts in the world, suffered a drought in 1921 in which the rainfall was less than one-fifteenth of the normal. Sir Napier Shaw, professor of meteorology at the Royal College of Science, recently (*Times*, February 3, 1922) stated that, whereas an annual rainfall of ten inches is the minimum for crops, our own British rainfall in 1921 came within a couple of inches of famine figures. It is a solemn fact, surcharged with awe, that we ourselves have come within an ace of famine. Behind all economic causes stands an economic Cause: as Joseph said to Pharaoh: "*What God is about to do He hath showed thee, and there shall arise seven years of famine; God will shortly bring it to pass.*" (Gen. xl:28-32).

FAMINE AND SIN.

Now, famine, which is starvation on a vast scale, is, Jehovah says, the creation of sin, and only of flagrant sin. "Son of man, when a land *sinneth* against Me by trespassing *grievously*, then will I break the staff of the bread thereof" (Ezek. xiv:13) "when heaven is shut up, there is no rain, *because they have sinned against Thee*" (1 Kings viii:35). Now what can have been the Russian sin commensurate with a catastrophe so gigantic? "We know of no similar collapse in history," says the Emmott Committee, "so complete, so sudden and so far-reaching." "Never,"

says Mr. H. G. Wells, "has there been so great a *debacle* before." What sin so great has caused a disaster so unexampled? Tsarist Russia, which was responsible for the most awful pogroms of the Jews since the fall of Jerusalem, has, in the whole of its responsible government—royalty, bureaucracy, bourgeois—been wiped out of existence; and the shock of the Great War left anti-Semite Russia the most prostrate of the nations.

But it is a most arresting fact that the famine has occurred much later than the War, and years after the fearful expiation of anti-Semite sin. What fresh offence has provoked the Most High to yet more fearful judgments? Here are the facts: Russia, since the War, has started the first organized effort for world-revolution ever made by any nation or people; and £50,000,000 a month is devoted (*Times*, April 30, 1919) to the Bureau of Foreign Propaganda, for—as Danton expressed it in the French Revolution—"a great, general insurrection of the peoples." Exactly how this works out has been proved in Russia as a starting-point. Here are the figures from the official Soviet documents (*Times*, March 16, 1922) of the political murders: 6,775 schoolmasters and professors, 8,000 physicians, 54,650 army officers, 260,000 soldiers, 48,500 police, 12,950 landowners, 355,250 intellectuals, 193,350 workmen and 815,100 peasants; making a total of 1,766,118. What a welter of blood, vastly more than the whole sum (1,025,711) of the French Revolution! "Russia," says Mr. Lloyd George, "has lost probably as many millions in the civil war as it did in the Great War."

"MAILED HAND AGAINST CHRIST."

But the Soviet autocracy—as iron an autocracy as the world has ever known—has raised its mailed hand against Christ. Here is a telegram from Archbishop Anthony (*Times*, April 18, 1922), Metropolitan of Kieff, to the Archbishop of Canterbury: "From 1917 till 1920 the Bolsheviks killed one metropolitan, five archbishops, sixteen bishops—thirteen shot, nine tortured cruelly to death. From 1921 no information." The number of priests executed (*Times*, March 16, 1922) is 1,215. It is probable that the true figures are far higher: in one district alone, writes a Russian lady (*Guardian*, January 30, 1920), 500 clergy were executed for refusing to part with their crosses. The numbers of private Christians done to death we shall never know until we see the Lamb's Book of Martyrs.

The Archbishops of Omsk and Simbirsk—doubtless themselves since martyred—telegraphed to Dr. Davidson on February 13, 1919: "Wherever the Bolsheviks are in power, the Christian Church is persecuted with even greater ferocity than in the first three centuries of the Christian era." But worse than political assassination, worse even than wholesale martyrdom, is the murder of little children—body and soul. At the Commissariat of Public Health, a report on the moral status of the Soviet schools was put in, so shocking that even the complacent conscience of the Soviet Government collapsed, and the su-

perintendent was dismissed. *Seventy-five per cent. of the children are suffering from venereal diseases* (*Times*, October 28, 1921). The generation now rising in Russia is a generation inconceivably awful. All this had occurred before the Most High levelled at Russia the greatest famine of history. "Ye shall know that I have not done *without cause* all that I have done, saith the Lord God" (Ezek. xiv:23).

"MILLIONS DOOMED TO DIE."

Now it is well that we should deeply understand even the immediate—and not only the more awful remote—consequences of sinning against God with a high hand. The greatest famine hitherto known (I believe) was the Chinese, in the middle of the nineteenth century, when nine millions perished, or five thousand daily. *Thirty thousand Russians are dying of starvation every day*. "The Angel of Death," says Dr. Nansen, "is striding fast across the snow-covered Volga plains. He is reaping there a mightier harvest than was yielded to him even by the War. Nineteen millions are affected, and millions are inevitably doomed to die, whatever we may do." Chained guards in Erivan (*Times*, March 16, 1922) have to guard the cemeteries from the corpses' being rifled for cannibalism. Professor Atkinson, of the School of Sociology of the Melbourne University, says (*Times*, February 23, 1922): "I have seen dead bodies piled high on the window-sills of railway stations, and roads between villages practically lined with the corpses of those who had fallen by the way. I was one of the very few to come through all these horrors without being attacked by typhus. I saw undoubted evidence of cannibalism. Bodies were thrown into the snow, left unburied, and stolen by night for food. Also parents and children murder one another. I can vouch personally for the truth of these cases. In many cottages I have seen mothers and children lying dying on the stove, and others just able to totter about, with all the dreadful marks of famine on their bodies. And these are intelligent, and in every way estimable, people."

Sharply against it all, let us place an actual picture from the pen of the British chaplain in Petrograd: "The following Sunday afternoon I was passing through the town gardens, when I saw a group of Bolshevik soldiers insulting an ikon of the thorn-crowned face of Christ. The owner of the ikon was spitting in the pictured face, while the others were standing round watching, with loud guffaws of laughter. Presently they tore the sacred picture into fragments, danced on it, and trampled and stamped the pieces into the mud" (*Times*, December 3, 1919).

God Himself has revealed the master-principle on which He uses this dread famine-weapon: "He suffered thee to hunger, *that He might make thee know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of God doth man live*" (Deut. viii:3). To this text our Lord Himself, famine-stricken, turned. Vast masses of unemployed are to be a dominant characteristic of the last days. "For before those

days (when all Israel shall be saved) *there was no hire for man, nor any hire for beast: for I set all men every one against his neighbor*" (Zech. viii:10) Famine is one of the last danger-signals of Love, a sharp reminder to men that they have forgotten God: the famine of the body is the revelation of a famine of the soul. "I have given you cleanness of teeth in all your cities, and want of bread in all your places: *yet have ye not returned unto Me, saith the Lord*" (Amos iv:6).

"A MENACE TO CIVILIZATION."

So far from an awe among the nations, and a prostration before God in Russia, the Land of the North remains a menace to civilization and charged with incalculable storm. the thunder-cloud of the world. "There is no doubt," says Mr. Lloyd George, "that this will end in one of the greatest scourges that ever afflicted Europe—pestilence on a gigantic scale." In January of last year, Mr. Lloyd George informs the House of Commons (*Times*, May 26, 1922), five million Russians were under arms, and six million men can be mobilized at any moment within the frontiers of Rosh, Meshech and Tubal (Ezek. xxxix:1), whose allied hordes are yet to be poured down upon the mountains of Israel. "The world," said Bishop Henson in Westminster Abbey (*Times*, January 31, 1921), "is waiting with indescribable apprehension the appearance in due course of a Russian Napoleon." —From *Our Hope*.

FURTHER TRAVELS IN INDIA.

From Dehra Dun, we go to Delhi which is the capital of India and stands here in a great plain where numerous other cities by the same name have occupied space in the days that are gone. Time is short and distances are great, so we will procure a conveyance and move quickly among these interesting places which would consume much of our time if we allowed them so to do. A new capitol is being erected in *Raisina* where government buildings are rising on the spacious grounds set apart for the purpose and later travellers will look upon one of the most magnificent seats of government to be viewed anywhere on earth. That strange looking place by the roadside is an observatory built in 1874. The great equatorial dial is well preserved but the ruins are difficult of description without pictures. The tomb of Safdar Jung, and numerous places which we cannot deal with here are passed before eleven miles of driving have brought us to a peculiar, slender stone tower 238 feet high. The base is only 47 feet across and the top is but 9 feet. The five stories of red sand stone are each of different design. A spiral staircase of 272 steps enables one to mount to the top. Near by is the unfinished beginning of another tower whose builders meant to make it twice the size of the *Qutab Minar* which we have just visited, but like the builders of Babel, they were disappointed. Before leaving, we examine one of the most curious monuments

of India, a solid shaft of wrought iron more than 20 feet long with a capital of three and a half feet. It is about 16 inches in diameter at the ground and after facing the storms of perhaps fourteen centuries it is perfectly free from rust. Who knows how to make such iron now?

Omitting the "Jumping Well," and some other things, we shall visit the Mohammedan meeting-house—mosque is the common name—which Shah Jehan built in the 17th century, a magnificent place of perverted worship; for Mohammedanism is a mixture in which Christ receives very much less than his rightful place and elements detrimental have all too much consideration. When you visit Delhi, take care to observe this great structure and let them show you the three long strips of carpet each one capable of accommodating 300 praying *Moslems* at once. Perhaps you will see a host of them out in the court praying towards the *mosque*. A firm of souvenir dealers holding forth hard by have named their place the "Ivory Palace," and one has small appreciation for the beautiful and the artistic who cannot enjoy this fine display where miracles are almost done in ivory. Note this little elephant with his *howdah* or saddle, a man riding in it and part of the work almost a thread of ivory, and here is an ivory ball with nine other balls carved inside of it. That ivory gift box in process of construction is for the Prince of Wales when he arrives.

But one of the most interesting places to be seen is the fort which not only affords a place and protection for soldiers, but contains a bazaar and back of these some buildings of royalty in the olden days. Come now, ye who have read about the eastern rulers and their ancient splendor. We will walk through the place and call the names, but how shall we tell our friends so they will correctly visualize what we are seeing? I think we can not do it, but here we go. Out of this dry, dusty, dirty eastern city, we pass within the high walls of this enclosure and—as though we had entered another world—we come upon the lovely, well-kept green sward, a sight Americans are not so apt to appreciate till they have looked upon miles and miles of the dry and unsightly earth outside. Truly it is beautiful. This large structure is the Hall of Public Audience where the dignitary who ruled used to show himself; this beautiful platform is where one of his officials stood, but let us move on farther back to the Hall of Private Audience whose use is indicated in its name. Here we have a connected string of buildings wholly, or largely of marble. Through this shallow channel several feet wide there used to flow of stream of water which was brought in from a distance of seventy miles. That room with its dingy doors, though silver plated, contains some of the royal furnishings of other days. As we gaze eagerly, the attendant brings one after another of the articles for us to examine. Here is His Highness' sword, his old fan, his jewelled hand mirror, cushions, and so on. Over there is the platform where stood the "Peacock Throne" and these

Turkish Baths beautifully constructed in ornamental marble—but our friends cannot visualize them nor the Pearl Mosque, the emperor's place of private worship, as they are. Won't this sunken garden be lovely when the Prince comes in and all these decorative electric lights are turned on?

Our next city is Agra whose two principal show places are the far famed *Taj Mahal* and the fort. Long ago, one of the rulers resolved to give his wife the most beautiful tomb in which a woman ever slept and this magnificent structure in clean white marble with its slender minarets rising near every corner is the result. Here again, you go in out of the open country with its barrenness and indications of poverty and when you have passed through the great building which forms the gate to the little park in which the *Taj* rises you look upon a lovely picture which is briefly this: Down through the midst of the garden runs a shallow basin of water; then comes a raised platform with a pool of water in it; beyond another reflecting pool on the same level as the first is the large platform upon which "the most beautiful building in the world" is erected. Yonder at the right and here again at the left are prayer *mosques*, while all about you is the rich green of the lawns, evergreens, and walks—truly a beautiful place. If you can turn up a picture of the building in some book it will help you to understand what I am trying to describe in limited space. The dome is eighty feet high and the interior of the structure is profusely ornamented, but this lattice work is cut out of solid marble and these flowers are not painted upon the marble surface, but they are finely wrought mosaics. This poppy bloom is made of 32 pieces of carnelian stone and the whole thing (set flush with the face of the marble wall) is no larger than our twenty-five cent piece. And look how many of them there are!

The Agra fort is still a fort, but it also includes a palace of antiquity where I looked and took notes till I became weary and quit writing. "The drum gate," "sandstone pillars plastered and gold leaf," "king and prime minister's places," "Akbar's broken throne," "queen's palace," "place of elephant and tiger fighting," "glass palace," "restored ceiling," "gold painting"—these are some of the items. Much of the old time splendor of these palaces has departed, but the British government has made some repairs which enable us to get some conception of what they were like at first. The "restored ceiling" is a small portion of a ceiling where the decorations have been renewed at a cost of about \$500, and in the library a similar work has been done. As we drove back to the station, a youthful contortionist ran along and amused us with some real good stunts. Maybe we shall be the better by these rambles if we reflect on the fact that the earth and its glory shall pass away.

"The grass withereth, and the flower falleth:
But the word of the Lord abideth forever."

DON CARLOS JANES.

TO ALL STUDENTS OF J. A. HARDING.

The suggestion that Brother Harding's students and others of his devoted friends create a memorial fund to help toward the erection of the new administration building of Harper College, Harper, Kansas, and that because of this gift from his students and friends the building have written in its walls, "James A. Harding Memorial Building" has met with universal and enthusiastic approval. Many of these students and friends have been consulted regarding the matter, and every response has been a hearty approval of the suggestion. Certainly his students and devoted friends are too many for a personal interview to be had with each one. We are concluding therefore that the number we have interviewed are representative of his host of friends, and that if it were possible to see each one, the approval would be as universal. So without spending any more time in this way we are launching the campaign.

There have been several suggestions as to the amount of this fund. The suggestion receiving the strongest support is that we make it \$50,000. Certainly this is a very worthy sum. It will take only a few dollars from each of us, and every dollar will do intense service through the years to come, and will perpetuate the memory of a great life.

The cost of the building planned will be not less than \$100,000. In a building costing this amount less than \$50,000 would not be worthy of the purpose of the campaign we have launched. Neither would a less amount give an opportunity for all those whose hearts want to share in this honor to have a worthy part. Who that can do it would want to put less than \$100 into the fund? Many who cannot give that amount of their own means will want to obligate themselves to see to it that they raise the \$100 from those who can give smaller sums.

Just a few days back a monument of cold marble was built around a certain grave in this country which cost \$250,000. All of this, just for a monument that can never serve the living save to look upon. How vain and useless is such a monument! Surely we who loved Brother Harding for his service to us would never be willing for a building which is imperatively needed to serve in this great cause of Christian education, and which is to be his monument, to have in it less than \$50,000 as the memorial fund. Especially is this so when every dollar of the fifty thousand fits in a crying need of the great cause and is so used that it will serve unborn thousands. I am sure for such a double purpose there are those who will be eager to give \$500 each to see the effort succeed. We urge, too, that none of us be backward in speaking out the sum we will give. Your gift will inspire others.

Remember that every student, boy or girl, who ever had the superior privilege of sitting in Brother Harding's classes, or the inestimable blessing of listening to his matchless chapel speeches is in the campaign. It is worthy of your whole-hearted support.

Surely there are a thousand hearts, and more who will be glad and even eager to have part in the campaign. We want every dollar put into the fund to be a heart offering.

This is an appeal to you to join in the raising of the proposed memorial fund. Will you give the effort your hearty support? Will you boost for it?

Fraternally,

F. B. Shepherd, Amarillo, Tex.; G. W. Riggs, Los Angeles, Cal.; Felix G. Owen, Santa Rosa, Cal.; T. Q. Martin, St. Marys, West Va.; G. E. Claus, Valdosta, Ga.; C. D. Crouch, Ashland City, Tenn.; A. B. Lipscomb, Nashville, Tenn.; H. L. Olmstead, Franklin, Ky.; Stanford Chambers, New Orleans, La.; W. J. Johnson; R. C. Bell, Abilene, Tex.; J. B. Nelson, Dallas, Tex.; A. B. Barrett, Murfreesboro, Tenn.; J. E. Dunn, Dallas, Tex.

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FIRST LORD'S DAY LESSON OF JANUARY.

Lesson 1.

January 7, 1923.

JESUS HEALING ON THE SABBATH.

Golden Text.—It is lawful to do good on the sabbath. Matt. 12:12.

Lesson Text.—Luke 13:10-17.

10. And he was teaching in one of the synagogues on the sabbath day. 11 And behold, a woman that had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. 12 And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity. 13 And he laid his hands upon her: and immediately she was made straight, and glorified God. 14 And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work; in them therefore come and be healed, and not on the day of the sabbath. 15 But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to water? 16 And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the sabbath? 17 And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

Read Introduction to the New Quarter's Lessons.

Verse 10. Where do we see the Lord? What day? What doing?

Verse 11. What pitiful human being was there? Was it well for her that she was there? Would she have been excusable if she had not attended? But what would she have missed? What blessing can we always count on in the meeting of God's house? (Matt. 18:20). Is that worth anything?

Verses 12, 13. Did she appeal for help, or did the Lord take the first step? Why did He call her? Does human need still move Him? What did He say to her? With what action did He follow that? Would His word alone have been sufficient? (Luke 7:7; Ps. 33:9). Whom did the woman "glorify" for her healing? How ought all a Christian's good work be done? (Matt. 5:16; Phil. 1:11).

Verse 14. Was the ruler of the synagogue pleased? Should he have been? Why was he not? Did he care for the woman? Was he bold enough to rebuke the Lord Himself, directly? In what round about way did he try to do it? Had that poor woman broken the Sabbath because the Lord healed her? Had the Lord broken the Sabbath by healing her?

Verse 15. What did the Lord call him and his kind? Was he really so concerned about the Sabbath, or was this just his pretext for opposing the Lord Jesus? What is hypocrisy? What did they feel justified in doing on Sabbath? What even more strenuous work did they do on the Sabbath? (Luke 14:5). Why did they not approve of doing as much for a human being? Is a religion of rules and scruples without love and compassion for men worth anything in God's sight? Can that sort of religion save anybody?

Verse 16. Who had bound this woman for eighteen years? If a beast should be loosed on the Sabbath, should not she have been? Was it not fitting that such a deed should be done on God's day?

Verse 17. Could the adversaries reply to this? How were the people affected? Were they nearer right than their leaders? What word is used to describe the things that were done by the Lord?

INTRODUCTION TO THE NEW QUARTER'S LESSON.

In the last quarter of the old year we had the first half of the gospel of Luke—the first twelve of Luke's twenty-four chapters. This quarter begins with the 13th chapter of Luke.

We have heard John the Baptist announced, and have followed his ministry as Christ's forerunner. We learned how the birth of the child Jesus was announced; how he was born, and the story of the Shepherds and the angels. We saw him grow up to boyhood and manhood; baptized by John; tempted by Satan in the wilderness. We studied of the beginning of His ministry; saw Him rejected at Nazareth. Then his work as the Great Physician and the Great Teacher, the Friend of Sinners, and the Great Missionary—in chapters 5, 6, 7, 8, 9. Then He sends out seventy of His disciples (after having sent the Twelve, on the same errand). We observed Him "among friends and foes" and heard His lessons on Trust and Preparedness. That was last quarter's work. Let us keep it in mind that we may appreciate this quarter the better.

LUKE 13.

Two most important lessons open this chapter; both on repentance: the former (vs. 1-5) on the necessity of repentance in order to escape judgment and perdition (note esp. vs. 3 and 5); the second a parable showing the long-suffering of God, but the certain final doom of the fruitless tree. (vs. 6-9).

In the latter part—the Lord's solemn and earnest answer to the question, "Lord, are they few that be saved?" (vs. 22-30).

Besides the printed portion the chief lessons of each chapter ought to receive at least a passing notice in the class. Let teachers with the pupils try to keep a sense of the continuity of the whole gospel, rather than to take each lesson as a separate bit.

TEACHING POINTS.

1. A glance backward over the first half of Luke. This will be very helpful to enable us to enter into the spirit of this quarter's lessons.
2. A notice of the whole chapter. The Lord is in the midst of His teaching ministry. (Comp. Matt. 9:35). The great lessons of this chapter are two on repentance (vs. 1-9) and a deeply impressive word in answer to a question. (vs. 22-30, note also the lament over Jerusalem near the end). Then take up the special lesson of today.
3. The benefit of being at the place of meeting that day. Will it pay us to attend "our own assembling together"? (Heb. 10:25). Whom will we find there? (Matt. 18:20).
4. The Lord's compassion upon the suffering and afflicted—whether in body or in mind and spirit. We may feel safe and free in appealing to Him. (John 6:37).
5. The false and hypocritical religion of the leaders. (Matt. 23:23, 24). Note the perfect indifference of this ruler as to this woman's welfare. Had he had any love for her he would have rejoiced.
6. The proper use of the Sabbath. Note that neither the Lord nor that woman performed any labor on the Sabbath; but that these enemies themselves conceded that even labor in a work of mercy toward dumb brutes was lawful on the Sabbath. Christians meet and worship on the first day of the week, the resurrection day. (Acts 20:7); 1 Cor. 16:2). It is a good day to do good in.
7. The Lord's explanation of this woman's affliction as being caused by Satan; and His complete and unanswerable reply to His adversaries.

SECOND LORD'S DAY LESSON OF JANUARY.

Lesson 2.

January 14, 1923.

JESUS TEACHING HUMILITY.

Golden Text.—God resisteth the proud, but giveth grace to the humble.
—1 Peter 5:5.

Lesson Text.—Luke 14:7-14.

7. And he spake a parable unto those that were bidden, when he marked how they chose out the chief seats; saying unto them, 8 When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him, 9 and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. 10 But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then thou shalt have glory in the presence of all that sit at meat with thee. 11 For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted. 12 And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee. 13 But when thou makest a feast, bid the poor, the maimed, the lame, the blind: 14 and thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just.

invitation?

Verses 13, 14. What would result if he invited those who really needed a meal? When we do good unselfishly, with no chance nor thought of earthly recompense, who will see that we are recompensed? (Prov. 19:17). Why? (Matt. 25:40). When will such a one be recompensed? When will that be? 1 Thess. 4:15-18.

NOTES ON LESSON 2.

LUKE 14: SURVEY OF THE CHAPTER.

Barring the last paragraph, this chapter is strung upon a single thought: Invitation to a Feast. The Lord Jesus, was evidently invited to eat dinner at the house of a ruler of the Pharisees. The host's motive was not good, and the attitude of those present was unfriendly toward the Lord. (Verse 1; comp. 11:37). First He healed a man of the dropsy. Then He proceeded to attack that dropsy of the spirit—that swollen egotism of the bidden guests, who scrambled each for the highest place for himself.

Read first the "Survey of the Chapter."

Verse 7. For the when and where of this see Notes. "Survey of the Chapter." To whom was this spoken? What rudeness had the Lord Jesus observed in them? Is it natural for men to want the highest place for themselves? Is that the Lord's way? (Phil. 2:5-8). Do men admire and praise one who can and does seize the highest place for himself? (Ps. 49:18). Whom does God praise? (Comp. John 5:44; 2 Cor. 10:18; Luke 16:15). Verses 8, 9. What counsel does the Lord give to guests? Does He put it on ground of pleasing God, or merely of good common sense? Why would he have to take the lowest place then? (All the others taken). What always follows pride? (Prov. 11:2; 16:18).

Verse 10. What is the wiser course? If a man has real worth will not his due place be given him? Is it not better to be promoted than to be demoted? From whom, at last cometh all real promotion? (Ps. 75:6, 7).

Verse 11. What general law does the Lord announce? In what other connection did He announce the same? (Luke 18:14; Matt. 23:12). In whom is this principle most wonderfully illustrated? (Phil. 2:8-11).

Verse 12. To whom was this counsel addressed? Did the Lord mean to prohibit inviting friends, etc.? But what would be the reward of such in-

He followed that with a lesson on unselfish, God-pleasing, hospitality and benevolence. Both these latter are in our printed lesson.

About that time some one—perhaps set to thinking by the phrase: "recompensed in the resurrection of the just"—exclaimed, "Blessed is he that shall eat bread in the Kingdom of God;" and taking this as starting-point the Lord Jesus spoke the parable of the Slighted Invitation—the parable of Excuses.

In the last paragraph He lays down the conditions of discipleship, in order to sift the great and thoughtless multitudes that were following Him.

TEACHING POINTS.

1. The three lessons Jesus taught at the feast.
2. The unbecoming conduct of the guests at the feast. We are too well-mannered to do just that thing. But does it not apply in everything else likewise? In the church; in the ranks of God's service even (Matt. 23:6); in our relations toward our brethren, and toward the outsider—is there no unseemly self-exaltation? Are we not apt to assume ourselves greater and better than others, and naturally (perhaps unconsciously) assert such a place and claim for ourselves? From that also springs jealousy and strife.
3. The fall of the proud. In his disregard of others the self-conceited guest lays himself open to the greatest disgrace. There is no shame in simply and humbly occupying a lowly place; but there is in being sent down.
4. The better and wiser conduct. (See the Old Testament on this: Prov. 25: 6, 7.) This applies strictly to the Kingdom of God. (Matt. 20: 26-28).
5. The great law of promotion and demotion. (V. 11). This is a great spiritual law, as sure and certain in its working as the law of gravitation in the natural world. Note the way of the Devil and of the Antichrist, Isa. 14:12-15; 2 Thess. 2:4, 8; the way of God and our Lord Jesus Christ, Phil. 2:5-11.
6. God's appreciation of a humble spirit. See Golden Text, and many other passages. This is the essential preparation for all real honor. Prov. 15:33.
7. Unselfish Giving. Let us ask ourselves. Is not much of our giving and doing, our hospitality and friendliness, for the hope of some earthly return? If we give in order to get, whether to get money or prestige, or honor, or human favor, or credit of being benevolent, or any other earthly recompense—what does the Lord say of it? But what is done purely for kindness' sake and love's sake, and unto God. He will recompense. (Do we find it easier to give to those who do not need than to those who do? Why? Or where no one knows or will hear of it, than where men look on? Why?)

THIRD LORD'S DAY LESSON OF JANUARY.

Lesson 3.

January 21, 1923.

THE PRODIGAL SON.

Golden Text.—There is joy in the presence of the angels of God over one sinner that repenteth.—Luke 15:10.

Lesson Text.—Luke 15:11-24.

11 And he said, A certain man had two sons: 12 and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living. 13 And not many days after, the younger son gathered all together and took his journey into a far

See Notes on Time and Occasion. Verses 11, 12. What strange request did the younger son make of his father? What was the thought behind the request? Do sinful men still desire to be independent of God? Did the father grant the request? Why? Does God do so? (Ps. 81:11, 12; Acts 14:16).

country; and there he wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty famine in that country; and he began to be in want. 15 And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. 16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. 17 But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! 18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: 19 I am no more worthy to be called thy son: make me as one of thy hired servants. 20 And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. 22 But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23 and bring the fatted calf, and kill it, and let us eat, and make merry: 24 for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

propose to his father? Would even a servant's place in the father's house have been far better than living in the far country? (Ps. 84:10). But could the father have thought of accepting such an offer? Why not?

Verse 20. Did the son stop at the mere resolve, or did he act on it? If he had only resolved and not acted would it have done any good? When did the father see him? Did the son have to knock at the door and beg for admittance? How does God meet a returning sinner? (Ps. 86:5).

Verse 21. Did the penitent son say everything he had intended to say? What did he leave off? Seeing his father's love and goodness, could he have said it?

Verses 22, 23. How did the father break in? What sort of clothes did the son have on? Were they good enough to go into the father's house with? But did their vileness prevent the father from embracing and welcoming the son? What sort of robe did he order for the son? What else? What else? When God takes a sinner back, does He do it half-way, or whole-heartedly?

Verse 24. What explains the gladness of the father's heart? Before this, what sort of son was he to his father? What now? Does every prodigal son return? What of those that perish in the far country? Was that cause enough for the rejoicing over the one that returned? Can we be

Verse 13. Does the son's course show the purpose in asking his inheritance? Why did he not begin that riotous life near home? What did he do with "his substance?" Does every man who lives in sin "waste his substance?" How?

Verse 14. When did that mighty famine arise? What result? Where only was that famine? What is the "far country" a figure of?

Verse 15. Was the son's spirit broken yet? How did he try to help himself? If he had succeeded, would it have been good? Do sinners in trouble often try to retrieve themselves? What ought they do instead? Was this son ready to go to his father yet? What humiliating place did that "citizen" give him? Had he ever had to do such a thing at home?

Verse 16. Did he have enough to eat even at that? Did he actually envy the swine? Were the swine better off than he?

Verse 17. What are we told of him now? Is it a great thing for one to "come to himself" before it is forever too late? What did he see when he came to himself? Is not the sinner's course always terribly foolish?

Verses 18, 19. What was the great resolve he formed in his heart? What is the one great step for the sinner? (Isa. 55:7). Is it sufficient just to quit the wrong-doings, or must we return to God? Why? Psa. 51:4. Was there even a shadow of an excuse in his confession? What promise does God make to one who uprightly confesses? (Prov. 28:13; 1 John 1:9).

What arrangement did he intend to a servant's place in the father's house

instrumental in bringing such a one back? Is it worth while? What does James tell us about that? (James 5:19, 20).

NOTES ON LESSON 3.

THE TEACHING OF THIS LESSON.

This lesson can not be presented in cold blood. It is a lesson that calls upon the whole heart, and the teacher needs to prepare it on his knees before God.

The necessary comments are all suggested in the questions and references given. But it is well to begin briefly with the first part of the chapter, which shows the occasion, and gives two preceding parables. (See paragraph below). Time will probably not permit consideration of the elder son who was displeased at the loving reception of his brother. It is best to center all upon the Prodigal, and to bring this lesson home to our hearts in all that it means.

THE TIME AND OCCASION.

Quoting Weymouth's translation of Luke 15:1—"Now the tax-gatherers [publicans] and the notorious sinners were everywhere in the habit of coming close to Him to listen to Him." It was not just here, once only, but commonly and everywhere, that the publicans and sinners felt drawn to Him and thronged about Him to hear Him. This fact gave the fault-finding Pharisees occasion to criticise. "This man receiveth sinners and eateth with them!" They said. The implication was—"That shows what He is." The Lord Jesus would have been justified had He scathed them with well-deserved rebuke. But how patiently and kindly He overlooked the implied insult and set about to explain His deep interest in sinners. This He did in three great parables: the Lost Sheep; the Lost Coin; the Prodigal Son.

In the latter part of the last parable the Lord also portrays the hard, unloving attitude of the self-righteous Pharisee, under the figure of the elder son; in which also God's kindness and patience even toward them is wonderfully shown. Yet the story concludes with no indication of softening and repentance on part of the elder son.

TEACHING POINTS.

1. **The Occasion and Reason** for the three parables as indicated in Luke 15:1, 2.

2. **Comparing the Parables** of the Prodigal Son with those of the Lost Sheep and Coin—consider Matt. 12:12 and 1 Pet. 1:18, 19. How much more precious than a sheep or a piece of silver is a human being—and how much harder to restore and redeem! Note also the emphasis on "one" and "repenteth" and "joy," at the conclusion of each of the first two parables.

3. **The Prodigal's Departure from Home**, a picture of the sinner's turning away from God; his alienation, his desire to be independent and be let alone.

4. **"He wasted his substance."** What does the sinner lose and waste? His time, his life, his power, his influence, his happiness, the best and all he has, and all that makes life worth the living—to say nothing about the hereafter.

5. **The famine and want and the degrading service** in "the far country."

6. **Coming to himself.** Everyone will come to himself sometime. How good if it is before it is too late!

7. **The Pattern and Picture of true Repentance:** (1) The new resolve and purpose, (2) turning to God, (3) excuseless confession, (4) loving reception. (Psa. 51:17).

8. **The Father in the Parable representing God.**

9. **The Complete and Whole-hearted Forgiveness** granted to the returning penitent, and his full restoration.

10. **The Elder Son.** His selfishness, self-righteousness, unlikeness to his father. The father's kindness and patience in dealing with him.

See in December Word and Work fine article, "The Other Prodigal," by S. D. Gordon.

FOURTH LORD'S DAY LESSON OF JANUARY.

Lesson 4.

January 28, 1923.

THE RICH MAN AND LAZARUS.

Golden Text.—Charge them that are rich in this present world, that they be not highminded, nor have their hopes set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy.—1 Tim. 6:17.

Lesson Text.—Luke 16:19-31.

19 Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: 20 and a certain beggar named Lazarus was laid at his gate, full of sores, 21 and desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. 23 And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. 26 And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us. 27 And he said, I pray thee therefore, father, that thou wouldest send him to my father's house: 28 for I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 But Abraham saith, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

Lazarus received? What great reversal had now taken place? Was that right in God's sight? What else made it impossible to grant the request?

Read Notes, "Is It a Parable?"

Verse 19. Of whom does this speak? Did Jesus say there was such a man? Was he an atheist or infidel? Was he only a Gentile? Was he a criminal? What only are we told of him? Wherein was the wrong of that?

Verses 20, 21. What second person appears here? Did he have a name? How was he afflicted? How did he get some little sustenance? Who performed a kindly office for him?

Verse 22. What great turning point came to both these in this verse? What blessed change was it to the beggar? Did his present condition more than make up for all past misery? (Comp. Rom. 8:18; 2 Cor. 4:17). What is mentioned (in this verse) as following the Rich Man's death? Was the beggar's burial mentioned? Was it an occasion worth mention?

Verse 23. Where did the Rich Man find himself after his death? In what condition? Did that more than make up for all the selfish enjoyment he had while on earth? (Comp. Luke 9:35). Was he conscious? Could he see? Whom did he see and recognize?

Verse 24. What did he call Abraham? Is it any advantage to be a son of Abraham, if one is not right with God? (Luke 3:8). Was the Rich Man any longer rich? (1 Tim. 6:7). What did he want? Had he ever stooped to alleviate Lazarus' sufferings? What did he say he was suffering? What did he say he was in? (Matt. 25:41). What is better than to be cast into the eternal fire? (Matt. 18:8, 9). Had that ever occurred to the Rich Man in his life? Did he realize it now too late?

Verses 25, 26. What were the first two words of Abraham's answer? Does memory go with us beyond death? What had he received? Whose "good things"? What had

Verses 27, 28. Seeing his own condition could not be remedied, what did he ask? Why did he want Lazarus to testify? What did he want Lazarus to testify to? Was that an insinuation that he and his brothers had not had sufficient testimony?

Verse 29. What is Abraham's reply? In what sense did they "have Moses and the prophets"? What more than "Moses and the prophets" have we? Is there sufficient testimony in the word of God to warn us of that place? Whom especially are we urged to hear? (Acts 3:22, 23). What is He telling us about in this lesson?

Verse 30. Did the man think the word of Moses and the prophets was sufficient? What did he think would do more good? What effect did he think Lazarus' word would have? What had neither he nor his brothers ever done? Had they ever really believed the Word? Had they ever repented? Why were they all doomed to this perdition? (Luke 13:5).

Verse 31. (Abraham's final reply). If the word of God, written and preached, does not reach the heart, can anything else? What singular proof of this? (John 12:9-11).

NOTES ON LESSON 4.

IS IT A PARABLE?

We hear it said that this story, told by the Lord Jesus, of the Rich Man and Lazarus, is only a parable; and that its description of conditions beyond death do not portray actual literal fact, but are only allegorical and figurative representations of certain spiritual lessons.

It was in exactly this manner that Israel turned aside the most solemn warnings of their prophets. "Ah Lord Jehovah," said Ezekiel, heart-sick, "they say of me, Is he not a speaker of parables?" (Ezek. 20:49).

But let us look into the question.

1. It is nowhere stated or intimated that this is a parable.
2. The statement that "without a parable he spake nothing unto them" (Matt. 13:34) refers to a particular time and circumstances. In this very chapter (Luke 16) the Lord says a number of things to them which are not parables.

3. If this is a parable it is different from all other parables. The Lord not only states, "There was a certain rich man"; but of the beggar, He actually gives the name. This contrasts with the indefinite language of parables.

4. If we grant that it were a parable—what were the parables of Jesus? They were not fables; nor absurd and impossible tales. He always uses true occurrences—things that were continually happening, as, "Behold a sower went forth to sow, etc.," or that could happen as "a certain king . . . made a marriage feast for his son." The Lord never had to resort to fiction and fairy tales to illustrate His point.

5. We are told that much of the story is evidently figurative: for example "Abraham's bosom;" the parched tongue, the finger, and the drop of water; and if we take any of it figuratively we ought to take all figuratively. This is sophistry. In the soberest narratives of truth we find figurative expressions; and literal truth is often mingled with symbol and figure in God's word. (See, for example, Ps. 80:8f.) Moreover we do not know enough about conditions beyond to say that the flame, the thirst, etc., is figure, or that the counterpart of finger and tongue is impossible in case of the spirits of the departed.

Immeasurably better and safer is it to take this lesson just as it stands, and to assume no risk of lulling ourselves and others to sleep with easy-going explanations.

THE TEACHING OF THIS LESSON.

We omit the "Teaching Points." A survey of the chapter leads naturally up to our lesson. The discussion above on "Is It a Parable?" is important, where the class is mature enough to consider the question. The questions given alongside of the printed text are sufficient guidance to the study and teaching of this weighty lesson.

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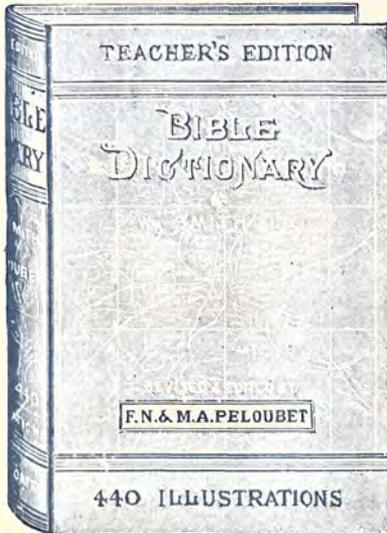
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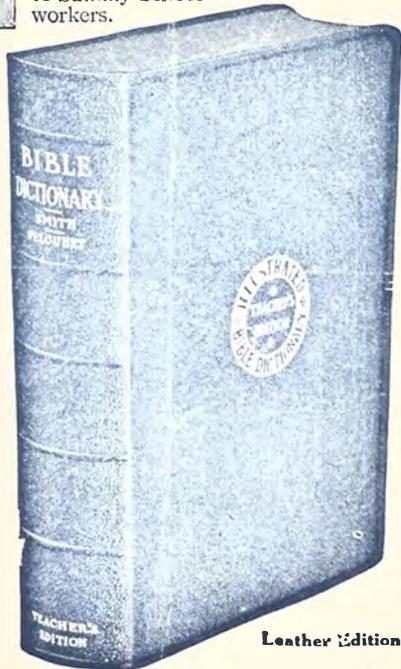
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