

FEBRUARY, 1926.

WORD AND WORK

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

R. H. Boll, Editor and Publisher.

One Dollar a Year.

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WORD AND WORK

WE PASS BUT ONCE.

JOHN SHERRIFF.

Long though my task may be
Cometh the end,
God 'tis that helpeth me,
His is the work and He
New strength will lend.
We pass this way but once!
The ripened harvest white
Has waited long, the reapers song:
Thrust in Thy sickle bright.
We pass this way but once!
There's work divine for thee
On every hand, the needy stand
And sigh for sympathy.

I come to Thee, Oh Lord, for strength and patience
To do Thy will;
Help me, Oh Father, in the world of duty
My place to fill. Amen.

WORDS IN SEASON.

R. H. B.

THE IMPULSE OF MISSIONS.

Three distinct missionary moves are marked in the New Testament: the first and fundamental one, having its rise in the love of God; the second, which sprang up in the compassion of Christ; the third, which had its origin in the direction of the Holy Spirit.

1. The prime beginning of all missionary movement was in the love of God. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. For God sent not the Son into the world to judge the world, but that the world should be saved through him." (John 3:16, 17). The love of God was the cause of God's giving and sending His Son. This was the first "foreign mission."

2. When the Son during His earthly ministry saw the great multitude He was moved with compassion because they were distressed and scattered, as sheep without a shepherd. Then said He to His disciples, "The harvest indeed is plentiful, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." And at once He called

to Him His twelve apostles and sent them forth to "the lost sheep of the house of Israel." (Matt. 9:36—10:7).

3. The Holy Spirit, working in and through the church from Pentecost on, was pre-eminently the Spirit of missions. From Jerusalem into all Judea, Samaria, and last, by the Spirit's special orders and direction, into all the world. This is especially marked in the last stage of the work, when the Spirit spoke expressly at Antioch, saying, "Separate me Barnabas and Saul for the work whereunto I have called them." And these two, "*being sent forth by the Holy Spirit*" went out into the wide world to preach the Good Tidings.

And still it is the love of God, the compassion of Christ, and the impulse of the Spirit that sends men forth to proclaim the gospel of Christ in every place. It is strictly *the* work of God today.

"IT MUST BE TOLD."

If the gospel is *good news*, it follows necessarily that the Christian faith must be missionary. When there is good news to tell the obligation to tell it is a matter of course. The "four leprous men at the entering in of the gate of Samaria" who falling unto the host of the Syrians had found the Syrian camp full of food and treasure but wholly deserted (2 Kings 7), ran smitten with a sense of solemn responsibility, back to the famine stricken city to carry the good news. When Moses raises the "serpent in the wilderness" for the healing of all the serpent-bitten people, it is needless to state that the news must run like wildfire to the ends of the camp, lest any man in Israel fail to hear and perish needlessly. And no doubt hundreds of willing feet were ready to carry the welcome tidings to the furthest limits. There was no need of special orders for so obvious a duty. Or, if the governor should issue a pardon to a condemned criminal—all other messages must stand by while such important news is flashed over the wires—lest haply it arrive too late, or, at least, lest the condemned man abide in the fear and shadow of death, even one hour longer than necessary.

So with the gospel. It is God's great and urgent good news—the word of redemption and reconciliation to poor, perishing, sin-stricken humanity; the announcement of pardon and peace, the power of God unto salvation. Is it necessary that we should be told that since Christ died for all, the gospel-message is not for ourselves alone, but must be told to others, and *especially* to those who have never heard? If men are dying of thirst, and I know of a living spring at hand, do I have to have express orders to make that known to the perishing ones? Surely they have but little understood the gospel who argue whether the command to go into all the world is applicable to us, and who feel no obligation to send the word abroad to those who have not heard! If there were no "Great Commission," the necessity to send the good news inheres in the very nature and spirit of the gospel itself. We should rather (like the disciples before Pentecost)

need special orders to "tarry" and "wait" if such were God's will, than orders to go. But ever since Pentecost the word has been *Go*; and so must it continue to be for all the days, even unto the end of the age.

WHY IT HURT.

The following illustration is more apt than elegant, yet condones for all its homeliness by hitting off the truth. A man wanted to remove a big porous plaster he had worn on his back. The directions advised not to pull it off slowly, but to take hold of a corner and jerk it off quickly. The man did so, and it hurt him tremendously. Why? Just because it had stuck so fast. Exactly. Now the reason why it hurts some of us to give is precisely the same: the money sticks too close. And that is a danger signal. The power of money over us grows in its accumulating, and is extremely subtle, deceitful, and tyrannous. It takes hold like an opiate and pleasantly makes the soul its prisoner. He does not know how and when, but with the gradualness of deepening twilight the man is sunk into the selfishness and sordidness of that idolatry, the love of money. He is still a Christian, yet in reality a worshipper of a false god. He still professes a hope, but his heart is with his treasure. The preacher may extol his life at the grave, but God sends his soul to hell. For he has sold his inheritance for a pitiful mess of pottage, and has misapplied and prostituted to selfish use the power God placed into his hand in the shape of money. And it is done before he realizes it, the only danger signal given him by which he may know being the pain caused by unselfish giving. Whether you have much or little, whenever it hurts to give to the work of the Lord, especially when no earthly return of any sort can be in it, whenever it hurts you to sink your money in the cause of the Lord Jesus Christ—it means that money has a hold upon you—a dangerous, killing hold. Mark it and mind it—it's God's warning. The only thing to do then is to "give till it hurts—then keep on giving till it quits hurting." For before we know it, a little while—how short, how short!—and our days have slipped by, and we have never made any real sacrifice for the Lord, and have borne no fruit acceptable; and with hearts deceived, and conscience stifled in the world's sordid lust, we go on to receive the just judgment of God as what we have really been: men who, whatever their professions, have worshipped a false god, have lived for self, have sown to the flesh. And all the good opinion of men and even of the brethren to the contrary will not help the unfaithful servant in that day.

THE POSSIBILITIES DORMANT AMONG US.

It has before been pointed out that the mere waste of money by the children of God represents a large enough sum in many congregations to support a missionary. Take, for example, a church of two hundred and fifty members of average wealth; and with our present habits we may fairly say that, on an average, each member spends at least fifty cents a month foolishly, for

things that are really of no benefit. In this estimate we need not include a fair amount of healthful recreation, nor any comforts, the giving up of which would involve any real loss. Let us count just the waste. Fifty cents on an average is a small estimate. For two hundred and fifty members that would amount to one hundred and twenty-five dollars—a sum sufficient to support a missionary with family; and that not to the curtailing of the congregation's regular work, but over and above what the congregation has been doing. Think of it, only think of it! And if, in addition to using for Christ this otherwise wasted money, the members would make a real sacrifice—what *could* such a congregation do? Even small, struggling, poor congregations could upon this plan work wonderfully for the Lord. Wonder what the Lord Jesus Christ thinks of the situation? Shall we not, rich and poor alike, surrender all foolish expenditure, and then make some genuine sacrifice in addition, and turn it in faithfully to be used in carrying out the gospel of the grace of God?

THE GREATER NEED OF A MAN.

There is, of course, a need of funds to defray the missionary's traveling expenses and afterward to support him. There is more difficulty in finding the man. The call of no home field can in any wise equal the cry of the field abroad, to the man who *could* go. But we do not all see that as we should; and many good brethren are provincial and shortsighted in their practical ideas, instead of rather taking the Lord's great commission for their orders. Nevertheless, it is a great undertaking for a man to get out of the quiet, easy nest of civilized life here and to make his life the stake, and throw his person into the work of the Lord Jesus Christ. A man should be fully persuaded in his own mind. He will be apt to get a genuine taste of "the fellowship of his sufferings," and even stands a good chance of being somewhat literally "conformed to his death." Many are so situated that they cannot and ought not to go. Many others who could go see many reasons why they should not, and count their life dear to themselves. Some that could and would are deterred by hindrances—and hindrances there always are. The final outcome of it is that nobody goes. And souls who have never heard the name of Jesus breathed are left in darkness forever, when it might have been otherwise but for a failure at home. Let us pray that the Lord of the harvest may send forth laborers into his harvest: for truly it is plenteous; but the laborers are few.

IS IT WORTH SPREADING?

George Sherwood Eddy, missionary at his own charges, was hitting the keynote when he said (in substance): "The question whether Christianity is worth spreading is not up for discussion. That question has been settled long ago. The question that concerns us now is, 'Is *your* Christianity worth spreading?' The very fact that you are not spreading it raises a strong presumption that your sort of Christianity is *not* worth spreading. When a man has anything good, he is naturally eager to let it be known

and to pass it on. When a man does not pass on his Christianity, the conclusion lies near that it is not worth much to him and that he has never got very much good out of it. And that goes to indicate that his Christianity is not just the right sort, and therefore not worth spreading." The only thing to do in such a case is to go to the Source and get the real article. I don't mean now to go back and find new hairs to split on some point of doctrine, or to get up new arguments to give "the sectarians" black eyes with—we have enough, enough of that. No, what we want now is conviction of sin; a cleansing of hearts and hands; a deep, intense, spiritual earnestness to supersede the playing, dabbling, fiddling, arguing sort of religion with which we are overstocked. We need to begin with faith and really believe the gospel and in Christ at what he is. We need the vision of hell and heaven, of human need, of God's terrible love and the length it went to for us. We need repentance from the depth of the soul, with tears and supplications—first for ourselves, then for one another. We need assurance of sonship through Jesus Christ; joy and peace in the Holy Spirit; a clear hope; a love that constrains and will not let us rest in selfishness. Then we shall spread our Christianity, and it will be *worth spreading*.

"FOR THAT THE LEADERS TOOK THE LEAD."

When Israel had, under Deborah and Barak, shaken off the yoke of the enemy, they sang a song of gratitude and praise; and the first item therein was this: "For that the leaders took the lead in Israel, for that the people offered themselves willingly, bless ye Jehovah!" (Judg. 5:2). Ah, when the leaders of God's people take the lead, and the people offer themselves willingly, *then* God's work moves *on*! First we need the leaders who consecrate themselves to God, and say, "Come now, let us obey the Lord and do his blessed work;" and then a people glad to follow and to offer their means, their time, their energies, their persons, for this work. The blessing of God will not delay; the victory will not fail nor tarry. It is a thing to be prayed for; and to give thanks for when it comes to pass. Let us pray to that end. And I appeal to every leader in the church—to every elder, every deacon, every evangelist and teacher, every man who has even a little of leadership, to stir up the people of God so far as their influence will reach, to preach this thing of carrying out the Lord's commission, to urge it, to impress it, to hold forth the Lord's will, to set forth the crying need, the pressing requirement of the hour, *to give, to do, to go*, that the word of God may be carried out to the lands in error bound. Many churches could support one missionary each. All can and may and must co-operate to enlarge the work already begun and to send forth others. "Have not I commanded thee? Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest." "And, lo," in this very thing of going into *all the world*, "I am with you always, even unto the end of the world."

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WHOLE COUNSEL OF GOD.

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

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NEWS AND NOTES.

"Burritt College starts off in the spring term well, we think. We think we are doing good in the Master's vineyard."—James E. Chessor, Spencer, Tenn.

From Thyatira, Miss.: "I am here, the only preacher in Tate County. There are five congregations, and some of them are small. I preach in Senatobia, Thyatira, and at Antioch. The congregation here has about 150 or more members. I am also principal of the consolidated high school here where most all the patrons are Christians. Surely we need more young men capable of teaching the Word and at the same time make their own living when necessary."—R. N. Gardner.

A neat little paper called "The Bulletin" comes to our desk from the good school at Graton, Calif. The Graton brethren are carrying on a fine work.

"The Flower Grower," published by Madison Cooper, Calcium, N. Y., is perhaps the best flower magazine obtainable. Those who are interested in flowers outdoors and indoors, (and small fruits) will find it profitable. Two dollars the year.

"We are using 200 copies of 'Great Songs of The Church' in the Church here at Cordell. We are certainly well pleased with them. The book is a great collection of good songs. These songs are such that we can sing them over and over for years—they will never grow old. I have noticed that the songs we sang here in Oklahoma ten years ago are not in the books just off the press. They have died of old age."—G. A. O'Neal.

"The books are excellent."—R. N. Gardner, Thyatira, Miss.

From Thorp Spring, Texas: "The books came in time to be used for the opening. All are delighted with them. We expect to sing every song in your great book."—Geo. A. Klingman.

From Los Angeles: "Books arrived all right. Appreciate your service. They are fine."—J. F. Lilly.

From Paris, Texas: "We have had two baptisms lately and one by membership. Prospects bright."—R. A. Zahn.

"Great Songs of The Church," shape notes, may now be had in manila covers in any quantity, large or small, at 50c. The book comes also in round or shape notes, cloth, 65c in quantities.

The church in Springdale, Ark., has engaged Frank Grammer and others to conduct an 18-days' Normal Singing School, beginning Feb. 1. Jas. L. Neal, Springdale, will furnish information concerning board, tuition, etc. "I am improving some. Have been to worship last two Lord's days. Doctors say I will be able to preach by spring."—W. J. Brown.

Only three volumes remain of the special "Combination Book" containing Brother Boll's principal writings bound together. \$2.25 each. Also, only a very few copies of the Bound volume of The Word and Work, 1925, remain. \$1.75 each.

"We are moving to Brandon, Fla., from Moore Haven, Fla. We are trying for a Bible School near Brandon."—H. C. Hinton.

From Linton, Ind.: "We are settled in our new field of labor. The church seems to have a mind to work. Brother Clark has done a good work here, and others before him. Bro. Boll's meeting still lingers in the minds of all, and we are glad he is coming back again this year. Meetings all well attended. Twenty-four enrolled in Ladies' Week Day Bible Class. One reclaimed at cottage prayer meeting. Pray for us."—Edward E. Kranz.

From New Orleans: "A recent review of our church roster and a revision not altogether completed as yet shows the membership of the congregation to be about 130. Of these, however, only about 100 can be classed as active members. The percentage should be much greater. During the past year nineteen have been added to the congregation; eleven by baptism, others by commendation. We have lost seven members; one by death, and six by removal from the city.

The Treasurer's report shows total expenditures for the year to be \$2,365.42. This compares favorably with \$2,195.96 for 1924, though it is not as much as we might have done."—W. H. Allen.

Too late for notice in the January issue came the word of the departure of that remarkable man, Alfred Ellmore, for many years approved as an able and faithful servant of God. Brother Ellmore's was a long and useful life, and he has been accredited with baptizing about 8,000 believers during his career as a preacher of the gospel.

Stephen D. Eckstein, in a belated news note, writes of hearing Brother G. C. Brewer at Sherman, Tex., on "Evolution": "In spite of the drizzling rain, the large edifice was filled to overflowing, and the audience listened with marked attention, as Brother Brewer in fearlessness stood in defense of the Bible, relentlessly refuting the claims of 'Evolution,' which has become the motivating force that is trying to destroy our spiritual structure. Brother Brewer is a distinguished and eloquent speaker, and indeed a faithful servant of the Lord. He impressed the fact that Christianity and evolution are incompatible. In place of the vital doctrines of Christianity, evolution substitutes a system of spontaneous generation, inherent power of development both psysical and moral, which is controlled by laws, not fixed by man, but a cold detached study of phenomena in mind and matter which cannot satisfy the spiritual man. The message of that hour must have made an impression upon the hearts of those who heard it, that will last to their journey's end. Oh, for thousands of true followers who will stand unflinching against all the powers of modern infidelity!"

The great classic work of refutation of Seventh-Day Adventism is a book entitled "Seventh-Day Adventism Renounced," by D. W. Canright, who had for twenty-eight years been one of their preachers, and who finally with regret and aversion turned away from them. No man should consider the acceptance of Seventh-Day Adventism until he has weighed the arguments and reasons set forth by this good man. The book is obtainable through **Word and Work**.

"CO-OPERATION."

R. H. B.

One of the brethren asked another of another congregation: "Do you do any charity work?" "O, yes," he replied; "we have a case on hand now—a poor little woman, stranger in the city, and her husband has left her after he had sold nearly all the furniture and spent the money for drink; and she has a little baby. The committee is going to meet tomorrow to see what we can do for her." By that time the first-named brother, a good, humble, hard-working Christian, felt his heart swelling within him, and forgetting that the "committee" was to "meet" next day, for to consider of the "case," he blurted out anxiously: "Where is she?" And the other gave him the address. It turned out, as not infrequently it does: the committee met, and deliberated, and considered, and did nothing, or next to nothing. But that first-named brother went at once to the helpless one and helped out of his own pocket and drew other brethren from his congregation to her relief.

This is an actual occurrence, and it tells a story which comes in most opportunely. It is very well to have system and method—we must have it in order to do steadfast and regular work; but individuals should not be fettered thereby so that they cannot act spontaneously and instantly in a time of need. But there is another lesson here that strikes deeper. Much of the committee work and "co-operation" is only the pitiful cloak of personal unwillingness to do and to sacrifice. "Many hands make light work," says a homely proverb. That is at once the good reason for true co-operation and the real reason why co-operation is depended on in many instances where, instead, an individual at some cost to himself of money and trouble should do a little honest work. If a farmer, for example, should gather all his neighbors together to weed out some widow's garden patch for her, we would think it ridiculous: it is a piece of work one man could and should be willing to do himself. The fact that he calls for "co-operation" simply reveals the fact that he himself wants to as nearly nothing as possible, while yet getting the name of having done something. And much of the so-called "co-operation" in various branches of Christian work is only the pretext of individual stinginess and reluctance to work.

We have dawdled for years over "the missionary problem." We have pretty thoroughly discussed the matter of the co-operation of churches in mission work. That such co-operation is right and often necessary is beyond doubt. It is not against that any criticism is passed here, but against the abuse of the co-operation principle. Ten, twelve, twenty churches have co-operated to support one missionary. That is better far than nothing. But let us consider. Among these ten or twenty churches there could perhaps be found one congregation which by itself, singly, could shoulder the whole obligation and be no worse off for it: nay,

among these churches even individuals here and there who, any one of them, on their own account, could have sent and supported that missionary and never have felt the sacrifice. But we have co-operated, a congregation giving five dollars, another one seven and a half or ten, and such like, a month; and that not always regularly. It is just that and nothing else that makes the bulk of the so-called "missionary problem." It is not the lack of money; it is the lack of the true spirit of sacrifice, of zeal, of love for God's work and cause and the souls of men. Among the Moravians at one time one missionary was supported by every two or three members; and they are not rich. Granted we had, not more means, but the same sort of spirit among us and there would be thousands and thousands of missionaries extending the church of Christ, preaching the good tidings among the bitterly destitute millions in the dark places of the earth. One individual among us, a man in only moderate circumstances, has for a time personally been giving a hundred dollars per month to the support of one of the missionaries. How many others could do that and more, and make an investment here of the wealth which unused will bring a curse, but so used will pay immeasurable dividend of blessing in all eternity? And what churches will undertake to put a stop to this dabbling "co-operation" play and set a standard by sending out a missionary by themselves—as some have already done? Let us not fear that we cannot do it. We have enough of both men and money. We have not the heart to do it, that's all. Our men and our money are available for any of a hundred things, but are not in any real way available to Christ for his use—else, doubt not, he would use them after a fashion thought impossible hitherto. If but the words of that song carried due weight to their hearts:

"Give of thy sons to bear the message glorious,
Give of thy wealth to speed them on their way,
Pour out thy heart for them in pray'r victorious;
And what thou spendest, Jesus will repay."

Grave and far-reaching questions are brought forward in church business meetings. The destiny of many souls may depend upon decisions reached. But as a rule things are "rushed through," and often, when barely an hour or even less has passed, one of the "Directors" or "Trustees" reaches for his hat and restlessly says, "Excuse me, brethren, but I must catch my train." He is to be home for the important event of the regular supper, which he enjoys 365 days in the year. He is in a hurry. How is he to be expected to sacrifice such an important daily event to the comparatively much less important Macedonian call from hungry multitudes of far away lands? So this one man rushes off. Then another reaches for his hat and then a third. The needed peaceful deliberations are upset. "Seek the kingdom of God first" has given way to "Seek first the other things."—*Sel-*

“WHY” MISSIONARY WORK?

EARL C. SMITH.

It seems that continually we must ask “why,” in order that we may do heartily the way and work of our Master. We want to know the reason. In fact some of us are so enamored with our reasons that it is exceedingly hard for us to obey our Lord. It must have pleased Jesus wonderfully, that morning at the lake, when He heard Peter say, “Master, we toiled all night, and took nothing; but *at thy word* I will let down the nets”! It is not the spirit of obedience to ask *why* when the Master has said what. I recently offended a physician by asking him why; I suspect the Great Physician is offended at some of our whys. Is not the word of the Lord reason enough? When I think of Jesus on the cross, and know that He was bearing the stroke that was due me, and also the whole world, it seems almost blasphemy to ask why should I go and tell those who have not heard that He died for them.

I wonder if he really knows and enjoys salvation, who asks why he should tell the glad news to others. Did Andrew need reasons for telling Peter that he had found the Messiah? No. The irresistible reason was within himself. In his unselfish heart and love for Simon, he could not but go. Nor did Philip need some one to tell him that he ought to tell Nathanael. Christian service is a love service. (2 Cor. 9:7). I venture to say that a missionary who goes for any reason other than love's own sake, is an unfruitful missionary.

A NOBLE KING.

Last year a certain man sent out hundreds of letters in behalf of missions, visited twenty-nine churches with missionary talks, held missionary prayer meetings and asked others to hold such. He wrote many articles for the papers; issued a missionary tract; wrote many letters to the missionaries; sent a few gifts; got others to do the same; enlisted a dozen congregations in missionary giving; encouraged one couple to go to the field; and collected more than \$2,500 for the work, which he thinks can be doubled this year, and it ought to be.

Now who did all this notable and blessed service for God? Was it one of our big preachers with wide acquaintance and much prestige? Was it some editor of much influence and ample facilities for reaching a large constituency? Was it some one sent out to collect funds on a percentage basis? No, brethren. It was none of these who did such a wonderful work—a work so great that if a dozen of us do as much this year, it will *more than double the number of missionaries* and supply their support. It was done by a very plain, humble man who drives a mail wagon for a living, and who may feel embarrassed at this little tribute to his excellency—Elder Robert S. King, Route 9, Nashville, Tenn.

DON CARLOS JANES.

THREE QUALIFICATIONS.

The qualifications a missionary needs are: a love of Bible study (even to hours daily), and the love of prayer. If these two things are lacking the work will never progress as it should. May God help me to grow into these qualifications, by which all Japan may be stirred, even by one such soul. Let me add a third working qualification: a desire to be visiting daily among the people, telling them this blessed salvation by word and deed, whereby all men must be saved. The art of oratory is secondary to these.—*O. D. Bixler.*

But what of all other Christian workers? Have we not all the same needs for effective service?—Ed.

AN URGENT REQUEST.

Let us *double* the foreign missionary work this year. By God's blessing we can do it. It ought to be done and seems not difficult to do. Twenty more workers are needed. Four of these are making arrangements even now. There are a dozen or more others in prospect. There may be a score of whom I know nothing. The money is easily obtained. We always get it when we have the workers. Perhaps 150 more contributing churches would double the number now giving. They are readily enlisted when properly told about the work. Remember Robert S. King, who last year visited 29 churches; enlisted 12, collected \$2,500, and sent the Moreheads to Japan. A dozen men like him would double the work. How we should reproach ourselves a year hence, if we have not enough who will feel their responsibility and act to put twenty more on the field and provide their support. *We can double if we want to.* Enough brethren read this paper to double the work if they love God sufficiently.

DON CARLOS JANES.

A SOLUTION OF THE PROBLEM.

Let every church, and every member of the church, become a regular contributor to foreign missions.

Let the churches get acquainted with each other and their work and let enough of them co-operate with one man till he is supported.

Having begun a good work, let them keep it up.

Let more workers continue to enter the field till the demand is supplied.

Let the missionaries train up as many native workers as possible to evangelize their own people.

Let them also make frequent reports to the churches of the progress of the work and thus quicken interest.—*Sel.*

Christian scholarship has not yet done justice to the fact that the New Testament is essentially a missionary book written out of the heart of missionary experience.—*Sel.*

THE CHURCH DIRECTORY.

Brethren, I am still working on the directory. A number of the lists sent in contain no street address. The exact location of those in cities will be necessary; and when possible, the distance and direction from certain cities or towns should be given when the places are quite small. I am also listing the name of a prominent member with the small congregations, when possible. Brethren, send me your lists at once. 3605 41st St., San Diego, Calif.—E. N. Glenn.

We have promised Brother Glenn, in response to his request, that we will do our best to get together the list of congregations in the state of Kentucky. Will our Kentucky readers kindly send us such helpful information as they may have, as promptly as possible? It is suggested that those who write state:

1. The name and location of your home church.
2. The name and address of the clerk, or of some suitable correspondent.
3. The same information, so far as possible, for all the other congregations of Christ in your county. E. L. J.

MISSIONARY DIRECTORY.

AFRICA.

Mr. and Mrs. W. N. Short, Sinde Mission, Livingstone, North Rhodesia, South Africa.

Mr. and Mrs. Ray Lawyer, Sinde Mission.

Mr. and Mrs. John Sherriff, Forest Vale Mission, Bulawayo, South Rhodesia, South Africa.

(Partly sustained from American churches).

INDIA.

Mr. and Mrs. George K. Desha. en route.

JAPAN.

J. M. McCaleb, 68 Zoshigaya, Tokyo, Japan.

Miss Lillie D. Cypert, same.

Miss Clara Kennedy, same.

Mr. and Mrs. B. D. Morehead, same.

Miss Sarah Andrews, Shidzuoka, Shidzuoka Ken, Japan.

Mr. and Mrs. O. D. Bixler, Nagasawa, Ibaraki Ken, Japan.

Mr. and Mrs. E. A. Rhodes, Hitachi Omiya, Ibaraki Ken, Japan.

Mr. and Mrs. Harry R. Fox, Iwaka Tanakura, Fukushima Ken, Japan.

Mr. and Mrs. Herman J. Fox, Daigo Machi, Ibaraki Ken, Japan.

CHINA.

Mr. and Mrs. George Benson, Kwai Hsien, Kwong Sai, via Hong Kong and Wuchow, South China.

TERRITORY OF HAWAII.

Mr. and Mrs. Max Langpaap, 3557 Kaimuki Ave., Honolulu, T. H.

PROSPECTIVE.

Mr. and Mrs. John Dow Merritt, for South Africa.

WANTED:—A doctor and three married couples this year for Japan; a couple for Honolulu; a doctor and another couple for China; two families and a doctor for India; a school teacher, two missionary families and a medical missionary for Africa. Calls come for medical workers as well as plain missionaries—and they are needed. If our foreign work is not doubled this year, I verily believe it will be because about two dozen persons do not do for the work what they reasonably can do. D. C. J.

WHAT OF WHITE CHILDREN IN AFRICA?

MRS. RAY LAWYER.

No doubt many have wondered how our children will be educated, where they will find white associates, what they will find day by day to employ their minds and develop their talents for work and play.

It is true that our little ones, five in number (three Shorts and two Lawyers) are the only white children for miles around—one little three-year-old white boy eight miles away. They have no white neighbor children to play with, but they have happy times playing together. They play "meeting" and "hospital" and many other games of imitation. One is the song leader, then one is preacher, then all kneel down to pray. They are continually talking about "When God takes us up in heaven." They sing the native hymns well. Their favorite is, "Wa ka sika Musidika," meaning "He has come, the Great Physician." When they play "hospital," one is nurse wearing a white cap, one is very ill, and one is a doctor with a nail or a stick for a thermometer.

They are very fond of imitating the natives. They tie bundles on the ends of sticks, throw them across their shoulders and march around the yard—"Going to Livingstone." They like to take a towel and tie their dolls on their backs as the native mothers do their "piccanins."

Realizing that they need more here in the way of home amusements than in the United States, we try to provide interesting books and toys. They find hours of pleasant employment in moulding animals or dishes with modeling clay, and in paper cutting. Instead of seeing the motor cars and shop windows, they have their own imaginary cars and stores on the front veranda.

But soon there will be more than their play problems. No school for white children in twenty miles of us! Brother Short's Foy and our Jean are nearly ready for kindergarten now. Of course they are too young to be sent away to a boarding school. We can carry them through the grades ourselves, but we feel that it would be better to have a teacher other than their parents. Here is something for some ambitious Christian girl to undertake: Come over to teach the children of the African workers! We should be delighted if some sacrificing girl who loves children and loves to work for Jesus, would do this. Before the high school work is finished we hope to see them in a Bible School in dear old U. S. A. There are good public schools here but we have not found consent of mind to put them into the public schools in Africa, not even in America.

Our children are all strong and well and we hope to keep them so. They must be carried away from the Mission for a period of about six weeks each year. These trips are expensive, and take us away from the work, but they also enable us to meet new and different people, and refresh ourselves for the rest of

the year's work. Also, they must take quinine daily year in and year out, and we older ones as well.

One of the great advantages our children have is that of being away from the many temptations found in cities and towns. There is no neighbor child to corrupt them. Their lives will be formed chiefly by the training we give them. May God give us wisdom and judgment to teach them aright.

BATONGA CHILDREN IN AFRICA.

MRS. W. N. SHORT.

These children are very happy little fellows. They are as innocent in their youthful days as the children of our own country. It is only too sad that they cannot remain so. Their play is largely an imitation of the work of the elders. There are no worries about clothes and keeping clean; and there is no school. At least where there are no mission schools, and few of them.

Boys very cleverly mould clay oxen and clay herdsmen. They build small *kraals* of sticks and spend many happy hours putting the cattle in and out. One of our kitchen boys is very clever at moulding. We have plasticine for the children and Kalumdwani moulds all kinds of animals for them.

Boys also make spears of long sticks of hard wood and have contests in throwing their spears at a moving object, such as a rolling pumpkin. Girls play cooking; make dolls of mealie cobs and dress them with shucks; play mother, etc.

But life for the children is not all play. The young girls are early made to help their mothers. The boys, too, have their duties. While still young they herd goats and calves. When older they herd cattle. Boys and girls too, do a lot of fogging for the elders. It is the children of this generation that we must win for Christ. It is very hard for the older natives to leave their customs, though some of them do it.

It takes patience, patience and still more patience in teaching the children, and even the adults. They cannot see why we stress cleanliness. Once, when we told a boy to go and wash, he answered in surprise, "I washed yesterday."

There never was nor will be a body of ordained preachers large enough to evangelize the world without the help of the great body of disciples. Generals and captains may plan a campaign and conduct an engagement, but it is the rank and file that do the marching and fighting. Every torpid church or idle Christian is a hindrance to God's cause and a dead weight upon the usefulness of those who are willing to work, and a block upon the chariot-wheels of God. He who anywhere neglects work, everywhere delays work. The church at home is the engine of the machinery of the work abroad. What if there be no adequate motor to keep the wheels revolving? And what of the indifferent disciples, who throw on the fire more water than fuel?—*Sel.*

“THERE’S A CALL COMES RINGING.”

RAY LAWYER.

In this district there are nearly sixty thousand natives. Most of these speak the same language and observe the same customs. They worship the evil spirits instead of the Holy One of God. The men file their front teeth and many of their women knock them out. They keep up their vile dances all night long, and their drums can be heard for miles in every direction. We can hear them wailing to scare the evil spirits away from their dead. The native beer, brewed from their scanty stores of grain, is a curse to the race. Hundreds of gallons are made and drunk by women and men alike. No wonder there is famine in some portions.

What do these heathen need? Brethren, if it were possible for you to turn these from slavery into freedom, from sin to righteousness would you do it? I believe that you would if you could see what we have seen.

Friends, we are on the field to do what we believe the Lord teaches us to do. But we need, yes, *need*, more helpers. Send us a doctor, or a nurse. We are more than twenty miles from either. If you can't give us these, send women who can teach school and visit the sick in the name of Jesus. A trained agriculturist would bring us more land from the government, and would help us to become more nearly self-supporting.

The natives must be taught to work as well as to pray. And this teaching must be done by God-fearing, consecrated men and women. We should like to hold this territory for the church, but how can we without more helpers. Pray for more servants to meet the need of this ripe field.

South Africa.

OUR MATERIAL RESOURCES.

W. N. SHORT.

Three years ago, Brother Sherriff and I came on a freight train to Senkobo Siding, arriving after dark, and camping a few yards from the rails. The native teacher met us with some carriers to take our baggage. In the morning, after a little breakfast, we started west and soon came to a little stream which we followed the remainder of the way. The hills on each side were covered with brush and grass. When almost to the village, Brother Sherriff angled off to the south end of a little ridge, and said he thought that was a good place for the building of a mission. This ridge was to become the site of Sinda Mission, and in six months after that visit we had permission to enter here, and I came up to start the work.

Our material resources were very limited. But the Lord had promised to provide and in this promise we believed. Not everything we wanted was provided, but such as was necessary

for the work. Today we have in buildings, a school house, boys' houses, store-room, our own old house, the new house, mule and cart shed. All of these have thatched roofs, and only the residence and mule shed are permanent. Then we have a few cattle, mules, some harness, a wagon, tools, etc. Yet this is a very limited supply and our needs are constantly calling for more. Our hope is that this mission may become self-supporting in all things except the missionaries' personal support. But this means many years of hard toil, and the faithful support of those in the homeland. Are we willing to make the sacrifice?

South Africa

BOOK REVIEWS.

"Beautiful Girlhood." If you have been wishing for a good book to put into the hands of a young girl—*here it is*: a volume of delightful heart-to-heart talks with young girls, full of sympathy and understanding, pure, noble, wholesome and inspiring. The little book is not only good—it is *attractive*, and the teen-age lassie will find a pleasure in reading again and again these little talks so kindly and pleasantly written, whose author evidently knows her inmost thoughts and questions. Binding and printing, too, are attractive. It is suitable for a special gift-book also, for birthday or graduation; but can never come amiss at any time. Price \$1.00, postpaid. Order from Word and Work.

R. H. B.

"The Bible versus Theories of Evolution." Discussions by able brethren, edited and compiled by E. A. Elam, published by Gospel Advocate Co., Nashville, Tenn. \$1.50. We recommend this book, not only for its valuable treatments of the evolution question but for its strong and solid teaching on fundamentals of the faith. Order from Word and Work.

R. H. B.

SOCIAL WORK IN INDIA.

A. C. WATTERS.

This chiefly takes the form of endeavoring, through what are called co-operative societies, to relieve the village cultivators of their chronic indebtedness to the omnipresent moneylender. The latter usually charges interest varying from 25 to 100 percent per annum. The villager is a fatalist living for the present, and he is quite pleased to get a loan to tide him over immediate difficulties, allowing the question of how it is to be repaid to come up at a later date. Sometimes the loan is required to pay the marriage or funeral expenses of a member of the family, more often it is incurred to buy seed for the new agricultural season. The moneylender knows full well the tendency of the borrower to forget about repayment, and so either he or his representative turns up at the time of harvest and takes his share straight from

the field. I am very glad to have this specific means of helping so many of my Indian neighbors over their financial stile.

May I draw an analogy? Many of you must feel a little for the intellectual blindness of these poor people, which so seriously retards their progress. Is the spiritual blindness of some of us not as great? Are we not like Paul debtors "both to the Greeks and to the Barbarians, both to the wise and the unwise?" Are we doing all that shrewd business people would do to pay off that debt?

THE HAWAIIAN ISLANDS.

Max Langpaap.

There are hundreds of islands in the Hawaiian group but only five of the largest have large centers of population. There are about 300,000 people of all races living mostly on Hawaii, Maui, Oahu, Kauai, and Molokai. The leper colony is located on the last named. The population is substantially increasing every year. Honolulu has a population in excess of 100,000.

It is my great ambition to see in the near future at least one new mission opened up in the Kalihi District of Honolulu; one at Wahiawa, Oahu; and at least one on each of the other four large islands. Of course we will need financial assistance for a while in this ambitious outlay, but before finances we need workers, and if these workers could be first-class teachers, and can be assisted for a while financially by mainland churches, until they can get into the teaching business here, the work here in a few years can be made entirely independent of help from the mainland. It is not always easy to get a position in the public schools at once, but this field is a bright one for first-class material.

The future of these Islands is very bright. Ambitious people, well equipped spiritually, mentally and morally seem to prosper here. I really know of no other plan quite as good as the above, if we want to make this field an independent one.

Public school teachers seem to have plenty of time of their own. In the case of Christians this could be used for mission work, especially during the long summer vacation. Of course, there would have to be some hardships and inconveniences for some for a while; but the Lord's work is worth all of that, and more if the needs be urgent, and they are urgent.

We have made a good start here in Honolulu, and there are excellent prospects of expansion with hard work on the part of all Christians here, and a big measure of patience and sympathy on the part of our mainland supporters.

A Japanese evangelist is badly needed here. But where is he to come from? Perhaps the Japan missionaries can render us some assistance along this line. The mortgage on the property is down to a little over \$400 and is being reduced at the rate of \$50 a month. With a few hundred dollars spread over a few months time we could double the present size of the property, thus making room for another missionary family, and also provide a much needed chapel for public worship.

With a Ford we could cover a vast deal more territory than we now are able to reach. We hope to have this very soon. It is very urgently needed. Our members are scattered far and wide, and I cannot reach some of them except in this way.

We hope to make 1926 the very best year of all that we have spent here. We crave your sincere prayers on behalf of this work; and that we may be faithful to the end. Lord, increase our faith and our zeal!

JOHN SHERRIFF'S ADVENTURES IN AFRICA.

Dear Brethren in Christ, Greetings:

Since writing you last, I have done quite a lot of traveling about in the interests of this portion of the Master's Vineyard.

September 1st, I left home in my second hand Ford car, accompanied by Brother F. L. Hadfield for our "Macheke Mission" in Mashonaland, where I have three native brethren employed as teachers and preachers.

By rail Salisbury (our Capital) is three hundred miles from Bulawayo. By road as we went it would be nearer 400 miles, then the Mission is some seventy miles from Salisbury, making a journey of over 900 miles, there and back.

I was fortunate in having Brother Hadfield's company, as he had recently been appointed by the Government as Chairman of a Commission, which practically visited all the Missions, and Native Schools in the Country to enquire into the conditions and needs of the Natives, so that he knew the roads and the people too, as well as the Government Officials, with whom we have to do in Mission work.

We took our blankets and camped out at night, and cooked our food on the veldt. Had a very successful trip and reached the Mission on the 5th of September.

We stayed over the week-end and left on the 8th having enjoyed a most profitable time, preaching and teaching, and conversing with the teachers and the people, who were delighted to see us, and sorry to see us leave again.

The teachers, Jack M'zila, Mirimi and Penny, have labored loyally for Christ, and have built themselves a meeting house of poles, mud and grass, and have won from heathen darkness and superstition, 140 souls and baptized them into Christ.

They surely are worth helping and encouraging, but where out of the thousands and tens of thousands of "disciples" are the men and the means to do it?

Brother Hadfield left me at Salisbury on the return journey, to transact some business, and amongst other things, hired or rented a room at the native location, Salisbury, at \$17.50 per month, for our Nyasaland and Mashonaland brethren, who are working in Salisbury, to meet in for worship and preaching. The rent is high, but it's the best we could do. We must acquire ground and build for ourselves, as soon as possible. There is a big field in Salisbury.

After leaving Salisbury I got caught in three severe thunderstorms, which made the roads very bad and brought the rivers up—we have no bridges here yet. I got stuck in one, but seven natives came in and pushed me out.

On the 12th of September, I arrived at our Dadaya Mission, Belingwe District, where Brother and Sister Phillips (supported by the New Zealand brethren) were laboring all alone. I stayed over Lord's day, spoke twice and cheered them up.

On the 14th I reached a Mission of "The Brethren in Christ", received a warm welcome, and the kindest of hospitality. Stayed over night, and reached "Home, Sweet Home" on the 15th, thankful to find them all well.

On Thursday, Oct. 22, Sister Sherriff, daughters, Molly and Theodora, Sister Miss Benjamin, our two colored (half-caste) girls, Brother and Sister F. L. Hadfield, their married daughter, Sister Claasen, Sister Miss Joyce Hadfield, and Rolly Hadfield, all motored out to the Matopo Mission, 37 miles from Forest Vale, to celebrate writer's 61st birthday by camping out in the wild, but beautiful Matopo hills.

As the weather was threatening, we decided to pitch our tent, and camp, about a mile from the Mission of the "Brethren in Christ." Fortunate that we did so, for we had just got the camp in order, beds fixed up, and half way through the first meal, when the thunder pealed out, the sky darkened, the lightning flashed, and down came the rain before we could put the food away! Brother Hadfield rushed the women and children over to the Mission while I attempted, with the help of boys, to put the camp right for the

storm. Finally we all found room, and beds in the hospitable Mission house, besides a warm welcome.

Besides our company, Mr. McIntosh and wife, (the Government School Inspector) and three other ladies were there. Eighteen white people were present, when writer was requested to conduct the evening worship in the Home. God had to send a storm and break up a Birthday Camp, to bring that meeting about, which makes me think it must have been for His glory.

Saturday, 24th of October, we returned home, young and old having thoroughly enjoyed the outing, and writer determined to fill another year with service if spared to do so. Called at postoffice on our way home, and received my 61st birthday present from the Belmont Ave., Church, Nashville, a check for \$100.00. Thank God, and them too,—a fine start and good omen, for a new year.

October 27th left home primarily on a business trip, having sold a Memorial for a place called Bwana McKubwa, 770 miles North of Bulawayo, near the Congo border. I offered to go and fix it gratis, if client would pay my second-class train fare, return, from Bulawayo, over \$61.00. To my surprise my offer was accepted.

I passed our wonderful Victoria Falls on the 28th, 7:30 A. M., arrived Livingstone 8:30 A. M., and Senkobo Siding, 11:30 A. M.

Brother and Sister Short and children, and Brother Lawyer from Sinde Mission, met me, (train stops to take in water here) spent about ten minutes with them, and Brother Lawyer accompanied me as far as Kafue River Station, where he got off to visit a large Mission, and await my return.

The Kafue is a noble river, like the Zambesi, and is 548 miles from Bulawayo—an agricultural and cattle ranching district.

Broken Hill, 665 miles, is the next important town, where there is a large copper and tin mine, employing a large number of white men, and hundreds of natives. Some three hundred white residents.

I arrived at Bwana McKuba Oct. 29, 8:00 P. M. Here is another large copper mine, which is the main stay of the place. I put up at the only hotel there, (don't forget all hotels here have liquor licences).

Next morning I was up at 5:30 A. M., had breakfast and made my way to the cemetery, where my job and thirteen native laborers were waiting for me. It was a real red-hot day, but I stuck to it, and by 5 P. M. had my job completed, ready to take a photo of it Saturday morning. That's the biggest day's wages I think I ever earned, over sixty-one dollars for actual work done. Of course I had to pay my other expenses and lose my time traveling.

On Saturday, Oct. 31, 5:30 P. M., I left for Sakania, the first station inside Congo Belje territory, where I arrived 7:45 P. M., and interviewed the Belgian immigration officer, with the intention of going on to Elizabethville, and Bukama, the present terminus of the Cape to Cairo line, 1250 miles from Bulawayo.

After a long talk he said it was impossible to pass me through, as I had forgotten to take out a passport, obtainable at Salisbury, our Capital. In addition to this, each passenger must produce approximately \$250. So you see, anybody can't get into the Congo.

I returned by the same train. Sakania is the terminus for Beira and Mashonaland Railways. I arrived at Kafue River 5 P. M., Sunday, Nov. 1st. Brother Ray Lawyer was waiting on the station for me, and we stayed at the hotel over night. While waiting for train to leave Kafue, His Excellency, Sir Herbert Stanley, Lady Stanley and Staff, (Governor of Northern Rhodesia) were on the station, and through the courtesy of my friend, Captain Wardropper, one of the Staff, I was honored with an introduction to the Governor, who talked with me awhile, and has since sent me an order for a tombstone, for a New Zealand big Game Hunter, a Mr. Twigg, who was killed by a lion at Mpika while the Governor was there.

Kafue River flats, and the Zambesi Valley, are, I think, recognized as amongst the best hunting fields in the world. You can shoot from a pheasant to an elephant, lions and leopards thrown in.

Monday morning, the 2nd, Mr. Fell, the Minister in charge of the Wes-

leyan Methodist Mission, (the most up-to-date, and best equipped Mission in North Rhodesia) came with his new car and took me out to the Mission.

Brother Lawyer and a friend he had met, paddled up the Kafue in a flat bottom boat, at the risk of being upset by the Hippos.

Mr. and Mrs. Fell were very kind to us and showed and explained everything in connection with the Mission. Mr. Fell is a hard worker, a real "live wire," and is now the Government Inspector of all Mission Schools in Northern Rhodesia. No doubt you are aware that North Rhodesia is a separate Government from South Rhodesia.

Mr. and Mrs. Fell stayed in my home in Bulawayo when they came to the country eighteen years ago. He showed me on the floor, the skin of a lion he had shot, in the act of springing through their bed-room window. The lions were very troublesome at the next station to Kafue, last wet season killing a lot of cattle.

Nov. 3rd left Kafue and arrived at a place called Choma, at midnight, where we left the train, and slept under the trees till morning. "The Brethren in Christ" have two flourishing missions in the Choma District, some sixty miles apart. We spent till the 10th visiting both these missions, were made very welcome by the missionaries, who were glad to see white visitors, and gave us opportunities of speaking for Christ.

The "Churches of Christ" have a long way to go, to catch up to these good people in what they have done, and are doing for Christ and the natives in this great country. It is an inspiration to visit, and see the work being done by others. We also had some good shooting on these missions, and bagged a Sable Antelope, and a Hartebeeste.

Nov. 11th, arrived at Senkobo, and most agreeably surprised to find my good wife and Sister Miss Benjamin there to meet us. I had asked them to come, but did not think they would manage to fix up at home. Molly and Theodora, brave girls, looked after everything at home.

Brother Short had kindly sent the Buckboard, (waggonette) and four fine mules, with Sister Lawyer and children to meet us. As I sat comfortably behind the mules, Brother Ray Lawyer driving, and looked back to the days when I had to tramp out, with native men and women carrying my luggage on their heads, I realized, more than anyone else perhaps, that mission work, at last, was on the upward grade at Sinde Mission. About two hours brought us to the mission, where we received a warm welcome from Brother and Sister Short and the native brethren.

It sure was a red-letter day for Sinde Mission. Just think of it, seven white workers present. You good brethren can't appreciate it, but you all would, if you had six or twelve months out here, without seeing a white face. You would think the few dollars spent in bringing brethren to see you, was money well spent.

We were received, not into the old mud-house, "Uncle Tom's Cabin," but into "White House" itself, the new brick house, which took a few years off Brother Short's life to build.

Again how different from pitching my camp-bed under a tree. Everywhere one looks about the Mission, hard work and improvements are in evidence. Amongst other things I noticed a large barn or wagon-house, with granite walls and grass roof, for protecting vehicles and implements from the blazing sun.

Then I noticed the pit-saw going, where natives were sawing up the hardwood trees, into inch-and-a-half planks, for Brother Short to make a two-wheel ox cart.

At the meetings, too, I noticed a great improvement in the attendance and attention. My visit rejoiced my heart, and strengthened my faith for the future of the Lord's work in this portion of His vineyard.

Let the brethren in the home lands carry one end of the cross faithfully, and I'm sure the brethren on the field will bear the other end up, although it is by far the heaviest end.

As the work grows and prospers, the needs will grow. These are not white churches, composed of mechanics, artisans, farmers, and monied men, but men who never wore a suit of clothes, and women who never wore a dress, and perhaps won't do for years to come.

It seems to me the most urgent need at the moment, is a brick house with an iron roof for Brother and Sister Lawyer and family. Brethren, let's put the money into another comfortable home, instead of doctor's fees and the Livingstone Hospital.

I'm thankful to say we left them all well, and greatly cheered and encouraged as a result of our visit and fellowship. My last word is that they are worthy of all that you can do for them, and "DO IT NOW."

We left Sinde Mission on the 13th of November. As Sister Benjamin had never seen the Victoria Falls, (you only see a small portion of them for a moment or two, when passing in the train), we got off at Victoria Falls Station and missed one train, staying at the hotel till noon on the 16th, and arrived at Bulawayo on Nov. 17.

Nov. 22nd, preaching in Bulawayo Church of Christ, 3 young men (natives) confessed Christ.

Nov. 28th. Brother and Sister Bowen, a young couple sent by Churches of Christ in New Zealand to support Brother and Sister Phillips at our Dadaya Mission, Belingwe, arrived.

Dec. 3rd. Sister Sherriff and writer left in Ford car to take Brother and Sister Bowen to Dadaya Mission, where we arrived on the 4th, 150 miles from Bulawayo. Stayed over Lord's day and had three good meetings, left on Monday the 7th and arrived 8th inst.

Now in conclusion many of the brethren will be glad to know, I have definitely decided to open up Church and School work again, here at Forestvale Mission, for the natives, D. V., beginning 1926.

My principal object is to take in native brethren, to teach them English, and train them for teachers and preachers. I know of no more important or needful work. I will also take in a number who are not members.

These scholars will have to be fed while at school with native food, they will have to work certain hours a day, and I will grow as much food as possible, and I have faith to believe that the Lord and my brethren will supply the rest.

Brother Daniel Shandavu (in charge of the town work), our late Brother Peter Masiya, of "Sinde Mission," Brother Bulawayo Kukano, of Mukuni Mission, Livingstone, Brothers Jack M'zila, Mirimi and Penny, of "Macheke Mission" Mashonaland, and George Khosa of Johannesburg, are the results of our past efforts, and which encourage me to undertake the work again. My existing buildings will answer all present purposes, with a little fixing up. Until the way opens up for me to dispose of my stoneyard and business, I purpose keeping a man in it and give it sufficient of my time to oversee it, and do anything absolutely necessary. Shall spend all the time I can in the Lord's work here and on the out Missions.

Praying for your interest, prayers and co-operation. With Christian love and greetings to all who love our Lord Jesus.

Bulawayo, South Rhodesia.

MORAVIANS.

In the sphere of foreign missions their zeal is unequalled. In Zinzendorf's day they had stations already in the West Indies, North and South America, Southern Africa, among the Eskimos, etc. Today they still hold the palm in this respect. The secret is explained when we know that every Moravian is a missionary and holds himself ready, whenever summoned, to go at once whithersoever he may be sent, there to support himself in the main, and to do the work of an evangelist, coming down as much as is possible to the level of those among whom he is to labor."—*(Dosker, Church History)*.

LETTERS FROM THE FIELD.

(Interesting extracts from missionary correspondence).

(Furnished by D. C. J.)

"I thank you for the letter and the check for \$2.00. I thank you for all kindness you have shown unto my son Toyowa. I should answer the question about the Lord's Supper at once but, at present, I am so busy. I cannot do it now. Please pardon me. . . ."—O Fujimori.

"My physical man is quite exhausted tonight, so I'm afraid I'll have to ask you to be contented with a rather brief note this time. . . . I had a carpenter help me yesterday and the day before in putting up the frame work of our new back porch. Then I put on the flooring, and spent the greater part of today putting on roof sheathing; and what a job it was. The ready-cut house idea has spoiled me some I guess, and so I wasn't quite prepared to face the job of taking rough Japanese lumber and making them into real boards. I had to saw both ends off from 100 6-inch boards and then plane the edges of a great many of them before they would fit together anything like square. Then driving exactly 1000 6-penny nails into them just about finished up my right arm for one day, and gave me something like rheumatism in the back. But as the star boarder told the landlady, you remember, 'good butter's worth it.' We surely are proud of our back porch and it is going to be a valuable and useful addition to the house, even if it didn't cost more than 50 yen, or about \$22.00 all told."—Harry R. Fox.

"Our stay in Hong Kong has allowed us to get many necessities for living inland. Mrs. Smith and I went to Canton Monday, Nov. 16, to see if it would be possible for us to get through there and on up the river to Wuchow. No one advises it, but the Lord willing we shall attempt it, leaving Hong Kong next Tuesday, November 24. We go trusting entirely in the power of God. The God who delivered Nehemiah from the robber and liars-in-wait when he journeyed to Jerusalem to rebuild the walls can deliver us from 'wicked and unreasonable men' who infest the West River. We feel that it is His will for us to go, and that He will protect us and lead us through safely. Mrs. Smith and I were stranded for a day in Canton because the British ship could not come to shore, and the Chinese boats would not take us to any foreign vessel or to the Shameen where we could have gotten a launch to carry us out into the bay where the Hong Kong boat was anchored. Shameen is fortified and the gates to the bridges across the Canal are open only certain hours each day. Relations are indeed quite strained. Neither is a foreigner respected as a few years ago when you were here. . . ."—George Benson.

"This post card may interest you. David Livingstone, the first missionary to South Africa, rested under this tree and it has his name carved on it. Thanks so much for your welcome letters received. We will try to drop a line later. We are trying to write to all we can in America, Australia, New Zealand, who were so kind to us on our travels. Christian love to all the dear ones who were so kind to us and accept same your dear selves."—Mrs. John Sherriff.

"I request to your great honor that the missionary who will come from America, he should locate here in Ahmednagar field, because this field is great. . . . I have already intended that Ahmednagar should be the chief station because, not a single American missionary has been working among Mangs. So the people are already inviting to have them a missionary. . . . There are altogether 2,779 male and female, boys and girls are the members of the church of Christ in Ahmednagar district, and of course, these members must have a missionary. Poona district is different from our district. There is no connection between Poona and Ahmednagar. You should send a missionary to Ahmednagar. . . . But let him come to India; afterwards I can take the responsibility for him. May our Lord Jesus Christ abundantly bless you all and give you long life."—Joseph R. Pardhe.

DALLAS HEBREW MISSION.

God has truly been our Rock and Fortress, and it is comforting to know that if God is for us, none can be against us, nor can any accomplish our downfall.

We know that we have a God who hears and answers prayer. We also know that many have carried this needy but difficult type of work before the Throne of Grace.

This work had its beginning nearly four years ago. Slowly but surely, and with unfaltering faith we have pressed on in order that the great Light might go forth with ever increasing power to illumine the paths of a people who are still beloved for the election's sake.

By His grace we have been permitted to give out, and mail out 27,000 pieces of sound literature, 165 New Testaments, and almost 1,000 gospels. These were in Hebrew, Yiddish, and English.

The 16,000 Jews who live in Dallas may not all come into our Mission, but thank God for those who do come, and for those who read our literature, and for those who stand at the window and read.

I cannot rest while multitudes of my brethren are still groping in darkness. I feel I can almost say with Paul that I could wish myself Anathema from God for my brethren's sake, my kinsmen according to the flesh.

We thank The Word and Work for giving us space in its columns, and the friends of Israel who have co-operated with us by assisting to lead to Christ them who are His own brethren in the flesh.

May we all, through the training and application of the past, be fitted for a more fruitful service in the future, through which the cherished ambitions of our spiritual life may be attained, and that we may enjoy in all its fullness the benediction and assurance of His constant presence.

—Stephen D. Eckstein.

ELIZA BIGGERSTAFF LANGFORD.

Eliza Biggerstaff was born November 7, 1857. Was born anew in the family of which Jesus Christ is the head, August 15, 1875. She was married to Stephen M. Langford, Jan. 27, 1885. She died at her home near Tom Bean, Tex., Dec. 21, 1925. Sister Langford leaves her husband, three sons, and two daughters, to mourn her loss. Two of her children preceded her to the home of the blessed, an infant child and Sister Sallie Griffin who died February, 1925. Sister Langford was an unusual character, gentle, conservative, kind-hearted, smooth-tempered and intensely religious. Her excellent disposition, coupled with her firm conviction, as to matters of righteousness in morals and in religion made her a great force in her family and in the church. One of her daughters (an excellent character) says, "She was a support and a guiding hand to all of us." The writer has known her to be blessed by her great faith and her unwavering interest in the cause of Christ at Tom Bean, where I have tried to serve the Lord for the past two years.

While God has called Sister Langford home, her example of faith and goodness is left to bless her husband and children and all of us who knew her. I pray that her children may feel and see the beauty of her good life, to desire to emulate it in purity, and goodness, and faithful service to the Christ she loved so well, and that Brother Langford and the five sons and daughters may have a bright vision of the not far distant day when there may be a happy reunion of the dear wife and mother, daughter and sister that has gone on to make heaven sweeter, and the Christian's hope brighter

J. F. Smith.

"Great Songs of The Church" has been ordered from practically every state and province in the U. S. and Canada, and from ten foreign countries—every continent except South America.

The Lord's Day Lessons.

The Scripture Text used in these Lessons is the American Standard Revised Version, copyright, Nelson & Sons.

FIRST LORD'S DAY LESSON OF FEBRUARY.

Lesson 6.

February 7, 1926.

JESUS HEALS AND SAVES A BLIND MAN.

Golden Text: I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.—John 8:12.

Lesson Text: John 9:1-9, 24, 25, 35-38.

1 And as he passed by, he saw a man blind from his birth. 2 And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he should be born blind? 3 Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him. 4 We must work the works of him that sent me, while it is day: the night cometh, when no man can work. 5 When I am in the world, I am the light of the world. 6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, 7 and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing. 8 The neighbors therefore, and they that saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? 9 Others said, It is he: others said, No, but he is like him. He said, I am he.

24 So they called a second time the man that was blind, and said unto him, Give glory to God: we know that this man is a sinner. 25 He therefore answered, Whether he is a sinner, I know not: one thing I know, that, whereas I was blind, now I see.

35 Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on the Son of God? 36 He answered and said, And who is he, Lord, that I may believe on him? 37 Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee. 38 And he said, Lord, I believe. And he worshipped him.

man ask in return? Comp. Rom. 10:14. How did Jesus reply? Did the healed man instantly accept it?

(See Note on what transpired between the Lessons.)

Verses 1-3. Whom did Jesus see? What questions did the disciples ask Him? Is all affliction and sickness originally due to sin? Is much sickness in individuals caused by their sin? But is that always true? (Phil. 2:27, 30). Was it so in this case? Was there a reason and a purpose in this affliction? Is there always?

Verse 4. What great law did the Lord lay down for Himself and His people? What are the works of God? (See John 17:4 and Eph. 2:10). Is our time for this limited? Was His work of earthly ministry so limited?

Verse 5. How long did that day of ministry last? (John 12:35, 36; Luke 22:53).

Verses 6, 7. How did the Lord heal the blind man? Did the clay open his eyes? Did the water of Siloam? What did? Yet if he had not acted upon the Lord's word would he have got his sight?

Verses 8, 9. Neighbors puzzled: what did some say? What, others? What more did some say? What did the healed man himself say? Was he competent to settle that question?

Verses 24, 25. (For intervening verses, see Notes). Who called him a second time? (See vs. 13, 15, 16, 18). What did they order the healed man to do? What did they say they knew about Jesus? What did the man answer?

Verse 35. (See Notes on missing verses). Who had cast him out, and out of what? (Vs. 22, 34). Who then came to him? What important question did Jesus ask him? How much depends on that? (John 8:24).

Verses 36-38. What question did the

NOTES ON LESSON 6.

BETWEEN THE LESSONS.

After the feeding of the 5,000, and the long discourse at Capernaum on the Bread of Life, which grew out of that sign, (John 6:22-71), the Lord walked in Galilee, because in Judea the Jews sought to kill him. However, about the middle of the feast of Tabernacles, He went up to Jerusalem and taught. This, teaching and the controversies, occupy the seventh chapter. This teaching and the controversies that broke out along with it is continued in the eighth chapter also. These chapters are not passed over because unimportant; but the line of study this quarter is concerned with the narratives rather than discourses of the gospel of John.

THE OMITTED VERSES.

It will be seen that the printed text jumps from verse 9 to verse 24; and from 25 to 35. That was done to shorten the printed text; but it was not intended that these verses should be omitted from the lesson-study.

(1) The opening of the blind beggar's eyes created a commotion, as verse 9 already indicates. They asked him how he received his sight, and he told the story tersely and plainly. (Vs. 10, 11) "Where is the man that opened your eyes?" they asked. "I know not," he replied. Then they brought him to the Pharisees, and they too asked him how it was done, and he told them, again in very few words. (V. 15). Now it was sabbath on the day that Jesus did this; and that fact started an argument. Some said He was not from God because He did not keep the sabbath. Others could not see how Jesus could have worked such a sign as that if He had been a sinner. And they split up over it. So they asked the blind man what he thought of the Man that opened his eyes. "He is a prophet," the blind man answered curtly and to the point. (Vs. 16, 17).

Their perplexity was growing fast, and they were casting about for some way out of it. So they affected not to believe that the man had been blind at all, and sent for his parents. "Is this your son, who ye say was born blind? how then doth he now see?" The old couple were very cautious (and indeed they had good reason to be, vs. 22, 23) and simply stated that they knew this was their son, and that he was born blind; but could not tell how it was that now he could see, nor who had opened his eyes. "Ask him: he is of age; he shall speak for himself." This brings us to verse 24, where the printed text resumes.

(2) The second omission is from verses 25 to 35. The "Jews" asked the man again how his eyes were opened, and he said, "I just told you. Why would you want to hear it again? Are you thinking about becoming disciples of that Man?" Then they reviled him—which is always the final resort of the hard-pressed scribes. Then the man spoke out his full mind (vs. 31-34) which so infuriated them that they cast him out.

TEACHING-POINTS.

1. **The Blind Man.** Reading the whole story, what do you think of him? Was he humble? obedient? frank? bold? intelligent? Did he speak to the point?

2. **The Relation of Sin to Disease.** Does sin often cause sickness? Is all sickness directly caused by sin? But if there had never been sin would there ever have been sickness?

3. **The Shortness of the Time in which we can do our work.**

4. **The Healing of the Blind Man.** The place of simple obedience. Was it any less the free and gracious work of Christ because the blind man had to do something himself? Apply to our salvation from sin, especially the act of baptism.

5. **The sensation, commotion, inquiry, disputing, and fuss started by the healing of this man.** Is not every truly converted man, and every man who is signally helped of God, an object of wonder and dispute, and likely even of persecution, today?

6. **Jesus finds the one who was Cast out** The bold and brave avowal of the healed man resulted in his being cast out of the synagogue—a great disgrace and calamity to a Jew. When we suffer for His sake it results in a sweeter fellowship.

QUESTIONS

1. Did the man seek Jesus or did Jesus come to him?
2. How long had he been blind? What was his occupation? (V. 8).
3. What strange question did the disciples ask? What was Jesus' reply?
4. When must we do our own work, if it is ever to be done at all?
5. When does the night come? What when the night comes?
6. By what steps was the blind man healed?
7. What effect did this sign have on the neighbors?
8. To whom did they bring the healed blind man?
9. What day of the week was it when this was done?
10. Why did the Pharisees think Jesus was not from God? Did all of them think that?
11. Why did they send for the parents?
12. What question did they ask of the parents?
13. What was their cautious reply?
14. What at last did they do to the blind man?
15. Who came to him when he was cast out?
16. What revelation of Himself did Jesus make to him?

SECOND LORD'S DAY LESSON OF FEBRUARY.

Lesson 7.

February 14, 1926.

JESUS THE GOOD SHEPHERD.

Golden Text: I am the good shepherd: the good shepherd layeth down his life for the sheep.—John 10:11.

Lesson Text: John 10:1-5, 11-16.

1 Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. 2 But he that entereth in by the door is the shepherd of the sheep. 3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4 When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. 5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

11 I am the good shepherd: the good shepherd layeth down his life for the sheep. 12 He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: 13 he fleeth because he is a hireling, and careth not for the sheep. 14 I am the good shepherd; and I know mine own, and mine own know me, 15 even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring,

Verses 1, 2. How is the thief and robber known? Who are the sheep? What is the fold? What is meant by the "door"? (See Notes). In what manner does a real shepherd enter in among the sheep?

Verse 3. What other mark of his legitimate right is mentioned here? When he is entered, what does he do? Does he know his sheep individually, by name?

Verses 4, 5. When he has brought his sheep out, how does he lead them? What do the sheep do? Why do they follow him? Why do they not follow strangers? (See Notes on omitted verses 6-10).

Verse 11. Who is the good Shepherd? How is the good Shepherd distinguished from the hireling? (Vs. 12, 13). How from the thief and robber? (V. 10). What good shepherd, a type of Christ, risked his life for his sheep? (1 Sam. 17:34, 35). When and how did our good Shepherd lay down his life for the sheep?

Verses 12, 13. Does the hireling have the same interest and concern for the sheep as the true shepherd? When he sees danger, of what does he think first? Why? What is the result to the sheep? For picture of bad shepherds see Ezek. 34; for the work of a good shepherd, 1 Thess. 2:5-12.

and they shall hear my voice; and they shall become one flock, one shepherd. **Verses 14, 15.** What does the Lord here tell us of Himself? Are His own true sheep well known to Him? (2 Tim. 2:19). What marks do they

bear? (John 10:27). Is that knowledge between Him and His sheep mutual?

Verse 16. Did He have other sheep, not of the Jewish fold? Were they in any fold, or scattered abroad? (John 11:52). In what sense were they His sheep even before they had heard of Him? (Comp. Acts 18:10). What must He do for them? Would they respond to His call? What would He make of them and the others? (Comp. Eph. 2:13-15).

NOTES ON LESSON 7.

THE SHEPHERD, THE SHEEP, THE FOLD, THE DOOR.

This is not a parable in the sense in which we use the word, (that is an illustrative narrative) but an allegory. In the course of its progress the value of the figures seems to change. The fold, the door, the sheep, the shepherd, do not throughout stand for the same thing. First the fold is the enclosure of God's people, and the true shepherd enters in by the legitimate, authorized entrance-way, submitting to the proper God-appointed conditions. The porter—he who has charge of the entrance—gives him admission to the sheep. What "the porter" represents we are not definitely told. Some think John the Baptist is meant; some that the porter is the Holy Spirit; some Moses, the prophets, the Scriptures. Whatever it is, it is the Divine guard that prevents any but the right person from entering by the door. The fold is Israel, the Old Covenant enclosure. The sheep are the people of Israel. His own sheep are the elect that respond to the Shepherd's call. Them He leads out, for Israel is under condemnation. (Heb. 13:13). In another sense through Christ, who is not only the Good Shepherd, but also the Door through which all true shepherds enter, becomes the passageway by which sheep enter into the fold, and passing in and (when the Lord rejects the old fold) out through Him shall always be safe and satisfied. He even suggests the unity that shall exist between the sheep to make them one flock, and the oneness of the flock with the Shepherd (V. 16). It is this shifting of figures that makes the allegory difficult. It is better to regard the whole passage, vs. 1-16, as a series of little lessons, based on various similitudes of shepherding rather than as one connected allegory. As usual, the practical lessons are everywhere plain.

1. **The shepherd of the sheep:** any man, who by God's authority, and with true unselfish interest in the sheep, leads and cares for the sheep.

2. **The Good Shepherd:** The Lord Jesus Christ who loved the sheep more than Himself, and laid down His life for them. "In relation to the flock He is the Shepherd; in relation to the fold He is the door."

3. **The sheep:** in a general sense, all God's professed people; the people of Israel.

4. **His own sheep:** those who recognize the Good Shepherd's voice, and respond to His call, and follow Him. See their description in vs. 27-29.

5. **The fold:** the Old Covenantfold, the enclosure of the nation of Israel.

6. **The door:** God's lawful entrance, according to His word and will, and for His intended purpose. As the Good Shepherd the Lord Jesus Himself entered in through the door. In another sense, He is the Door. All that would legitimately gain access to the sheep must come through Him: in His spirit and in His authority; as undershepherds come as representatives of the only true and real Shepherd. But He is the Door for the sheep as well. Only through Him could one truly enter God's fold; and through Him also they could rightly pass out, when the old fold is rejected. (This has direct bearing on the case of the blind man of chapter 9, who was cast out for Jesus' sake).

7. **The hireling:** the man who lawfully, for reward, tends the sheep, but has no real unselfish love for them. He looks out first of all for himself.

8. **Thieves and robbers:** They climb in some other way, the one stealthily, the other by violence, and possess themselves of the sheep with no good purpose. (Those rulers and Pharisees of chapter 9 were samples).

9. **Other sheep:** The children of God scattered abroad in all the world, humble, longing for light and righteousness, who, the Lord knew, would gladly respond to His call. (11:52).

TEACHING-POINTS.

1. **The Close Connection** of this Lesson, with the preceding. The casting out of the healed blind man of chapter 9, for his loyalty to Jesus, brought up this teaching about false and true shepherds, and the fold, the flock, the sheep.

2. Take up the meaning of (a) the fold; (b) the Good Shepherd; (c) the sheep; (d) the hireling; (e) the thieves and robbers; (f) the door.

3. **Practical lessons** for us, today: (a) what makes a true sheep. (Vs. 4, 5, 14, 27); (b) what the Good Shepherd does for us (Cp. Ps. 23); (c) how to distinguish false shepherds. (Is it necessary to know all the many different kinds of false voices, or simply to know the one true Voice?) If we would be shepherds, or do any shepherding work of any kind—are we entering by the Door? in the spirit and truth of Christ? in obedience to God's conditions? in love and true interest for the sheep? False shepherds enter in self-will and with selfish motive. God will judge them. As sheep—have we entered among God's flock into God's fold by the way of the Door?

QUESTIONS.

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| 1. Who climbs up some other way? | 7. Who are His own sheep? |
| 2. What difference between thieves and robbers? | 8. How are they known? (Vs. 4, 5, 27). |
| 3. What are their designs upon the sheep? (V. 10). | 9. Were all the Shepherd's sheep in the old fold? |
| 4. Who enters by the door? | 10. What did He purpose to do with all His sheep? (V. 16). |
| 5. What does the Good Shepherd do for the sheep? | 11. In what sense is Jesus the Door? |
| 6. In what does the hireling differ—(a) from the thieves and robbers; (b) from the true Shepherd? | 12. Am I one of His sheep? How may I know? |

THIRD LORD'S DAY LESSON OF FEBRUARY.

Lesson 8.

February 21, 1926.

JESUS RAISES LAZARUS FROM THE DEAD.

Golden Text: I am the resurrection and the life; he that believeth on me, though he die, yet shall he live.—John 11:26.

Lesson Text: John 11:32-44.

32 Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. 33 When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit, and was troubled, 34 and said, Where have ye laid him? They say unto him, Lord, come and see. 35 Jesus wept. 36 The Jews therefore said, Behold how he loved him! 37 But some of them said, Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die? 38

Read the first of the story in the Notes.

Verse 32. When Mary came to Jesus what did she do? What did she say? Who had said the same before? (v. 21). But what did Mary do that is not said of Martha?

Verses 33, 34. How did this mourning affect the Lord Jesus? What did He ask? Does He still share in the sorrows of His beloved ones?

Verse 35. Why did He weep? Did He not know that presently He would turn their sorrow into joy? Does He still sympathize with our sorrows, although He knows they shall soon be turned into never-ending joy?

Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it. 39 Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time the body decayeth; for he hath been dead four days. 40 Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldst see the glory of God? 41 So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me. 42 And I knew that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me. 43 And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. 44 He that was dead, came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

clung to him? What must be done about that?

Verses 36, 37. When the Jews saw Jesus weeping what did they say? What thought came to them? Were they right in this? Did Jesus want to prevent Lazarus' death? (See vs. 4-6, 15). What better thing had He in mind? Could He save us our present sorrows and trials? But has He a better thing in view?

Verses 38, 39. Was the Lord deeply moved? What sort of tomb was that? What unexpected orders did Jesus give? Why did Martha object?

Verse 40. Do we see first or believe first? But if we believe what follows in due time? What is meant by "the glory of God"? (The exhibition of His power. Cp. Jno. 2:11; Rom. 6:4).

Verses 41, 42. Had Jesus asked of the Father concerning this thing? Did the Father ever refuse Him? Why did He say these words in the hearing of the multitude?

Verses 43, 44. What words did Jesus speak? What great power was back of these words? (Ps. 33:9). Why does it say "He that was dead"? What of his death and burial still

NOTES ON LESSON 8.

THE FIRST OF THE STORY.

The Lord Jesus had withdrawn from the murderous hate of the Jews to a point beyond the Jordan (10:39, 40). During His stay there the word from the sisters, Mary and Martha, reached Him that their brother and His friend, Lazarus, was sick. He at once declared that this sickness was not to terminate in death (though He knew well enough that Lazarus would die) but should result in the glory of the Father, and the glorification of the Son of man. And despite the fact that He loved Martha, Mary, and Lazarus—nay, rather, because He loved them, He remained yet two days where He was, without making a move to relieve the sickness of His friend, or to prevent his death. Then, when Lazarus had died, the Lord said to His disciples, "Let us go into Judea again." The conversation that followed shows how great was their astonishment, and their fear for Him and for themselves. (John 11:7-16).

When Jesus arrived at Bethany, the home of Mary and Martha, He found that Lazarus had been in the tomb four days already. The body was already in a state of decay. (See verse 39). But to the loving omnipotence of God it matters not whether it were four days, or years, or 4000 years.

Someone informed Martha that Jesus had come, and she immediately went out and met Him. Some of the most wonderful of the words of Jesus were spoken to Martha on this occasion (Vs. 21-27. See Golden Text). Martha returned and told Mary, and Mary then hastened out to meet Him. (At this point begins the printed text).

TEACHING-POINTS.

1. **The Lord's Delay.** See Notes, and vs. 3-6. Does this throw a light on the question why the Lord does not always lift every burden and prevent every sorrow of His people? Why did not God help Joseph out when his brothers were about to sell him into Egypt? or when by the slander of Potiphar's wife, he was cast into prison? And so in many instances. We cannot see why, but we can trust in His goodness and love.

2. The Conversation with Martha, and the Golden Text. (Verses 21-27). When the Lord asked Martha whether she believed what He had just said, what answer did she make? Does that faith include everything?

3. "Jesus Wept." Why did He weep? Although He foreknew how this sorrow would turn out (v. 4) and what He would presently do, yet He wept with them in their sorrow. Does He thus condescend to our fleeting sorrows?—Comp. Rom. 12:15.—Note what is said of our Lord's emotions here, in verses 33, 38; read Rev. Version margin.

4. "Take ye away the stone." This much the people could do in the matter, and He asked it of them. What part have we in the great work of Christ upon human souls today? What else did He ask them to do after the raising of Lazarus?

5. The Great Sign. The seven signs in John's gospel: (1) Water turned into wine; (2) Nobleman's son healed; (3) At pool of Bethesda; (4) Feeding 5000; (5) Walking on the water; (6) Healing the blind man. The raising of Lazarus the last and greatest; in fact the greatest of all His miracles. Why? Consider purpose of John's Gospel, ch. 20:30, 31.

6. Sequels. (a) Mary's gratitude, 12:1-3. (b) The hardening of the Pharisees, 11:47-50, 57; 12:10, 11. (c) The enthusiasm of the multitude at the Triumphal Entry. This sign had much to do with that, 12:17, 18.

QUESTIONS.

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| 1. Where did Lazarus live? Where was Jesus when the word reached Him that Lazarus was sick? (10:40). | 8. Why did Martha protest? |
| 2. Did He go to Lazarus at once? Why not? (11:5-7). | 9. What did the Lord say about seeing and believing? |
| 3. How long had Lazarus been in the tomb when the Lord got there? | 10. What did He do just before calling Lazarus? Why? |
| 4. Which of the sisters met Him first? | 11. What power was back of Jesus' word? |
| 5. What did both say alike? | 12. How did Lazarus come? |
| 6. What is the shortest verse in the Bible? Why did He weep? | 13. What did the Lord command to do? |
| 7. What did the Lord Jesus ask them to do? (V. 39). | 14. From what sort of death does He make men alive today? Eph. 2:1. |
| | 15. Can we remove stones and undo grave-clothes, as it were, in that also? |

FOURTH LORD'S DAY LESSON OF FEBRUARY.

Lesson 9.

February 28, 1926.

JESUS TEACHES RESPECT FOR LAW. (Temperance Lesson)

Golden Text: Think not that I came to destroy the law or the prophets: I come not to destroy but to fulfil.—Matt. 5:17.

Lesson Text: Matt. 22:15-22.

15 Then went the Pharisees, and took counsel how they might ensnare him in his talk. 16 And they send to him their disciples, with the Herodians, saying, Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men. 17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? 18 But Jesus perceived their wickedness, and said, Why make ye trial of me, ye

Verse 15. What did they consult together to do? Had they tried that before? (Luke 11:53, 54).

Verse 16. Who were the Herodians? (The court party). How could these, the most worldly, work with the Pharisees, the strictest sect? (Comp. Luke 23:12). With what compliment did they approach Jesus? Was that really true? But were they sincere in saying it? (Prov. 29:5).

Verse 17. What was their crafty question? If He had answered Yes; or if He had answered, No, would He

hypocrites? 19 Show me the tribute money. And they brought unto him a denarius. 20 And he saith unto them, Whose is this image and superscription? 21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's. 22 And when they heard it, they marvelled, and left him, and went away.

2:13, 14. What is God's due? Matt. 22:37, 38; Acts 5:29.

Verse 22. What effect did the answer have on them?

have been caught in their snare? If He had refused to answer would He have been condemned for that? Did they think, then, that they had Him hemmed in?

Verse 18. Was the Lord deceived by their feigned friendliness and attitude of inquiry? What did He call them?

Verses 19-21. The Lord's Answer. What did He call for? What did He ask them? What was His verdict?

What are the things that belong to Caesar? Rom. 13:1-7; Tit. 3:1; 1 Pet.

NOTES ON LESSON 9.

THE TITLE OF THE LESSON.

It is a mistake to suppose that the Lord Jesus is trying to teach the world to respect law and authority. He is not trying to control the world as such, nor teach them anything, except that they are lost, and that as many as will may come to Him out of the world and be saved and set apart from it for ever. There are many well-meaning people who think that it is the work of Christ and of His church to teach the world better ways and manners. This fundamental misunderstanding of Christianity accounts for many attempts at world-reform, attempts to better the world by legislation, by education, culture, inculcation of ideals, and social service. The Christian, however, has but one message to the world—the gospel. He is not endeavoring to make the world good, but to call men out of the world into Christ through the gospel. He has no orders to put out the fire, but to snatch men “as brands from the burning.”

“JESUS TEACHES RESPECT FOR LAW.”

But for those who acknowledge His authority the Lord Jesus has a charge concerning obedience to law and constituted authority. A Christian should make it a point to show his respect for law and order, and for all office and officials, representatives, as they are, of the God-ordained civil power. In no case can he be true to his Lord and refuse to obey the law and the government, unless (as for example in the case of the three young Hebrews, Dan. 3) the “powers that be” should demand something contrary to God's expressed will and commandment. (Acts 5:29).

TEACHING-POINTS.

1. The Pharisees' crafty counsel against Jesus—to ensnare Him in His talk. Is that not an easy snare to fall into? Notice the effort in Luke 11:52, 53. But why did they miscalculate?

2. Pharisees and Herodians making common cause against Jesus. The Pharisees were the strictest sect of the Jewish religion; the Herodians the loosest. They were the worldly, the court party, who cared neither for the law, the people, or for God; and by position they were the natural opposites and enemies of the Pharisees. But a common hate makes strange bed-fellows. Mark 3:6.

3. The Attempt at Flattery. The danger in flattery, Prov. 29:5. What is flattery? Is it easy to arouse the pride and vanity of people? Is a flatterer ever a true friend? This is a very important thing to watch, lest we flatter others, or allow ourselves to be flattered.

4. Hypocrisy. Was what these men said to Jesus (v. 16) true? But did they really mean it? What did they say it for? What is hypocrisy? What is the opposite of hypocrisy?

5. The Catch-Question. If the Lord had answered, Yes, they would have told the Jews that He was against them and held for Rome; if, No, they would have accused Him to the Roman authorities (which afterward they did anyhow! Luke 23:2). To have refused to answer would have been proof that He held some secret objectionable views on that point.—Sa-

tan is shrewd and cunning; but he is not wise. The Lord possessed in highest degree that wisdom He promised His disciples. (Luke 21:15).

6. The Things that Belong to Caesar. This is the central point of the lesson. Read aloud in class, Rom. 13:1-7, which is the fullest statement on this in the New Testament. Tit. 3:1 and 1 Pet. 2:13, 14 supplement it.

7. The Things that Belong to God. What is due to God? Comp. Rom. 1:21. First obedience, Acts 5:29; and the all-comprehensive "great commandment," Matt. 22:37, 38.

QUESTIONS.

- | | |
|--|---|
| 1. Who were the Pharisees? Who the Herodians? | Who crites? |
| 2. What did they consult together to do? | 8. What did He ask to be shown? |
| 3. With what compliment did they approach Him? | 9. How did He answer their question? |
| 4. Was it a true compliment? | 10. What are the things that belong to Caesar? |
| 5. Was it sincerely meant? | 11. What belongs to God? |
| 6. What was their question? | 12. Am I obedient and respectful to the law and government? |
| 7. Why did Jesus call them hypo- | 13. Am I giving God what is His? |

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