

APRIL, 1931.

THE WORD AND WORK

SET TO DECLARE THE WHOLE COUNSEL OF GOD

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

(In Clubs of Four or More, Seventy-five Cents)

Entered at the Louisville, Ky., Post Office as second class matter.

IN THIS ISSUE

We are indebted to our missionary editor, Don Carlos Janes, for the suggestion that we make this a missionary number, and also for much of the material.

How the missionary goes by "the way of the cross"—moved by the cross, preaching the cross, in the spirit of the cross—is beautifully set forth in the Editor's paragraphs. The cross as the Motive, the Message, and the Method—what a sermon!

Are the churches still "playing at missions"? and have we yet to discover the real root reason of it?

We recall the printing of but few articles, in a quarter of a century of publication work, that have been more deeply fundamental in missions than Arthur Pierson's story of J. Hudson Taylor and the China Inland Mission. Read "Prayer, Money and Missions," Page 104.

Thirty interesting letters, or extracts, from twenty-seven consecrated workers—in Japan, China, Africa, The Philippines, and Brazil. How we wish for space to make these letters a regular feature!

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HOW TO UNDERSTAND AND APPY THE BIBLE

The tract by Brother Boll, "How to Understand and apply the Bible," now ready. Many have inquired for this useful tract while it was out of print. 10c each, 25 for \$1.

We have brought out a little pamphlet of children's songs, consisting of the last fourteen numbers in "Great Songs of The Church." It will be found convenient in children's class rooms, or in the children's drill during protracted meetings, or wherever it is impossible or inadvisable to put the larger book into the hands of the little ones. They are offered so cheaply that every child may have one: 5c each, 25 for \$1.

THE WORD AND WORK

WORDS IN SEASON

R. H. B.

SENDING

Missions are *sendings*; a missionary is *one sent*. That is the meaning of the Latin word *mitto, missum*, from which the term "mission" is derived. And that fits in perfectly with the point made in Romans, where the fundamental necessity of such a sending is pointed out: "How shall they preach except they be *sent*?" (Rom. 10:15.) The argument runs thus:

"Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13.)

But they cannot call on One in whom they have not *believed*; and they cannot believe in one of whom they have not *heard*; nor can they hear without a preacher (i.e. one who proclaims the message). Neither will any one come and preach it to them unless he has been sent. These are the missionaries. Except, then, a missionary come men cannot hear; except they hear they cannot believe; except they believe they cannot call; except they call they cannot be saved. So runs the scale. The original missionaries were the Lord's ambassadors, His "sent-ones," the apostles. "As the Father hath sent me, so send I you." But the "Great Commission" extended to the whole church, for it was to continue "unto the consummation of the age." (Matt. 28:18-20.) Even during the apostles' lifetime the bulk of the missionary-work was not done by the apostles personally; and then as now, all that go forth on that errand do so under the terms of that original sending. So these sent ones (how beautiful their feet!) preach the gospel of peace that men may hear and believe and call upon the name of the Lord and be saved. Such is Paul's argument in Romans 10:13-15.

MISSIONS AND THE CROSS

The Cross of Christ dominates the missionary work of the church from beginning to end. Only as the Cross is understood and believed in can there be true missions. This will be seen from the obvious facts that,

1. The Cross is the Reason for Missions.
2. The Cross is the Message of Missions.
3. The Cross is the Method of Missions.

Let us take these up in order.

THE OBLIGATION OF THE CROSS

The Cross of Christ necessarily demands missionary work. It would not be conceivable that the faith in the Cross should

be non-missionary. The Cross is the supreme manifestation of the love of God in the presence of man's utmost need. The Father sent the Son into the world; and on the cross the Lord Jesus gave Himself and His all for all mankind. He is the propitiation for our sins, and not for ours only but also for the whole world." (1 John 2:2.) In this fact lies the necessary reason for the work of missions. Some have argued and questioned whether the Great Commission, "Go ye into all the world," was for the apostles only or to all the church. It is to all the church "even unto the consummation of the age," and would be so even if there had been no formal command such as the "Great Commission." Would it be conceivable that some men should have this dearly bought, freely given salvation of God, and power to pass it on, and should refuse to give it to others who need it and for whom it was meant as much as for ourselves, and who equally need it? When Moses lifted up the serpent in the wilderness, was it necessary to give formal orders to let the stricken camp of Israel know? Doubtless there were hundreds of swift and willing feet that carried out the glad tidings of God's remedy to all the tribes of Israel and to the utmost borders of those smitten. It could not be otherwise with the cross of Jesus, on which He was lifted up for the salvation of all men. The very love of Christ constrains us, and the mute appeal of the millions whose perishing estate cries, "Come over and help us." There may be other motives for missions—even low motives, such as that of the Pharisees who compassed about land and sea to make one proselyte—but to the enlightened Christian the Cross of Christ is the one supreme and all-sufficient motive and justification for earnest missionary effort.

THE WORD OF THE CROSS

The Cross is the one chief message of missions. In "the word of the cross" centers the power of God unto salvation. The messengers of God went forth to proclaim the gospel, and that with special zealous care "lest the cross of Christ be made of none effect." (1 Cor. 1:17.) They preached "Christ crucified." This was the saving essence of their gospel. By this were men begotten unto a new life, by this were they redeemed and saved. The resurrection, of course, is the necessary complement of the cross, validating and ratifying its all-sufficient Sacrifice. But on the cross love's great work for us was done:—in it therefore lies the redemption, and the power, the remission, the hope, the acceptance, the end of the old and the beginning of the new, for all men who receive it. Leave this out and the gospel is destroyed. Leave this out and the distinctive Christian message is gone. We may still boast of having a higher moral teaching than the heathen religions possess but the real power and foundation of the morality is gone.

Christianity emptied of the Cross is on the same hopeless human level with the pagan philosophies and religions. The missionary who does not carry the word of the cross has no message for the heathen. He may preach reform and advocate culture and education and better manners and ways of living; but the salvation and power distinctive of the gospel is gone, and his work is no longer worth the while.

THE WAY OF THE CROSS

The Cross must also be the method of the missionary enterprise. This is a critical point. The cross, whatever else it is, is the symbol of self-giving love. The principle of it must be exemplified in the missionary himself, and illustrated to the people by his work. No man can truly and effectively preach the gospel message from the standpoint of racial or national or social or personal superiority. The missionary's labor among the people to whom he is sent, is patterned after his Lord's who came "not to be ministered unto but to minister and to give his life a ransom for many." He is the burden-bearer and the foot washer, for love's sake. This is necessary in order that the heathen may grasp the message of the cross, and believe in the reality of it. But how often has the "gospel" been promulgated upon a different basis—by the backing of money and worldly power and prestige and promise of temporal gain; yea sometimes even under the aegis of the sword—all of which things are alien to Christ and the Cross. But the true missionary goes in the power of God and trusts to the power of the gospel. He enters human hearts by the secret passage-way, which is the way of the cross, and through the gate of disinterested self-sacrificing love. Human hearts never really and finally respond to anything else. "At first the natives gathered around us lured by curiosity and the hope of gain," said a missionary. "It was only after they began to realize that we had nothing to offer them in an earthly way that we really got their ears for the gospel. And then it was a long while before they were convinced that our work among them was actually unselfish, that we cared truly for *them*, and that our work among them was prompted by no other design than their blessing, good, and happiness. When at last they saw and believed that the results became increasingly manifest, in real conversions, in new and transformed lives, in faith, hope, love, self-sacrifice, and an appreciation of the Lord Jesus such as would put most of us in the home land to shame." Ah, yes, the way of the cross! The missionary, the preacher, the giver, and the workers at home, all Christians, need to be won to it and apprenticed to it, that they may do real service for Him who loved us and gave Himself for us. Pray ye therefore the Lord of the harvest that He may send forth laborers into His harvest!

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

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

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NEWS AND NOTES

"I am preaching every Sunday morning on missions—home and foreign—and have just lately read and re-read the lives of Livingstone, Carey, and Paton. I plan to use each of them in three missionary talks later. Our people (generally) are very ignorant of missionary work and missionaries, either from our own or other bodies. I read John Sherriff's letter last Sunday to the congregation."—Chas. M. Neal.

From Jacksonville: "We have had good meetings at Riverside Park, 3 baptisms last Lord's Day. Brother Willis Allen of Horse Cave, Ky., began a meeting at Springfield church, this city, March 23."—H. N. Rutherford.

The next union meeting of the Louisville churches occurs on Tuesday night, April 21, D. H. Friend, chief speaker: "Heroic Characters of the New Testament."

From Santa Rosa, Calif.: "Bro. C. L. Wilkerson of Springfield, Mo., closed a two weeks' meeting at Graton, Feb. 8. He surely is a humble man, and very able preacher. We surely enjoyed the services. We so much need deeper spirituality and devotion here in the West."—Mrs. J. A. Brittell.

Song revivals of one to three nights each have been held in the last two months at the following places, conducted by E. L. Jorgenson: East View near Louisville; Cornell Ave., Chicago; Camp Taylor, Ky.; Borden, Ind.; Ormsby Ave., Louisville (union meeting); Sellersburg, Ind. Capacity attendance at many places, and a fine fellowship spirit everywhere.

Brother Boll goes to the Bathurst St. Church, Toronto, for the month of April.

From Dugger, Ind.: "In a recent business meeting the church outlined plans for a three-in-one revival to begin the latter part of May. Our plans call for a three weeks' daily vacation Bible school, a union song meet lasting for four nights, and several nights of evangelistic preaching. E. L. Jorgenson, compiler of Great Songs of The Church, business manager of Word and Work, and evangelist, has consented to be with us. Let us pray earnestly that God grant us a real spiritual revival"—J. R. Clark.

From Lockney, Texas (from a personal letter): "We had a fearful drouth but a wonderful fall and winter. Stock had no chance it seemed early in September but soon after rain began and many horses have lived on volunteer wheat all winter. Saturday night and Sunday gave us the worst blizzard of the winter. The snow blew furiously. With overshoes and heavy coat I walked to meeting a good two miles, at times wading through snow waist deep. Was wet but alone when I arrived so a good gas fire soon dried me out comfortably. What an enjoyable meeting we had!

A week earlier I was called to assist in the funeral services for Bro. Judge Duncan. He was the first white settler (1884) in Floyd County, was its first judge, for sixteen years in succession. He was very conservative as opposed to human societies in the church but very liberal with his means. Some twelve or fifteen hundred attended to mourn his loss. Many of these had often consulted him on points of law or for sound advice; many spoke of how he would be missed by the church."—J. Frank Copeland.

From Detroit: "Our second monthly song service was held at West Side Central last Sunday afternoon. We had a fairly good crowd and the singing was fine.

"The Vinewood congregation is now looking forward to and making plans for their series of meetings which begin the third Lord's day of March. Brother Ben F. Taylor of Bowling Green is to do the preaching. He was with us last year at the same time in what we considered one of our best meetings. The work at Vinewood seems to be coming along in fine shape. Brother and Sister Adamson are a splendid team of workers and their influence is becoming greater all the time."—J. W. Worten.

Thanks to those who mailed in the back numbers of the Word and Work which we requested.

From Harrodsburg, Ky.: "The Eebenezzer church is meeting the drouth situation with commendable response of both personal service and concern for those who are in need. A considerable amount of supplies was donated by the church to the needy in the county, besides the money given for the same purpose. The sisters of the church have taken up the responsibility of feeding the children of the Ebenezer school their noon lunches until conditions are better in the neighborhood. The drouth gives us great opportunities.

"The Salem church near Cynthiana is alert to assist any needy family in that section of the country."—Wilson Burks.

"Oak Grove Church, located on a rural route out of Buechel, Ky., is a growing congregation, with the love, zeal, and interest which indicates the existence of some real New Testament life. On Lord's Day, March 8, our attendance in Bible School was 54. Forty-four of this number were daily Bible readers, and 36 had memorized verses. We encourage the good practice of every member being a daily Bible reader, and of going to the throne of grace each day, with a special petition for the church at this place. We invite you to come to worship with us."—Marion E. Haines.

"Songe for Children," the 14 best children's songs obtainable, may be had in pamphlet form from this office at 5c each, 25 for \$1.

"The Kentucky Ave. Church, in Camp Taylor, has just closed a glorious two week's meeting with D. H. Friend doing the preaching. There were 38 responses to the invitation—23 baptisms, 5 from the Baptists, 5 restorations, and 5 memberships. Others are much interested, and we are expecting several more responses at the coming Lord's Day services. We had an average attendance of between 25 and 30 children each night at the children's service conducted by the writer. In the Bible campaign extending over 14 nights, the congregation read more than 5500 chapters of the Bible. Our Sunday School reached its high-water mark of 130 on the last Sunday of the meeting.

"Previous to our meeting we had had 2 restorations, one from the Baptists, and 4 by membership. I believe we have one of the best fields.

"I have been working with this church since the third Sunday in October. The brethren are working diligently and good results are being obtained. On Thursday nights Bro. Tona Covey teaches an adult Bible class, and Bro. G. E. Worley a young people's class. These classes are well attended. On each Tuesday night the brethren conduct a cottage prayermeeting, usually in the home of some one not attending church. Through the co-operation of the Louisville Free Public Library we are

operating a public library two afternoons each week with a circulation of about 150 books per week. Just now we are planning a complete census of the community to be used for organized personal work with the idea of visiting each home in the community at least once a month. We should like to buy enough used pews to seat about 175 people. If anyone knows of such for sale, please communicate with me at 604 Harrison Ave., Louisville, Ky."—Jonah W. D. Skiles.

From Graton, Calif.: "Sixteen were baptized in a meeting with C. L. Wilkerson of Springfield, Mo., preaching. All but four were students of Pacific Christian Academy."—Arthur B. Tenney.

"We are now engaged in meetings at Red Rock, Ark. Much suffering in this mountain country because of the drouth. If any wish to help in this matter they may send to E. M. Honey, Salada, Ark., and judicious distribution will be made and a certified report sent to the donor."—Walter W. Leamons.

From Jacksonville: "I baptized another young lady at the evening service last Sunday. That makes 7 baptisms in a month. The colored brethren had a meeting last week and had two confessions. I feel that others will be altogether persuaded to come soon. Please pray that they may, not only here but throughout God's harvest field."—H. N. Rutherford.

The fine safety, razor, "The Rolls," which has of late been extensively advertised in Saturday Evening Post, Colliers, and other periodicals, may be ordered through The Word and Work, \$10 each. One blade lasts a life time.

"We are well pleased with our new song books. It is a wonderful collection."—Mrs. L. C. Long, Christian Church, Harriman, Tenn.

"We are very much pleased with the song books."—Geo. McKee, New York.

"We like your book on Revelation very much, and the song books are the best ever."—B. J. Franklin, Lynnwood, Calif.

From Harriman, Tenn.: "The song books came Friday. Everyone was delighted, and I thought the singing was better than usual Sunday."—Mrs. Tom Tarwater.

From Horse Creek, Sask.: "We have been made to rejoice in the Lord through the baptism of 22 persons and the establishment of a new congregation of 25 members. This aroused much opposition and led to three short debates. Between 500 and 600 people attended the discussions. Bro. J. C. Bailey conducted the debates and did his work well. I was moderator and helped in every way I could.

"I begin meetings at Ogema on March 1. We are planning several meetings for the spring and summer.

"Our studies in Revelation at Horse Creek gave me a new insight into its teaching and opened it up to the church there as they had never seen it."—C. W. Petch.

Those who have felt unable to purchase Bro. McCaleb's interesting book, "On The Trail of the Missionaries," at regular price of \$2, may secure a very slightly blemished bargain copy from this office at \$1. We have five such copies.

We have also 11 bargain copies of Bro. Boll's book, "The Revelation," the covers slightly bent in shipping. These may be had at half-price, 25c each, or \$2 a dozen.

From Portland, Tenn.: "Bro. John Cohen, a splendid young Jew of Wheeling, W. Va., who has been preaching the truth about a year, was with us two nights this week. I believe he is a real find, though 'we' don't deserve much credit for his being and remaining with us. But he is happy in his present relationship. He is capable, devoted, determined, zealous,

and has already had good success. He has a good knowledge of the Book, is well educated, and makes a powerful appeal. Good, interested audiences heard him gladly. Let us help him."—E. G. Collins.

From Sparta, Mo.: "The work at Oldfield is still growing. We hope about the first of April to start services in the next school district where several members live who feel they cannot come so far."—Ruth E. Day.

From Dallas: "Work getting along fairly well. In February we baptized 3; transferred 9; restored 3. March starting off nicely."—J. E. Blansett.

From Montebello, Calif.: "I closed a three weeks' meeting with the new congregation in South Gate, Calif., last Sunday night with two additions. The church meets in an auditorium at 3314 Post St., and any brethren passing this way are invited to meet with them.

"I will preach for the brethren at 3535 Siskiyou St., Los Angeles, next Sunday, and at Montebello Sunday night. The Montebello brethren are well pleased with 'Great Songs of the Church.' Our leader, Bro. E. V. Holifield, says, 'It is what I have been looking for for twenty years.' I will leave next week for an evangelistic tour in Calif., Ariz., N. M., Texas, Okla., Mo., Ill., Ind., and W. Va."—J. D. Phillips.

From Assembly, Disciples of Christ, Calgary, Alta: "The March number of Word and Work is a good one and the article on the Hatred of Israel was good. Our little assembly is a friend of Israel and in our missionary work it is always to the Jew first."—W. A. Kerby.

G. F. Gibbs, of Borden, Ind., brought the Highland church, Louisville, two excellent messages on March 8. Bro. Klingman, of the Highland church, was at Borden.

Two copies of the great book of faith, "George Mueller of Bristol," remain on our shelves of the last importation. They are \$1.50 each, post-paid.

Bro. G. P. Bowser (col.) writes that he will be in Louisville, Lord willing, on April 4 to begin a 10-day meeting at Burnett Ave. church.

Our readers have overlooked a helpful, useful book, "Studies in Stewardship," \$1 each. It would pay well, no doubt, in these times, if every congregation would purchase a copy to pass among the membership. Order through The Word and Work.

Another good church gone—alphabetical! The brethren of the New York church, meeting in the Genealogical Auditorium, have installed "Great Songs of the Church."

Other churches that have purchased quantities of the alphabetical hymnal since last report: Jackson, Miss.; Spokane, Wash.; Hundred, W. Va.; Berne, Ohio; San Gabriel, Calif.; Nashville, Ark.; Vancouver, B. C.; E. Chattanooga, Tenn.; Alliance, Ohio; Harriman, Tenn.; Dallas (Hamilton St.); Bengough, Sask.; Camp Taylor, Ky.; Sullivan, Ind.; Daytona Beach, Fla.; Allensville, Ky.; Selma, Ala.; Macon, Ga.; Worthington, Ky.; Franklin, Tenn. (Rt. 4).

WILLIAM HENRY CLARK

On March 16, William Henry Clark fell asleep in Jesus. He was one of God's great and good men, a lovable, patient, strong character, a Christian possessing an abiding faith in the Lord. All business places of Amite closed at the hour of his funeral. He is survived by his wife and four daughters who walked with him in faithful service of the Master. Our eyes are red from weeping but we rejoice in hope of a glorious resurrection. Bro. J. Edward Boyd, of New Orleans, preached a lovely discourse full of comfort and consolation.

A. K. Ramsey.

PRAYER, MONEY, AND MISSIONS

We have heard many things said in depreciation of J. Hudson Taylor and the China Inland Mission. We have heard his whole work stigmatized as "without a foundation," a "wild scheme," "impracticable," "lacking all elements of stability and permanence"; we have heard said of it, that it "gets men and women into Inland China, and then leaves them to starve," etc. One thing is very remarkable about it: it sets us all an example of faith in God and power in prayer. The history of the China Inland Mission is a wonderful story; it sounds like new chapters in the Acts of the Apostles. Mr. Taylor was at the little Conference of Believers at Niagara-on-the-Lake in July, 1888 and 1889. At the first, he made a precious address, fragrant with the anointing of God—unpretentious, modest, simple, childlike. It took us all captive by a divine fascination. He simply unfolded the word of God, made no appeal, and would, in fact, have no "collection." But that little company of believers, mostly poor, constrained him to accept a freewill offering of some \$2,500. To their surprise he was rather anxious than pleased. And in 1889 he told the source of his perplexity. He said:

"When that money was put into my hands, I felt burdened; when the Lord sends me workers I feel no anxiety, for I know that He who provides laborers for His harvest-field will provide the means to put them into the field. But when the Lord gives me money and not the workmen to use the money, I know not what to do with it. When from the Conference of 1888 thirteen volunteers subsequently offered themselves for the great field of China, I said, 'Now the Lord has solved my perplexity.' But, you see, we sometimes reckon too fast. And so it was with me. For when I went to the place from which these beloved laborers were to go forth to the harvest-field, the churches to which they belonged insisted on paying all the expenses of their outfit and journey; so I had this money still on hand, and my perplexity was increased. Now, dear friends, don't give me any more money unless you give me the men and women to use it!"

Here was the head of a great missionary movement whose main care is not money at all, and who is more anxious to have workmen than funds; who, in fact, begs us not to give him any more money until we first provide the workers to use it. The ordinary condition seems somehow reversed. We hear on all sides frantic appeals for money. A few years ago scores of young men and women were offering to go, but there was no money to send them; appeals for workmen were more enthusiastically responded to than the church responded to the needs of an over-taxed treasury!

Have we not, in missionary work, fallen into the snare of worldly care? Do not missions stand in our thought too much

as an enterprise of the church, and too little as the work of God, of which the church is the commissioned agent? Back of all other causes of the present perplexity in mission work, behind all apathy of individuals and the inactivity of churches, all lack of enthusiasm and of funds, all deficiency of men and means, of intelligence and of consecration, of readiness to send and of alacrity to go, there lies one lack deeper, more radical, more fundamental—viz: The lack of believing prayer. Until that lack is supplied the doors now open will not be entered, and the doors now shut will not be opened; laborers of the right sort will not be forthcoming, nor the money forthcoming to put them at work and sustain them in it; until that lack is supplied the churches in the mission field will not be largely blessed with conversions, nor the churches in the home field largely blessed with outpourings and anointings of zeal for God and passion for souls.

J. Hudson Taylor is a deeply taught disciple, and we have seen how he felt convinced, in 1865, that God wanted a new enterprise begun for Inland China, on lines more primitive than those in general use. He especially felt that there was lacking a spirit of believing prayer, of dependence on the Holy Ghost, and of direct looking to God both for men and money; and he undertook the China Inland Mission especially to emphasize these three principles. Dares any one who has been watching its history for these thirty-five years now dispute that God's broad seal is upon his work?

When the history of this enterprise covered no more than a quarter of a century, already its stations were scattered over an area continental in extent; its missionary force numbered nearly 700, with about 350 native helpers, a total working force of about 1,000, reporting about 250 stations and out-stations, over 5,200 communicants, and 18,000 adherents, having added 850 in the year; 66 schools. It has given such ample scope for testing the practicability of the principles which underlie it and the methods which it advocates, that there is a certain obligation to examine candidly and carefully into its annals, that we may see how far God may be behind it, teaching us all some great lessons.

Its founder, J. Hudson Taylor, himself asserts that "the firm belief in the plenary and verbal inspiration of God's Word lies behind the whole work; it is assumed that His promises mean exactly what they say, and that His commands are to be obeyed in the confidence that 'all things are possible to him that believeth.'" He adds: "a personal experience of more than forty years has growingly confirmed this confidence, and has now shown us ever new directions in which to apply it. We were eagerly led to trust the Lord to supply pecuniary needs in answer to prayer, and then to obtain, in the same way, fellow workers and open doors; but we did not learn, till later, what it is to 'abide in' Christ, and to find spiritual

need all met, and keeping power through faith in Him. More recently the infilling and refilling with the Holy Spirit has taken place among us, as a mission, that it had not before; and we feel that we are still only beginning to apprehend what God can do through little bands of fully yielded, fully trusting, overflowing filled believers.

"Thus we have come to value missionary work, not merely for the sake of the heathen, but also as a spiritual education for the missionary, who, in the field learns, as never at home, to find Christ a living, bright reality; nor is the education confined to the missionary, but blesses also the beloved ones at home, who, having nothing too precious for the Lord Jesus, have given up their dearest and best, and who shares in their hundred-fold reward. Such prove that it is indeed 'more blessed to give than to receive,' and the whole church at home is not less blessed than the heathen abroad."

In the autumn of 1860, Mr. Taylor came back to England, after seven years of absence in China, years of strange providential preparation for the great enterprise he was to launch. At this time no definite thought of attempting any such stupendous work as the evangelization of Inland China had yet entered his mind. To go even one hundred miles inland implied a long and perilous journey; and, with notable exception of Mr. Griffith John and Mr. A. Wylie, the far interior had never yet been penetrated with the Gospel.

But on the wall of Mr. Taylor's room hung a large map of China, and when his eye fell upon it, eighteen populous provinces stood out, in deep black, as all enveloped in a darkness that might be felt. And from that map he turned to the Book, which said "Ye are the Light of the world"; and the question would recur constantly: There a midnight; here the Sun of Righteousness; how may that Sun be made to shine in that night? Mr. Taylor and his colleague, Mr. Gough, could not rest without laying this whole matter before the Lord, and they found themselves on their knees pleading that somehow God would drive away that awful darkness by sending forth His light and His truth. In two of God's choice saints, Mr. and Mrs. Berger, a symphony of desire and prayer was found; Mr. Taylor's pen began to burn with his message, and by degrees the zeal of God more and more controlled him.

A SLUMBERING CHURCH

On the other hand, he could not but see that the church as a whole was slumbering while the world was dying. Dr. Duff's sentence: "We are playing at missions," seemed to describe only too aptly and awfully that trifling with the great problem of a world's redemption, which allows fifteen hundred millions of people to perish, three times a century, and two-thirds of the whole number without even knowing that Christ died for them! At that time, after 1,000 years of Christian his-

tory, eleven vast interior provinces of the Celestial Empire, had not one resident Protestant missionary. In China alone, at least one-tenth of the whole race were dying, without Christ, or even the opportunity of hearing the gospel. He felt the conviction grow that some new and special agency for the evangelization of Inland China was needful, which should dare to trust God for both the open door into the heart of the kingdom and for the men and money to do the work.

A question now arose in his mind: God has given me light, and light means responsibility. I see the need clearly; why not go ahead and trust God to work out His designs through me? The thought had a grip on him and would not let go. It was early in the year 1865, when this conflict began to be intense in his soul, and unbelief was battling with faith, and self-distrust with confidence in God for the victory. Sleep almost fled from his eyes. The sense of bloodguiltiness for the million a month who were dying in China, was both a load on his heart and a goad to his conscience. And, on June 1, at Mr. Berger's chapel, he appealed for intercession with God, that suitable men and means might be furnished for the evangelization of these destitute eleven provinces. But at this time Hudson Taylor had not got to the point of self-surrender, as himself one of this new band, not to say as the leader.

An invitation to rest for a few days at Brighton brought him to an unexpected crisis of decision. It was Sunday, June 25, 1865, and the church bells rang. But Mr. Taylor could not go to the place of public prayer, for the overwhelming shadow of China's need rested on him also, and he could not forget that, while these assemblies of disciples were gathered in their superb sanctuaries, rejoicing in their ample privileges, and heedless of the heathen, more than one thousand souls in China would pass into the unseen world, Christless. His agony of soul drove him to the beach, where he could walk and talk with God, looking out on that wide sea—the fitting symbol of the awful ocean of eternity, which was swallowing up all these vast millions while its unrippled calm was undisturbed by their doom.

On those sands, this humble man, alone with God met the crisis of his life. "God can give the men to go to China, and God can keep them there;" this was the voice that spoke to him. The decision was made: "Thou Lord shalt be responsible for them, and for me, too." The burden was gone. Hudson Taylor first gave himself to the Lord for China, and then asked for those who should go with him: twenty-four in all—two for each of the eleven provinces, and two more for Mongolia. On the margin of his Bible, he at once wrote down this brief sentence, which remains the simple record of that momentous transaction with the God of the covenant:

"Prayed for twenty-four willing, skillful laborers, at Brighton, June 25, 1865."

(Concluded next month.)

THE CHALLENGE OF NEW VOLUNTEERS

Ten or twelve volunteers known to us stand ready to go to mission fields: two for India; one for the Philippines; one for Africa; two for Brazil; two or more for Japan or China.

For the first time in years workers are available and means to send them lacking. But the Lord of the harvest, who moves in the hearts of men and women to offer themselves for the heathen fields can move upon others to bring willingly of their goods to send and sustain them there.

Already it has meant keen sacrifice on the part of many churches to continue in these times their usual gifts to those who went out in more prosperous times. There is therefore the greatest need, in order that the present force may carry on, and the waiting workers may be on their way, that *new givers, new churches*, be led into the fellowship of this great work. It can be done by earnest teaching—backed by the whole word of God; and—what is perhaps more lacking—through earnest, believing prayer.—E. L. J.

FIVE HUNDRED NEW CONGREGATIONS

Bro. F. B. Shepherd, of Abilene, Texas, has for years been an ardent advocate of missionary work and has proved of much benefit to the cause of foreign missions. Besides being appointed by the Harper, Kansas church to assist in the finances of Bro. and Sister W. N. Short, on the African field, in which capacity he has served efficiently, he has been of help in numerous other ways. In addition to preaching for one of the Abilene congregations, Bro. Shepherd effectually edits the valuable missionary department of the Gospel Advocate through which medium he is shouting for 500 new congregations in the U. S. this year. The goal is reasonable and should be attained. Perhaps many preachers will hold one or more meetings at their own charges. It would seem that even small churches could support a mission meeting and such an effort may plant a church. Onward, forward.—D. C. J.

THIRD TERM AT HARDING

The third and last term of the long session has just begun at Harding College. New classes are starting and one may enter and finish twelve weeks of college work, making sixteen term hours of college credit.

Many who are teaching short schools will be closing them and can do nothing more profitable to themselves than to put in their spring months in college.

Those who attend the spring term may avail themselves of the Summer School of twelve weeks that begin immediately after the spring term closes.

Even in this hard year, Harding College is having a great year, and we desire the spring term to be the best of the whole year.

—J. N. Armstrong, President.

ON FOREIGN FIELDS

MISSIONARY NOTES

DON CARLOS JANES

Read this number at least twice with care. * * * The very word "China" has a fascination for Bro. Wright. * * * Two missionaries with moderate income are giving \$5 monthly to other missionaries. * * * Missionary work is deeply rooted in the fundamentals of New Testament Christianity.

Think yourself in the situation of the various missionaries as you read from them on your second journey through this exceptional issue. * * * Bro. McCaleb's hymn, "The Gospel is for all," expresses the reason why it is for us. There is no reason why we alone should have it and multiplied millions be deprived of it. * * * Sarah Fox reports a ton of poor coal bought at \$4. * * * "We need other workers," says Sister Mattley. * * * Japan needs more; the Philippines do; also Africa, India and Brazil. * * * The cream separator at Kabanga will more than pay its cost in 6 months. * * * The church itself, not some institution of man's devising, "is the pillar and ground of the truth." Since the church is made up of individual Christians, there is a missionary obligation upon each member. * * * A certain church over a year ago was going to clothe some children, but the mother writes: "I think there was some mistake, because I have never heard from them."

The non-missionary Christian, like the non-giving or non-praying disciple, is leaving out something important and missing many blessings. * * * Praise God there are some waiting to go to Japan, to Mindoro and to Africa. You can help loose them and let them go. * * * Have you observed *heroism* in the Broaddus article, *consecration* in Kennedy's, *endurance of hardships* in Reese's and other *virtues* manifest by our missionary fellow-workers herein? * * * Anticipating some desired supplies a missionary says, "It is pretty cool to be wearing summer clothing," and from experience the editor says, "Amen." * * * Lend your copy of Word and Work to some friend to read—and secure a new subscription! * * * "Seven men play marbles while a near-by house burns with a sick woman and two helpless children!" No, they do no such thing. Real *men* hazard their lives for suffering humanity and helpless children in danger. * * * But thousands of Christians do "sleep" whilst millions upon millions die without the gospel which could be given them without any great sacrifice. * * * And you are praying diligently (Luke 10:2)? Thanks. * * * Giving hands and going feet are the natural result of real missionary praying. * * * It is risky to send currency in plain letters. Send your check to 1046 Dudley Ave., Louisville, Ky., and pray very earnestly and keep on praying.

WHY I GO TO JAPAN

Many people have wondered and asked why I should leave America to go to far away Japan as a missionary. I feel I should tell you some of the reasons that impel me to heed the call of the Lord's work in foreign lands.

First, there are the words of my Lord and your Lord: "Go ye into all the world and preach the gospel." And not our Lord's command alone, but love for the souls that He loves and died to save, would compel me to take the Light to those in darkness.

Second, the laborers in the vast mission fields are few. I feel, therefore, that I ought to work in the neglected fields where laborers are so much needed.

Another reason for going to Japan is that I have prepared myself for that work. I was there four years, so have learned the language, customs, needs, etc. I know how to work with their young people for I spent most of my time with those of high school and college age. There is also opportunity for great work among the children. Since my return to America I have studied for better preparation in every way possible. I have spent a year in the study of gospel music, child-study, and Bible. During this time I have had observation work in various missions, seeing how they carried on.

Now I am ready to return to Japan. But only as the Lord leads, guides, and empowers me can I hope to be of service for Him. How can I go unless he supplies my financial needs through my brethren? I shall need \$300 for my passage and incidentals. Also it seems that I must have at least \$75 a month for support.

Since you know now why I must go and what I need, will you help me to go? Whatever you can offer toward my support each month or on my traveling expenses will be appreciated.

Make inquiry concerning me through any of the Los Angeles churches, or through my home congregation in Portland, Maine, or to the church in Dugger, Ind.

My earnest prayer is that you may gladly let God use you to help supply the means by which He may send me back to Japan equipped and empowered to do a greater work than I have ever done in the Master's name. Send to J. R. Clark, Dugger, Indiana.

Clara E. Kennedy.

OPPORTUNITIES IN NORTHERN RHODESIA

W. N. Short

Malaria is our greatest enemy to health in the territory, but some recent experiments show that it is only a matter of time until malaria will be controlled, as it is being done in some districts now. Anti-malarial work is being carried on at some of the mining districts. The Commission is well satisfied with the results and believe they have malaria well under control. They are convinced that the control of malaria would make the high table lands of Africa a white man's country, and that that day is not far distant. Railways are carrying anti-malarial mixture at a very reduced rate.

At one mine malaria has dropped from 27 per cent per month to 8 cases in a total population between 8,000 and 10,000. At another mine where there is a population between 10,000 and 11,000 the number of cases for October was 5 Europeans and 4 natives. When we went to Northern Rhodesia in 1923 the European population was about 3,700. It is estimated that it is now near 14,000 and in a few years it will reach 30,000.

I am giving this information because there are many at home who have the idea that Northern Rhodesia is so very unhealthful.

There are near 1,000,000 natives in Northern Rhodesia, only a small

portion of them knowing of the Savior. If people can live in this territory for gain of this world's goods, why can we not endure more for the cause of Him who died for them, as well as for me? I am not afraid of health conditions (by taking proper precautions) in Northern Rhodesia as long as I know the Lord has a work to be done there. Let us have the faith to say, "I'll go where you want me to go, dear Lord," then go.
W. N. Short.

MY PLANS

E. L. Broaddus

Many letters are coming in from those who had heard the news and so far every one has asked what my plans were. Man can make plans but only God can carry them out. As for me there seems to be but one road and that leads straight on. The battle is just begun and to be a coward, to turn and run, would give Satan the victory and that must not be. No, I will not give up, the Lord willing, I will get along some way until recruits get on the field. Then I hope to come back to U. S. A. for a rest and visit.

One year ago when I was being carried about a mile on a cot to a motor car which was to carry me more than a hundred miles to a hospital, Margaret walked by my side and encouraged me and said I must fight it through and come back, as it would be hard to get along without me; but not once did she ever hint that she would give up and go home under such circumstances, and I am sure she would not have me do so. As we were often in dangers we naturally talked of such things but she always expected to die on this side of the world, and if it be God's will I shall do the same. It is hard to get along without her but it must be done. God is able to make it possible. I wrote Mrs. Neal, her mother, to come and make a home for the children here in Hong Kong. It would be hard for her in the interior not knowing the language and she is past the age to learn it easily. With some one to share the responsibility I will be able to make trips interior to push out with evangelistic work and opening of new stations and encourage the native preachers and Christians at the local stations. If she cannot come I will have to stay in Hong Kong all the time, but there is plenty to do here. The children are being taken care of. Have two Chinese servants, one a widow past fifty who has been with us most of the time for the last three years, and the other is very good with children.

Have been as busy the last two weeks as any two weeks since we came to China. The Chinese church here have asked me to take a more active part in their work. Am getting a young people's Bible class started and hope to have two Bible classes for other members of the church during the week as soon as can get to it. Spend two mornings each week helping in the clinic, the other four mornings are usually spent in interviews with old students from Munsang College. Some of them are out in business now and others will soon have to face the battles of life. Am trying to get in one hour a day for language study and still plan to open a chapel on Hong Kong Island. One hundred and seventy unanswered letters are in "our" files, and three mail boats due in the next two days, but hope many will not expect me to answer except through the papers. Will take this opportunity to thank those who have sent boxes of clothing, bedding, etc., and, like Moses at Sinai, I will say, "Let neither man nor woman make any more offering for the work." We have enough and more. The money sent will replace things that can be replaced, and more. A part of the balance will be put in a travel fund so we can come home when necessary, and the rest will go into the preaching of the gospel. Will write all donors as soon as I can find time. I also appreciate the many letters and cables of sympathy and hope each one will pardon me if I do not answer. It makes my heart ache to read them and just cannot answer them. May God's richest blessings rest on each one is my prayer.

BRAZIL MISSION

From O. S. Boyer

Almost two months ago Brother and Sister Smith turned their horses toward that great dark interior west of us and rode away with what few things they could carry on their saddles. Three mule loads of books and other necessities had already gone on ahead of them.

All news from them is eagerly read for we know they have given up all self-glory to patiently and lovingly lead lost souls to the feet of the Master where they may be saved and taught to trust wholly in all the promises for this life and that to come.

Wife, children and I spent the last month of the holidays (January) in Piranhas, Pedra, and Agua Branca preaching every night and many nights twice. For lack of space cannot report here the many things of interest.

In our absence a beloved sister, after suffering four days with Bubonic Plague, fell asleep in Jesus. She is the second of our little flock that has peacefully departed to be with Christ, trusting only in His blood and realizing she had no merit of her own before the Lord. With so much drought, hunger, famine, bloodshed, war—many fainting with fear from the things that are come upon the earth—we feel that not many more will be thus called. Everything is in a ferment to such an extent that another revolution may flame up any moment.

On Sundays we now have ten different Bible classes at five different points with over 150 enrolled. Most of the teaching is done by natives.

A brother in the States writes he and family have given their hearts to God for service in Brazil as missionaries and printer and that he is waiting on the Lord for the funds.

We feel much the loss of Bro. Johnson who has left his family here for three months while he works with the Smiths in that needy field.

Rome is doing her utmost to close the door to the lost souls of Brazil. Pray earnestly with us that she not be allowed in this present upheaval to change the constitution of this great republic that guarantees the right of religious freedom.

Money in American banks may be lost any day. Money in Brazilian banks is no safer. And money in our own hand here hundreds of miles from the bank may be snatched away any moment. In the coast towns some of our intimate friends have passed as many as three days without eating, and the police are in the streets with machine guns. In the interior, in case of another revolution, bandits may appear at any time. Why do God's children there and here put more trust in money and in princes than in the almighty God who has kept every promise to supply every need?

—o—

From Virgil Smith

"A warm time we have been having for two days. Day before yesterday when we were singing, a large crowd with a carbide light appeared in front of our meeting place. 'What can this be, has the whole town decided to attend our meeting?' thought I. By the time we had finished the hymn the Catholic priest was perched upon a table in front of the open door.

"He first addressed himself to the police saying that he had a right to preach in this place because the ground belonged to some of the saints of the Catholic Church. He then began to say that he had not appeared because he felt the loss of any members of the Catholic Church for said he, 'these people, ignorant and poor, are worth nothing to us.' Afterward he began speaking of Protestantism, asking where it was when Jesus was crucified, when America was discovered, and when other things happened. 'It did not exist,' he proclaimed, 'for Protestantism was born in 1517.' Then he said that much had been said about the Catholic Bible and that he had been challenged to compare it with the Protestant Bible. He invited me to appear before the Catholic church house after mass

yesterday morning for the purpose of comparing our Bibles.

"We went. He ordered a notary public to write as he dictated. According to what he wrote we were to compare the Bibles only by the index and the one found lacking was to be burned there in the public square! I refused to sign any such contract. Then he mounted the table and began to say to the people that I was defeated and to insult us in many ways. He gave me the right to speak also but when I started to say anything he would interrupt with sarcastic remarks. I was able to say some things which the people understood. He told them that I was crazy and knew nothing. This did not at all cause me shame. Every one with any judgment whatever saw the absurdity of the thing and that he was not willing for me to talk or to have any say in the proceedings. He left saying that he was going to the mayor to have our meeting house closed and do away with this false religion.

"Soon after we had arrived in our house the people began to fill it. Some were full of anger to the point of trembling. They demanded that we leave that very day. The priest also came in and advised us to leave saying that if we were not out of town by evening they would return. God gave us perfect calmness. We never thought of leaving and felt as safe as we ever did and were willing to suffer anything which they might care to do to us. It is wonderful how the Lord works for us in these angry mobs.

"After while things quieted down and we were left alone with a few Christians. At six o'clock the chief of police arrived and told me that our meetings would be protected. At seven o'clock, however, he came to our house saying that he had talked with the priest and asked us not to hold any more meetings in this place. He said the people were very indignant and that he thought the forces insufficient to protect our meetings. I told him that we could not give up having meetings to worship our God and preach His gospel, that we had the right according to the constitution of the republic, and that we would fight for it.

"I sent telegrams to the state chief of police in Recife and to the American consul stating what had happened and asking that our rights be granted.

"We believe that the hand of the Lord is in these things and that they are for His glory. See how God is passing us through the refiner! How we do praise Him! We are seeing how true is Rom. 3:3-5 and James 1:2-4. Besides blessing us, these things will bring about the conversion of souls. This morning a woman came to the house of Sr. Laudelino before he got up asking how she could get into this religion. She had been a strong persecutor of the gospel. The events of yesterday helped her. Today a strong Catholic asked for a New Testament. He wants to read it secretly. These things will be long remembered and will bear fruit. Pray earnestly that the gospel and its Lord be glorified in this city. We are learning more and more that it is God who does things. We are slow to learn to cast our burdens upon Him. He is a patient teacher. We need your prayers for us that we learn more."

Written two days later: "Orders to protect us have already come to officials. The people are very much surprised because we have not left town. We are going to have our Sunday School tomorrow and our meeting at night. I do not know what will happen."

The Word and Work is pleased to handle subscriptions or renewal orders to any standard paper or magazine, religious or secular, at the regular rates: Literary Digest, Reader's Digest, Etude, Woman's Home Companion, Ladies' Home Journal, Delineator, The Motor and Out-door magazines, Farm, Stock, and Poultry magazines, etc., etc.

EXTRACTS FROM MISSIONARY LETTERS

The Government Approves

I am sure you will be glad to know that we received \$270 school grant from the Government this year. This is more than double last year's grant. This shows that the school must have improved quite a bit this year. Coming at a time when funds were short we have found it very helpful and encouraging.—Molly Sherriff.

Pictures for Teaching

Yes, those wall rolls are fine for teaching grownups too. I have them both on my wall and people notice them before any other object in the house. Last week a man asked to borrow one to show his family and of course I did not want to refuse. I hope he returns it in good condition."—Dallas Johnson.

Among the Africans

We can not spend all our time with one group of people, and it takes a lot of time for them to learn what God wants them to do. The villages are scattered, from ten to fifteen miles apart on the average. In the growing season the people do not stay in the villages, but in their gardens. I believe that if Paul were here he would go to the large towns like Bulawayo and maybe Livingstone and teach until he had others to go out into the country and tell it to the rest. Now this is what we are trying to do on a small scale. We are not trying to raise the native to a higher plane of civilization, but we are trying to get him able to read the Holy Word and teach others, and in learning of the Savior he is bound to come up out of a lot of his low estate.—Dow Merritt.

Father and Son Co-laborers

Have enrolled 52 boys this term of school, the largest that we have ever had as far as I know. Many of them are old students and that means a lot for if we hold them long enough we have a better opportunity to make something out of them. Several are quite promising. I am teaching the book of Luke this term. Robert is teaching his boys the book of Mark. I hope to take up some of the epistles next term, although I find an endless amount of teaching in the gospels, and I try to bring them out some practical lesson daily. Robert is a great help in the school room. He has the language much better than I and he could be classed as a full-time worker now. The boys all like him and he seems to hold their respect quite well. I hope this year may be a prosperous year for all my brethren in America, and that the cause of Christ may spread and that it may be a great year for the Church of the Lord throughout the world and that many more workers may be sent out in the name of the Lord.—W. L. Brown.

"Through Deep Waters"

The work moves along and at times seems to take on a regular routine, but often it is broken up into varied incidents and experiences.

In December Margaret, Boyd and I were returning from Kabanga and about 15 miles from home it began to rain. It just poured and the water stood from ankle to knee deep all over the ground. So we were able to go only about another mile and mired down to the axle. Tried for an hour to get out but could not, so fixed things in car to leave, took flashlight, ax, rifle, and blanket and started on an eleven mile walk through mud and water. Seven times it was hip deep and so swift we had to hold to one another to get across. Left car at 4 P. M. and got home at 9:30, wet to the skin. I didn't think Margaret could make it but we can do many things when we have to.

Day before yesterday we had a terrible accident here on the mission. The boy leading a mule plowing corn had the rein looped around his body. The mule became frightened and ran dragging the boy and plow, hurting the boy so that he died.

We have our school house for the white children nearly finished.

Lack floor, and the blackboards and desks to put in yet. Hope to begin school first of May. Crops are looking fine and so are the stock.

A. B. Reese.

Crocodiles!

Sinde Mission: Crocodiles have been seen lately in the rainy weather stream that flows past our premises. One in the baptizing pool knocked our dog into the water and killed him. We have other places to baptize but one cannot always tell what is safe. Only the Lord can manage.

Our first serious accident last week. The mule got frightened and ran with the lead-boy and plow. We got him only part way to the hospital when he died. He was sitting on the ground in front with lead rope around his neck.

Some are turning to the Lord.—Mrs. Geo. M. Scott.

God's Hand Recognized

As we look back it is easy to see that our Heavenly Father has been constantly watching over us and fulfilling His promises over and over again as the need arose. Our hearts fill with gratitude and thanksgiving as we remember how many homes have been thrown open to us on our travels (Matt. 19:29), and the almost numberless difficulties, trials and disappointments that have in the end worked out for our good and the proving of our faith. (Rom. 8:28; James 1:3).—Dewitt Garrett.

Preparing to Build

We are still working on the stone for foundation of the new church building, mainly getting things prepared. Have a little work done on the foundation, however. Bro. Sherriff will be getting home before long and we can then perhaps go ahead a little faster. We will have the stone ready by then too.—W. N. Short.

Pictures are Useful

Many thanks for the picture cards and wall rolls. They came in good place right away. I have hung one roll in our dining room and the children memorize a verse every day and say it for us at our evening worship. I want to use them for my class when I get more of the small cards. I have been printing a memory verse on a piece of paper for each of them every Sunday. Will makes the copies in Chimanyika on the multigraph. All in my class are small and they do not understand English at all. I paste the slip on the back of the cards and when they have saved a certain number of small cards I give them a large picture from the wall roll to hang up in their huts. I would like thirty or more of the same kind of cards. I have thirty or more of the children present most every Sunday.—Delia Short.

A New Missionary Writes

Bro. Winnett is out at Kichijoji and his foot is about well now. He is lonely out here and Bro. McCaleb is lonely without him. I praise the Lord for being so kind to me. I have not been lonely or blue a minute since being here. I fill in my time and am marching on, I hope, in the ranks of those who will reach the City of God. We at Zoshigaya had a large crowd Sunday. The singing was good and one was buried with her Lord in baptism. This makes us feel that the work is taking root and growing as it should.—Emma Beach.

Hoping to Build

We are still in search of a plot of ground on which to build a preaching hall and hope to locate one as soon as possible. We will always appreciate your prayers for the work here.

We had over eight inches of snow last week. It was beautiful but now the roads are terrible. In the warmer places in Japan plum trees were pretty well filled with blossoms the latter part of January.

Herman's back still troubles him but he does what he can. It hurts very bad when he sits long at a time.

We realize that times have been hard with you and knowing this makes us appreciate your help the more. God will care for His children, even when things look most discouraging.—Sarah Fox.

A Lesson From a Robber

I sit by the fire in the stillness of the night, in the mountains of Japan, miles away from the nearest police protection. The wind slams a door down stairs, "What if it were a robber?" I picture myself calmly facing the criminal—first handing him my trashy purse, and then beginning to talk to him of his soul's need: "Ah, you are a remarkable character, you who seldom receives praise from the ones you seek to rob. You offer a lesson to Christians with righteous purposes. You possess a quality which is in itself a key-note to success. I should like to see you use it in a helpful way to yourself, your mother, and your God. That praiseworthy quality is the determination to achieve one's purpose at any cost. I picture your determination qualified by a heart to please God, at work in the Christian field. It is true you pursue your course with little else to achieve but money. Your success depends on your own power. Perhaps you are disgusted with Christians to begin with. Maybe you have heard the Christian plea: A Christ, the son of God; the propitiation for our sins; killed on Calvary; the resurrected one; the savior from my sins, our sins; the terrible cost He paid to make it possible; the resurrected, ascended, living Christ who offers strength, guidance, protection, multitudes of promises to the Christian who is "born again" to salvation, for himself and others. I say perhaps you have heard of it, but your coming has stirred me. Suppose Christians were as zealous as you—with all heaven to back them, guide them, protect them, save them, use them? Suppose they worked as you do by your own selfish power with no good to come of it? Ah, robber friend, the world would be stirred as never before. Christ's love would be preached from our own household to Tibet, the Islands of the Seas, yea to the uttermost parts of the earth. Maybe I can pass your message on from myself to those Christians who have forgotten, or have never realized, or have false ambitions. Your visit is worth the money.—O. D. Bixler.

A Golden Button

Our main native leader and interpreter in the church, Jack Mzila, tells this story: Several years ago his oldest brother (now a headman), then a boy, went to work for a white man. After he had worked a long time he wanted to go home so the white man gave him his wages—a ten-shilling gold piece, worth \$2.50. When the boy got home he gave it to his father who asked, "What is this?" The boy replied that it was money for his labor, but his father said, "This is not money. It is a button without holes, and the man has cheated you because it cannot be sewed on. It is worthless." And with that he threw it away. The boy's mother picked it up and put it in a bag, but no one knows what became of it after that.—Dewitt Garrett.

Rice Christians

Frequently in Japan you hear Christian workers speak of "Rice Christians." This term simply means that some people become Christians because they think it will bring them better economic conditions; in other words, more rice and more physical comfort. America, being rich, they think all missionaries are wealthy, and consequently many people, who are struggling to keep soul and body together, take hold of Christianity with the hope that it will bring them more economic relief.

This same principle is sometimes seen among students, all of whom have a lingering desire to go to America some day. One of our keenest disappointments since coming to Japan was the discovery of this principle in a young man to whom I had been paying a liberal allowance to teach me Japanese. He is intelligent, speaks English almost perfectly, and seems to have many qualifications for an effective Christian evangelist. We have been interested in him and have tried to encourage him in every

way possible. Little by little, however, we have discovered that he is not genuine to the core. For example, he soon made it clear that he should be very happy if we could arrange to help him on his way to America in the near future, and later he has shown his unwillingness to make himself useful in anything but a "high collar" job. We let him go and are now using a young man who seems to be a true gentleman in every detail.

C. L. Etter.

Missions at Home

From Jackson, Miss.: "An earnest effort is now being made to more firmly establish the Cause of Christ in the capital city of Mississippi. To this end a splendid piece of property located on Jackson's principal street and in a choice residential section has been recently purchased. We were fortunate enough to buy this property on such terms that we can handle it by ourselves, including the remodeling of the building for our purpose. It becomes necessary however, for us to appeal for help in order to seat this building. It is our aim to make Jackson a radiating center in this destitute field and a contribution from you at this time will help us accomplish this aim. May God put it into your hearts to have a part in this great work."—H. H. Tucker, 322 E. Fortification St. (for the Elders),

Much News in Small Space

Sister Tomie Yoshie and Sister Beach are conducting a Bible class in Sister Yoshi's home; Zoshigaya is adding a front entrance to the church building and three new rooms to make room for the kindergarten and Sunday School. One of our young men, Dr. Katoh, got married February 2, and I performed the ceremony. Also one of the members at Kamitomizaka got married a few days ago. Bro. Harry baptized one of his students while snow was on the ground. Bro. Bixler had a wonderful meeting in the hospital at Mito where we have two nurses who are Christians. He converted them while there with his leg broken. Bro. Herman is asking for tracts and good books. Bro. Etter is asking for a Japanese evangelist for Hokkaido. Miss Andrews wants me to preach at Okitsu the first Sunday in March. The old Gakuin building is sold and gone. The Zoshigaya church has eight Sunday school teachers for Zoshigaya and three for the Mizukubo mission. She also has four preachers.—J. M. McCaleb.

Good Success in the Philippines

We commenced another six week's New Testament course last Monday night. This will take us to the close of the school year. We are thinking of looking for a more favorable living place when school is out, and then by the middle of April I hope to sail for Marindupue to commence a tent meeting at Gasan. I visited this place in January while I was in the provinces and it is a good prospect. Have had good reports from the meeting at Calapan. Do not know exact number baptized last week but I think at least ten. Three had been baptized at the date of last word, either three or four were to be baptized that day, and three other women were to be later. I do not want to become vain or over confident but we are made to rejoice in the influence of the gospel in these last few months. Bro. Farjado has already had good influence in two of the congregations in the Tagalog provinces. We have nothing to boast of, but much to be thankful for. * * I realize times are hard there now but am hoping that God will find some one willing to come to our rescue, not with luxuries but with support for workers, to help us gather in this golden harvest before it is too late to reap.—H. G. Cassell.

A Worthy Wife and Mother

With as many interruptions as I have during the day, it is hard for me to concentrate long enough at a time to write a decent letter. I used to write some at night but lately Harry and I both have been taking turns teaching the children at night after the smaller ones are in bed. It seems to be the only time we can find for teaching. Suzuki San, the new boy from near Tanakura who entered the dormitory February 1, has taken

Ikeda San's place in teaching Harry Robert and Logan Japanese every morning. The boys are getting along beautifully and we want them to continue.

Bro. Bixler just came over to can some honey and we asked him to stay for supper. He enjoyed the light rolls a lot. They are quite a treat to us in Japan. I would like to make bread oftener but it takes a great deal of time and I always have so much else to do.—Pauline Fox.

Pictures Are Valuable

I can make good use of the Bible Lesson Pictures you sent me. Pictures appeal to the Chinese. I hope to be able to make use of such as these when I begin my trip inland. Bro. Wright has gon out for Chinese dinner while I sat at home nursing a cold. Expect to meet my Bible class this afternoon.—Charles Gruver.

Anxious to Return

I am having fairly good success as I go. I am especially asking for continued regular support and am trying to impress the necessity of giving it regularly and not to switch or stop without telling us about it, and better still not to give up their responsibility unless they can get some other church to take their place. I'm so anxious to get back to the field for I know I am needed there.—Lillie D. Cypert.

Helping Her Husband

The eight week's Bible study classes begin today. We are all feeling pretty well and glad of it. I am private stenographer for my husband! When I have spare time from house and babies he can find something for me to do. There are plenty of odd jobs where publication work is done, as you know. We have big hopes for the future in the publication work.—Grace Oldham.

Busy in China

I have found a number of things which I feared were lost on the boat. I am enjoying having Miss Wong with me. We eat together—part of the time Chinese and part foreign. She is not very strong but is so earnest and does a lot of praying. The Chinese listen to her better than they do to me.

Before I came away I was busy getting enough clothes together to keep the Broaddus boys going until I get back again or some one else comes to take over that responsibility.—Ethel Mattley.

An Injured Foot

(From a personal letter.)

I have been very busy. I guess you have heard about my accident on December 19, when I got one foot mashed and three small bones broken. I have to use a stick now on the outside but make it very well without aid inside. It will be a long time before I can use it well.—H. C. Winnett.

A Busy Woman

We have so many callers together with the regular work, I find it hard to settle myself to writing. I think I'll have to take 2 or 3 days off every 3 or 4 months and go off to some quiet place and write, write, write. I'm glad indeed that the Japanese feel free to call—wouldn't have it otherwise.—Sarah Andrews.

More Bad Checks

to reimburse the bankers. Last word from the bank was that a check The enclosed check was returned to me. I bought the gold back again for \$99 hadn't been paid over in the U. S. but they thought it would be all right. Another \$25 check from the U. S. was bad. Was very sorry to hear of Sister Broaddus' death.—N. B. Wright.

"Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest."

THE LORD'S DAY LESSONS

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FIRST LORD'S DAY LESSON OF APRIL

Lesson 1.

April 5, 1931.

JESUS TEACHES HUMILITY

Golden Text: Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.—Luke 14:11.

Lesson Text: Luke 14:7-14; 18:15-17.

Luke 14:7 And he spake a parable unto those that were bidden, when he marked how they chose out the chief seats; saying unto them,

8 When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him,

9 and he that bade thee and him shall come and say to thee, Give this man place; and thou shalt begin with shame to take the lowest place.

10 But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee.

11 For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

12 And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, bid the poor, the maimed, the lame, the blind:

14 and thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just.

Luke 18:15 And they were bringing unto him also their babes, that he should touch them: but when the disciples saw it, they rebuked them.

Study Questions and Brief Comments

Verse 7. See verse 1, which tells where Jesus was at the time. To whom did He speak this parable? What caused Him to speak it?

Verses 8, 9. What sort of feast did the Lord speak of? What should they be careful not to do? Why not? If a more honorable guest should come, what would happen? Why the lowest place? (Because all the other places would be filled.)

Verse 10. Where should one sit? Could one who did so be demoted and put to shame? May he be promoted? Would that be an honor?

Verse 11. What great general truth does the Lord lay down? How many of those that exalt themselves shall be humbled? How many of those that humble themselves shall be exalted? What is the wise thing to do? Why is this called a "parable"? (Because it means much more than mere advice to wedding guests. Here is room for thought for Pharisees and other great people who think that first honors with God must be for them.)

Verse 12. To whom did the Lord speak next? What did He tell him? What might those friends, etc. do? Is that sort of hospitality worth much? Might it even be selfish? What "recompense" is likely (even expected) to be made?

Verse 13. What better thing should he do? Why should he be blessed if he did so? Where would his recompense come in? What is the thought in this? (See Notes.)

Luke 18:15. What were they bringing to Him? For what? What did the disciples do? Why, probably? (They thought their Master too great

16 But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not: for to such belongeth the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

those little ones is told us in Mark 10:16.

to be bothered with little children.)
Verse 16. See Mark 10:14 on how the Lord felt about it. What did He say to them? What did He say belonged to such?

Verse 17. In explanation of that last remark, what did the Lord say? What special trait of a child's nature did He refer to? (See Matt. 18:3, 4.) What He did with regard to

NOTES ON LESSON 1

LESSONS IN HUMILITY

"God resisteth the proud, but giveth grace to the humble." (Jas. 4:6.) This is a fundamental truth which runs through all God's dealings with men. It follows from this that "every one that exalteth himself [in whatever way] shall be humbled; and he that humbleth himself shall be exalted." And "Whosoever shall not receive the kingdom of God as a little child [that is, in simple humility; comp. Matt. 18:4] he shall in no wise enter therein." There are various kinds of pride: social pride, intellectual pride, spiritual pride. Of these the first named, bad as it is, is the least; the second is worse; and the third worst and meanest of all. God hates all these forms. The Lord Jesus came in on the ground floor (as it were) of human society, and He lived as the Lowly One among the lowly all His life. That was his answer to social pride. His message was hid from the wise and the prudent, and was revealed unto babes. (Luke 10:21.) That was His rejection of the pride of man's wisdom. And, as to the last, not the self-righteous, but the humble and contrite heart obtains God's forgiveness. (Luke 18:9-14.) God always regards humility. Whatever condition or place you may be in, the one right thing to do always, is to humble yourself before God. (Jas. 4:10; Isa. 66:2.)

TEACHING POINTS

On Verse 7. The falseness of the idea that self-assertion and self-exaltation will give a man a high place in the world, "When pride cometh, then cometh shame, but with the lowly is wisdom." Prov. 11:2; comp. 29:23.

This is a parable. It reads like straight teaching and instruction to the guests at a meal. But it was a parable. That is to say there is something far deeper underneath it. For this illustrates God's principle in dealing with men. There was the privileged Jew, for example, who took it for granted that God's first seat necessarily belonged to him. And the pious Pharisee who thought he was due the highest rank. Many applications of this grabbing of first seats can be made to affairs in the professing church and christendom.

The principle of promotion with God is taught in the New Testament in such passages as Matt. 20:26-28; Phil. 2:3; Rom. 12:10b: "in honor preferring one another."

Unselfish Hospitality. The Lord did not forbid inviting friends, kinsmen, or rich neighbors; but that is not the sort of hospitality that counts for anything. When we give to and do for those who need it and who can make us no recompense on earth, God assumes the debt, as it were, and we shall be recompensed by Him. When we give hoping to get something in return—whether in like favors, or in praise, or in patronage, or any sort of earthly gain, such giving is of no worth with God; but what we do as unto Him and in pure unselfishness and love, that counts before God.

Babes. The Lord's interest in infants and little children. The disciples thought He was too great to notice them. The Lord was indignant—why? (Mark 10:14.) Are they not precious and priceless to Him? Recall Matt. 18:3, 4 in connection with verse 17 here.

QUESTIONS FOR THE CLASS

1. Where was Jesus, as this lesson opens? (Luke 14:1.)
2. What did He notice at the feast?
3. What "parable" did He speak?
4. What may happen to the guest who takes the highest seat for himself?
5. Why is this called a parable? (Notes.)
6. What is the great lesson of it all? (V. 11.)
7. What kind of hospitality will count for nothing?
8. Why does it go unrecompensed?
9. What sort of hospitality will God recompense?
10. Why will He recompense it?
11. When shall it be recompensed?
12. What were some of the mothers doing?
13. How did the disciples look at that?
14. Did the Lord Jesus feel as the disciples?
15. What did He say?
16. What great principle did He lay down? (V. 17.)

SECOND LORD'S DAY LESSON OF APRIL

Lesson 2.

THE PRODIGAL SON

April 12, 1931.

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

Lesson Text: Luke 15:11-24.

11 And he said, A certain man had two sons:

12 and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living.

13 And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that country; and he began to be in want.

15 And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight:

19 I am no more worthy to be called thy son: make me as one of thy hired servants.

Study Questions and Brief Comments

On the time and occasion, and the two parables which precede this, see Notes.

Verses 11, 12. Divide the lesson as follows: I. The son's rebellion. II. His want and distress. III. His repentance and return.—What request did the younger son make? In the light of what followed—what was his purpose in making that request? (To be independent of his father.) Did the father grant the request?

Verse 13. What did the younger son do soon after? How did he use his means in the "far country"? In what respect is this the picture of the sinner's way?

Verse 14. Did his money last always? What bad thing happened about the time when he had spent all? What new experience did he find then?

Verses 15, 16. Was his spirit broken by this misfortune? (No—not yet.) How does he now try to retrieve himself? What low task was assigned to him? How low did he sink? (He envied the swine.)

Verse 17. (The great change.) How did the change begin? (He "came to himself.") Comp. 1 Kings 8:47; Ps. 119:59. What does he realize?

Verse 18. What resolution did he now form in his heart? What was the confession he purposed to make

20 And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23 and bring the fatted calf, and kill it, and let us eat and make merry:

24 for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

sinner too? (Acts 26:18; Eph. 2:1-3.) (On the sequel to the story see the Notes.)

to his father?

Verse 19. Did he realize his unworthiness? What only request would he make of his father?

Verse 20. Was the good resolve carried out? When did his father see him? (Must have been on the lookout for him.) What was the feeling of the father's heart? What three things did the father do? (Is this a picture of God's attitude toward a penitent sinner?) Comp. Ps. 51:17.

Verse 21. What did the son say to the father? What part of the confession as originally purposed (vs. 18, 19) was omitted? Why wouldn't it do to say that?

Verses 22, 23. What was the father's answer to all that?

Verse 24. Why all this joy and gladness? Does it mean much to God when a sinner returns to Him? (Com. vs. 7, 10.) Does it mean much to the

NOTES ON LESSON TWO

THE THREE PARABLES OF LUKE 15

The first of these parables was that of the Lost Sheep and the "Ninety-and-nine." (Luke 15:3-7.) The second of the Lost Piece of Money. The third of the Lost Son. In each case some one had something in possession and lost it; whereupon arose a deep concern which could know no rest until the lost was restored. Then there was joy and gladness.

Concerning this there are several things we must notice particularly.

1. In each case it is **God's deep and painful concern for the lost** that is illustrated. For the time the shepherd is more taken up in thought and effort for the lost sheep than for the ninety and nine which lay safe in the fold. The woman forgets the nine pieces of silver in her anxious search for the one lost. The Prodigal's father makes more ado over the wayward son's return than he had ever done over the son who had stayed at home. The joy over the restoration in each of the parables shows how great had been the strain and distress of the loss.

2. The man **had** two sons, just as the shepherd **had** a hundred sheep and the woman **had** ten pieces of silver. But having a son is a different sort of possession from having a sheep or a piece of money—it is a relationship which involves the heart on both sides. The prodigal son could not to be brought back by simple mechanical action like going after the lost sheep and carrying it home on the shoulder, or picking up the piece of money with one's fingers: his heart must be changed and he must repent and come back of his own accord. The joy over the rescued sheep and the found money, and the merry feast at the Prodigal's return represent the joy in heaven over **the repentance** of even one sinner.

3. Here, too, we see illustrated in each case the result of the sinner's repentance. It means what the bringing back to the fold meant to the straying sheep and to the shepherd; what the restoration of a precious thing means to the true Owner of it; and what home and love and welcome meant to the weary Prodigal.

THE OCCASION OF THE THREE PARABLES

The Lord Jesus spoke these three parables for a reason, and the reason lies in the first two verses of the chapter: "Now many publicans and sinners were drawing near unto him to hear him. And both the Phar-

isees and the scribes murmured, saying, This man receiveth sinners and eateth with them." It was the seemingly just complaint of those who had lived moral lives, that Jesus showed more regard for evildoers than to the righteous, that He seemed by His attitude to endorse immorality and wickedness, and that He set a premium on sin. The three parables are the answer to the charge. They explain God's peculiar interest in the lost (Luke 19:10) as also His goodness toward those who had not so openly departed from Him. (The latter point comes out in the sequel to the story, which tells of the father's dealings with the elder son, Luke 15:25-32.)

THE ELDER BROTHER

The "elder brother" in the parable who had stayed at home and kept the commandments undoubtedly represents the scribes and Pharisees who considered themselves "righteous." But we can see at once that there was something fatally wrong with that elder brother's sort of goodness. He showed quite an ugly spirit, and it is plain that though he stayed at home and seemed to serve his father, his heart also had been wrong toward his father. He had noticed these years that his father had never given him a kid to make merry with his friends. (Wonder why not? Wonder if he ever asked for one?) And he had been nursing a grudge about that. According to his statement of his own goodness, he had never got what was coming to him. The father had not treated him right. He resented his father's goodness toward his wayward son. He had no part or sympathy with his father's feelings, nor indeed much reverence and respect for him. He had not a particle of love for his brother—in fact wouldn't call him "brother." In his bitter reply to his father he used the personal pronoun of the first person five times in one sentence, thus: "I . . . I . . . me . . . I . . . my," which showed who was really foremost with him. But how wonderfully the father's patient love shines out even for him! For God's love embraces even the loveless.

(USE STUDY QUESTIONS FOR CLASS USE)

THIRD LORD'S DAY LESSON OF APRIL

Lesson 3.

April 19, 1931.

THE RICH MAN AND LAZARUS

Golden Text: Lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through and steal.—Matt. 6:20.

Lesson Text: Luke 16:19-31.

19 Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day:

20 and a certain beggar named Lazarus was laid at his gate, full of sores,

21 and desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores.

22. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried.

23 And in Hades he lifted up his eyes, being in torment, and

Study Questions and Brief Comments

Verse 19. (On the first eighteen verses, and the connection of this lesson, see Notes.) What two things are we told of this rich man?

Verses 20, 21. (In strongest possible contrast with verse 19.) What was Lazarus? Where had he been cast? What sort of a physical condition was he in? What did he crave? What did the dogs do for him?

Verse 22. What came to both, rich man and beggar? What was done for the rich man after his death? Who took charge of the beggar? Where did the angels carry him?

Verse 23. Where did the "rich man" find himself? (Was he a rich man

seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish.

26 And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us.

27 And he said, I pray thee therefore, father, that thou wouldest send him to my father's house;

28 for I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 But Abraham saith, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one go to them from the dead, they will repent.

still?) What was his condition in Hades? Whom did he see? Where did he see them? ("Afar off.")

Verse 24. How did he address Abraham? For what only did he ask? Why did he want that?

Verse 25. Could he remember his life on earth? When did he get his good things? What did Lazarus get during his lifetime? What complete reversal had now taken place?

Verse 26. Were Abraham and Lazarus unwilling to help him? Why was it impossible?

Verses 27, 28. What second request did the "rich man" now make? How many brethren of his were still living? What did he think they needed?

Verse 29. What was Abraham's answer? In what sense did they have Moses and the prophets? (In the Scriptures.) Was that sufficient testimony and warning?

Verses 30, 31. What did the "rich man" think? Was he right about that? What did Abraham tell him?

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

NOTES ON LESSON THREE

IS IT A PARABLE?

This story related by the Lord Jesus has been called the most terrible passage of scripture in the whole Bible. It certainly is both terrible and terrifying when taken as it stands. If that is the outcome of a selfish and self-indulgent life—what are not thousands upon thousands of nice people (perhaps you too, dear reader?) going into! Accordingly many have tried to break the force of its meaning. The commonest objection is that it is "only a parable." However the Book does not call it a parable. If it is a parable it certainly stands by itself, different from all the rest, for in this, two people are definitely named (Abraham, Lazarus) which is never the case in any other parable. But if we should concede it to be a parable, would that help the matter? All of the Lord's parables were illustrations taken from life, things that had actually occurred or such as could conceivably be occurring at any time—"A sower went forth to sow," "A king made a marriage supper for his son," etc.—never anything false, absurd, or in itself impossible. But these false interpreters, who say this is a parable, want to make it a fable, a preposterous, fictitious, impossible tale—and hope by that means to get rid of the fearful warning it contains. But the Lord Jesus never told anything false and impossible. He did not have to. He knew all things. He is the only One who knows what is beyond the veil. We shall lose nothing if we take His words just as they stand, with fear and trembling; but if we wrest and deny His teaching we shall expose ourselves and others to the very fate of which this story tells.

THE CONNECTION

The connection of this story of the Rich Man and Lazarus with the first part of the chapter is very close. First there is the parable of the Unjust Steward, the moral of which is that we should use the means now in our hands to lay up to our advantage beyond. (Luke 16:1-13.) This provoked the scorn and sneers of the Pharisees, who were lovers of money. The Lord then spoke several things in rebuke of them, and followed it all up with this account of the Rich Man and Lazarus.

TEACHING POINTS

The Rich Man. His sin was selfish living. He took the best of care of himself, and spent freely on himself for self-indulgence and luxury; but he did not worry about Lazarus. Note that the Rich Man is not accused of crime, of immorality, of active cruelty; and do not think but that he may have been an amiable and popular man in his circle. But he lived for himself. See Ps. 49:18; Amos 6:6.

Lazarus. His wretched condition. Beyond the fact that somebody laid him at the rich man's gate, he had no helper or friendly hand to tend him. The dogs with their soft, kindly tongues did more for him than human hands did.

The Complete Reversal. The Rich Man died and was given a burial—which was indeed the last honor ever bestowed on the fellow. But when Lazarus died, angels carried him to Abraham's bosom—evidently a place of comfort and bliss. But the Rich Man (no longer rich) is seen in Hades, "being in torment," and suffering thirst and great anguish in that flame.

The Conversation. In the conversation that took place between the "Rich Man" and Abraham the reason for this crops out. The "Rich Man's" request for his five brethren, who were just as he had been, showed that they did not believe God's word ("Moses and the prophets") though they had it, neither had they repented, nor were they likely to. So today there are many who profess to believe the Bible but live exactly as though it were not true.

(USE STUDY QUESTIONS FOR CLASS)

FOURTH LORD'S DAY LESSON OF APRIL

Lesson 4.

April 26, 1931.

HOW TO PRAY

Golden Text: Lord, teach us to pray.—Luke 11:1.

Lesson Text: Luke 18:1-14.

1 And he spake a parable unto them to the end that they ought always to pray, and not to faint;

2 saying, there was in a city a judge, who feared not God, and regarded not man:

3 and there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming.

Study Questions and Brief Comments

Verse 1. What purpose did the Lord have in this parable? What special danger did the Lord want to forestall? (Lest they get discouraged and quit praying.)

Verse 2. What was the character of this judge? (Comp. v. 6.)

Verse 3. What was the widow's plea? Did she have to make it more than once?

Verses 4, 5. Was the Judge at first disposed to pay any attention to her? What made him change his mind?

Verses 6, 7. Does the Lord Jesus mean that God is like this judge? What then? (If a hard-hearted, unrighteous judge will yield to the re-

6 And the Lord said, Hear what the unrighteous judge saith.

7 And shall not God avenge his elect that cry to him day and night, and yet he is longsuffering over them?

8 I say unto you, that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

9 And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week; I give tithes of all that I get.

13 But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner.

14 I say unto you, This man went down to his house justified rather than the other: for everyone that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

the other? What general rule did the Lord lay down?

peated appeals of a widow that is nothing to him, how much more shall the loving God grant the persistent pleas of His own people?)

Verse 8. Although the delay seem long, will God avenge them promptly? Who is the "adversary" of whom God will avenge His elect? (Satan.) When will He do this? (Comp. Rom. 16:20. When Christ returns.) Will there be many still hoping, waiting, and praying when the Son of man cometh?

Verse 9. To what sort was this parable spoken? Who chiefly belonged to this class? (Pharisees. Comp. Luke 16:15.)

Verse 10. For what did both these go up to the temple? (See 1 Kings 8:29, 30, 33.)

Verse 11. For what did the Pharisee thank God? How does his loveless contempt for others show in his prayer?

Verse 12. How often did he say he fasted? Was that required of him? (No—there was but one fast-day a year required, the great day of atonement. Lev. 16:29.) How did he boast of his tithing?

Verse 13. Where did the publican take his position? What was his attitude before God? What did he do and say?

Verse 14. What was the Lord Jesus' verdict on these two prayers? Why was the publican accepted rather than

NOTES ON LESSON FOUR

BETWEEN THE LESSONS

Our last lesson was in Luke 16. The 17th chapter contains:

- (1) Teaching concerning occasions of stumbling (vs. 1-4).
- (2) The unprofitable servant (vs. 5-10).
- (3) The cleansing of ten lepers, of whom one returned to give Him thanks (vs. 11-19).
- (4) Pharisees' question, and His answer (vs. 20, 21).
- (5) To His disciples He gives a short discourse on His second coming (vs. 22-37).

The first eight verses of our lesson are in close connection with this Second Coming discourse.

TWO LESSONS ON PRAYER

The Lord Jesus, in today's lesson gives us two precious teachings on the subject of prayer: (1) On the need of undiscouraged continuance in prayer; (2) On the necessity of humility before God in prayer.

(1) **The need of undiscouraged continuance.** This is set forth by the parable of the Judge and the Widow. In the former parable on prayer the Lord taught the need of persistence in praying until the object is attained. (Luke 11:5-13.) That has reference to any one thing we may

be asking for at any time. But the outlook of this parable is "dispensational"—that is it has to do with the general conditions of the age in which we live, during which God's people are troubled and burdened (Rom. 8:23, 24) and hope of Christ's coming seems so long deferred. The Lord foresaw that there would be a strong tendency to give up in despair in such a case—as indeed there has been. For many long years God's people have prayed, "Hallowed be thy name, thy kingdom come, thy will be done as in heaven so on earth." But until yet, (yea, apparently more than ever) is the name of God blasphemed, and Satan is still the prince of the world, and God's will is done by but a few, and by them only imperfectly. It seems there is no use of continuing to pray and hope for such things. Therefore many have given that up and have undertaken to bring about the better day themselves, by human plans and devices; and think it is better to do something than to hope and dream and pray. Well the Lord has left a number of things for His people to do—preaching the gospel, for one—but the reformation of the world is not one of them, though many in our day seem to think so. We are not hoping for general earthly betterment but for the Lord from heaven. Hence it is ours to do His bidding now faithfully, and to watch and pray for that Day. So (in connection with His discourse on the Coming, Luke 17:22-37) He exhorts them that they should always pray and never faint. "Nevertheless when the Son of man cometh shall He find faith on the earth?" Will not many have given up hope and ceased to look forward and to pray?

2. **The necessity of humility before God in prayer**—as well as at every other time, and in every other thing. For God resisteth the proud but giveth grace to the humble. The Lord will not have any flesh to glory before Him, nor will He regard any man who exalts himself. The Pharisee in this parable was one of those that "trusted in themselves that they are righteous"—a self-confident and self-complacent man; and (what goes with that always) "set all others at nought." If that Pharisee indeed was better than some other man, he should have recognized the mercy and help of God in that (which he did professedly, but not in reality); and it should have made him kinder and humbler toward those who had not as much advantage as God had given him. But instead the Pharisee boasted himself before God and gloried over the miserable publican. That is the thing God hates. Many do the same thing on the ground of a supposed (or real) **doctrinal superiority** they have over others, and they magnify themselves and treat others who are less enlightened with contempt and ridicule. Such pray in vain—God will have nothing to do with them. If our truer doctrine is of any value it will make us kinder, more loving, humble, more willing to serve. If it has not that effect it is all a delusion. But the publican who humbly took the sinner's place before God was heard and accepted, and went down to his house justified. "A broken and a contrite heart the Lord will not despise." (Ps. 51:17.)

QUESTIONS FOR THE CLASS

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|---|--|
| 1. How many lessons on prayer in this lesson? | us? |
| 2. How did the Lord teach them? (By parable.) | 10. If He does not answer right away should we be discouraged? |
| 3. What was His purpose in giving the first? | 11. What was the other parable? |
| 4. Describe the judge. | 12. What different attitude did each take before God? |
| 5. Who came to him for help? | 13. What did the Pharisee say? |
| 6. Did he respond immediately? | 14. What did the publican say and do? |
| 7. Why did he finally grant her request? | 15. Which of the two was accepted? |
| 8. Is God like that judge? | 16. Why? |
| 9. What is God's attitude toward | 17. What general rule did the Lord lay down in verse 14? |

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