

WORD AND WORK

WORDS IN SEASON.

R. H. B.

SHERIFF OF BULAWAYO.

On his tour through this country Brother John Sheriff, of Bulawayo, Rhodesia, South Africa, stopped with us for three days, and we were privileged to hear from himself the account of his long and faithful labor in the Lord among the natives of South Africa. Brother Sheriff is not a "preacher", or a public speaker—only a plain and simple stone-mason, by which trade he has supported himself these years. Yet he talks with amazing effectiveness. He speaks as he hews his stone—with strong, direct, simple strokes, and great honesty of heart. With no attempt whatever at oratory, or effort to make any impression, he tells the straightforward, matter-of-fact story of the toil and labor of near 30 years, during which, beginning with one native convert (his "mustard-seed," as he calls him) he built up a church of over 200 members. Yet the account of the great and unselfish work done by himself and his faithful wife, co-worker with him in the Lord, was told in so modest, matter-of-course manner, as to leave no suggestion of self-commendation. This is a health-and-pleasure trip for himself and wife, their first and much-needed vacation in more than a quarter of a century; for which trip he mortgaged his little property, and which he is turning into a campaign for support—not for himself: he does not ask for anything—but chiefly for Brother and Sister W. N. Short, who went to Bulawayo from among us, and whose support has been utterly inadequate—a fact which those uncomplaining workers would never have made known to us. He is also stirring up interest in that field otherwise. Let us encourage him, and have a share in his faithful work, and in that of the humble and self-sacrificing Brother Short. May the Lord enable us and move our hearts to send more means and workers to that vast mission field in South Africa.

CRITICAL TIMES.

These are days of crisis, times of judgment. They are coming from East and West and sitting down, as it were, in the Kingdom, while the children of the Kingdom are being cast out. The doors of heathen lands are opening to the gospel, and those who have had the gospel so long are losing it. At home, indifference; abroad, awakening. At home hardening, judicial blindness, rejection of the light, apostasy; abroad, among those who had not heard, the gospel is meeting a strange and increasing welcome. They are days of overturning; the high are being abased, and the needy are lifted up from their dunghills.

GROWING INFIDELITY.

Except some unforeseen turn comes, we venture to predict that in ten years or sooner infidelity will be general. Day by day the "modern spirit" of unbelief and rejection of God's word and of the fundamental truths of the Christian faith, prevails more exceedingly. Few, and becoming fewer, are the institutions of learning that are not hot-beds of various phases of infidelity: atheism, agnosticism, destructive criticism, New Theology, evolutionism, etc. The students that go forth thence will disseminate the same propaganda of unbelief far and wide. Theological colleges and seminaries, with but few laudable exceptions, are in the same baneful business. Already the pulpits are many (and their number increases continually) that without shame promulgate the teachings in which formerly Tom Paine and Bob Ingersoll specialized. Books, theological and secular, without number; magazines and periodicals of all sorts, have taken up the cry. A great wave of apostasy is sweeping the land. Is it the "falling away" that must precede the "day of the Lord"?

THE CHRISTIAN AND THE WRATH TO COME.

That a Day of Wrath is coming, a great and terrible day, a day of accounts and retribution, when the accumulated vengeance of the ages shall break upon the earth, is known to every Bible-reader. Whether conceived of as the catastrophe befalling the world of mankind, or the day of judgment and retribution (Rom. 2:5)—what guarantee has a Christian of being delivered from this "wrath to come"? The Christian's exemption rests upon a three-fold foundation:

1. *On the love of God.* For "God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us. *Much more then,* being now justified by his blood, shall we be saved from the wrath of God through him." (Rom. 5:9). The second ground follows immediately:

2. *On the life of our risen Lord.* "For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved [from the wrath of God, as in v. 9] by his life." Rom. 5:10. This is to be understood in the light of the great statement of Heb. 7:25—"Wherefore also he is able to save to the uttermost them that draw near unto God through him; seeing *he ever liveth* to make intercession for them."

3. *On the promise concerning His coming again.* The Thessalonians, Paul tells us, turned to God from idols, for a two-fold aim: (1) "to serve a living and true God"; (2) "to wait for his Son from heaven, whom he raised from the dead, even Jesus, *who delivereth us from the wrath to come.*" (1 Thess. 1:9, 10). This "wrath to come," he explains in the same epistle, would come upon the world suddenly, unannounced and unexpected; and inevitably, "as travail upon a woman with child." For indeed the womb of time is big with this certain event, and it will come to a birth at a sudden, unlooked for moment. But the apostle

sets a sharp distinction between the world upon whom that day of wrath will break, and the Christians to whom he writes. In 1 Thess. 5:1-9 there is a series of contrasts between "ye," the Christians, and "they," the heedless, unbelieving world; which comes to a climax in the final declaration of verse 9—"for God appointed *us* not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ."

CHRISTIANS AND THE KLAN.

Have not the people of God enough light to settle the question of the propriety of joining the "Kuklux" for themselves? Shall a people who are specially and emphatically warned above all things not to swear (Jas. 5:13) enter into an oath-bound combine? Shall they whom God has set apart for Himself and separated from the world by the triple wall of Truth, Spirit, and Blood, enter into compact and union with non-Christians? (2 Cor. 6:14-18). Shall they who are the beneficiaries of God's world-wide love, who are bound by every high and holy consideration to become all things to all men that by all means they might save some, participate in the drawing of factional lines against their fellow-men? Shall they who are solemnly enjoined not to avenge themselves, but to be in subjection to the constituted power and civil authority, take the righting of wrongs into their own hands, and assume the exercise of prerogatives to which they have no God-given right? You say "They do much good"? What sort of "good" is it that is done in contravention to God's plain and specific instruction? Is not obedience better than sacrifice, and to hearken than the fat of rams? I speak not of "them that are without"—I have nothing to do with judging them; God judges their doings. (1 Cor. 5:12, 13). But *you* who wear the name of Christ, who are bound to love and mercy, representatives of the Lord, set apart as saints of God, children of obedience, what have you to do with the masked clan? More even than the sin itself should we fear that fatuous blindness which prevents Christians from seeing it. That too, is one of the signs.

A CHRISTIAN PRIVATE SCHOOL.

The members of Portland Ave. Church have at last, trusting in the Lord, agreed and undertaken a work that has long been on their hearts: to provide a school for their children, in which they shall receive standard instruction in the regular branches, but under Christian teachers, and along with daily Bible teaching. This private school will comprise all the public-school grades, and possibly two years high-school work. We feel very keenly the need of our little ones and growing youth, and are convinced that unless extraordinary measures are taken we cannot save our children from the influences of our day. It is in this sense of responsibility, and in dependence upon God for means and ways, that this work was decided upon; and the Lord willing the first session opens next September, on the same date with the public-school opening. It is our aim to make the school free to all who wish to attend it, as many as we shall be able to accommodate.

WORD AND WORK

A MONTHLY MAGAZINE WHOSE PURPOSE IS TO DECLARE THE WHOLE COUNSEL OF GOD.

R. H. Boll, Editor-in-chief.
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NEWS AND NOTES.

From New Orleans: "The local work is doing fine. Dr. J. S. Ward spoke at the morning service on Jan. 20 and 27. His messages were very helpful. A splendid young woman, formerly a Catholic, was baptized Jan. 20, and the membership has been strengthened recently by the moving in of three new members. The largest audience last Sunday we have had for many weeks. We ask for the prayers of brethren everywhere."—Willis H. Allen.

"Please change my address from 412 Park View to 4302 Trellice Court, Dallas, Tex."—J. E. Blansett.

We have been able, by collecting some back numbers from our friends, to bind ten additional copies of the 1923 Word and Work; three of 1922 and two of 1921. We can supply also one complete series from 1916 to 1923, inclusive, eight volumes. Price \$1.50 each.

A little circular coming into our hands shows the little Green's Chapel Church, near Horse Cave, is keeping up its usual generous program of good works; \$2,122.55, the total gifts for 1923. Much of the amount is for missions including Louisiana, Honolulu, Japan; and liberal gifts to Bowling Green Orphan's Home.

From Basil, Kansas: "We had some fine meetings while Brother R. C. Bell was with us, and two were baptized."—Frank W. Millard.

D. H. Friend came mighty close to the largest club sent in this year (outside of Louisville) bringing in about fifty names from Horse Cave, where he spent a few days with Brother Olmstead. Brother Olmstead conducts two Bible classes a week in the High School there and one in the church.

A friend, a member of the "Office Club" (see page 38, February W. W.), offers to add the amount lacking to 20 subscriptions at 50c each for those who cannot pay. That is, you may send 50c and a poor person's name and the amount will be made up, up to twenty names.

It may be interesting and encouraging to others, by way of example, to know that the Portland Avenue Church, Louisville, gave nearly \$9,000 in

1923 as shown by the books. \$2,600 went for foreign missions (more than for local preaching) and \$1,500 for mission work in the home field. Neither is the Portland Avenue Church rich—except in faith and good works.

From Pulask, Tenn.: "I preached in the country this morning and here in town tonight. Am now preaching for five churches and will add another to the list soon—besides teaching mathematics in the High School here."—Clarence Morrow.

Concerning "Great Songs of The Church": "We are highly pleased with the books. I do not think a more beautiful collection of songs could have been compiled."—Robt. C. Bowers, Gainesville, Fla.

"We think the books are fine."—Mrs. C. V. Hutson, Marysville, Ohio.

"I believe this is the best book ever put out by our brethren, and possibly the best one out at all."—Felix G. Owen, Santa Rosa.

"It is a good book."—Austin Taylor, Uvalde, Texas.

"I think you have got out a most excellent hymn book. I can trace half a dozen song books that I have used largely in the past 23 years."—Adel Del Vecchio, Mgr., N. J. Bible and Tract Depot, Paterson, N. J.

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

Abilene, Texas, wires for another lot of the alphabetical hymnal, "Great Songs of The Church," making 410 shipped to them to date.

We are offering Waterman's Ideal Fountain Pen, No. 52, medium point, "self-filling," chased barrel, cannot spill—standard pen for years, free for six new subscriptions at \$1 each. Obtainable in men's or women's size.

Brother and Sister Sheriff and little daughter, Theodora, spent three or four days in Louisville passing through to Abilene from Toronto and Detroit. Brother Sheriff addressed a joint-meeting at the Portland Avenue Church after speaking at the colored mission on the 22nd. He spoke in the Highland Church on the 21st. Brother George Klingman's article in this issue expresses also the sentiments of Louisville brethren concerning Brother Sheriff and his work.

Are you following the "Lessons in Proverbs?" They began in January but you can start in profitably any month. And by all means read the McGarvey article in this issue, "Why are the Jews Yet With Us?"

The fund to buy two needed American-style houses for workers in Japan is still some hundreds of dollars short, notwithstanding the excellent response. Now let's complete that which is lacking right away; that will mean this one thing at least done right!

"We are greatly taken with the Word and Work. We think it is a splendid periodical—the best in fact that I have seen."—J. Farley, New Zealand.

Look for the expiration notice under the front cover, if your time is out—and renew now, so as not to miss a single issue.

Dear Reader: I have a perfectly harmless remedy that will stop all craving for tobacco in any form that I want every reader who uses tobacco to try. It has cured hundreds of people of the tobacco habit when other remedies failed. Also good for the stomach, liver, kidneys, nerves and blood. Price \$1.00 a box; six boxes guaranteed to cure any case of the tobacco habit for \$5.00 postpaid. Please send for it and if it does not cure you I will return every cent of your money. Your brother in Christ, Loomis C. Hinton, Spencer, Ind. (Adv.)

SAVED AND SERVING.

STANFORD CHAMBERS.

“What will a man give in exchange for his soul?” He has not the price. The soul once forfeited, as it is by sin, even one sin, is gone forever unless another comes to the rescue. The sinner has no capital. He is a pauper. But Another has come to the rescue. As only life can redeem life, He gave His life as the ransom and as a result all who believe on Him are saved. But we are not our own. We are “bought with a price” and belong to Him who bought us. “He died for all that they who live should no longer live unto themselves, but unto him who for their sakes died and rose again.” Living unto Him, that is the Christian life. Christianity is the right name for nothing else.

His dying for us and thus redeeming us, saving us from death, involves us in great debt to Him. Grace and gratitude enjoin it upon us to serve Him. Living unto Him, likewise, embraces service. He “gave himself up for us that he might redeem us from all iniquity and purify unto himself a people for his own possession, zealous of good works.” He gave Himself up for us and set us free from the condemnation and guilt and dominion of sin. He has made us a new creation. We are new creatures in Him. It is ours to love Him, to have a zeal for Him, yea, in Him to be completely enraptured, and all the time. He is our life, our peace, our joy, our everything, our “all in all.” It is ours in the Spirit to sing, therefore,

All, yes all, I give to Jesus,
It belongs to Him;
All my life I give to Jesus,
It belongs to Him;
Hour by hour I'll live for Jesus.
Day by day I'll work for Jesus,
Ever more I'll honor Jesus,
It belongs to Him.

The secret of zeal for His good works is zeal for Him. “The love of Christ constraineth us.” Given this love it will find proper expression. Love has to have an outlet. “We are his workmanship, created in Christ Jesus for good works.” Love is on the lookout for something to do for Him, “Something for Thee.” Love has initiative. Love finds a way.

How confused and aimless appears the great factory where all the parts of a machine are made and assembled, where a thousand wheels are running, processes and operations are in progress, and workmen swarm and run by one another! If a man did not know beforehand the purpose of everything that is done, how foolish, how haphazard and inexplicable would it all seem to him. So seems the world to a man who knows not God's plan and purpose.

THE CHRISTIAN AND EDUCATION.

THE BIBLE IN THE PUBLIC SCHOOL.

CHAS. M. NEAL.

THE SUBJECT DEFINED AND OBLIGATION PLACED.

The term "Education" is quite well explained by two words; namely, "Instruction" and "Breeding." The first has to do with the impartation of knowledge and the second with the regulation of outward conduct. The aim of education should be the highest development of the whole man—physical, psychical and spiritual. If this is to be accomplished to the best advantage there are two fundamental and closely related facts which must be understood, always kept in mind and ever impressed. If there is failure at this point, the whole structure is weakened and endangered. The first fundamental fact is God as the center and the second is individual responsibility to Him. Daniel Webster said that his individual responsibility to God was his greatest thought. By the proper placing of the first we add life to knowledge and in the second morality to conduct. Our responsibility as Christian parents is two-fold. First, parental and second religious. The second as enjoined by Paul, (Eph. 6:4), demands instruction in godliness which in turn demands what we call "secular education." It also reaches beyond our own homes to include any who may be brought under our care, as Paul teaches in Galatians 6:10. There is no danger in the amount of Education so long as the two foregoing fundamentals are held in place and impressed.

PRESENT CONDITIONS DEMAND INVESTIGATION AND CHANGE.

Recent investigations into the religious and secular systems of Education of the United States disclose a condition far from satisfactory, one indeed alarming, as concerns both religion and morals. It is shown that 61% of the population is in no way connected with the profession of the Christian religion in any phase. It is further shown that more than half of our young people are not in any way connected with any system of religious training. The other half so connected receive on an average of only about twelve hours each year. As to the morals of our public school children a scientific investigation covering three years of time, conducted by able scientists at the cost of \$100,000 has just been made known. It is claimed that the investigation has been so conducted as to well set forth the conditions of the whole country. This testing was severe and disclosed a serious condition both in the child's view of life and in present conduct. In what was called the "purchasing test" 64% failed and the general score for the public school was 56.8%. It is also noted that burglary has increased more than 1000% in the last ten years, and much of it has been by the youth of our land. Surely conditions are alarming. Something is wrong; something needs to be done. What is the remedy?

THE PROPOSED REMEDY.

It is generally being proposed that the Bible should be read

and taught by law in the public schools. This seems at first thought to be a very good and desirable thing. But is it? Before considering this question let us note briefly the present condition. In seven states the Bible is read by law in every school every school day. In twelve states it is definitely excluded. In the rest of the states it ranges from almost general use to no use whatever. It is read daily in the schools of New York City, Washington, D. C., and Indianapolis, Ind. The question with the writer, and a serious question it is, is whether the present condition of our public school, as a system, is such morally as to make it a suitable means of either reading or teaching the Bible. The sectarian views held by the various teachers and educators disqualify them for teaching the Bible in its spiritual content. The evolutionary foundation of our present sciences disqualify the Public School from teaching the Bible as history. The present day evolutionary theories have displaced God as center and in His stead have placed a mere question mark, a guess. God being gone as a Center of All Sciences, personal responsibility to Him cannot be taught. Knowledge has become a cold, lifeless thing and morals have become corrupt. Shall we force, by law, a materialistic, godless system to read and teach a book which is our most precious Book and which it has already degraded to the level of fable? Better by far compel them to cease from teaching our children the godless guesses of the evolutionary teachers.

THE ONLY COURSE FOR CHRISTIAN PARENTS.

It is quite likely that the proposal to read or teach the Bible in the public school will be put into effect within the next few years. It is not at all likely that evolutionary teachings will be excluded. The evil of the public school system will thus be increased. To put the Bible in the school is only a counter-movement of the enemy to save the evolutionary doctrines from rebuke. With both in the school and the Bible by law in the hands of its enemies there is little hope for our children to come out without their faith in God being broken or destroyed. The only hope open to Christians is to found and promote schools over which they have control. Schools where God is the center of science, where the Bible is taught and honored and personal responsibility to God is impressed. A godless generation can be effected in no more efficient way than the public school. Godliness is certainly fostered by a godly teacher who is with the child thirty hours each week. Christians need to be awakened against the enemy, and for God.

There is only one thing we would hold above making good citizens of our children—we would rather see them true Christians. But the two aims do not conflict. The Christian true to his Lord will be law-abiding, obedient, submissive to civil-government; giving honor to whom honor is due, tribute to whom tribute; custom to whom custom. Christianity is strength to state, family, and society.

LESSONS IN THE PROVERBS.

R. H. B.

THE QUEST OF THE KNOWLEDGE OF GOD. (PROV. 2.)

In all true knowledge lies profit. Every trade, every profession rests upon some special knowledge. A good knowledge of one's mother-tongue opens many a door of opportunity. A knowledge of mathematics is essential to the surveyor, the sailor, the engineer, the astronomer. A knowledge of mechanics enables a man to construct machines, and frees man from painful and useless drudgery. A knowledge of the laws of nature gives a man mastery over the natural forces, and enables him to make them his servants. The studies pursued in the school-room are immensely useful. A man who lacks the rudiments of education is as badly handicapped as if he were blind or crippled. To know, and to *know how*, distinguishes a man above his fellow. Yet none of the branches of human knowledge and learning can reach or satisfy the deepest need of a human being. Mathematics cannot heal a broken heart. Literature and Philosophy cannot lift a life from the dust. Science cannot wash away the stain of guilt from the conscience. Human education fails utterly in the most vital points, to fit a man for life or death. "I have drunk of every spring and fountain of knowledge," said Alexander von Humboldt, the great German scientist and scholar, when he lay dying—"except the one that could satisfy my soul." In the face of the last crisis the learned master-mind perceived how futile, how empty, how worthless at last, is all human attainment, all earthly knowledge.

But there is a knowledge that can change and transform the heart; that brings peace and hope; that redeems and restores the soul; that renders the man who has it superior to all he may have to encounter in this world and fitted for the hereafter. That is *the knowledge of God*.

This priceless knowledge can be had by every one who wants it. The lesson shows how by easy steps "my son" is led in the upward way to the knowledge of God. The great Teacher takes him where he is. There is no entrance requirement at all to this course of instruction; nor any hard thing demanded at first—only a passive receptive hearing:

"*My son, if thou wilt receive my words.*" That is all that is asked just here. Are you willing? Well, that is enough. Get this lesson: it is quite simple and easy: When God's words of wisdom come, open wide the door, let them come in; give them entrance and reception. That much learned, comes lesson two:

"*And lay up my commandments with thee.*" That is conservation. The words have come to you freely and of themselves: now lay them up carefully—let them not fade away, treasure them, keep them. Now, lesson three:

"*So as to incline thine ear unto wisdom.*" The first teaching came to you unsought. Now bend your ear a bit, to get more.

You have been *hearing*: now make a move forward and *listen* with purpose and interest. Is that step complied with? Good—here is the fourth one:

"And apply thy heart to understanding." That is a soul-effort—the appropriating of the teaching, trying to master it, to make it your own, to grasp it, to seize upon it, to hold it fast, trying to understand it and impress it on your mind. That is not hard after the first interest is awakened. Yet you will become aware now that after all your own power cannot just grasp it. The next step is extremely important:

"Yea if thou CRY after discernment, and lift up thy voice for understanding." Here then you begin to appeal to God for it—and certainly not in vain. For, "if any of you lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him," (Jas. 5:5). When therefore the inestimable value of the thing dawns upon you, and also the difficulty of its attainment, and you turn to make application to God, you have lesson five. Now comes assurance and hope for God has heard you; and you are ready to throw your whole soul into the high and noble quest:

"If thou seek her as silver

And search for her as for hid treasures—"

Ah, how men will toil and venture and strive and delve, to dig the precious metals from the rocks, or to unearth a hidden treasure! Such earnestness if applied in the search of truth and wisdom would bring a revival immensely more valuable and precious than all the treasures of the earth. *Then, yes, then, to your eager heart will come the great and wonderful gift—a gift still, although you have so strenuously sought it:*

"THEN thou thou understand the fear of Jehovah

And find the knowledge of God

THEN shalt thou understand righteousness and justice

And equity, yea, every good path."

No other pursuit will yield so sure and rich a success. It matters not how lowly your station and attainment, nor what your natural deficiencies: start upon this quest and follow these steps forward; you cannot, you shall not fail of that exceeding great reward. "For Jehovah *giveth* wisdom;" and "Wisdom shall enter into thy heart, and knowledge shall be pleasant to thy soul; discretion shall watch over thee; understanding shall keep thee."

In the course of life it is not *fate* a man needs to fear, but *folly*. The great shipwrecks and failures are not due to misfortunes but to lack of wisdom and of understanding. What others may do to you is a trifle in comparison to what you can inflict upon yourself. Give a man wisdom and understanding, and though misfortunes fall upon him as thick as the arrows of the Persians that darkened the sun, yet he will always find his way out. Witness Joseph in Egypt, or Daniel in Babylon. If he is

put down, he inevitably rises again. If he lose all, he presently regains it. In strife and conflict he comes off victorious at last. In every condition he has the knack of knowing just the one way of all ways to get through. The fact is Jehovah is with him—and who or what can be against him?

FOR SAFETY AND DIRECTION.

Wisdom is "my son's" great protection. Even if you could go with your boy, always and everywhere, anxious mother, you could not possibly keep him, or direct him, or safeguard him so well. No *outward* protection is equal to that inward keeping and direction that Wisdom affords him. Nor could convent-walls, nor bars nor locks, nor personal surveillance so effectively keep the little daughter from harm and evil. You are so concerned that your children shall have this and that—but, oh, have they that most precious and indispensable heritage of the wisdom of God? For without it every other blessing becomes void. Wisdom is the body-guard, and soul-keeper:

"To deliver thee from the way of *the evil man*. . . .

"To deliver thee from *the strange woman*. . . .

"That thou mayest walk in the way of good men

"And keep the paths of the righteous."

With all thy getting, get wisdom, my son, my daughter. You will bless the day. May God grant it to you in fullest measure. 135

The government of Holland has appointed a Jewish Consul for Jerusalem. His name is Yacobus Kahn, and, by the way, he is an active Zionist. This is considered by the leaders of Zionism another proof of Holland's friendly attitude toward the Jews. It was that country which opened its gates to the fugitive Jews from Spain. That country proved to be the first liberal government in Europe. Fortunately, Holland is an exception to the present world rule of hating and persecuting the Jews.

In Czecko-Slovakia there is now a movement to incite the common people against the Jews. The newspaper called "The Czeck" which is the organ of a government party of the national clericals had an article to the effect that Jews must have Christian blood for their Passover. It is not a new thing in Czecko-Slovakia or rather in Bohemia proper to make such an accusation. They have been repeatedly brought against the Jews in that country. The last was made about 25 years ago when a certain Jew by the name of Hillsner was tortured in the prisons of Czecko-Slovakia. However, the Jews have been hoping that under the President Mazarick, conditions would change. As a lawyer he defended Hillsner and denied the blood accusation. For that reason they sentenced him to prison and he became a fugitive in order to escape the sentence until he finally became President. But it seems that Jew baiting is the order of the day in Europe and Czecko-Slovakia must also enlist in that dark book of anti-semitism.—*Selected*.

WHY ARE THE JEWS YET WITH US?—III.

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J. W. MCGARVEY.

I have given three controlling and all-sufficient reasons why the Jewish race has been so marvelously preserved:

1. Because of the promise which God made to their father Abraham, that he would make of them a great nation, and bless those that blessed them, and curse those that cursed them;

2. Because God promised through Jeremiah the prophet, that "though I will make a full end of all the nations whither I have driven thee; yet will I not make a full end of Thee."

3. Because he promised Israel, before their exile and after it, that he would yet gather them together into their own land, and plant them in it so that they should never again be rooted out of it.

Having made these promises, God's word was pledged to all that we have thus far seen in the preservation of this wonderful people. In all these promises, except the last, which is not yet realized, there is an unmistakable demonstration of the predictive power of the prophets of Israel. No man can look these facts squarely in the face and deny that there was a miraculous foresight imparted to the men who predicted them. It is time, therefore, that the skeptical and half skeptical critics who have the reality of predictive prophecy should lay their hands upon their mouths, and walk back and sit down. Furthermore, the fulfillment of the predictions of these prophets which have already been realized, make it absolutely certain that those predictions whose time for fulfillment has not yet arrived, will as certainly be fulfilled as time rolls on. It may appear to many an incredible thing that the land given to Abraham and his seed as an everlasting possession shall yet be restored to its real owners, who have been deprived of it for two thousand years, and are now scattered throughout all the civilized, and many of the uncivilized, nations of earth. But God's hand is not shortened, and when he shall have sent out the many fishers to fish for them, and many hunters to hunt for them, of whom he speaks through Jeremiah, the world will know something about the methods by which his grand purpose concerning them is to be accomplished. It would be most unreasonable, in view of what he has done, to doubt the fulfillment of that which he has promised to do, or to be puzzled as to the means by which he shall accomplish it.

But Israel is not to be restored again to her own land as an unbelieving people. She is not to come back to Jerusalem to rebuild the temple, and renew the sacrifices which cannot take away sin. Not a syllable is uttered in all these predictions respecting anything of that kind, but it is said alike by Isaiah, Jeremiah, and Ezekiel, that Israel and Judah are to live again in their own land under the reign of David their king, and as David had long been dead before either of these prophets spoke, this cannot mean David in person. Moreover, no son of David has reigned in Jeru-

salem since the fall of that city under Nebuchadnezzar. But Christ, the Son of David, when he ascended on high, sat down on David's throne, and he is undoubtedly the David whom God promised to raise up to reign over his people. Consequently the three prophets whom I have just cited, in predicting the restoration of Israel to their native land, contemplate them as being in subjection to David in the person of David's greater Son, and, therefore, as believers in Christ.

We should have to go no further, then, than the Old Testament prophets to know that restored Israel will be Christian Israel. But the same fact is plainly predicted by Christ and by the apostle Paul. Christ, in his lamentation over Jerusalem, said, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. 23:39). But no unbelieving city could welcome the return of Christ in these words. It is implied that when Christ comes again, Jerusalem will say, "Blessed is he that cometh in the name of Jehovah," and this necessarily implies that it will be occupied by a believing or a Christian population. Again, in predicting the fall of Jerusalem, Jesus said, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24). This latter clause implies that the time for the Gentiles to tread Jerusalem under foot will come to an end, after which it will be no longer trodden under foot; that is, oppressed by a foreign foe. After that, it must be a Jewish city and a free city. These two predictions of our Savior, although not as specific on the main point as those of the Old Testament prophets, are, by implication, equally unambiguous.

The apostle says: "For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fullness of the Gentiles be come in; and so all Israel shall be saved: even as it is written,

"There shall come out of Zion the Deliverer;
He shall turn away ungodliness from Jacob:
And this is my covenant unto them,
When I take away their sins." (Rom. 11:25-27.)

Here Paul reveals to his readers a secret, and that secret is that when the fullness of the Gentiles shall be come in, all Israel shall be saved. By the coming of the fullness of the Gentiles, he doubtless means the entrance of the great mass of the Gentile nations into the church, and this is to be followed by the salvation of all Israel—of course, not all Israel of preceding ages, but all Israel of that and subsequent ages. These declarations of Christ and the inspired apostles are sufficient to establish the conviction in all believing minds that Israel will yet be a Christian people.

It is probable that this final consummation appears less credible to the most of men than the restoration of the twelve tribes to their own land, and much questioning may be raised as

to the practicability of bringing it about; but if we had lived in a past age, when the whole of Europe was sunk in the darkness of heathenism, and some prophet had dared to predict the final Christianization of all those nations, as many doubts could have been raised as to the practicability of it as can now be raised concerning the conversion of Israel. It is a work for God to accomplish, and his ways are all past finding out until the deed is done.

When Israel shall have been restored to the land of promise, and the people shall all become believers in their own Messiah and all the nations of the earth shall have been blessed through the seed of Abraham, they will be the most grateful and happy people on the face of the globe. An intelligent Hebrew, well informed as to the history of his own ancestors running back in an unbroken line to the first man, shall be able to say that the career of his own people is like one mountain ridge running back unbroken to the beginning of time, while that of other nations shall appear but the side ridges and foot-hills that characterize the vicissitudes of human life. This period may be in the far distant future, for all we know, though movements now on foot among the Jews, such as the recent Zion movement, whose aim is to bring about the re-occupation of the Promised Land, may mean in the hands of God to bring about the final result much sooner than the world can believe. And when this final consummation shall be realized, the world will see in it, as in all the preceding epochs of Hebrew history, a continual demonstration of the overruling power of Jehovah, and of the unerring foresight of his ancient prophets. And if, at that time, there shall be left in the world any of the people now called Germans, French, British, Americans, the question may no longer be, Why are the Jews yet with us? but, Why are we yet with the Jews?—(Christian Standard, 1903 (p. 696).)

The devil can be very conscientious when it suits his purpose. He is a great stickler for consistency at times. Once in a while he pleads fervently for "honesty." But all his virtues are for a blind to lead men away from God and Christ. The kind of "intellectual honesty" which the modernist infidel insists upon, is exactly the same which Eve practiced in the garden. God had told her the results of the forbidden fruit; but the serpent induced her to ignore God's word and look for herself. And *she saw*—what? Exactly the contrary of what God had told her. So she was "honest" and took and ate and gave to her husband. That was bold and independent judgment and consistent action, and whatever other fair name you would wish to call it. *God*, however called it unbelief and disobedience, and ruin was the result.

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THE ASCENSION.

ASCENSION.

That we saw him go, that we have heard from him since, and that he has been seen in that other land, *is the sole evidence we ever have of a friend's existence on another continent.* Such is the evidence we have of Christ. The crucifixion was public, the burial was public, the appearances after the resurrection were public, and as public as all the rest was the ascension: "*as they were looking, He was taken up*" (Acts 1. 9). While all eyes were calmly, attentively, lovingly turned towards Him as He speaks, He was slowly carried up into Heaven. No eyes had seen Enoch go: Elijah went up in a flash—seen but by one: the calm, quiet convincing gaze of eleven sober men watched the Lord upward. They *saw* Him go. No fact could be more simple or sober or real. As the Body had been physically handled in the upper room, so it went up, *physically visible*, until a cloud came between; as literal as the cloud, so literal was the body; and up to the moment that He disappeared behind the cloud, it was the actual Jesus who had talked and walked and eaten with them. He had shown His power over the sea by walking on it, over the earth by raising the dead out of it, over Hades by leaving His own grave, and now over the air by rising up to God through it. "*Who maketh the clouds His chariot; who walketh upon the wings of the wind*" (Ps. civ. 3).

DEPARTURE.

If the ascension did not happen, what did? The Lord had risen; the tomb was empty; He had talked and eaten with more than five hundred people; He had been handled by reverent unbelief:—how then did He leave the earth? We have the tomb of Abraham, in Hebron; of Mohammed, in Medina; of Napoleon, in Paris: where is the tomb of Jesus? Again, if His grave, like that of Moses, was dug by God, in a sepulchre never seen by human eyes, and unknown to this day, how is it God has never *told* us so, as He did of the burial of Moses? Has God let millions of the holiest lives ever since build themselves on a lie, and never broken the silence? Again, is it conceivable that our Lord, the soul of purity and honor, allowed Himself during a storm—as some unbelievers suppose—to *seem* to disappear, in a kind of stage ascension, *and then carefully kept up the deception until His death?* Could *you* believe that? As risen from the dead, and therefore deathless and immortal, no other mode of leaving the world can be imagined than ascension. The philosopher who tells of another world, and then falls into the grave, leaves us unconvinced: but when Christ tells us of another world, *and then visibly departs into it*, and is *seen* there (Acts vii. 55), and communicates with men *from* it (Rev. ii., iii.), we know we are not in the region of conjecture, but of fact; and in the presence of *the only explanation which the facts will bear.*

FORETOLD.

The ascension, moreover, is a section of a coherent whole. Our Lord had plainly foretold it. "What then if ye should behold the Son of Man *ascending where He was before?*" (John vi. 62). "Yet a little while am I with you, and I go unto Him that sent Me. Ye shall seek Me"—as the prophet's disciples sought Elijah—"and shall not find Me: and where I am, *ye cannot come*" (John vii. 33). Why not? Peter answers: "Whom the *heaven* must receive until the times of restoration of all things" (Acts iii. 21). Why 'must'? Because it needs be that Scriptures be fulfilled. "Thou hast *ascended on high,*"—so runs a passage which the Holy Spirit applies to Christ (Eph. iv. 7); "Thou hast received gifts for men" (Ps. lxxviii. 18); for "He that descended," Paul says, "is the same also that *ascended far above all the heavens*" (Eph. iv. 10); "who is on the right hand of God, having *gone into heaven*" (1 Pet. iii. 22); "a great high priest, who hath *passed through the heavens,* Jesus the Son of God" (Heb. iv. 14). Christ has moved up from off this earthly globe, and passed into the real, sure, abiding portion of the universe; we are divided from that great world *only by a cloud*; up to the edge of the cloud human eyes followed the Lord, now as literally and as actually on the other side as ever He was on this; and how thin that cloud wears at times, and how quickly and suddenly we too may step behind it!

THE BLOOD.

What then is the deep significance of the ascension? The High Priest, on entering the Holy of holies, was required to enter with blood, and to deposit it in the Sanctuary, so covering Israel's approach to God. Now "a spirit," Jesus says of Himself, "hath not flesh and bones"—*the blood is not in His resurrection body*—"as ye see Me have" (Luke xxiv. 39). As the Priest entered with the blood, in a bowl, separate from himself, so God "brought again from the dead the great shepherd of the sheep *with the blood of the eternal covenant*" (Heb. xiii. 20); "who, *through His own blood,* entered in once for all into the holy place" (Heb. ix. 12). That blood, in the immediate presence of God, is the silent witness of a slaughter for sin,—a capital punishment endured,—a law met and satisfied,—a wrath righteously quenched: the sinner can now penetrate to the very presence of God *because he follows in the wake of the blood.* Heb. vii. 25. Any man, guilty of any sin (save one), can now plead all the efficacy of the blood, and the plea has behind it the whole advocacy of Christ. "If *any* man sin, we have an ADVOCATE with the Father, Jesus Christ the righteous: and He is *the propitiation* for our sins; and not for ours only, BUT ALSO FOR THE WHOLE WORLD" (1 John ii. 1, 2.)

D. M. PANTON.

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FIRST EXPERIENCE WITH A DOLL FESTIVAL.

DON CARLOS JANES.

Perhaps Mrs. Janes can tell you what a doll festival is, but her husband is not qualified—like the boy at Potter Bible College who was asked something about the heating arrangement and replied (perhaps not understanding the question, or being a bit confused): “I don’t know, sir; I never lived in one before.” My experience with this affair was not that of a direct participant or observer. It was rather secondary. Mrs. Janes had an invitation to go with Sister Cypert and some other American women and she availed herself of the privilege, bringing home, not only a story of the experience, but a good sized pine box of Japanese food.

It is in connection with this native food that this tale lies or *hangs*. Bro. McCaleb and I had been out on an important call the same afternoon and a good deal of walking was involved, so that with the carrying of numerous articles of food bought in the market on the return, the head of the house was pretty tired and somewhat hungry. Supper was over, or nearly so, but I sat down and began to eat, making most of the meal out of that box which contained—well what did it contain? She said, “This is sweet potatoes and chestnuts.” That sounds sweet enough, doesn’t it? Then there was a piece of raw fish so absolutely raw that there was no mistaking it. These little things of different colors like the cross section of some American candy are rice, or mainly that and the black stuff in which it is wrapped is a preparation of sea weed. Here is a cake of something looking like white butter, but it is *fish*. There are other items in this bill of fare which we will include in “etc.”

Soon after going to bed, I seemed not to be well, or not just normal and sleep did not come as desired. But when it did come? Well part of the dream was that I was standing with my back to the wall and on almost the top round of a ladder with a hand-hold on the top of a chimney, or something else and the wind was blowing and causing the ladder to move. I didn’t know how I was going to get down—and don’t know yet how it was; but I am feeling better since I awoke and had breakfast. Earthquakes, physical weariness and Japanese food do not combine to make a pleasant dream.

ANGELINE ROBERTSON MARTIN.

Angeline Robertson was born January 29, 1851, near Bridgeport, Ind., the daughter of James A. and Emily Robertson. She passed quietly to rest, near the midnight hour on February 15, 1924, aged 73 years and 17 days.

She was united in marriage to Richard L. Martin, on January 11, 1872. To this union were born two sons, Ora C. and Earl R. The elder of these preceded her to the tomb, on December 13, 1902.

It is truly consoling that Brother and Sister Martin were permitted to live happily together for more than 52 years. She united with the Church of Christ, at Muddyfork, Ind., in August, 1868, during the preaching of Uncle William and Uncle Milburn Littel. She later moved her membership

to the Church of Christ at Borden, where she was a faithful member until the end.

She leaves the aged husband, the younger son, one grandson, Donald Lane Martin, age 5 months, and one sister, Mrs. Indiana Warman, besides many relatives and friends to mourn their loss. Up to the last she was more interested in the welfare of those about her, than of her own comfort.

The large concourse that came to pay the last honor in Borden Church, where the service was held, bore eloquent testimony to the high respect in which she, and her sorrowing family, have been held. E. L. J.

HARDING COLLEGE.

Harper and Morrilton Consolidate.

J. N. Armstrong.

Arkansas Christian College located at Morrilton, Ark., has been operating for two years including the present session. Prof. A. S. Croom, the president, with a company of faithful helpers has successfully steered this institution through its beginning difficulties. They began under adverse circumstances, in an unfinished building, and with other serious hindrances. Their present enrollment of 150 doubles that of the first year. Their administration building is nearing completion. Already they have spent \$125,000 and it is estimated that \$25,000 more will finish it. It has an auditorium of 1200 seating capacity, a gymnasium 60x90 feet, and twenty-seven classrooms and offices. The building is 149x159 feet. There is no other building employed in Bible School work that can be compared with it.

Harper College has at present the strongest faculty, the best student-body, and the best board of directors, it has ever had. It has enrolled this year about 250 students. Both homes, boys' and girls', were full at the opening. This has been true at the opening every year since the homes were built four years ago. Through those four years it has been a Junior College under the laws of the State Board of Education. All of this splendid work has been accomplished without any kind of administration building. All of its class rooms, library, and laboratories have been on the first floor of the girls' home and in the basement of a little frame chapel.

Certainly we knew this good work could be continued under these conditions only for a short time; rather we knew the State Board would not long continue to put its stamp of approval on our work without better quarters. Knowing this for more than two years we have been making efforts to raise a building fund. In the meantime, it will be remembered, too, that James A. Harding, who did more personal service and made keener sacrifices for the Bible School work than any other one man that has lived, passed to his reward. Soon after his death some of his old students proposed the raising of a fund in honor of this great servant of Bible school work to be used for the advancement of the work to which he gave the best and most profitable years of his life.

Since our work here was in dire need of a building, and a number of his old students were in the Harper College faculty and student-body, among them his own daughter and grand-daughter, it was decided to add this fund to the building funds of Harper College on the condition that the building be called "James A. Harding Memorial Building." During the last fifteen months Brother John E. Dunn has been working at the raising of this fund between other engagements, meetings, and so forth. A little better than \$16,000 has been given and pledged to the fund. So altogether a considerable sum, even in these hard years, has been pledged for the building program of Harper College.

The more the management thought of putting this money into a building the more it was believed that a location more adaptable to the future growth of the school should be sought.

Morrilton learning that Harper was looking for a new site, sent a committee to invite Harper College to unite with her.

Had Wichita, Hutchinson, Oklahoma City, or Shawnee come to us offer-

ing a bonus of \$150,000 to locate Harper College within her limits, we should have readily accepted the offer. Because Morrilton was a few leagues further off, could we then fail to consider her unselfish proposal? The result is the consolidation. The two schools are one and located at Morrilton, Ark., south of, and in the foothills of, the Ozark Mountains, a beautiful section of the state and, perhaps, the best natural fruit-growing district in the United States.

We ask our friends, supporters of Harper College, to believe in the judgment of her management. We believe we have done the best thing possible for the school. The management believes that had the faithful friends of Harper College been present when the board of directors met to make this important decision, they would have urged the consolidation as, by far, the best course before us. We believe we have never taken another step more advantageous to the splendid work, service, and history of Harper College than this one. Let no one think it has been done without sacrifice. With much reluctance we agreed to go farther from this great Middle West. Every one of us had to be converted to the idea of combining with Morrilton, but when we laid down our own interest and viewed the whole situation from the viewpoint of what is best for both schools and for the great cause of Christian education, we had to yield.

Neither do I mean that Harper has made all the sacrifice. Morrilton and the brethren in Arkansas have made keen sacrifices to effect the consolidation. Once we were converted, like brothers of the true type, we pooled our assets and liabilities for a greater work. This union is not a swallowing up of either school, but a genuine consolidation in which boards, faculties, equipments, and all other resources are combined. Each school gives up its name. We put away what we preferred and lost ourselves in the greater vision. Could I, in this article, tell all the circumstances and facts that have led up to the consolidation, faithful believers in God would be constrained to say: "The thing proceedeth from the Lord."

Since the Memorial Fund was to be an expression of appreciation of Brother Harding's inestimable service to Bible School work, and since the management of Arkansas Christian College recognized the justice of such expression of honor, those brethren have graciously allowed us at Harper to name the new institution "Harding College" in consideration of this fund now being raised.

The new school is to open next fall as a senior college, able to grant the standard bachelor's degree. Though the consolidation has been formally, officially, and heartily made, and the assets and liabilities of the two schools have been pooled, it remains for the friends and supporters to say whether they will pool their efforts and thus make the consolidation most effective. Unless we all rally to the support of Harding College the union cannot fill up the measure of its possibilities. We cannot believe that the many friends of Harper College have supported it because of the particular spot or section of country in which it was located. Rather we believe they have supported it because of the service it was rendering to the youth of the land; and, hence, will be just as glad to help the same work more effectively in another field. Surely the fact that the service, as a matter of economy and wisdom, has been moved across the country a few miles cannot justify my withdrawing support from it. Surely, if I love the work and am unselfish in supporting it, the moving of it into another section will not chill my ardor for it.

We want to appeal to every supporter of Harper College to be loyal to the new school. We know not how to expect less. One supporter writes in substance, "I deeply regret to give up direct operations of the Middle West, but all my pledges and promises to Harper College are good for Harding College." With such a spirit in all of our supporters, the consolidation will prove a most far-reaching step for Bible school work. Are we Christians really to support work only when it is in our town, in our state, or in our country? How many of us are ready to stand for and by the consolidation? The future will tell.

JOHN SHERIFF'S VISIT TO BATHURST STREET.

George A. Klingman.

Last Wednesday night Brother John Sheriff from South Africa gave us the most helpful missionary address we have heard since coming to Canada. He used slides showing some of the wonderful scenery of that country and giving us some idea of the work that has been accomplished through his labors there.

Brother Sheriff was born in New Zealand and, twenty-seven years ago went to South Africa as a stone mason; four years later he married a lady from Australia. One day he saw several natives who were trying to learn how to read; they had a very dim light and poor accommodations; Brother Sheriff offered his services as an instructor with the result that in a little while one of the young men became a Christian. Not having an idea of being a missionary, our good brother carried on his business as a stone mason, bought property, put up a residence and place of business. He and his good wife did all they could to help those about them, and now, as a result of their efforts, there are nine mission stations, several good church buildings, a school (lately taken over by the government), property in Bulawayo, and a good farm, and many precious souls have been brought to Christ. A brother and sister Hadfield were sent over to South Africa by the New Zealand Churches, but Brother Hadfield decided to support his family by going into business and thus providing for another couple to be sent by the New Zealand churches. Recently Brother and Sister Short of Harper, Kansas, have gone to that field and are now in the interior doing a good work. An adopted daughter of the Sheriff's is with them as a co-laborer. There are several excellent native workers and school teachers.

Brother and Sister Sheriff are now enjoying their first furlough. They have mortgaged their farm in order to take a much needed rest and to tell the brethren of the great need of that field which is ripe unto the harvest. After spending a few weeks in England they came to Canada. They had become acquainted through correspondence, with a brother at Milton, Ontario; they passed through Toronto and when they reached Milton they were surprised with a telegram from Brother F. B. Shepherd, of Abilene, Texas, telling them to "get in touch with Brother Klingman in Toronto." Brother Sheriff phoned to me and I urged him to come at once. He has bought railroad transportation through to San Francisco where he and his family (wife and little daughter) will sail for New Zealand, and after visiting relatives and friends there and in Australia, return to Africa. The railroad ticket provides for "stop-overs," and so we have arranged to take Brother Sheriff to several churches in Ontario; he and I leave tomorrow for the Niagara Peninsula, and I am arranging for him to visit churches en route to California. Our good Brother and Sister Cameron are entertaining our distinguished guests in their hospitable home.

At the close of Brother Sheriff's first lecture in Toronto, Brother Will Stirling said, "I think we could all sleep better tonight if we had some fellowship in this good work." When we took up the offering Brother Sheriff remarked, "This is a new experience for us, we have never had an offering taken up for ourselves." These good people are traveling third class on the ocean liners and second class on the railroads. The stop-overs call for additional expenditures and we believe the churches in Canada and America will not only be glad to help defray these expenses but we are hoping that when the furlough is over and there will be the glad home-coming in South Africa, Brother Sheriff will have enough money left to pay off the mortgage on the farm; and better still if there might be a number of new missionaries to welcome them! What a challenge! What a call, Who will answer?

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ON FOREIGN FIELDS.

MISSIONARY NOTES.

DON CARLOS JANES.

Who will go to gospelize China? ** Two Louisville churches have contributed approximately \$2,500 to work in Japan in five months. Brother and Sister John Sherriff and their daughter Theodora, of the South African mission field are visiting the U. S. after a tour in England and Canada. ** In 1920 there were 74 *Buddhist temples in the U. S.* "Every large city on the Pacific coast has its place of idolatrous worship." What lesson does this carry? ** Sister Andrews, Okitsu, Japan, has ordered a ready-cut house. ** While 17,000 members in the British Isles were supporting 36 missionaries, 500,000 "loyal" American disciples were supporting 15. ** The British brethren averaged \$1.75 apiece in their foreign mission gifts for a year; the Americans averaged 5c each. He who can go along wholly undisturbed with an average annual contribution of a nickel a head is too much at ease in this Zion. We can have more missionaries if we desire them; and the churches will give more if they are taught to do it. ** It is desirable to have a letter or card from every reader of this page who wishes the missionary work increased this year. Write right now to 2229 Dearing Court, Louisville, Ky. ** For himself, earthquake sufferers, and others, Brother J. M. McCaleb handled in 1923 the sum of \$8,168.17. ** "I am still in the little Japanese house, and it is so cold. I can hardly get on clothes enough to keep from freezing. Am just getting over a severe cold."—*Lillie D. Cypert.* ** This shows the need of our kind of houses. Two have been ordered for Brothers Harry and Herman Fox. Material, freight and insurance to Yokohama cost \$3,158.00 which threw the fund here in debt about \$900. The bank charges interest on the loan. You see the point? ** There will be inland shipping costs, the price of one lot, foundations, and erection costs to meet. A brother supplied a blank check to make possible the immediate handling of the material in case funds were not otherwise available. If each reader will send from \$1.00 to \$5.00 a fine report can be made next month. ** From a private letter it has been learned that the Rhodes family needs more money for the work in Omiya. May I hear from a few churches who wish to send a gift each month? ** Probably some of our other workers need to have their receipts increased. We must play fair with the missionaries. ** Remember Brother Langpaap in Honolulu. ** Would you like your own native preacher in Africa? Only \$10 a month. Who responds?

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MISSIONARY LIFE.

The missionary's life is a happy one, and I can but wonder why Christians hesitate to become missionaries and talk of it as if it were in itself a supreme sacrifice. Doubtless it demands the supreme sacrifice of self, but that is in the inner man, not in outward and material things. Formerly there were physical hardships to be faced, but really no one now would dwell on these (though they exist, especially in the wet season). But it also demands much in other ways. When a certain man said: "There is no doubt that missionaries have the hardest work here," he was speaking not of the greatness of the task in its ideal, but of the severe wear and tear of nerve tissue, through not having any physical force nor material resources to count upon. However, that only helps to draw out and build up fine men and women.

Yet there must be a drawback somewhere or it would not be so hard to get recruits. I suppose it is the money. Doing without personal wants is not regretted, but to see the work cramped and languishing for want of that small amount which could easily be spared did the folk at home realize the responsibility of being put in trust with the Gospel. The whole question of self-denial in the mission field bristles with difficulties. It has been tried by previous missionaries and others with the almost invariable result of death or degeneration. Some have had to quit, discouraged or disabled for life. * * * One realizes the deadly danger of ceasing to struggle, and for convenience sake dropping toward the native level of living. People at home often express the opinion that the missionaries should suit their requirements to the resources of the country. I can only say they would think differently if they could realize that the issue is not between asceticism and self-indulgence, but as between sinking to the level of the native or raising him to ours. * * * Self-indulgence tempts in any hot, exhausting climate, to neglecting of the person, health, care of food, furniture, etc., to all that we class as "slackness;" and spiritual loss to oneself and those one seeks to influence is the inevitable result.—Condensed from a letter from Bro. and Sister Short, of South Africa.

What a blight has fallen upon professed Christendom! There is an uncanny prevalence of the conditions described in 2 Tim. 3:1-5; symptoms of the "last days"; a great deal of the Laodicean lukewarmness; among some that hold convictions, a curious blindness and loss of the sense of proportion—a tithing of mint and anise and cummin, and losing sight of the really weighty things, faith, hope, love, and righteousness. They can "see a splinter on the barn-door, but they can't see the barn-door itself;" contending viciously over some detail, and losing the whole substance over it. Meanwhile upon the civilized world is settling a pall of darkness and ruin. "Watchman, what of the night?"