

THE WORD AND WORK

WORDS IN SEASON

R. H. B.

SAYS RABSHAKEH

Rabshakeh's speech (Isa. 36:13-20) blatant and arrogant, is a model of its kind. Rabshakeh was a commander of the Assyrian army. The Ten Tribes had already been carried captive to Assyria. On this new campaign the Assyrian descended upon the cities of Judah "like a wolf on the fold." The waters of the River (as Isaiah described it) "strong and many, even the King of Assyria and all his glory," had come up over all its channels and gone over all its banks. It had swept onward into Judah; it had overflowed and passed through, and had reached even unto the neck. (Isa. 8:7, 8.) The "neck" was Jerusalem. There good king Hezekiah, in fear and deep distress, had fortified and entrenched himself against the onward march of the proud Assyrian hordes, calling on and trusting in Jehovah the God of Israel for protection and deliverance. Then Rabshakeh came with a message to Hezekiah. "What confidence is this wherein thou trustest?" he began. The king's ministers who had come out to meet him, begged him to speak to them in the Syrian language, not in the Jew's, in the hearing of the people who stood on the wall. That set him off. Overbearing and blasphemously, he lifted up his voice and spoke to the people direct:

"Let not Hezekiah deceive you, for he will not be able to deliver you, neither let Hezekiah make you to trust in Jehovah, saying, Jehovah will surely deliver us. . . . Make your peace with me; come out to me. . . . Beware lest Hezekiah persuade you saying, Jehovah will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria . . . that Jehovah should deliver Jerusalem out of my hand?"

The whole passage, indeed the whole story and circumstance with the outcome of it all, is greatly worth our study. (Isa. 36, 37.) But look now at Rabshakeh's blustering, brow-beating speech. It sounds strangely familiar. We have heard its like before somewhere, have we not? "What is the use (he says) of battling against overwhelming odds? You can't stand out against the great world's force and pressure. Come, make your peace with me and live and prosper. You cannot always stand by your strict principles. Nobody can live the life Christ demands. You will have to give in. Power, wealth, success, are all on my side. You will be unpopular; you will lose patronage; you will starve; you will end up in a complete wreck if you hold to your extreme notions of right and faith. Come, adopt my policy, fall in line, be agreeable, and live on the good of the land. Many like you started out and tried to resist and were crushed under my wheels. Don't talk about 'trust in the Lord'—we have heard that before. The Lord

can't be counted on to do anything for you, nor deliver you from the failure and ruin I can bring upon you. Many of His servants have come to grief and disgrace."

And a great deal more of the same sort. Have *you* by any chance lent *your* ear to Rabshakeh? Be sure the world passeth away and the power thereof; he only that doeth the will of God abideth for ever. The great king of Assyria himself had to find that out.

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THE FIRST AND GREATEST LOSS

The message to the church in Ephesus, the first of the seven messages to the seven churches, reveals the first and fatal secret failure of the church there, and of the church at large, then or now. The Lord Jesus Christ penetrates into her inner life, and lays bare the disease working at the heart, which, unless it can be healed, dooms the whole life. And what was wrong at Ephesus? Nothing that the outward view could perceive. It was an inward failure. The gospel had once been preached in the demonstration of the Spirit and power at Ephesus, by Paul's ministry. (Acts 19.) Many heard and believed and were baptized. (As in Acts 18:8.) And a great and wonderful *love* had sprung up—which always follows where the true gospel is truly preached and truly accepted, for this is the gospel's specific and distinctive fruit. This love in turn resulted in works, as love always will; and not only works, but "toil," ("the labor of love"), with steadfast patience, burden-bearing for His Name's sake without weariness; also intolerance of evil men, a concern to defend the faith against the pretensions of false apostles, and a hatred of the works of the Nicolaitans, which Christ also hated. All this was but the natural and logical outgrowth of Ephesus' great love. Then a slow change came over the church:—the love faded; *the works remained*. Yet they were not really the same works, only the semblance of them. For the spirit and motive of a deed is the essence of it. Even the old heathen knew that two men might be doing the same act, and yet the act be not the same at all. Something had gone out of the activities of the church at Ephesus which was supremely valuable in the Lord's sight, and without which what remained would be worthless. "I have this against thee that thou didst leave thy first love." All the love was not gone, else the Lord could not have commanded anything. But this was the serious fact: the love was declining. When love departs other motives must be called in to maintain the work, and they are never the true disinterested and unselfish motives; for only love is unselfish. The first love was gone. And what love there was left was going. If that is not stopped and reversed, her candlestick must be removed. For the church can not be a light and a testimony for her Lord unless the love of Christ is in her and shines out from her.

THE LORD'S REMEDY

What could be done about it? The Lord Jesus did not fail to give Ephesus the remedy for her condition. It hangs on three words: *Remember; Repent; Do*. First, remember where once you were and from whence you have fallen. This makes you realize the great change that stole in upon you unawares. It is good to remember those better days and the good we once had from which we have drifted. It is humbling, and sets up a longing and a godly sorrow. Yea, think back and recall that faith and hope and love that once filled your happy heart in its earliest love.

"Where is the blessedness I knew
When first I found the Lord?
Where is the soul-refreshing view
Of Jesus in His word?"

Do not stop here. Vain regrets and wishes get nowhere; nor even the tears of godly sorrow unless they lead to repentance. So the next word is, *Repent*. Turn back. Resolve in your heart to *love* as you once did—to love the Lord supremely, to love your brother fervently. If you can see what stumbling-block it was that first gave occasion for the failure of love, put it determinedly out of your life. Now next—*Do the first works*. But have we not works enough? Ephesus might say. Oh yes—works and toil and burdens in plenty. But it is not quantity now, that the Lord means—not additional works, but another kind, the old kind, the *first works*. And those were works of love. It is impossible to have love in the abstract: it must always be embodied in something—in a word, a deed, a work, a gift, a sacrifice. Do this now:—the first thing that God lays down at your door, do it in love, for love's sake; love for Christ, love for your brother; love for any man, for He shed His blood for all. Whether it is a song of worship, or a humble task in home or field or shop, or a visit to the fatherless and widow, a gift of kindness to the needy, a letter that must be written—or whatever it may be that comes up next, do it in love and for love's sake. That which kindled at the beginning will also maintain it: His love to you (1 John 4: 19). This keep in mind and let it actuate all your works. So shall your light shine on for Jesus Christ, and blessing shall fill your heart and follow your steps.

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THE ROOT OF BABYLON

The practice of "Infant Baptism", introduced in early centuries, brought about a radical change in the nature of the professing church. As infants were born they were "baptized" and thus incorporated in the "church" by this magic rite. The result was that all the world finally belonged to the "church." Christianity became a world-religion, like the pagan religions. This profoundly altered the plan of God, who

designed that the church should be a spiritual body, elect of every nation, composed of such individuals as voluntarily received and accepted the gospel. Infant-baptism destroyed this feature. The professing church was no longer an election, consisting of a people individually *called out* of the world. The line of demarkation between the church and the world was wiped out. Everything came to be in "the church"—all humanity as it came into existence being "baptized." That made the church an earthly magnitude. The kings and rulers of the earth must henceforth take account of it, for it involved the affairs of nations. Being a matter of national concern it came within the province of civil-governments. Hence earthly rulers must have a hand in it—controlling (or being controlled by) the "church." The Reformation naturally brought about great political disturbances; some kings and princes holding with Rome, some with the Reformers. There followed in its wake the marching of armies, the clash of arms, the shedding of blood, chaos, suffering, and cruelties. All this was the inevitable consequence of this false world-phase and of the false "church," thus created. This counterfeit of the kingdom of God, brought into existence by the introduction of an unscriptural device of man called "infant-baptism," by which nations were brought into spiritual and ecclesiastical bonds, must needs involve the affairs of nations, and therefore must involve the use of carnal weapons, both for her own maintenance, and in national and international affairs. Behold here the root of Mystery Babylon, drunken with blood, the mistress of kings and princes of the earth, holding a golden cup of profession, but filled with the wine of her abominations.

But where was the church? Was it not Martin Luther himself who sighed to find the *ecclesiola in ecclesia*—the true little church within the world-church? Who are God's elect, holy and beloved, chosen out of the world, not of it though in it, keeping their garments? Where were they? where are they now? Always poor, always few, always rejected and despised by the world (for as her Lord was so is she in the world)—she did not figure in the world's histories, no, nor even "church-history." She does not strive nor cry, neither does her voice resound through the welkin of the world. She carries no smoking tube, nor reeking shard reddened in blood of men. The smoking flax she does not quench, and a bruised reed does she not break. The Lord Jesus, whose cross she bears, whose rejection and whose reproach she shares without the gate, is her all. And He is her light. But that light given forth from her sways the destinies of nations, and by her prayers God governs the world, until Jesus comes, when she shall be manifested with Him in glory. Truly great and high is the calling, the work, and the destiny of the church, the bride of Christ! May we be found as of her. The Lord knoweth them that are His,

WHY NEW TESTAMENT GREEK IS NEGLECTED

An article in the current number of a religious journal gives the following as the chief reason for the modern neglect of New Testament Greek in denominational seminaries and colleges:—

If the Scriptures are inspired only as Shakespeare and Milton are inspired; if they are but opinions of pious men of ancient times; then they are not infallible. If they are not infallible, then why study them with minute care. Then the English translations are quite sufficient to acquaint us with the general outlines of Old Testament history, the life of Christ, and the teaching of the apostles. Men with such views study the Greek Testament chiefly, if at all, merely as a language, and not in order to ascertain the full significance of its message. This is the attitude of the modernistic seminaries, and one can understand why such institutions make Greek an elective. But it is difficult to see why the conservative seminaries should do so also. Surely, they are not willing to admit that the Scriptures need not be studied with minute care; surely they accept the original as the very Word of God.

On the obligation and responsibility of the preacher to preach the word carefully and accurately, the same article says further:—

"We would emphasize the solemn obligation of the Christian minister. He has been commissioned to "preach the Word" (2 Tim. 4:2). Even the Old Testament says: "He that hath my word, let him speak my word faithfully" (Jer. 23:28). That means more than to maintain a general loyalty to the great fundamentals of the faith; it means a conscientious dealing with every part of the revelation God has given us. Jesus emphasized the importance of jots and tittles in the Old Testament (Matt. 5:18); is the New Testament any less important than the Old? A knowledge of the original makes it possible to interpret the Word of God faithfully. The Christian minister is not commissioned to preach the current views of philosophy or the changing hypotheses of science; he is not called upon to review the latest books of fiction or the present-day pictures in the movies; he is not even charged with the duty of preaching the purest kind of ethics he knows and of making men better,—he is asked to preach the Word, to be urgent in season, out of season; to reprove, rebuke, exhort, with all long-suffering and teaching (2 Tim. 4:2). He, like Paul, is "set for the defence of the Gospel" (Phil. 1:16), and, as Jude says, is to "contend earnestly for the faith once for all delivered unto the saints" (Jude 3). He is not to handle "the Word of God deceitfully" (2 Cor. 4:2), for he is a steward of the mysteries of God, and "it is required in stewards, that a man be found faithful" (1 Cor. 4:1, 2). Some day he will be called to give an account of his stewardship. What will he say at the judgment seat of Christ if he has not availed himself of every opportunity to become qualified for the most exact and faithful exposition of God's Word?

New Testament Greek, though very useful and desirable to the preacher of God's word is not so essential, of course, that a man could not preach the gospel without it. But in order to preach and teach the word faithfully the most careful study is indispensable. There are helps now generally available, by means of which a man can satisfy himself as to the meaning of any special Bible word or phrase. And the American Standard Revised Version—the most accurate and scholarly translation in general use—is sufficient help in itself. But the high standard of faithfulness and carefulness in study and teaching which is held up in the above quotations, is worthy of all commendation and acceptance.

NEWS AND NOTES

This year we have ventured to continue *The Word and Work* to all whose time expired with last year-end and since. It is hoped that with better times coming, a dollar bill could be found and sent at our risk for renewal. If you do not intend to renew, please say so on a postal card and help stop our loss. If you need more time, ask for that—please!

The Canadian "June Meeting," gathering of Ontario churches, will be held this year on June 3 at Bathurst Street church, Toronto, with E. L. Jorgenson as speaker. Meetings will probably continue over Wednesday night, June 6.

"Do you know, and are you telling others that Brother J. N. Armstrong is to be here very soon? Maybe this is news. The meeting at Cornell is to begin on June 3. Plan your vacation so as to be able to attend this meeting every night from June 3 to its close. If your vacation should come at that time take it in Chicago and use it to be a good worker during the meeting."—From "Chicago Christian."

This office is in receipt of an interesting letter from Brother E. O. Seeman, of Huron, S. D., in which he describes the little congregation with which he labors. In spite of depression, drought, and grasshoppers, the little band is striving to be useful in the Lord's service. Bro. Seeman says he receives much help from the pages of *The Word and Work* in preparing talks for the church, of which he is an elder.

Brother Boll begins meeting at South Side, Abilene, Texas, May 13; at Dallas about June 3.

From Bowling Green, Ky.: "We were glad to have our nice new song books for last Sunday's worship. The children were delighted with them. Many thanks for such a worthwhile gift.

"We were so glad to have Brother and Sister Janes visit us on their tour. Hope Sister Janes is feeling better."—Potter Orphanage.

From Greenville, S. C. "The meeting here conducted by Bro. D. H. Friend, came to a close Sunday

night, May 13th after running fifteen days. There were fifteen who responded to the gospel call, six to be baptized, and nine restored. It was really and truly a wonderful meeting. It lasted fifteen days and there were fifteen conversions, an average of one each day. It reminds me of the time when one dollar per day was the wage of the laborer. So one convert per day was the result of the meeting conducted by Bro. Friend."—Brady Green.

Quantity sales of the alphabetical Hymnal, "Great Songs of The Church," since last report: Houston, Texas (Central Church); Haines City, Fla.; Lubbock, Texas; Nashville, Tenn. ("Grandview"); Big Spring, Texas; Fort Collins, Colo.; Greenville, S. C.; Santa Rosa, Calif.; Nashville, Tenn. (Jefferson St.); Waco, Texas; Valdosta, Ga.; Paragould, Ark.; Colorado, Texas; Bowling Green, Ky. (Potter Orphan Home); Abilene, Texas ("South Side"); Albuquerque, N. M.; Indianapolis, Ind. ("East Side"); Tampa, Florida; Victoria, Texas.

From Jennings, La.: "Last Lord's day we had the pleasure of hearing Bro. Sidney Mayeux here and also at Estherwood. He spoke in French at both places, and we all enjoyed his spiritual lessons. He was accompanied by his devoted wife and well-behaved children, whom we were delighted to see. His visit stressed upon us the need of laborers in this field, and with renewed determination, we are sincerely and earnestly praying the Lord of the harvest that He may send forth laborers into his harvest. Pray for us."—Ivy J. Istre.

From Salisbury, S. Africa.: "A new congregation, Marimba, 14 miles out in the country, came into being March 25. It takes quite a number from the Salisbury congregation and some of our most faithful members, but gives greater scope for development. Remember it in your prayers. Five baptisms last Lord's Day at Umswezwé.

"May the Lord continue to bless you and *The Word and Work*."—Dewitt Garrett.

"Enclosed find one dollar to renew my subscription. I don't think that I will renew it many more times as I am living in my 88th year. I enjoy reading it very much."—John Lawrenson, Canada.

From Linton: "We are succeeding E. E. Kranz at this point, for three Sundays a month. Will retain one appointment in the neighborhood of Coal City. Bro. Kranz labored about eight years at Linton and left the church in a fine condition. We have there good elders and deacons, loyal and true, and consecrated teachers and a co-operating membership."—C. G. Vincent.

From Shreveport, La.: "We began the work here April 8, and when we arrived the good members had a place rented and the pantry stocked with everything good to eat, and were ready for us to begin work in real earnest.

"Three attendance records here have been surpassed since March 18. Every one seems anxious to go forward with the Lord's work. I am to baptize a man about 50 years old Sunday evening. Our meeting here begins on May 13, conducted by local forces."—J. Scott Greer.

Homer McLean concluded a stirring revival at Flat Rock church, near Louisville, on May 4, where Claud Truex has been laboring with the brethren. Twenty-six persons "came forward" at the gospel call, 3 or 4 for baptism, others for renewal or "membership." Paul Duncan will assist Flat Rock through the summer.

From Harrodsburg, Ky.: "I want to tell you about our good meeting at Bohon, on Sunday April 1. Brother Burks brought us a fine resurrection message and I thought Brother Massie selected most appropriate songs. His selections were numbers 39, 207, 153, 328. The house was filled with 'home-coming children' and many visitors. Somehow I was just thrilled with the beauty and fitness of the service.

"Our singing is so different since you brought your 'Great Songs of The Church' to us. We have lost several of our best voices, but the younger members are taking quite an interest in the singing now and I hope we shall some day have some

of our loss replaced. When we have visitors I am glad for them to hear our songs for I know they are of the finest and best ever written."—Hallie R. Burton.

Wallace Cauble of Philadelphia preached at Waterford, Ky., Sunday May 6. Two fine meetings.

Waco, Texas, buys 300 copies of the alphabetical hymnal, "Great Songs of The Church," in preparation for the Hardeman-Bills meeting, June 3-17.

From Cynthiana, Ky.: This is the much-delayed order for song books. We wanted to wait until the weather was good enough to have a week's singing with the new books. Brother Rutherford is coming over next week, and the singing will start Monday night, May 14, and continue through Friday night."—Wilson Burks.

Brethren living in New York, or visiting the metropolis, will find a faithful, simple congregation, seeking "the old paths" in religion, with meetings in the comfortable Woods Memorial Chapel, 237 W. 69th St. Call Walter W. Sikes, minister, 'phone Monument 2-7100 Ext. 314.

Some notice should have appeared earlier of the decease of that good man, Brother Andrew Hamilton, of Bedford, Ia. He was indeed a strength and a stay in the churches near Bedford. Quiet, but of pervasive influence for good, "he bing dead yet speaketh"; yea, he being dead, yet liveth.

From Lexington, Ky.: "We had a fine meeting, with soul-refreshing, heart-stirring preaching. It was said here that Brother Boll did the best preaching of his life. That is saying something, isn't it? You know the high standard he has set. Large crowds, intense interest. Several baptisms, and some other additions to the congregation."—H. N. Rutherford.

E. L. Jorgenson conducted special song services at Central Church, Nashville, over fifth Sunday in April. His "Song Rallies" for the month of May are scheduled as follows: Sellersburg, Ind., May 17; Chickasha, Okla., May 23; Clovis, N. M., May 25, 26; Abilene, Texas, May 28; Dallas, May 29, D. V.

MORE ON THE NEW TESTAMENT SET-UP

STANFORD CHAMBERS

"And some, pastors and teachers." (Eph. 4:11.) "At Antioch, in the church . . . prophets and teachers." (Acts 13:1.) "Especially those who labor in the word and teaching." (1 Tim. 5:17.) "He that teacheth, to his teaching." By these and many other words of the Holy Writ to the same effect, let us be impressed with the importance of teachers and teaching in God's church. There is manifest lack of appreciation here.

In our last article we desired and endeavored to show in the Word our Lord's provision for full-time ministry on behalf of His flock. Granted a man capable and willing, and he is enabled to "labor in the word and in teaching" by being supported. In 1 Tim. 4:18 the support is enjoined. A qualified elder is "apt to teach." If qualified, apt-to-teach elders are in a position to give full time to the teaching of the word, well and good. Such are to be supported in doing so. Fortunate the church having one or more such teachers. It is on the way to become the center of truth and light and training for service God designs His church in any community center to be.

The outstanding churches of the New Testament are the ones in which teaching was stressed. They had great teachers. They were centers of training, and as a result, radiating centers. Jerusalem, Antioch, Philippi, Ephesus. Others later. There are present-day examples. And every church that is a teaching, training church is a thrusting-out, sending, supporting, gospeling church. The word of God, nourishes, creates atmosphere, sets on fire with zeal, energizes for service, gives guidance for the training and the work. "Teaching them to observe all things whatsoever I have commanded."

But what if a church has not one or more teachers? Let one be "imported." Jerusalem's great teachers and trainers were from Galilee. Antioch had Saul of Tarsus, Barnabas from Jerusalem. (These two, after a year, were called to the mission field, though even after that Antioch had the benefit of their teaching for periods of time. See Acts 14:28; 15:35; 18:23.) Lucius of Cyrene continuously, together with Manaen and Symeon. Philippi had Luke for a number of years notwithstanding there were "the bishops and deacons." Ephesus (notwithstanding elders there made overseers "by the Holy Spirit") had Timothy a number of years, whose duties, as they are enjoined in the epistle addressed to him, were very pastoral. Not till the second epistle does the apostle call him from Ephesus to do (again) "the work of an evangelist." Ephesus had great need of his ministry. As Timothy is called away, Tychicus, a "faithful minister," (Col. 4:7) is sent to Ephesus (2 Tim. 4:12). Corinth, after Paul's labors there for a year and a half, had Apollos for we know not how long, then Paul again for a period, Apollos again if he carried out his

promise, and likely Timothy. (1 Cor. 16:10-12.) These churches were all radiating centers and in proportion to the amount of faithful teaching and training within them. Let this fact receive its due consideration and emphasis.

BAPTISM OF THE SPIRIT AND "SPIRITUAL GIFTS"

R. H. B.

The "baptism of the Holy Spirit" is the original, all-inclusive, all-comprehensive bestowal of the Holy Spirit, by virtue of which the Holy Spirit resides in the church today and for ever.

The distinguishing mark of this original "baptism" of the Spirit was that it came from heaven, direct and spontaneously, without the use of human instrumentality or the laying on of human hands. This happened but twice: in the case of the first Jewish contingent (Acts 2), and, again, in the case of the first Gentile contingent (Acts 10, 11)—of which the church was made up. (Eph. 2:15.)

The baptism of the Spirit was never repeated in any subsequent case; but by virtue of that original baptism the church received the Spirit once for all, and has had the Spirit ever since. Every gift and manifestation of the Spirit granted afterward, was derived of that original bestowal. Because of the original baptism, everyone who ever after became a member of the Body, the church, is united to the Body (1 Cor. 12:13), and receives the indwelling of the Spirit (1 Cor. 3:16; 6:19.) All the special gifts which were bestowed on Christians afterward by the laying on of Apostles' hands (Acts 8; Acts 19; 1 Cor. 12) and every new filling, was not due to a new descent and bestowal of the Holy Spirit from heaven, but was imparted from the Spirit who was already given and present.

The universal gift of the Spirit (which is the Spirit Himself, given to God's children to dwell in them, Acts 5:32; Rom. 5:5; 1 Cor. 3:16 and 6:19; Gal. 4:6) is the *essential* thing; for without it we would not be Christ's, nor children of God, nor members of the Body (Rom. 8:9). The special gifts enumerated in 1 Cor. 12:4-11 were manifestations of the Spirit bestowed for a special purpose, and for special service. They were not given to make anyone a child of God or a member of the body—they were bestowed, through apostolic instrumentality, upon those who were already in Christ. These gifts were not marks of superior worth or merit, or even faith, in those who received them: they were bestowed by the Spirit upon various members, as seemed good to Him (1 Cor. 12:11). They were not a proof of any superior spirituality. No church, so far as the record shows had those gifts in greater abundance than the church at Corinth. Yet no church stood lower in rank of spirituality than the church at Corinth. They were not spiritual but carnal, mere babes in Christ. (1 Cor. 3:11.)

The abuses which arose among them in the very use of those gifts, and which Paul corrects in chapters 12-14 of 1 Corinthians, show how carnal they as yet were; and indeed the fact of their great spiritual deficiency is manifest throughout that entire epistle. Let this fact be noted. For there are those who think that it is because of a lack of faith and devotion and consecration that the church today has lost those miraculous gifts. Those gifts were never conditioned upon superior spirituality or consecration.

Two questions remain to be answered: 1. What was the purpose for which those gifts were bestowed? 2. Have those gifts ceased, or are they still to be expected?

1. That there was a special need for special Divine help in the beginning of the church is evident. The apostles would preach the gospel in a community, establish a congregation, and depart to other places. How shall these new-born Christians be fed and edified? They had no Bible. The New Testament was not yet written. The Old Testament was comparatively rare, especially in Gentile communities; and its application to present needs was not obvious to the average man. They had only the remembrance of what the apostles had said to them while yet with them. They needed confirmation, assurance, guidance, instruction, exhortation; but there were no natural means for this. Hence the gifts. It has been well pointed out that everything began in miracle, for every beginning is a "miracle," a direct work of God. The first living creatures were brought into existence miraculously. But the continuance of their kind was by natural pro-creation; which in its way is indeed just as marvellous, but because following the certain, regular course of "natural law," is not what we term miraculous. To those first Christians came knowledge, wisdom, counsel, the word of teaching and prophecy in a supernatural way; also signs, such as healings, miracles, tongues, which serve as credentials, so long as the Word was not yet sufficiently accredited. But after the Word was demonstrated to be from God; after "the faith once for all delivered to the saints" was defined and set down in permanent form, the church drew its life and light from that precious treasure. Thenceforth the work was done in the regular way and by the work of God's people. This is both obvious and borne out by the facts. We would not limit the power of God, if at any time He would see good to act directly; but the work of God throughout the centuries has moved on by diligent study, faithful preaching, consecrated lives, and zeal of good works, not by extraordinary and miraculous means; although the hand of God was all along manifest in the raising up of men, opening of doors, seasons of refreshing, and providential guidance in the church's affairs.

Here it may be good also to note an argument made by those who contend for present-day miracles. It is Mark 16: 15-18:

"Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover."

This passage would at first sight seem to demand that these miraculous works should continue as long as the preaching of the gospel. But it does not say that; nor does it necessarily mean that. If these miracles followed at all, however limited their time, the requirement of the language is fulfilled. If there was a special purpose for these miracles, and that purpose was fulfilled, and the miraculous manifestations then ceased, the purport of these words of the Lord are entirely satisfied. Was there such a purpose? There was. As stated in verse 20: "And they went forth and preached every where, the Lord working with them, and confirming the word by the signs that followed." That being done once for all there was no need to re-open the question for every future generation.

2. In answering the first question (as to *the purpose* of miraculous gifts of the Spirit) the second question (whether they were to cease) also was largely answered. Perhaps the argument drawn from 1 Cor. 13. where it speaks of the ceasing of tongues and prophecies and (miraculous) knowledge, would be disputed, seeing that passage points forward to a day of ultimate, perfect knowledge, when we shall see "face to face," and know as we are known. But this much is plain that the office of the spiritual gifts, (tongues, knowledge, prophecy) is temporary, and will pass away when the fuller knowledge comes. And the principle thus laid down holds good *relatively*. For when the whole word of the New Testament was given, the church had a fuller, better, complete, more certain light, than she could ever have by fragmentary, and sometimes doubtful, spiritual gifts. The burden of the proof that "spiritual gifts" continue in this day, would, in view of these facts, rest wholly upon the shoulders of any who contend for them; and every demonstration of such supernatural manifestations would have to be subjected to strict scrutiny as to their origin and nature, and tested out by the word of God. Even in the apostles' days, and in the very assembly, there were Satanic counterfeits which could be detected only by those who had supernatural power of "discerning of spirits" (1 Cor. 12:10) and by the trying of the spirits, "for many false prophets have gone out into the world." (1 John 4:1-6.) Ours is peculiarly a day of delusions. Let us watch and pray. "For there shall arise false Christs and false prophets, and shall show great signs and wonders; so as to lead astray, if possible even the elect." (Matt. 24:24.)

Such is, to the best of my understanding, the scripture teaching on this subject.

A PLAY ON WORDS IN THE GREEK TESTAMENT

JONAH W. D. SKILES

Among the Hebrews a pun was a very dignified form of literary expression as is clearly shown among several instances by the play on the words for *justice* (*tsedhaqah*) and for *oppression* (*tse'aqah*) in Isaiah 5:7. In Matt. 16:18 Jesus in replying to Peter after Peter confessed him as "the Christ, the Son of the living God" said in part, *su ei Petros, kai epi tautei tei petrai oikodomeso mou ten ekklesian.*" Thou art Peter and upon this rock I will build my church." The play upon the words *petros* and *petrai* here is a very interesting one, and a look at the meanings of these two words will show an interpretation that is not the usual one.

Petros is a *piece of rock* or a *small stone*. In Homer it is the stone used by warriors (Il. 7:270; 16:734); also it is so used in Sophocles (O. C. 436). In Euripides (And. 1128, 1153) it is the stone used in making a fire!

Petra is a *ledge of rock* or a *mass of living rock*. Thus in the Odessey 5:443 the beach is *leios petraon*, i. e. free from reefs or ledges of any sort. In the Odessey 9:243, 284 *petrai* are the pieces of living rock, torn off and hurled by the giants. In Sophocles' *Philoctetes* (16) *distomos petra* is a hollow rock, i. e. a cave with two entrances!

On the basis of this lexicographical evidence, it seems logical to say that Jesus was making a contrast between *petros* and *petra*. "Thou art Peter, *petros*, a small stone capable of being easily tossed about (and Peter was, as witness his denials of Christ), and upon this rock (*petrai*, an immovable ledge of rock suitable for a foundation and referring to the confession in v. 17—*su el ho Christos ho huios tou theou tou dzontos*,' 'thou art the Christ, the son of the living God'—upon which the Church is built) I will build my church."*

*Liddell and Scott, *A Greek-English Lexicon*, article on *Petros* and *petra*.

600 Harrison Ave., Louisville, Ky.

SEEKING AFTER GOD

DR. HORACE E. WOOD

"And Solomon went up thither to the brazen altar before the Lord, which was at the tabernacle of the congregation, and offered a THOUSAND burnt offerings upon it." 2 Chr. 1:6.

In the following verse, notice particularly how quickly God responded to this worship.

In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee. V. 7.

There were no restrictions upon this offer. It was wide open. Solomon then and there had access to God's huge store-house. Ask anything you want, Solomon: Has God changed?

Solomon's simple faith and the manifestation of this faith by this huge offering found immediate inroad into God's heart. We are told that in that very night God responded.

Now, because of the Lord Jesus Christ, and his blood shed for us, God does not even wait until "In that night," but the moment a sinner accepts this Savior and offers him to God as his sacrifice for sin, immediately, God throws open his entire Heaven. Eternal life is assured; Judgment (for determination of salvation) is escaped (John 5:24); a place, a mansion, is prepared, and assured.

How much more God offers now than on that day nearly 3000 years ago! He has more than wisdom to offer; He has the Lord Jesus Christ. In Him we find the origin of all wisdom. In Him we have forgiveness of all our sins.

"HE THAT SLANDERETH NOT . . ."

My dear Brother:

While in Indiana a short time ago, it was rumored that you were teaching that sinners will be given "the second chance" of Russellism, after death.—There are some matters that you and I do not agree on, but I hate slander and misrepresentation. So I am writing you about this matter, so that you may know what Satan's messengers are doing to hurt your influence.

You may publish this letter or any part of it in **The Word and Work** if you wish.

Yours in the Lord Jesus,

The above letter from a Western preacher expresses the sentiment of not a few. The **Word and Work** withholds this preacher's name, for in the eyes of some it is a capital offense even to speak a kind and righteous word in favor of those whom they have chosen to ostracize from their fellowship.

Incidentally I would like to register an objection to two wrongs now common—the one an injustice to God's word, the other an injustice against some of the Lord's servants. It is wholly unfair to God's word of prophecy to blame it with the blunders and extravagances of some professed "teachers of prophecy," and to use their absurdities as a warning, to deter brethren from the study and use of God's prophetic word. It is also unfair for writers and preachers to charge some of their brethren in Christ (as for example the editor of **Word and Work** and some others with him) with teaching the doctrines of Russellism. It has been shown repeatedly that the editor of the **Word and Work** (and so far as he knows all his friends) does not hold even so much as one distinctive doctrine of Russell's, nor has any doctrine he preaches been directly or indirectly derived from that source. The fact often declared and demonstrated is that he stands absolutely opposed to Russellism *in toto*, and to its every tenet in particular. Those who seek to further their ends by slanderously fastening the odium of an evil name upon their brethren shall give account to God.

R. H. B.

SALT

"Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of man." Matthew 5:13.

There is nothing that appears more sorrowful than something that no longer functions in the manner originally intended. An abandoned barn, a broken down wagon, a field grown up in weeds or even a kettle full of holes and rusty. But still more depressing is the human being who has denied his calling and who stands as a derelict, neglectful to duty and abandoned to despair.

Surely God must look with deep regret on the Christian who has repudiated his trust and who is satisfied to sit idly by with only a fleeting thought for the work of the Kingdom. All of us fail to some extent and fall short of our capabilities. That is to be regretted, but, the real tragedy lies in the continuous inertia that contentedly accomplishes nothing.

Into what class each one of us falls only God knows. However, so long as the treasury remains more than empty, benches yawning with vacancies and interest only half-hearted, there is unquestioned evidence that some are not playing the game.

You and I cannot be one of that class. Shall we not rise up and eliminate those evidences that point at us the inescapable finger of accusation?—J. H. McCaleb in *Chicago Christian*.

THE MISSIONARIES

Trust the Lord will overrule the distressful condition of the missionaries in Africa to awaken a deeper interest in mission work both in foreign countries and in our home fields. Much sacrifice is being made and hardships endured by those who spend their time in such places. No one understands better than the one who has experienced such work. But the brethren can refresh them with gifts, letters, and prayers. So do not forget that you can do something. The Lord will reward you.

W. J. Johnson.

"Measure thy life by loss instead of gain,
Not by the wine drunk, but by the wine poured forth:
For Love's strength standeth in Love's sacrifice,
And whoso suffers most has most to give.

"How poor were earth, if all its martyrdoms,
If all its struggling sighs of sacrifice,
Were swept away, and all were satiate!"

—Selected.

MISSIONARY DISTRESS FUND

We commend the fine response numerous brethren have already made and would be happy to hear from the much larger number who have not yet answered. Not all the details of the needs are yet in, nor do we know the cost imposed by the N. R. A. of printing the circulars, but the known, *urgent* needs of Bro. Reese have been provided, though he did not require the largest outlay needed. It can not yet be known what hardships the locust plague will work for months to come in case the destruction of crops is complete. We are glad to know that in one section, locusts were dying of disease. Besides the African group other fields must have help. Some have sent direct to Bro. Reese which complicates matters and slows down the distribution until we can hear from him further. Some of the ill effects of the bank closings in 1930 will be cleared up if gifts are sufficient. Were space available, we would like to give some extracts from the mail. Let all be warned that *regular support* needs to be continued and in some cases increased to avoid a repetition of this matter. We believe a sufficient effort by each sponsoring church or treasurer, will bring adequate support for any faithful missionary. Let us press on.

D. C. J.

MISSIONARY PROMOTION TRIP

Though it is difficult to get away from the office and hard on Mrs. Janes to be from home, we started March 29th at eight by being up till 2:15 the night before and rising early to load the car that morning. We saw Potter and Boles Orphan homes; visited the Gospel Advocate, Apostolic Times, Firm Foundation; David Lipscomb, Harding and Abilene colleges, with the Bible work done at the University by Norman, Okla., church; and the following congregations: Lipscomb College, Central, No. Nashville (2 colored churches joining), in Nashville; Belmont Ave., Jackson Park, Union Ave., Memphis; Little Rock, Morrilton, Texarkana. Lisbon, Mt. Auburn, Colonial Ave., (Dallas), Austin, Brownwood, So. Side and College, Abilene; So. Side, Ft. Worth; Norman, 12th and Drexel, Capitol Hill (and a Baptist church), Okla. City; Springfield Mo., Paducah and Owensboro. Met J. W. Chism and other acquaintances of 35 years ago, made 70 addresses. Heard Calhoun, Baxter, Morehead, Pittman, King, Swinney, C. M. Moser, Busby, Foy E. Wallace, Jr. and the Baptist man who has supported himself ten years and built up a big local and missionary work. The journey reached about 3,000 miles, lasted 30 days, used 10 gallons of oil, 175 gallons of gas, requiring \$70.49 for car maintenance. The brethren generally were missionary-minded. Interested groups both at Lipscomb and Abilene schools are studying missions regularly. Writer is deeply impressed with the fine fellowship enjoyed and was unable to visit all the places open or to avail himself of all the hospitality offered. In Missouri, he called on a woman who is blind, deaf, paralyzed, bed-ridden for many years, and in constant pain who carries on a correspondence around the world typing accurately with her left hand while lying on her back. She distributes tracts and Scripture portions, prepares copy for blind magazines, etc. If a church had ten members like her, what is it that it could not do? With deep thankfulness to the multitude of brethren who contributed to this strenuous run out among the churches, Yours Forty Years in Christ,

Don Carlos Janes.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.



Helen Pearl Scott

Jesus is the authority back of preaching Christ in Europe, Asia, Africa, North and South America and the islands of the sea. * * "Over 100 baptisms in these two counties last year."—O. D. Bixler, Japan. * * "Two baptisms last Lord's day."—Dewitt Garrett, Africa. * * Brother and Sister Oldham have each been sick. * * "I am so thankful for continued life and opportunities for service." Sarah Andrews, Japan. * * Feb. 7, Bro. Sherriff, of Africa, baptized 5 women. * * "The spells you take of running off in the cold and snow are not wise, I fear."—J. M. McCaleb, Japan, who also sympa-

thizes with the brethren in Africa who have been notably neglected in support and also harassed with the locust plague. * * Bro. Wright places picture posters with scripture verses in the Chinese villages. "They speak when we are gone." * * Those having quantities of Lesson rolls with fine colored pictures or the little lesson cards will please notify the writer of this page for directions for sending them to the field. * * "I believe spirituality of the brethren is deepening."—E. A. Rhodes, Japan. * * "We are anxious to stop the rent we have been paying if possible."—Geo. Benson, China. * * "Last mail brought the good news of your sending \$194.58 for the extreme pressure we are under."—A. B. Reese, Africa. The same day, an air mail check for \$100 went forward; another hundred reached him in a few days and other remittances have been made. * * "Thank you for the tracts and funds."—O. T. Rodman, Philippines. * * Goat's milk and shredded wheat made Gruver a good breakfast. * * "If we can become self-supporting we feel that what is given for us can be switched to other missionaries."—O. S. Boyer, Brazil. * * "The thirst for foreign money (for native support) is as easy to establish as the thirst for whisky, and withal as difficult to break once it has become fixed on a people."—H. G. Cassell. * * "A great burden is lifted off our hearts in getting some of our debts off."—A. B. Reese. We believe all Bro. Reese's deficit has been supplied but his friends should see to his *regular support* and the church in general should continue to give to the distress fund till all the missionaries are put where they deserve to be in honor before the Lord.

AFRICA

GARRETT REPORT (From a private letter)

Though it has been a long time since I have reported direct concerning the Lord's work here, yet we have remembered you constantly in our prayers, thanking the Lord daily for your fellowship with us and asking His richest blessings upon you in His service. Please accept our sincere thanks for your prayers and partnership with us in the work.

God has been good to us during the past year—far better than we deserve—and though it has been a year of trial with some very anxious days, yet His mercy has sustained us and His loving-kindness has upheld us at all times.

Financially, 1933 was the hardest year we have ever experienced; but spiritually, it was one of the best. Due to lack of funds we got deeply in debt and had to leave Salisbury for a time to avoid paying rent, but we had the pleasure of visiting our fellow-missionaries in Northern Rhodesia for four months and enjoyed their soul-refreshing hospitality very much. The visit was profitable in a material as well as a spiritual way, enabling us to get out of debt and at the same time giving us new strength and courage for the work here.

After returning from Northern Rhodesia, we "camped" at Huyuyuu Mission for the remainder of the year, expecting to return to Salisbury as soon as funds would permit. On the 8th and 9th of Dec., two of our children, Robert and Cecil, became ill with dysentery—a disease that has taken many lives during the past few months. The nearest doctor lives 56 miles from Huyuyuu. We had him three times, also a trained nurse from Salisbury; then on Christmas morning Bro. Short and I took Robert to the Salisbury Hospital—72 miles over rough roads. Neither doctor or nurses expected him to live, but the Lord was merciful and heard our prayers. I stayed at Robert's bedside until New Year's night. He was in the hospital 30 days; and Cecil, after recovering from dysentery, spent 11 days in the hospital with a septic foot.

In spite of these difficulties the work has grown. We had 74 baptisms during 1933. This is a 27% increase over 1932. To the Lord be all the glory. Some of these will fall away but many will remain true and faithful. They have many temptations and trials, and coming out of such gross darkness and the terrible bondage of sin it is not to be wondered at that they stumble and fall. They both need and desire your prayers. Many of them move on to other places and we have frequent calls from them for the gospel to be preached in these places, but we have not the means to go. Hope to get another congregation started about 14 miles from town soon. Some difficulties stand in the way at present but we are praying they may be removed. The brethren out of town can not always come in for services. Natives must have written permission from their employer before they can leave the place where they are working.

This report leaves out much that I would like to tell. Four baptisms lately. One of them came 19 miles, another 26 miles to be baptized. Some, at least, are carrying the Gospel with them wherever they go.

We returned to Salisbury to live the last of January and are located in one of the suburbs. Rent here is cheaper than in Salisbury proper, but we are 4 miles from the meeting place and 6 miles from the business section. Much walking to do and much hard work to clean up the place where we live, but the members of the church voluntarily came and helped cut the grass and weeds. Getting some Bible classes started but distance hinders. We so much need a car and funds for gas and oil, but not having them we do what strength permits and leave the results with the Lord. A dollar is now worth only about 60c compared with its value a year ago. Rent on a 4-room country house that is sadly in need of an inside coat of paint costs us \$31 a month, and we draw our water supply with a windlass.

At this writing we are in debt over \$200. Most of this was caused

by the children's illness. We have until May 1 to pay the hospital bill, but some other accounts are pressing. Have just received funds for this month, March—they total \$58, which is hardly half enough to pay our current expenses. Our grocery bill for last month will have to stand over along with the other bills until such time as the Lord enables us to pay. We earnestly desire your prayers for us—that God may supply our every need.

May "He that supplieth seed to the sower and bread for food," continue to "supply and multiply your seed for sowing, and increase the fruits of your righteousness: ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God."

Box 807, Salisbury, So. Rhodesia, South Africa.

Dewitt Garrett.

FOREST VALE MISSION

Since writing you last, God has been very good to us, supplying our needs, preserving us in health and strength, and blessing our efforts to serve Him and bring others to Christ.

I have been able to make six good forms or seats ten feet long which has added much to the comfort and appearance of the church-house, displacing some of the petrol boxes which were used for seats.

January 7, Bro. and Sister Claassen visited us, and expressed themselves very pleased and surprised at our good meeting. They have now come to live on the farm, and will cooperate with us in the spiritual work. Bro. Claassen goes daily into business in Bulawayo and their children to school. We are enjoying their company and fellowship very much.

February 7, I took wife, Theodora, Bro. Claassen and five married women and their babies into Bulawayo in our motor-van, held a nice baptismal service, Bro. Claassen presided and writer baptized five women. We all returned rejoicing. I have no baptistry or means of baptizing here at present; although it is the end of our rainy or wet season, our creek is dry, and our underground cistern which holds 11,000 gallons, has never been full, while Bro. Short says the underground tank at "Huyuyu" which holds 18,000 gallons was running over within a month of the rains starting. Mashonaland has a much better rainfall than Matabeleland.

Lord's day, Feb. 18, was a "Red letter day" for Forest Vale. I welcomed into our fellowship Mr. and Mrs. Baldwin, residents at Forest Vale, immersed believers, who have renounced "Seventh Day Adventism" after some ten years of it in Bulawayo; also Mrs. Waterworth (immersed) a widow who lives with Bro. and Sister Baldwin (white), also received into fellowship Mrs. Bredenkamp, a colored neighbor (immersed). When the meeting dispersed, I remarked to wife that Forest Vale Mission seemed to be taking on new life again. In addition, Mrs. Baldwin has been having a Lord's Day school for white and colored children in Mrs. Bredenkamp's home. This is now transferred to us, and Bro. Claassen will care for it from 9:30 A. M. till 10:20 A. M. Worship and Gospel meeting from 10:30 till 12:30 noon.

After some earnest talks and scripture reading with Mr. Bredenkamp, he came to see me on the 19th, and decided for Christ. And on 21st Bro. Claassen again presided, and writer baptized Mr. Bredenkamp. It is thirty years ago since I baptized the first converts in the same building.

We realized God's presence with us, and returned happy to Forest Vale. Our motto is, "Forest Vale for Christ." Bro. Baldwin had previously been speaking to Mr. Bredenkamp, another instance of one planting, another watering, and God giving the increase. To Him be the praise and the glory.

Yesterday was my dear wife's 59th birthday. She is still the best man of the two of us. I could not have accomplished half what has been done, without her help and encouragement. I thank God we are all in good health at present. We thank God for the many good brethren and sisters that send kind and cheering greetings. It makes us realize we are in your hearts and minds, as well as in Africa.

A letter received from Bro. Short of "Huyuyu", 20th inst., says they have had only a fair wet season, crops and gardens are looking well but rivers are very low for the end of the rainy season. Their tanks were all full. To try and increase their income, and pay off debts, he was trying to sell his rifle, and had left their car in Salisbury to be sold, and was visiting farms and villages on Foy's cycle, preaching. Brethren, I know times are hard, and money scarce, but I hope and pray Bro. and Sister Short won't be compelled to sell that car. Think of it, brethren, a wife and family of young children, miles away from the nearest white neighbor, on a native reserve, and some twenty-five miles from Salisbury, where stores, etc., are obtained. No telephone, no telegraph, sixteen miles from the nearest roadside post office.

Wife received a letter from Sister Merritt saying she had been in bed for eleven weeks, but at the time of writing was able to sit up. Mary E. had been very sick with dysentery. Bro. Merritt teaches in native school, afternoons—45 on roll,—also treating 15 lepers twice a week. They too hoped to sell some oxen to help pay expenses. The hope of a furlough home, D. V., the end of 1934 was cheering them up. Everybody had been very kind to them during her sickness. I have no news from Brethren Scott or Brown from Namwianga Mission.

Nyasaland: Native teacher writes me, "The Lord's work is going on well. A week ago we baptized 22 converts at Namiwawa, 459 present; also at Naizi five were baptized, and at Thondwe 11 were baptized; therefore I haven't any time to answer your last letter."

Bro. H. Gray, Secr. of the Church of Christ, Loop Street, Cape Town, writes me that several have been baptized and the work continues much the same as when we were there, only we are missed.

P. O. Box 907, Bulawayo, South Africa.

John Sherriff.

HUYUYU MISSION

Sunday before last we went to a village about 23 miles (by road) from here where we had a good meeting, after a very fine baptismal service. Fifteen were baptized.

To begin with one of our members had work in a store out at one village, and used opportunities to teach. As a result about 25 in that vicinity were baptized. Another native teacher who had been there one day to help teach was coming home and stopped to rest a bit at another village, when the people found out who he was and some asked him to come to their village to teach. This he did and now there are near 30 baptized believers at this place, including the last 15.

Yesterday we did not have such a crowd at meeting. Many have to stay in the garden to watch the baboons off the corn, and birds off the inyouti. Several were sick, some were away preaching, and some stayed at home because of the rains. However, we had several new ones, some of which were from villages I had visited during the week.

Pray for us. May the Lord continue to bless you in His great service.

P. B. 140E., Salisbury, S. Africa.

W. N. Short.

KABANGA MISSION

We are glad to state that Sister Merritt is better, up half the day and longer, and is able to take care of the children's lessons and see about 2 meals per day. I don't mind making the biscuits for breakfast, so long as they are good.

We have locusts all around our gardens, and they are slowly closing in. We have dug trenches, but the ground is stony in some places so we can't make them impassable. These have tiny wings, and we hope they fly away before they become too useful!

P. O. Kalomo, Northern Rhodesia, S. Africa.

J. D. Merritt.

"We have been hearing of 'German Christians' who want to do away with the Old Testament, but before we lament their depravity let us remind ourselves that our higher critics are only a step behind."—Prof. O. T. Allis.

CHINA, PHILIPPINES, AND BRAZIL

CANTON MISSION

(From letter to J. W. D. Skiles.)

Brother Davis and I have been traveling about some during the past month in search for a proper location for country evangelistic work. We want to find a densely populated district in which villages are numerous. We also hope to be able to select a location accessible by car or bus road. There are now buses running to the country in all directions from Canton. However, we have not yet determined definitely upon a location.

We feel quite encouraged with the Bible school work this term. Nineteen students have enrolled so far. Two however have dropped out. This leaves seventeen whom we hope will be regular in attendance. It is rally inspirational to be teaching the Bible to such a large group of young people who are spending several hours each day studying the Word. The Bible itself is our main text book. The students spend several hours each day in Bible recitation work. We are also continuing to teach English and also Chinese grammar and composition. We expect that some of our students will be able to do research work in English. This will be of great value. One who is able to speak well in his own language can command the respect of his hearers. Likewise the ability to write well is essential to religious workers. With the Bible and Chinese and English we feel that our students are being quite well fitted for service in the Lord's work.

We are now looking for a permanent location for our Bible school work. We hope to secure at least the location soon. The money which we have on hand may also serve for a temporary building. We are anxious to stop the rent which we are now paying if possible. Money put into rent is almost like sand poured into a rat-hole. It is gone and we apparently get little for it. However until we have our own building it is the best we can do.

Brother Whiffeld is pushing forward in his language studying and also doing some teaching in the Bible school. Mrs. Benson keeps well and we are very busy.

Post Office Box 53, Canton, China.

George S. Benson.

PHILIPPINE MISSION

(From letter to Brother Skiles.)

I am here on my way to Kalambugan. I preached on Lord's Day, and in the afternoon we had an informal meeting of Christians at the house. Two Monjes brothers represented the small island of Marinduane which I hope to visit from Calapan in a few months. Brother Hidalgo used to be at Kalambugan but is now in business at San Carlos, Occidental Negros, where we expect to establish a church. It looks as if we have many good "leads." All indications are favorable to definite advance of our work in future. Keep praying for us.

O. T. Rodman.

FROM BRAZIL

We were recently visited by Bro. Domingos, baptized last year in Ipu. His sermon was a wonderful testimony of what the Lord has done for him. He contrasted his 39 years with Satan, first in Catholicism and afterwards in Spiritism, with his 13 months with the Lord Jesus, bringing in many scriptures. The hall was almost full and all paid the closest attention to the very last.

One great factor in his conversion was the gift of a Bible many years ago. That Bible was taken with him even when he had to leave almost everything on long trips in the Amazon country. The day his first wife died, Indians carried away his three children (never seen afterward) leaving him only the clothes he wore and that Bible in the middle of the floor! Then when he heard the Gospel in Ipu he was ready to accept without more delay. Recently at two different times Catholics have entered his house with drawn knife but the Lord has always delivered them and given them great joy.

Camocim, Ceara, Brazil.

O. S. Boyer.