

406 1935

# THE WORD AND WORK

## WORDS IN SEASON

R. H. B.

### "SACERDOTALISM"

This term denotes a system of priest-craft, such as obtains in various non-Christian and some professedly Christian religions. In the Romish system we see the perfect development of the idea. There, from start to finish, the priest holds authority over human life and destiny. From the cradle to the grave, yea, and beyond the grave, Rome's priest-craft controls man's existence and final fate. The scheme has been summed up as follows: "1. Priestly Ordination. 2. Priestly Regeneration. 3. Priestly Indoctrination. 4. Priestly Absolution. 5. Priestly Confirmation. 6. Priestly Administration. 7. Priestly Intercession."

The fountain head of the whole sacerdotal system lies in the priestly *ordination*, which, as someone aptly expresses it, "puts priestly intervention between a believer and his right to act as minister of Christ, and is supposed to confer, by a sort of succession in grace, the Divine authority to preach and administer sacraments. Priestly ordination, if granted, carries all else with it, by making a human authority necessary for all ministry, so that one is dependent for everything upon such priestly intervention."

Beginning with the first dawn of life, therefore, the ordained priest stands between the infant child and God. "Infant baptism" becomes the means of regenerating the infant with the Holy Spirit, and engrafting the child upon the body of Christ. Next the priesthood steps in between the baptized child and the Word of God. The priest becomes the teacher, and churchly tradition the authority of his teaching. To quote again, "Wherever the testimony of the Scripture is considered doubtful, tradition interprets it. Where the two conflict, tradition takes precedence. Hence the Bible is not a safe book to be put into the hands of any but priests." Absolution and Confirmation, next, put priestly intervention between the sinner and Divine forgiveness, and between the "child of the church" and the grace of the Holy Spirit. Further, in the priestly Administration of the "Eucharist," a mysterious change ("transubstantiation") takes place in the "bread" and "the cup" through priestly hands, so that they become the body and the blood of the Lord. Thus the Lord's table becomes an altar, and the Supper a sacrifice. This puts priestly intervention between the lay member and Christ's atoning death and its life-giving virtue. Lastly, prayer and masses for the Dead put priestly intervention between the departed spirit and its final entrance into glory.

Truly that is a complete scheme. The ordained priest is



the alpha and omega, and has a strangle-hold upon the poor soul from beginning of its time unto eternity. How good, by contrast, is the gospel of the grace of Christ—how free the man who stands by faith in Jesus Christ alone, accepting Him as the only Highpriest and Mediator, in whom dwelleth all the fullness of Godhead bodily, and in whom each is made full unto all the fullness of God!

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#### CONCERNING TIMES AND SEASONS

God's times are fixed and certain; also they are relatively variable and changeable. They are unalterably determined by His unchangeable decree; they are shortened or lengthened by man's attitude and conduct. They are absolute and fixed in His Divine foreknowledge; they are changeable relative to man's action. He sees the final outcome and limit, and drives His stakes accordingly; He also sees human contingencies and deals with us according to them. When He says to Abraham "Thy seed shall be sojourners in a foreign land 400 years, and in the fourth generation I will bring them hither again"—that is relative to man. Actually another generation, a fifth, had to come before God brought them back to the land. That was because of Israel's disobedience at Kadesh. (Num. 13, 14.) But did God foreknow that forty years of wandering would thus be added to the 400 years of the sojourn? Surely. How then could He tell Abraham it would be only 400 years? Because that was His original and standard plan. If all had gone on normally, so it would have been. The 40 years of wandering were not in the original program for Israel. Nevertheless they were taken account in God's own, absolute, eternal plan. He foresaw and foreknew all the contingencies and the outcomes. But that was not man's end of it. For man the bona fide promise was 400 years. If it turned out to be more it was purely man's fault, not God's; and no charge of untruthfulness or unfaithfulness could attach to Him because, in the event, it turned out that the promise of the 400 years was not realized. But for Moses' intercession, by which alone the nation was saved at Sinai, (Exod. 32) it might easily have been another 400 years. If God's threat had not been averted by Moses' mediation on behalf of Israel, God would have begun all over again with Moses, as He had begun with Abraham 400 years before. Thus there is a time offered to man which may or may not turn out to be *the* time, according as man may or may not choose to fall in with the Divine plan; and there is an ultimate time fixed and known in God's council alone. "Set thine house in order for thou shalt die," said the word of the Lord to King Hezekiah. And so would it have been; but Hezekiah pleaded, and the Lord added to his days yet fifteen years. Now some may argue that God foreknew that Hezekiah would pray and that those fifteen years would be added to his life. Be it so; but the announcement to Heze-



kiah was sternly true; and it was only by Hezekiah's praying that the fifteen years were granted. So it is with all God's dealings. Things promised come or delay according to man's response. Surely Acts 3:19-21 indicates that Israel's Messiah might have been sent them that long ago, had they then repented. And one wonders if the strange conditions of our day and the long deferring of Christ's return may not be due to man's course rather than God's original will and program?

"The restless millions wait

The dawning of the light that maketh all things new.

Christ also waits—but men are slow and late

Have we done all we could—have I, have you?"

Nevertheless in God's foreknowledge is a fixed day, when beyond all peradventure Christ will come. But when that will be, and what the circumstances that will finally bring it about, we can not know: it may be with the bringing of the next soul to Christ, or the next work of faith done by one of His own, or the next prayer breathed, "Even so come, Lord Jesus." For that day we are bidden to watch and wait.

#### "WATCH"

Concerning the event of Christ's Return the Lord's one and constant admonition is to *watch*. "What I say unto you, I say unto all, Watch," said our Lord—lest someone think that the apostles only, or Jewish disciples only, or some other special class or people of a special time only, had been meant. (Mark 13:33.) "Watch ye at every season," He said again: whether it would seem very improbable, or whether it seem likely, that He might come; for "in an hour that ye think not the Son of man cometh." (Luke 21:36; Matt. 24:44.) Here you cannot bank on any foregone conclusions, nor take anything for granted.

To be taken by surprise is calamity. "Take heed to yourselves lest haply your heart be overcharged with surfeiting and drunkenness and cares of this life, and *that day come on you suddenly as a snare*; for so shall it come upon all them that dwell on the face of all the earth." (Luke 21:34, 35.) "If therefore thou shalt not watch I will come as a thief, and thou shalt not know what hour I will come upon thee." (Rev. 3:3.) Two things are evident here: (1) that the purpose of the watching is that we may know what hour He cometh—i. e. be not taken unawares; and (2) that a selfish, self-indulgent, self-centered life prevents such watching. All who live like the people of the world will like them be taken by surprise. Paul shows (1 Thess. 5) that Christians are not only aware of its approach, but by that very fact are in position "to escape all these things that shall come to pass and to stand before the Son of man." (Luke 21:36.) The watching involves a certain attitude and manner of life befitting those who are not of the night, nor of the darkness. They sleep not, nor are they drunk-



en; but being children of light, they put on the armor of day. To these watchers the dawning Day means not wrath, but deliverance. "For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us that whether we wake or sleep we should live together with him." (1 Thess. 5:5-10.) So also in Romans: "The night is far spent and the day is at hand: let us therefore cast off the works of darkness and put on the armor of light. Let us walk becomingly as in the day, not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." (Rom. 13: 12-14.)

#### "JESUS WHO DELIVERETH"

This deliverance from the wrath to come (a fearful "wrath" it must be!) the Thessalonians looked for. For this they had "turned unto God from idols to serve the true and living God, and to wait for his Son from heaven whom he raised from the dead, even Jesus, *who delivereth us from the wrath to come.*" (1 Thessalonians 1:9, 10.) The way in which they were to be delivered from that wrath by their returning Lord is also revealed. It is He who Himself comes to execute the Divine wrath; but His own who wait for Him are caught up to meet Him in the air. (1 Thess. 4:16, 17.) Thus they "escape" the things that shall come to pass and "stand before the Son of man." (Luke 21:36.) Such was the prospect held out by the Lord and His apostles to the Christians. It still stands, and so it must and will be. And still it devolves on His people to watch, for "now is our salvation nearer"—yea, very much nearer, than when those words were first spoken. If it was needful then to watch and to live as in the light of the coming Day, the more urgent are the reasons now so to watch and so to live.

#### THE SLEEPERS

"So then let us not *sleep* as do the rest." The "rest" is the world. The world is asleep—wide-awake indeed in the matter of its own affairs: eating, drinking, buying, selling, building, planting, marrying and giving in marriage—but sunk into slumber, deep and oblivious as to the things of God. They cannot read the multiplying signs, they do not hear the trumpet-blasts of warning. God's hand is lifted up, but they see it not. It is "yet a little sleep, a little slumber, a little folding of the hands to sleep" with them. So shall that day overtake them as a thief. But we are not of the night nor of darkness; so then let us not sleep as do the rest, but let us watch and be sober. For they that sleep, sleep in the night; and they that are drunken are drunken in the night. But such is the condition of most of humanity, yea, of a large proportion of the church-members; and only the Day itself will awaken them



from their dreams—even as in the days of Noah and the days of Lot.

#### HE KNEW NOTHING ABOUT IT

In a recent issue of a religious magazine a noted preacher and writer has this to say:

Sitting at the fireside the other evening I picked up a religious journal that my bookseller had just delivered. After glancing over the articles and the news, I found my attention engrossed by the correspondence columns. Two vigorous controversies were in progress. One concerned the matter of Evolution: the other related to the second Coming of Christ. One of these controversies, that is to say, had to do with the stupendous Programme of the Past; the other had to do with the no less impressive Programme of the Future. As I glanced over the letters that these excellent people had addressed to the editor, I was amazed at the assurance with which many of them tabulated and detailed things that happened millions of years ago and the things that are to happen in eras yet unborn.

Personally, I have to confess that I simply do not know. I see remote Past only in shadowy outline; and I see the remote Future through a golden haze. I find a vague hint here and a vague hint there; and, whether looking Backwards or Forwards, I find the study exceedingly captivating. I cannot see at all clearly what happened in the dawn of Time: I cannot see at all distinctly what will happen when Time's twilight gathers. I see the universe as it now is: I cannot see how it came to be or how at last it will reach its climax and its close. It issues from an obscurity so immense that my little mind staggers in the attempt to comprehend it: it moves towards an august destiny so dazzling that I am blinded by excess of light.

This sounds humble, cautious, reverent, and wise; and certainly its implied rebuke of definite teaching will please some folk mightily. It is related of a certain college-president that, when his students confronted him with a question he could not answer, he always put on an expression of grave thoughtfulness and said solemnly, "Young gentlemen, much can be said on both sides of this question." Which in any case was true, and at the same time saved his face. And so this noted man also manages to maintain an air of wisdom and stay on the good side of many with his bit of tactful agnosticism. Certainly no evolutionist or modernist could find fault with his non-committal attitude.

But a true Christian cannot commend such attitudes. If the writer in question had meant only to condemn *unwarranted assumption of knowledge* it would have been all well enough. But what he says goes much further. Surely a believer in God's word can believe and know what God has told him of creation and of the origin of man, and likewise of man's destiny. There may be and surely are many things about both which we do not and cannot know; but what God has revealed is for us to receive and believe. (Deut. 29:29.) And it is better even to make a mistake in "interpretation" than to wash one's hands of the whole matter with a specious "I don't know." So did the Pharisees answer Jesus' question about the baptism of John. (Matt. 21:25-27.) But it is for us to know and believe and stand for all that the word of God reveals.



## NEWS AND NOTES

(August, 1935)

Four pages of "News" this time! We hope our readers will be interested in these reports of evangelistic activity, and at least tolerant of little advertising "Notes" that are sandwiched in between the "News". By this manner of craftiness we seek to catch a book or tract order here and there, that we may do you good with spiritual things, and—why try to hide it—that you may be "inveigled" to communicate to us some "carnal things," to help us carry on! Your help is truly needed against "Old Summer Slump." Thanks.

From Valrico, Fla.: "The little congregation at Mulberry, Fla., plans to build a house of worship soon. Bro. Byron Conley held a meeting there some 3 years ago and started meetings for worship. Though but few, they have helped in about 8 meetings, mostly mission points, during that time."—H. C. Hinton.

From Jacksonville, Fla.: "Yesterday we had fine crowds to both morning and evening services at the Edgewood church. The Sunday School is growing. Three cast their lot with us last night. We need and desire the prayers of earnest Christians."—John H. Adams.

From Bowling Green, Ky.: "The annual all-day meeting at Potter Orphan Home was attended by several hundred persons. The program given by the children was exceptionally good. The following preaching brethren were present: T. Q. Martin, Hugo McCord, A. B. Barrett, F. L. Rowe, Ben F. Taylor, Allen Phy, C. A. Ashlock, Thomas Burton, Haven Miller, E. G. Creacy, Sam Pittman, Homer McLain, J. B. Moss, I. A. Douthitt, H. J. Miller, and the writer. Also Joe Ridley (song leader) was present. Practically all of the above made short talks at the afternoon session. Bro. H. H. Reeves, the superintendent, is to be commended for his careful and efficient operation of the home.

"Bro. Ben Taylor of the Twelfth Street Church is on leave of absence for the last six months of

1935 to do evangelistic work. C. B. Lawes and J. B. Moss have filled the pulpit for the first two Sundays of July. I. A. Douthitt and Joe Ridley have just closed a meeting at Scottsville with thirteen responses from all sources. The writer was privileged to be present the last night of the meeting. R. C. White has been in a meeting at Glasgow Junction."—Jonah W. D. Skiles.

From Sellersburg, Ind.: "The meeting at Sellersburg started off fine from the beginning. Audiences increased from the first night and by the second Sunday evening the house was filled to capacity. Bro. Ben F. Taylor's sermons were full of fine, wholesome teaching for the church, hence we feel that the church was greatly strengthened and helped. Besides there were 19 who put on Christ by baptism. Brother Taylor was well liked by all who heard him and the church invited him back for another meeting next year."—E. E. Kranz.

To E. L. J.: "You may have been too busy to recognize an inconspicuous person like me when I met you at Graton, California, in the fall of 1932, before I had succeeded to the principalship of the Academy that I held the last semester before coming over here. I surely enjoyed those two hours or more of solid gospel singing.

"You will also be interested to know that your song book is the one from which our translator took the songs that are now being used in the Visayan language here. We are just now getting printed pamphlets of these song poems, after using rough pencil copies in notebooks for 3 years, since the beginning of this work in the big southern island of Mindanao. The people could not afford books containing the music and few of them could read the music if they had it."—Orville T. Rodman.

From Abilene, Texas: "Brother Hoover was with us at South Side Church of Christ three Sundays. We had fine interest all the way through, and the church received a



great blessing. We had the pleasure of having Dr. E. V. Wood and wife and Bro. Frank Mullins and wife, with us one night, they having come out from Dallas. We also had a visitor, Miss Bernice Gumm, from Brownwood. The outward showing was four baptisms and one restoration, but the good accomplished was untold among the saints. Praises in song, from 'Great Songs of the Church,' was directed by Bro. John Huffstедler. Earl Smith and O. E. Phillips were on the ground and rendered assistance to Bro. Hoover.

"We still enjoy Word and Work and pray for its continuance and uplifting influence. Articles from the Editor seem to grow better and greater with each issue."—E. P. Mead.

From Searcy, Ark.: "I conducted, some weeks ago, a four-day mission at Heber Springs. Unfavorable weather conditions hindered. Some visible results, however, for which we give God the praise.

"The brethren here are praising 'Great Songs of the Church' highly. Bro. J. H. Lumley says, 'They are songs with real gospel power.'"—Robert B. Boyd.

From Herrold, Iowa (belated): "On June 9 I spoke at the Fort Des Moines Mission. Bro. John Rhodes preached at Dean Ave. in the morning and at Fort Des Moines at night. He is to hold a meeting at Marshalltown, Iowa, soon. Brother Carl Ketcherside is scheduled to hold a meeting at Cedar Rapids in July, and at Fort Des Moines in August."—Frank S. Graham.

From Detroit, Mich.: "We are greatly enjoying 'Great Songs of the Church' at Strathmore and want to thank you again for making it possible for us to have such a fine song-book."—Claude E. French.

From Bowling Green, Ky.: "I am enjoying my work here at Western Kentucky State Teachers College very much. The school has an exceptionally good spiritual atmosphere.

"I have visited both the Twelfth Street church where Ben Taylor preaches, and the Thirteenth and Park church where F. H. Woodward is minister. Bro. Woodward is now in a tent meeting here with the co-

operation of both congregations. I heard S. K. Dong of Korea at the Twelfth Street church in a very interesting account of his work in Korea.

"Leon Shields of Louisville, who is in school here, is doing some preaching for congregations around Bowling Green. Bro. Shields is to be commended for his activity in helping churches that do not have regular preaching."—Jonah W. D. Skiles.

From Caldwell, Idaho: "I preach here each first Sunday, both morning and night; at Nampa mornings of second and fourth Sundays; at Caldwell the same nights. Also broadcast each Sunday at 4:30, KF XO, 1200 kc, mountain time. Conduct Bible study here Wednesday evenings, and at Sand Hollow Thursday evenings. Fewer than a dozen simple congregations in the state; none in Nevada."—Arthur B. Tenney.

From Gravel Switch, Ky.: "I closed the Chestnut Grove meeting at the water on July 29. We had 9 added; 8 by baptism and one by membership. I think if I could have stayed another week, there would have been more."—C. L. Ellis.

"Hope Word and Work may be permitted to continue long under present management. Its admonitions are sorely needed."—H. C. Hinton.

From Borden, Ind.: "Brother Klingman is to hold our meeting, starting July 28, and we are enclosing \$1 for some tracts to distribute. Want about 50 'Why not be Just a Christian,' and please include a few samples of 'What it Means to be a Christian Only.'"—Joe McKinley.

From Jennings, La.: "Brother Frank Mullins, a faithful and humble servant of the Lord, full of grace and love, spent three nights with us the latter part of June. Five were baptized and the whole church edified. From here he went to Turkey Creek where he remained one week. About 44 precious souls were added to the body of Christ there. Louisiana is a mission field. 'The harvest indeed is plenteous, but the laborers are few.' Your prayers are requested."—Ivy J. Istre.



From Utica, Ind.: "I have been working (part time) with this church for more than four and one half years. During this time I preached through two series of gospel efforts, to revive the church, and save the lost. The second of these meetings ended July 21.

"Eight responses to the gospel call. Thanks be to Him who goes so far as to use so unworthy an earthen vessel to do such holy and heavenly things."—Marion E. Haines.

Brother Boll's July meeting with Portland Ave. church, held in the large new tent, was full of interest and blessing as usual in this annual meeting. Eleven were baptized and several restored who sorely needed to return to God.

"The Song Rallies in Denver and Berkeley, Calif. were reported last month. Following the week at Berkeley, one night each was given to Song Revivals at Los Angeles ("Central"), and Santa Rosa, Calif.; Portland, Ore.; Seattle and Everett, Wash. On July 4 I was among the many in attendance at the Orphan Home meeting, Ontario, Calif.

"My welcome in the West was warm and whole-hearted and the Song Rallies were largely attended—in most places "union", or at least enjoyed by many members of several congregations. I travelled almost 10,000 miles (by train), enjoying perfect health and journeying mercy all the way, by divine grace. Numerous invitations that came too late, or were too far off the course, had to be declined. Next year—I hope."—E. L. J.

From Winchester, Ky.: "D. H. Friend will assist us in Revival Oct. 14-27, if the Lord wills."—Chas. M. Neal.

R. H. Boll began at Mackville, Ky. Aug. 4. Meetings at Lexington, Ky., Buechel, Ky., and other points are to follow.

Brother George Klingman is now in a good meeting at Borden, Ind. "Large audiences and fine interest" is the report.

Brother Klingman is to begin a meeting at Parksville, Ky., on Aug. 26.

Brother Friend will be with Bohon church, near Harrodsburg, Ky., early September; with Salem church, near Shepherdsville, Ky., late September.

H. L. Olmstead begins a week's meeting with Ormsby church, Louisville, on Aug. 11. He begins at Cedar Springs on Aug. 18.

Stanford Chambers is still away, on a long string of meetings, which began in New Orleans June 23. Full report later.

"Sunday, June 9, was a wonderful day at Bloomington, Ind. Brethren and sisters from 54 churches were there—1100 people, some one said, and some couldn't get in the large hall at all. It was the day of their annual "Song Fest." The song-book used was 'Great Songs of The Church,' compiled after years of labor by Brother Jorgenson, of Louisville, Ky. I have at different times marvelled at the patience of the brother which enabled him to select and discard, and discard and select, until he had thoroughly satisfied himself that he had a collection worthy the song-service of the disciples of his Lord, and ours. We just have to take our hats off to him. And that's that."—C. W. S. in *Apostolic Review*.

Thank you again and again for that word of appreciation, Brother Sommer. It helps! And to know that a quarter-million "disciples of your Lord, and mine" now hold the hymnal every Sunday, as they seek to sing His praise to His praise—in this I have my reward for those "years of labor."—E. L. J.

Wallace Cauble of Philadelphia spent July in two Kentucky meetings. Fisherville and Waterford. Good attendance, urgent preaching, good singing (led by Murray Cauble), earnest praying; 10 baptisms at Fisherville, 7 at Waterford; numerous renewals.

Our 1c tract, "What It Means to Be a Christian Only" has been reprinted. There is a real need of its teaching in view of prevalent tendencies to "Interdenominationalism."

Glen Moreland, Greenville, S. C. will begin a meeting at "Antioch" near Frankfort, Ky. Aug. 18.



Here is a very remarkable report, from Detroit. Our readers will rejoice in its good news:

"In the early part of June, Mrs. Witty and I left Detroit for a trip that took us through eleven states and lasted five weeks.

"Our first stop was with the Portland Ave. Church in Louisville, Ky., where we lectured and showed pictures of Bible lands to more than five hundred people.

"Our next stop was at Searcy, Ark., where we attended Commencement exercises at Harding College. We also lectured and showed the pictures at the college.

"Our third stop was in Dallas, Texas where we assisted Bro. J. E. Blansett and the Fair Park Church in a series of meetings. We enjoyed our work with this church very much. We preached twice each day and lectured and showed pictures of the Bible lands after the service each evening. The attendance was large, the interest very deep and thirty people responded to the invitation, about half of them being baptized. Our judgment is that the Fair Park Church will soon become one of the strongest churches in Dallas, as they have a mind to work, are united and working in harmony with Bro. and Sister Blansett, have one of the best groups of young people I have ever associated with, and are doing much in caring for the sick and needy.

"While in Dallas we visited the parents of Buck and Clyde Barrow and the mother of Raymond Hamilton. Mr. Barrow listened well but had but little to say. Mrs. Barrow treated us very kindly and entered wholeheartedly into the conversation. We visited her home seven times and had many good talks with her on Bible subjects. She was baptized when a young woman. She promised me that she would pray, read her Bible regularly and go to church when she can. We also met her daughter and a son. The son came to church and enjoyed the pictures of the Bible lands.

"Mrs. Davis, the mother of Raymond Hamilton, also received us kindly in her home. She too was immersed in early life, and promised that she would read the scrip-

tures, pray and live as close to God as she could. Neither Mrs. Barrow, nor Mrs. Davis, tried to excuse the awful crimes their children committed. Certainly they have suffered the tortures of hell for years and should be visited and encouraged by Christian people.

"Upon my return home I found a beautiful letter from Pauline Frye, expressing her thanks to me for going, with Bro. W. S. Long, to the Federal prison and baptizing her mother, Mrs. Katherine Kelly and her grandmother, Mrs. Ora Shannon. She was especially happy because they were all now members of the same church, and in their separation they could have the comforts of the Christian hope.

"On the return from Dallas we stopped over night at Tulsa, Okla. where we showed the pictures and had a most delightful visit with Bro. and Sister John Allen Hudson and many of the members of the church in Tulsa.

"In Kansas City we lectured and showed the pictures of the Bible lands at Thirty-ninth and Flora Ave. where Bro. Roy Bixler preaches. Bro. A. R. Kepple who preaches for the Van Brunt church helped to arrange the meeting. I was also delighted to meet Bro. Orville Bixler of Japan. A few years ago I was in Kansas City and not one of the churches there was on friendly terms with the other congregations, but now it is different. A few weeks ago they had a meeting in Kansas City and such a fine spirit of unity and fellowship was manifested that the entire brotherhood was thrilled by the reports that went out far and near.

"At Chillicothe, Mo. we had a pleasant stop, baptized two ladies and showed the pictures to a good audience.

"At Pleasant Hill, Ill. we lectured and showed the pictures to a large audience in the High School Auditorium. Here we baptized six young people. All in all it was a delightful trip of some 3400 miles.

"Upon our return home we found the work at West Side Central in splendid condition. Two were received into the membership on July 21."—Claud F. Witty.



## CAN CHRISTIANS BE CHRISTIAN?

DON CARLOS JANES

Note: This fine article by Brother Janes has appeared in *Gospel Advocate*, *Apostolic Review*, *Christian Standard*, and *People's Bible Advocate*. May the Lord give it yet wider circulation, to the blessing of all who read.—Publisher.

That men without God should fall into the depths of sin and make the world groan with misery is not surprising, but what of disgraces which so frequently blot the pages of Christian history? Even though we have left behind the rack and the stake, the fire and sword, in the name of the Prince of Peace, we have not escaped many unseemly things which cast deep dishonor upon the exalted name of God's dear Son, who walked the vale of suffering and sorrow for our present and eternal happiness. Is there anything which necessarily makes it impossible for Christians to be Christian?

We agree that we must heroically and conscientiously follow the Bible. Yea, verily, that is a glorious ideal. Let us see that theory at work. The man who defied Rome when defiance of Rome was neither frequent nor fashionable, who threw the inkstand at the devil and nailed his ninety-five theses on the church door, would qualify perhaps even in Rome as being heroic. His conscientiousness cannot even be questioned, but these glorious virtues were the very "vices" which split Luther and his group asunder from Zwingli and his followers.

Both of these truly great men "believed the Bible," or at least they each believed they believed it. Martin Luther read in the Bible, "This is my body," and he believed it. He did not see it like Zwingli, who interpreted the words symbolically, as you perhaps do. Each could express his faith in exactly the same words, but their interpretations differed. Trouble arose. The Marburg conference was called. On November 29, 1529, the fundamentals of the common faith were expressed in fourteen items, which were satisfactory to all; but on the communion question there was a deadlock. Luther, with a lion's heart burning like a roaring furnace for the Bible (as he interpreted it), chalked on the table, "This is my body," and stood for his view of the matter like the immovable rock of Gibraltar. Zwingli insisted upon the symbolic explanation. "The great majority of the members of the conference were for peace and cooperation, and for the mutual toleration of differences; but Luther's bitter and uncompromising attitude widened the breach between the two parties and made it irreparable." And so we have these giants believing and "following the Bible" and dividing for that very reason. No, not exactly for that reason, either.

John Calvin was conscientious to the core. The will of God must be done regardless of consequences. Michael Servetus had great reverence for the Scriptures, and held Jesus to be in the fullest sense Lord and Savior; but he did not agree with Calvin that the Sonship of Jesus began before he was



begotten of Mary by the Holy Spirit. With rare courage, Servetus refused to withdraw his objectionable teachings; and, at the instigation of Calvin, he, with his books, was burned at the stake on October 27, 1553. "After writhing in the flames for half an hour he cried aloud, 'Jesus, thou Son of the eternal God, have compassion upon me!' and gave up the ghost." Is it possible under such circumstances for Christians to be Christian, or must they shame the name of the Son of God to the end of time?

Servetus served God by calling Calvin a hypocrite and a disciple of anti-Christ.

That "love covereth a multitude of sins" is no new revelation. Love should also cover such different interpretations as caused the separation of Luther and Zwingli and prompted Calvin to burn Servetus. The simplicity of this Bible doctrine of love should not rob it of its precious efficiency in holding the Lord's followers together in such a way as that they shall not be a stench to the public and a grief to God. In the important matter of "following the Bible," please bear in mind that there is something more to Christianity than the mere form of sound words. There is a wonderfully vivid and positive passage of undebatable truth which says: "If any man hath not the Spirit of Christ, he is none of his." That is one thing that is fixed and settled. A man may have great learning, great courage, great regard for some features of Christianity, but if he does not have the Spirit of Christ, he does not belong to Christ at all, and he will act in an un-Christian way. Did Luther and Calvin have the Spirit of Christ in the unseemly historic incidents already cited? It is written: "The Lord's servant must . . . be forbearing;" "Forbearing one another in love." What a team Luther and Zwingli would have been in that yoke! How Calvin and Servetus would have made the earth tremble with their tread, unitedly marching on that basis, instead of antagonizing each other till one subjects the other to a torturesome death because he has the power to do it!

Yes, unhesitatingly, we say "Christians can be Christian." Thus they will sail under scriptural names; the Bible will be their only creed; they will repudiate all man-made standards, whether written or oral; they will earnestly contend for the once-for-all-delivered faith; there will be no occasion to doubt their loyalty to Christ and the sacred writings, for they will love their brethren; they will even love their enemies and pray for their persecutors; they will have the Spirit of Christ and the Spirit will have them; in the forbearance of divine love they will meet their own responsibilities and endeavor to lead others to meet theirs, but they will not crucify Christ afresh by crucifying portions of his body whose accent or emphasis in teaching is not identical with theirs. Yes, Christians can be Christian, but they cannot do it in human strength.



Without love, forbearance, and the Spirit of Christ (and the latter comprehends the others), no one will be able long to get on amicably with any considerable number. It is a matter of profound thanksgiving that so many today are disposed to act the part of Christians when a minority calls for further rending the church into groups and parties. The conspicuous fact that many brethren are and have been enjoying delightful fellowship while differing notably at some points is an indisputable proof that Christians can be Christian without exact intellectual agreement on all points. God help us so to act as to make factions impossible and so to hold the fair name of Christ Jesus without the stain that comes by unseemly wrangles, by application of opprobrious terms to worthy Christians, and by the cultivation of strife and discord. Lord, help us to be Christian.

### PURPOSE TO GIVE

"Let each man do according as he hath purposed in his own heart: not grudgingly, or of necessity: for God loveth a cheerful giver." (2 Cor. 9:7.)

According to the best dictionary I know, the word, *purpose*, means: "To have a fixed intention, purpose or plan; determine on some end or object to be accomplished; resolve; intend; design."

That is what God expects us to do about our giving. He exhorts us to give the subject serious consideration and to arrive at a definite conclusion. That conclusion marks the giver; not always in the sight of man, but unfailingly in the sight of God, because God knows the true circumstances of each of his children.

One man may purpose in his heart to give as little as he can. His hand strays carefully into his pocket and lingeringly comes out, searching painfully for the pennies. Another man may arrive at the same result, but thoughtlessly. He has no purpose at all.

God wants us to think about our giving fairly and honestly. When the thinking starts, the battle is half won, for I am constrained to believe that most of us are the victims of our own thoughtlessness. When a man thinks, he begins to realize God's providence and kindness; his own dependence upon God's goodness; his resources; his comparatively happy estate; his expenditures for self compared with the small portion set aside or given carelessly to God.

Have we a purpose in giving? What is it? God knows, even better than we do.—J. H. McCaleb, in *Chicago Christian*.

\* All principal tracts ever offered by the Word and Work have been reprinted, to meet the summer demand. (See advertisement, second cover page.) One friend sends a small gift "for the tract fund": there is a need and opportunity here, as tracts are handled virtually at cost and the printer's bill is upon us. Tracts have their indispensable ministry.



**BEN'S BUDGET**

BEN J. ELSTON

He who devotes his time to hindering me in my feeble service to God may, in more senses than one, credit himself with doing a "small" work. I shall likely not know of it, nor worry if I do. Persecution has its purposes. God can turn it into blessing, even to the persecuted; and it must be fierce indeed to drive a devoted soul from duty, or the happiness from his heart. "He ever loves and cares for his own." Faithful disciples will do well to leave much of the handling of opposition and opposers to the One who judgeth righteously.

**BROTHER JAMES STEWART**

In the passing of Brother James Stewart the Bathurst Street Church in Toronto lost one of its chief pillars—it could be said, even its one chief pillar. I am sure that the other officers of the congregation feel so. He was a man of ripe old age, long in the service of the Lord. A native of Scotland, and endowed with the characteristic fervor and earnestness of the Scot's rich heritage, steady, determined, honest and honorable, almost rugged, yet very tender, gentle as a child, and kind, Brother Stewart's power and influence in the Lord has availed much in the long years of his Christian life. He was always loved, always looked to for help and suggestion, always full of resource and wisdom and ready unto every good work. How sorely the church will miss his help and counsel! The officers of the Bathurst St. church conducted the funeral (for that was Brother Stewart's request) and (again by his request) there were no flowers, but a sheaf of ripe wheat was laid upon his coffin, fitting symbol of the conclusion of a blessed and fruitful life in the Lord. R. H. B.

**RICHARD R. HAYES**

The funeral of Bro. R. R. Hayes was held in the chapel of the Pacific Christian Academy, Saturday, May 25. His death came unexpectedly, though after an illness of 5 months.

Brother Hayes, born March 4, 1872, was a native of Texas. At the age of 20 he moved to Washington where he resided until moving to Nashville, Tenn. 7 years later. He remained in Nashville 2 years attending David Lipscomb College. When Bro. Harding moved to Bowling Green, Ky. Bro. Hayes moved also and remained there for another two years.

A few years later found him in the West again, preaching the gospel in Washington and Oregon. It was during this time that Miss Nannie Craig became his wife. She, their 6 children and 3 grandchildren survive.

Bro. Hayes and family came to California in 1909 and labored in the gospel in that state. Their home for the past 12 years has been in Graton, Calif.

Bro and Sister Hayes were strong believers in Christian Education and raised their children under the wings of the Pacific Christian Academy.

Bro. Hayes was likewise a strong advocate of foreign mission work. Perhaps, if distinction is to be made, he was more interested in this phase of Christianity than any other. His interest was a motivating force to all who knew him.

Brother Hayes has been a brother, father and friend to many and time alone can tell how much he has accomplished.—O. W. G.

We will send one each of the following tracts, "Missionary Work," "Jeremiah", "The Church I Found and How I Found it", "Why not Be Just a Christian?" and "How to Understand and Apply the Bible," and "What it means to be a Christian Only," for 25 cents. Word and Work, Louisville, Ky.



## STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

*Books for Learning Greek*

Every minister of the gospel ought to know the Greek New Testament because *that is really the New Testament* and our versions in English are but translations. It is my purpose in this article to suggest books by which a Christian worker may learn Greek or improve what Greek he knows.\*

Perhaps the best book for learning Greek without a teacher is Harper and Weidner's *Introductory New Testament Greek Method* (1889, Scribner, \$3.00). This book starts with the first verse of John's Gospel and by an exceedingly detailed inductive method leads on into a knowledge of the Greek New Testament. About the only help a conscientious student would need with this book would be in regard to pronunciation.

For the student who already knows a little Greek or knows a fair amount about Latin, or several other languages, either Davis' *Beginner's Grammar of the Greek New Testament* (1923, Harper, \$2.00) or Huddilston's *Essentials of New Testament Greek* (1895, Macmillan, \$0.90) will serve. The latter is more brief and concise, the former is a later book written in the light of newer and more accurate knowledge of the language.

For a short concise helpful grammar I could recommend Robertson and Davis' *New Short Grammar of the Greek New Testament* (1931, Harper, \$2.50). This covers the inflections and gives a good readable account of the syntax. The masterpiece of grammar, however, is Robertson's *Grammar of the Greek New Testament in the Light of Historical Research*. (several revisions, Harper, \$8.50). This grammar, which should be owned by everyone who makes any pretense to knowing the Greek New Testament, is a huge book of more than 1000 pages containing one or more references to almost every verse in the New Testament. It is excellently indexed under Greek words, subjects, and verses of the New Testament. This is one of the two greatest works of one of the greatest scholars in the field of Greek New Testament.

If one wishes to study about the various manuscripts of the Greek New Testament, he will find Souter's *Text and Canon of the New Testament* (1913, Scribner, \$1.75) and Robertson's *Introduction to the Textual Criticism of the New Testament* (1925, Harper, \$2.50) very helpful. Both are good books. The student can be sure of finding the conservative viewpoint in Robertson's book. For the actual text with the various manuscript readings two good references may be given: Nestle's *Novum Testamentum Graece*, which is a very good cheap Greek Testament and gives the principal manuscript readings together with the opinions of various editors, and Tischendorf's *Editio Maior* of the Greek New Testament, which gives



all the manuscript readings known at the time of its publication, but which, I understand, is inaccurate at some places. (Both of these works are published in Germany and are handled in America by Steckert.)

The most practical editions of the Greek New Testament are that of Nestle (mentioned in the preceding paragraph) and Wescott and Hort's *New Testament in the Original Greek* (1925, Macmillan, \$1.90 or \$2.75 with lexicon bound with it). Nestle's Testament is a good small book that is handy and cheap, while the Wescott and Hort edition makes a very fine book for one's library. It has ample margins for notes.

There are a number of miscellaneous works that are very valuable to the student of the Greek New Testament. (Incidentally the books discussed below can be used by those who know no Greek.) Two outstanding series that cover the text of the entire New Testament are *Vincent's Word Studies in the New Testament* (1887-1900, Scribner, 4 volumes, \$4.00 each) and Robertson's *Word Pictures in the New Testament* (1930-32, Harper, 6 volumes, \$18.00 or \$3.50 each). The former emphasizes the meaning of individual words, and the latter (one of the two outstanding works of Robertson mentioned above) gives more details with regard to syntax and textual criticism. Both are very useful books and are worth much more than their cost to any preacher or teacher who is willing to study them. The comments are given verse by verse straight through the New Testament. Diessmann's *Light from the Ancient East* (1927, Doran, \$10.00) gives a very interesting account of the newest discoveries in history, in archeology, and in the papyrus documents that have a bearing on the New Testament. Robertson's, *The Minister and His Greek New Testament* (1923, Harper, \$1.75) is a very entertaining and inspirational little book that will encourage the reader to the study of the Greek New Testament. A conservative statement of the critical problems relating to the four Gospels may be found in Robertson's *The Christ of the Logia* (1924, Harper, \$2.00). His *Word Pictures in the New Testament* at the beginning of each book gives good summaries of the critical problems throughout the New Testament. †

One of the great needs in our pulpits today is a more sound and thorough scholarship. A study of the Greek New Testament and of the problems relating to it will go far toward supplying this need. Bibliographies in the above works will open the field of still wider *New Testament study for the student.*

\*Any of the books mentioned in this article and succeeding ones may be ordered from **The Word and Work.**

†The writer has referred to so many of A. T. Robertson's books because Dr. Robertson was one of the most prolific writers among the scholars of the present day, and in addition was sound, thorough, conservative, and devoted to the cause of Christ. Any one of his numerous works will repay the time spent for reading and study.



## LOUISVILLE CHRISTIAN TRAINING SCHOOL

### GENERAL INFORMATION

The Louisville Christian Training School is the result of an increasing demand for an enlargement over the Louisville Winter Bible Courses which have been conducted to the blessing of so many for over twenty-five years, Robert H. Boll, Instructor, domiciled in buildings of Church of Christ, 2500 Portland Avenue, Louisville, Kentucky.

### ADMINISTRATION

The Louisville Christian Training School will be domiciled in the same buildings and will be under the jurisdiction of the local congregation. A Business Meeting of the Church April 2, 1934, unanimously approved the movement for a more adequate training for service and freely offered its entire plant for its accomplishment. It appointed Robert H. Boll and Stanford Chambers as its representatives and directors of the work.

A Business Meeting, August 20, 1934, passed a resolution for the forming of an Advisory Staff of ten brethren of the city in sympathy with the purpose of the Training School and representing various churches of Christ. Names of those selected to serve in this capacity appear in the Bulletin, which is free upon request.

### Calendar

(Night classes only, except in Bible)

The school year of thirty-two weeks is divided into four quarters of eight weeks each. Examinations come in the last week of each term. A week of holidays will be given at the Christmas time.

September 30—November 22, 1935, First Term

November 25—January 24, 1936, Second Term

January 27—March 20, 1936, Third Term

March 23—May 15, 1936, Fourth Term

### FACULTY

Robert H. Boll, A. B. (Hon.) David Lipscomb College; Bible Instructor, Evangelist, Minister Portland Avenue Church of Christ, Author, Editor of Word and Work Magazine: English Bible; Christian Evidences.

John T. Glenn, A. B. University of Louisville, M. A. Columbia University; former faculty member of David Lipscomb College and of Harding College, Instructor at Louisville Male High School, Minister Buechel Church of Christ: Greek New Testament.

Jonah W. D. Skiles, B. S., M. A. University of Louisville, Graduate work in University of Chicago; Instructor in Louisville High Schools: Greek New Testament, Hebrew Old Testament. Granted leave of absence.

Claude Neal, B. A. University of Louisville; Principal Portland Christian High School, Minister Shawnee Church of Christ: Biblical Introduction and History, Church History.

Durward H. Friend, B. L. Potter Bible College; Former Instructor in Potter Bible College, Evangelist, Minister South Louisville Church of Christ: Public Speaking, Homiletics, Sociology.

E. L. Jorgenson, B. A. Western Bible and Literary College, Graduate Department of Music, University of Louisville; Evangelist, Compiler "Great Songs of The Church", President Louisville Chorus: Song leading, Vocal Music.

Don Carlos Janes, Graduate Western Bible and Literary College; Editor Missionary Messenger, Author, Traveler, Lecturer, Minister of the Word: Missions, Comparative Religion, Bible Doctrine.

Stanford Chambers, President Portland Christian School, formerly Principal Christian High School, New Orleans, La., Minister of the Word, Bible Instructor: Church Efficiency, Bible School Pedagogy, Teacher Training.

Freda Zuercher, B. A. University of Louisville; Instructor in Louisville Public Schools: English.



## PURPOSE

The purpose of the Louisville Christian Training School is to afford opportunity for more suitable training and preparation for men and women desiring to render better and more definite service in the pure and simple New Testament cause. The desire is to provide just such work as will best meet the needs of those purposing to preach or teach the Word, those who are or would be evangelists or missionaries. Courses are arranged helpful to elders, personal workers, Bible School teachers, song leaders, conductors of missions, or of meetings of young people. Persons in a position to do so will be encouraged to take one of the full three-year courses according to previous preparation. Those not in a position to do so, will not fail to find work most helpful even if one term only can be attended. For any who lack foundation work Portland Christian High School will be open.

## COURSE I

Open to any one capable. Three years.

**First year:** Bible; Biblical Introduction; Missions; Public Speaking; Comparative Religion; Sociology; Vocal Music; Personal Work.

**Second year:** Bible; Bible History; Bible School Pedagogy; Homiletics; Bible Doctrine.

**Third year:** Bible; Church Efficiency; Church History; Christian Evidences.

## COURSE II

Adapted to those of High School education. Three years.

**First year:** Greek I; Biblical Introduction; Sociology; Vocal Music; Public Speaking; Comparative Religion; Missions; Bible; Personal Work.

**Second year:** Greek II; Hebrew I; Bible; Bible Doctrine; Homiletics; Bible History.

**Third year:** Greek III; Hebrew II; Church History; Christian Evidences; Church Efficiency; Bible.

## COURSE III

Adapted to those of College education. Three years. Student does all of the work of Course II and in addition does an amount of assigned research work, outside reading and reporting. Thesis.

## Bible School Teacher's Course

**First year:** Biblical Introduction; Bible; Comparative Religion; Missions; Personal Work. **Second year:** Bible; Bible History; Bible School Pedagogy; Electives. Electives may be chosen from Church Efficiency, Church History, Bible Doctrine, Christian Evidences, Greek, Hebrew. Course open to any capable of the work.

## "ONCE TRAVELED ROADS"

(Review sent by B. D. Morehead.)

"Once Traveled Roads," by J. M. McCaleb, for forty-two years a missionary in Japan, and author of "From Idols to God," "Social Life in America," "Memories of Early Days," "Christ the Light of the World," "On the Trail of the Missionaries." That fact is stranger than fiction is proved a true statement by this book. It is as entrancing as any novel I have ever read, with the great advantage of being a record of actual facts. The writer is an enthusiast, but not a fanatic, and has the happy knack of conveying his enthusiasm to his readers. He walks with his head in the heavens, but his feet are solidly planted on this earth. His writings are sane, sensible, sober and scriptural. His own weaknesses and some failures in the work are truthfully presented, though the successes of his more than two score years' labor far overshadow the little disappointments. There are so many fine paragraphs suitable for quoting that I must not begin to cite from the book, for I would not know where to stop. If you are interested in travel, in foreign lands, in shrewd comments on everyday happenings, or in the spread of the gospel of Christ, read this book.—John Straiton.

B. D. Morehead, who sent in above Review, supplies the book: Box 173, Nashville, Tenn. Or order from the Word and Work. Price \$2.



## ON FOREIGN FIELDS

## MISSIONARY NOTES

D. C. J.

"I am going to take the 'Europa' at New York City on Aug. 3" on return to Korea.—*S. K. Dong*. \* \* "One of our young Christians who built an indigenous church forty miles away and had baptized 15 people died two weeks ago. Three girls who have four brothers here in school walked three days, 87 miles, to be baptized here."—*Alice Merritt*.

"I've enjoyed Southern California to the limit."—*Ethel Mattley*. \* \* "The Japanese church which began in my house with five members in June 1932, has grown to 29 with a Bible school of 125. We borrowed money and built a house. I think their progress toward self-support is fair enough."—*Hettie Lee Ewing*. \* \* "Twenty-six baptized to date this year; 6 restored."—*Dow Merritt*. \* \* "Harry is completely fagged out tonight after composing this letter and mimeographing it."—*Pauline Fox*.

"The work is going along fine, but funds are too scarce to push out into new work."—*E. L. Broadus*. \* \* "The German boat finally discharged me at Dover, England, on June 28."—*N. B. Wright*. \* \* "Our weather since I wrote you has been bitter cold (in June)."—*John Sherriff*. \* \* "Monday has been named as the day to set out in distributing gospels and preaching as we go."—*Charles E. Gruver*. \* \* "I can understand enough Chinese to get the contents of a sermon."—*Odessa White Davis*. \* \* "Bro. Harry Fox will likely leave Japan about Aug. 22."—*B. D. Morehead*. \* \* "The first stages of arthritis were plainly indicated and this would naturally get worse."—*Harry R. Fox*.

"The English Bible classes on Sunday nights continue to be very good and some are now asking for special teaching on how to become Christians."—*Roy Whitfield*. \* \* "The church at Kolumbugan is as purely indigenous (naturally growing, self-supporting, D. C. J.) as I have ever seen anywhere."—*Orville T. Rodman*. \* \* "We have taken up the study of Genesis in outline. The young people enjoy it."—*Sarah Andrews*. \* \* "Had dysentery in April and was laid up for two weeks."—*S. D. Garrett*. \* \* "Things are getting more settled all the time with us here."—*W. N. Short*. \* \* "My work is largely literary, preparing tracts and hymns in Visaya."—*Orville T. Rodman*. \* \* "The world is full of problems. Every man and woman has his own or her own problem to work out and the way we work them out reacts on our fellows. It seems as though the adversary seeks to overwhelm us with the cares of this age to such an extent that he can hinder us from doing our full duty."—*H. G. Cassell*.



**JOHN SHERRIFF DEAD**

As our forms were nearly filled we received this brief, but tremendously meaningful message: "Bro. John Sherriff passed away June 30. No particulars available."—F. B. Shepherd. This aged, honorable and genuinely sincere saint and true missionary was in his seventy-first year and had been in Africa nearly forty years, filling the busy days with useful toil and gospel effort. Truly a great good man has gone to be with the Lord. We shall not see his like soon again—perhaps never. "His record is on high." In a later treatment we shall undertake a more extensive statement.—D. C. J.

**NAMWIANGA MISSION**

Our stay at Cape Town was thoroughly enjoyed and we were glad to be with the brethren there and to assist them in the Lord's work. I have never worshipped with a more sincere band of Christians than the little congregation that meets at Claremont in Cape Town. The Lord's Day before we left they held an all-day meeting on our behalf. The Loop St. congregation and the Wynburg brethren were present and it was a joy to see the brotherly love which was manifested. Tears were shed and it made us sad to know we must leave them.

Since our return the boy's school has closed for holiday and during the time we are taking the girls in for three months schooling. Our medical work is on the increase and we find our hands full.

It is the influence of the gospel that breaks down superstition and makes life really worth while. Those who have never heard of Jesus Christ are among men most pitiable. It is the gospel that has blessed us and made us what we are today. What are we doing that it might be a blessing to others? Are we doing all that we can that the heathen may know of Christ? Can we honestly say "we are free from the blood of all men"?

We are all fairly well in N. R. at this time. The locusts have taken practically all the food in the country. Brother Merritts hope to get off to America soon. Bro. Scott is doing work in the villages while Sister Scott is teaching the white children. Several have recently been baptized through her efforts.

We thank you all for your cooperation and fellowship and pray God's richest blessings may be yours through Christ Jesus.

Kalomo, N. R., South Africa.

W. L. Brown.

**VISAYAN MISSION, PHILIPPINES**

(From a private letter.)

We are busy with constructive work, both material and spiritual, having just begun using the first permanent house of worship last month, over at Kolambagan. Lack of means and qualified helpers kept us from getting a good church established in Misamis last year, for we settled here solely for the sake of transportation facilities, not having more than three members in the town then. Since I summed up the past year's additions at 55, five more have been added in this entire field. No matter whether the visible results come fast or slowly, we will be faithful. Please pray for us. Give our greetings to all who are interested in the Philippines.

Orville T. Rodman.

**NOTICE TO BENSON SUPPORTERS**

This is to inform all those churches and individuals who have been contributing or who wish to contribute to the work of Brother Benson in China, that a change has been made in the one appointed by the church at Searcy to take care of forwarding funds to him. All contributions not sent direct to Brother Benson should henceforth be sent to O. M. Coleman, Searcy, Arkansas, who will forward them and return a receipt to each contributor together with regular reports. Brother Benson's recent support has been inadequate and we hope additional funds may be contributed to his work.

L. C. Sears.





### TRIBES PEOPLE

This picture comes from the Mew Tribes of northern Kwang Sai and Kwei Chow and gives some idea how they dress and carry their babies. Their hair is combed up on their heads when they become mothers, before that it is combed to the back. These are not "dress-customs" but the common every day dress. The men dress about the same as the Chinese.

These people knew nothing of the Bible or a true and living God until some missionaries went into that district a few years ago and

reduced their language to writing and taught them about the "Unknown God." Now they have most of the Bible in their own language and many of them are believers.

There are numbers of such tribes in China who differ from the Chinese and from each other in dress, customs and speech. Just north of Wangchow, where Miss Mattley lives, there is a tribe called the "Toe-Wa" tribe. They do not have a written language and their speech is very different from the Chinese around them. We have wanted to start a work for these people but have not been able so far. Four years ago a Chinese preacher went to a town where many of these people do their marketing. We found them shy of foreigners and neither of us were able to talk with them, but a cloth merchant who had been baptized at Wangchow understood some of their language and helped us out by acting as interpreter. At that time we had hopes of reaching them through this merchant but he got his eye on making money and lost all interest in the Lord's work, so nothing has been done.

Last year a young man was baptized at Wangchow who speaks this language and is proving to be an earnest worker in the church there. We hope it will soon be possible to keep him among these tribes people at least part of the time.

Since many of you have met Miss Mattley, I am sure you will be interested in the growth of the two churches already established in Kwong Sai and in the spread of the gospel to other Chinese and tribes people in those parts.

E. L. Broaddus.

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### DONG SAILS FOR KOREA

Through the kindness of this paper, I thank you very much for your kind help spiritually and materially for the work of our Lord in Korea, while I was in America, last eight months. Indeed, I was treated by all of the brethren with a brotherly love, wherever I went, except those who were misinformed about me through false reports.

Now, I am on my way back to Korea, where I will preach nothing but the Truth which will make the Koreans free. I will sail on the boat "Europa" in August from New York City. I will be in Korea about Oct. 10; there I will do the will of our Lord for the Koreans.

I sincerely hope that you friends will remember me in your prayers. If you will do it, I am sure, our Lord will bless me abundantly to bring more Koreans to Him that they may be saved. Will you please write me, if you can. I will answer you with good news.

Sanki Hoksei, Korea.

S. K. Dong.