

THE WORD AND WORK

ANOTHER YEAR!

Another year to seek the Lord, to draw nigh to God, to make our way back to His holy fellowship—if we have drifted; to warm our hearts by the fires of His love—if we have grown cold.

Another year—to watch and wait; to pray and work; to love and lift; to rejoice and to give thanks; to bring our bodies, as temples of the Holy Spirit, to His praise and service; and, being filled with the Spirit, to admonish one another in psalms, and hymns, and spiritual songs.

Another year—to think on true and lovely things; to imitate God as obedient children; to walk in love as God loved the world and as Christ loved us; to cultivate and to keep the unity of the Spirit.

Another year—to grow stronger in the Lord, to put on the whole armor, to quit us like men, to stand fast in the faith, and to put on love, which is the greatest virtue.

Another year—to bear tribulation in patience; to bless those who curse; to speak the things that edify, and to be longsuffering to all.

Another year—to walk in wisdom, and to redeem days lost in idle indifference and pleasure; to cheer the weak and aged, to help the sick and the poor; to work that we may have to give; to feed the orphan and the widow, and even the hungry enemy, showing hospitality to all.

Another year—to nurture our children in the chastening of the Lord; to repair the fallen family altar; to sow the seed and to harvest the ripened grain; to build the House of God with all our might.

Another year—to work as unto God; to put God first, to seek His kingdom first; to honor God in keeping His Commandments.

This is the will of God and the whole duty of man. That in the doing of it you may find 1938 a very happy year is the deepest wish of our hearts for you.

Another year! A new, clean sheet to write on!

Another year! It may be the year of His coming!

It may not even be a year. It may be just a day, a week, a month!—E. L. J.

WORDS IN SEASON

R. H. B.

"PAUL DID NOT BAPTIZE"

A general evangelist, and, we do not hesitate to say, the best of all we have ever heard—for he preaches more truth, more fearlessly, and with less compromise than any interde-

nominationals we have ever met with—said when asked why he did not preach and practice baptism, that, like Paul, he left that to others and did not consider it his mission. In proof that such was Paul's manner he cited 1 Cor. 1:17—"For Christ sent me not to baptize but to preach the gospel." Paul, however, never left his converts unbaptized. He either baptized them himself, or saw that some one of the brethren did it. So it was in the case of the Corinthians, whom Paul addressed when he wrote the epistle in which the above passage is found. "Many of the Corinthians hearing believed and were baptized." (Acts 18:8.) And in the very context from which his supposed proof is taken, this fact stands out. When the brethren in Corinth were separating into factions, saying, "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ"—Paul remonstrates with them: "Is Christ divided? Was Paul crucified for you? or were ye baptized into the name of Paul?" Which of course shows that every one of them had been baptized, but none into the name of Paul. "I thank God that I baptized none of you", he goes on to say, (with the emphasis on the "I")—"save Crispus and Gaius; lest any man should say that ye were baptized into my name. And I baptized also the household of Stephanas: besides I know not whether I baptized any other." So he did baptize some. Baptizing, therefore, came within the scope of Paul's work and mission (Matt. 28:19). Only it was not necessary that he himself should do it (for they knew nothing in those days of the theological figment of a "legal administrator") for that part of the task could as well be left to others. In Corinth, as it happened (and Paul thanked God now that it did so happen) Paul had left others to do most of it; and so no one could say that any had been baptized into Paul's name. For to baptize was not his special and exclusive task—any other brother could attend to that. But he alone could deliver the authoritative message of the gospel. And just this was the meaning of the statement in v. 17—"For Christ sent me not to baptize but to preach the gospel."—Yet under his preaching none was ever left unbaptized. The record of the Divine mission of Philip to the Eunuch (Acts 8:26-39) shows that the evangelist's work is not done until the convert is baptized.

REJECTING THE COUNSEL OF GOD

The opposition (for that is what it amounts to) to baptism in some quarters, and among some very earnest and zealous people, is peculiar. It is also deplorable. It not only accounts for the general under-estimation of baptism, not to say contempt for it, but it results in many souls' going unbaptized. How serious this omission is may be gathered from Luke 7:29, 30. Those spoken of there had rejected the counsel of God against themselves, being not baptized of John. And that was but the baptism of John, the forerunner, whose baptism was preparatory. How much more serious must be the rejection or neglect of the baptism which the Lord Jesus Christ Himself

commanded. The evil effect of this wrong attitude toward baptism also begets an opposite evil. For our poor one-sided minds easily miss the middle of the road. In reacting against an error on one side, our zeal often carries us to the other extreme. Thus in seeking to correct and combat the current false teaching which tends to make baptism a mere outward and negligible form and formality, some so emphasize and magnify it as to incline men to trust in their baptism as the ground of their salvation and acceptance with God, and almost, if not altogether, to regard it as a sort of meritorious act, in reward of which God grants us salvation. And that is as bad or worse.

THE OBEDIENCE OF FAITH

It is not a difficult thing to see that a thing may be absolutely necessary toward the attainment of a promise, while yet having in itself no value or virtue to accomplish the desired end. So were most, if not all, the tests of faith which God imposed in the past. The compassing of the walls of Jericho, for example, had not the slightest efficacy toward the overthrowing of Jericho's walls. But that was the Divinely ordained test, the "obedience of faith" which God required; and unless it had been complied with those walls would never have fallen. Yet it was not by the marching around, but *by faith* that the walls of Jericho fell. (Heb. 11:30.) And if it was by faith it was by grace (Rom. 4:16) and excluded all boasting. Again, no one thought for a moment that the waters of Siloam had any power to open blind eyes; and though the blind man of John 9 received his sight when by Jesus' word he washed there, neither the healed blind man nor anyone else gave the pool a second thought. It was *Jesus*, not the waters, that had opened his eyes. Nevertheless if he had not gone and washed there he would never have received his sight. It is not the efficacy of water that saves the sinner. Water has no efficacy, not even though it were some pretendedly "holy water." Nor was it the virtue or value of the act of baptism, which in itself is simply nothing. It is only *faith* that saves; but always the faith which takes whatever step God places before it. Yet this simple fact is what most of the "orthodox" religious world fails to recognize or refuses to see. What will the Lord say to that?

NOT THE BAPTISM OF THE HOLY SPIRIT

A common answer to such passagas as Rom. 6:3, 4 (where we read of being "baptized into Jesus Christ," and "buried with him in baptism, wherein also ye were raised to walk in newness of life") is that this refers to the "baptism of the Holy Ghost." A little open-minded examination of the passage would show that such an interpretation is not only arbitrary (that is, unwarranted by anything in the context) but also impossible. For is the baptism here spoken of a "burial" in the Holy Spirit? And if it were, does the one buried emerge out of the Spirit in the likeness of a resurrection? The absurdity of the thought needs not be pointed out. Furthermore, speak-

ing of this same thing in the same chapter, verses 17, 18, the apostle refers to it as an act of obedience: "ye became obedient from the heart to that form of teaching whereunto ye were delivered." Now the "teaching" can be no other than that of 1 Cor. 15:3, 4—the death and burial and resurrection of the Lord Jesus Christ on our behalf; and which is portrayed here in its "form" in Rom. 6:4. They "obeyed" that. But the baptism of the Holy Spirit is a promise, and can only be received, not "obeyed." The baptism our Lord Jesus and His apostles commanded alone is to be obeyed. (Acts 2:38; 10:48.)

Another turn which seems not so much a result of honest straightforward Bible study as an excuse to set baptism aside, is the argument that baptism was indeed required of the Jews that came in, but not of the Gentiles; that in the earlier days of the transition period covered by the book of Acts, it was insisted on as necessary to salvation; but that it was in God's purpose that later the Gentiles come in free from all ordinance and ceremonial demands, upon simple belief. The case of Cornelius and his household upon whom came the Holy Spirit *before* baptism, and the Pauline gospel with its message of free grace to Gentiles, are called in to substantiate that position. Now first of all the idea of a different gospel for Jew and Gentile respectively is inadmissible. Paul's vehement declaration in Gal. 1:8, 9 settles that. The gospel to the circumcision and that to the uncircumcision are not two different gospels but one and the same, differing only in form as necessary, to adapt it to the needs and capacities of the hearers. In the second place, in so far as their lost and ruined state, their need of salvation, goes, Jew and Gentile are on exactly the same footing; and for that reason they both must be saved in the same way. As there is no distinction in their need (Rom. 3:9, 22, 23) so is there no distinction as to their salvation (Rom. 10:12). Perhaps those who make the argument referred to at the head of this paragraph have an idea that baptism is a sort of ritualistic hang-over from Judaism, afterward to be discarded. But though God actually tolerated and permitted the Jewish believers' continuance in Old Testament worship and ritual for a time, He never commanded it; but baptism never was a Jewish ordinance: it belongs to the dispensation of the Holy Spirit and is commanded to those who would come to Jesus for salvation. The case of the outpouring of the Spirit upon unbaptized Cornelius is solitary and exceptional. The record shows no such thing as ever having happened before or after; and the purpose of the solitary miracle, as the account in Acts 10 and 11 shows, was to convince the Jews of the eligibility of Gentiles to baptism and Christian fellowship.

A MORE EXCELLENT WAY

But why such tortuous arguments? Why all the effort to evade the necessity of baptism? Shall we not do better to discard theological theories and preconceptions, and take things as they stand in the word of God? The faithful Christian

accepts whatsoever God says and all that He says, about baptism as about every Bible theme, such as faith, grace, the blood of Christ, and everything else that has to do with the gospel. And there must we stand, regardless of who objects or commends, or whether they be many or few that would stand with us.

PAUL'S WORK AMONG GENTILES

The fact that baptism was as necessary to Gentiles as to Jews is further seen in Paul's last work among the Gentiles, where baptism figures no less than in the earlier records of Acts. Though in every case the fact is not specifically mentioned, it is evident that all the converts were baptized, always and without exception. The very casual reference to Lydia's baptism (Acts 16:14, 15) shows how much a matter of course it was. The Jailor and his house were baptized the same hour of the night, immediately. (Acts 16:33.) There was a certain urgency about baptism then of which in our day we have little. In Gentile Corinth, many hearing, believed, and were baptized." In Ephesus, this last scene of Paul's free evangelistic work, he found a number of disciples, whom, for some reason not stated, he asked, "Did ye receive the Holy Spirit when ye believed?" They had not even heard, they answered, that the Holy Spirit was given. "Into what then were ye baptized?" asked Paul—showing that there was never a question, but that if they *believed* they had *of course* been baptized. But what baptism was that, if they had not so much as heard that the Holy Spirit was given? They answered, "John's baptism." No wonder. John's was only a preparatory baptism, looking forward to the coming of a Savior. In its time it was valid for all the future if subsequently followed up by faith in Christ; but not any merit practiced after the Savior had come and the dispensation of the Spirit had been inaugurated. "And Paul said, John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus. And when they heard this they were baptized into the name of the Lord Jesus." (Acts 19:1-5.) If Paul had shared the modern indifference toward baptism would he not have said—"Well, it does not matter: water is water, and nothing depends on it one way or another. Only believe now in the Savior who has come, and it will be sufficient." But no—they must be baptized aright, "into the name of the Lord Jesus." Such was the importance that Paul placed on baptism.

"DEMAS FORSOOK ME"

Paul was not given to self-pity; only here and there we get a glimpse of his sorrow (for he was ever "sorrowful yet always rejoicing")—nowhere more so than in the epistle of his last imprisonment (2 Tim.) when alone in the death-cell in Rome. Not that he deplored *that* fact, or regretted the course that brought him to that. For him to live was Christ and to

die was gain, and he had a desire to depart and to be with Christ, for that was "very far better"; and he took pleasure in his sufferings for Christ's sake. Paul's sorrows were born of his love and his tender attachments. He felt lonely without his friends and helpers in Christ. Just now only Luke was with him—Luke the beloved physician—whose constant devotion was his great comfort. The others all had left him at the time when he needed them most; one here, one there, perhaps on errands of duty, perhaps even sent on by Paul himself. But one of them had really *forsaken* him. "Demas forsook me, having loved the present world, and went to Thessalonica." (2 Tim. 2:10.) The sadness of these words strikes into the heart. Here was double disappointment, bitter twice over: that one whom he had so loved and trusted would turn his back on him; and that one whom he had regarded as a faithful and devoted servant of Christ had turned out a world-lover. There was no doubt as to Demas' motive. He saw Paul's rejection and imprisonment, he knew of the sentence of death that hung over him; and the shame and the fear of it was too much for Demas. To cleave to Paul would bring him no gain nor honor. There was no earthly prospect and nothing to hope for in staying with Paul. So he took his leave and went to Thessalonica. There he would be welcomed and honored—for they would remember him as Paul's helper. There he would find a better field of labor no doubt, where he could do ever so much more good than he could possibly expect to be able to do in Rome, etc. We know not all the specious reasoning and pretexts with which Demas may have excused and deluded himself. But Paul had read his heart. It was not the love of Christ that constrained him when he went to Thessalonica, but the love of this present world. So to Thessalonica he went. We have no reason to think that Demas renounced Christ, or quit preaching the gospel. Probably he held meetings in and around Thessalonica, and did much good—for men of his type have at times accomplished remarkable results. Yet it may be doubted after all that he did them so very much good. For the spirit and character of the preacher pervades subtly all his work and preaching, and in the final issue it will be a case of "like priest, like people," and vice versa. For in the heart where Christ should have reigned supreme, self was enthroned. When Demas forsook Paul he both side-stepped the Cross and forsook Christ. Many another preacher and church member has done the same thing, some in one way and some in another.

REALITY

Let it be our increasing prayer, that, as we grow older, we may not grow colder in the ways of God. As we advance in years, let us not decline in spiritual power; but let us see to it that an increase of spiritual vigor and energy be found in us, that our last days may be our best days. Our holy faith does not consist in talking. "Reality, reality, reality," is what we want.—Selected.

NEWS AND NOTES

Hundreds of renewals are now due. Please be prompt.

Pekin, Ind.: "I do enjoy reading the W. W., and do not want to miss a single copy."—Mrs. Nora Phillips.

Linton, Ind.: "For a little more than a month we have been located with the congregation here in Linton and have found a very pleasant work. A most encouraging feature is the large number of young people who are regular in attendance. At the morning Bible study practically half of the total number present are in the young men's and young women's classes. But having so many young people to deal with presents a grave responsibility, and we pray that we may be endowed with wisdom in order to keep them interested in these perilous times."—Robert B. Boyd.

New Orleans, La.: "Ivy Istre and family spent a week-end with us after the very splendid Thanksgiving meeting at Amite in which a number of preachers took part. Bro. Istre preached for 7th and Camp Lord's day morning in a very helpful way."—Stanford Chambers.

10 new names \$5.

Berkeley, Calif.: "Things are moving along here in a way that gives us all much encouragement. Several baptisms and several to place membership since August. We are praying for others.

"Greetings to all there. May our Father continue to bless you in your fine work."—Ralph Wilburn.

"You may say our Johnson City work is getting on very well. The Tuesday Bible classes have had the best average attendance yet. Church attendance and offerings have been good. We take courage and press on.

"Brother Janes' article on Unity is splendid."—E. H. Hoover.

We give space to missionary letters and reports this month—some of them belated. The missionaries remaining in the war-torn lands are surely worthy of all honor. Pray for those known to our readers who are still in China: Broaddus, Bernard, Mattley, and those in Japan.

Brother Boll speaks over WHAS first Friday afternoon each month,

first three months of 1938, 1:15 to 1:30, 820 kilocycles. Brother Jorgenson over WAVE first Thursdays, 2:15 to 2:30—940 kilocycles.

Allen C. Harrington begins a fine series, "Notes on James," next month. The series will run five months, covering the five chapters of James.

10 new names \$5.

We received a simple note with three words and no name: "From a sister"; but there was also a five dollar bill! Thank you sister. We need at least forty such helpers this year to take up the shortage on the campaign to add to our list another thousand new names this month at 50 cents each for the full year.

"On January's first Lord's day morning, I preached among my staunch friends at Salem, Bullitt Co., enjoying lovely hospitality in the home of Sister Thornberry (Bro. J. E. Thornberry's mother) and also at her son Garrow's. Later in the day to Sellersburg, Indiana, where at the urgent invitation of Bro. Kranz, their preacher, I spoke at the night service. This is one of the best churches in the state. Mrs. Janes and I shall not forget their kindness."—Don Carlos Janes.

Great Songs Press has frequent calls for second-hand copies of the No. 1 hymnal. Write if you have good books you wish to trade.

Who, or what church, will help finish the Herman J. Fox travel fund? Our brother is eager to return to his work, and will certainly do so, unless providentially hindered. We hope that all uncertainty may clear away, and when that moment comes, Brother Fox should be prepared.

Bound Volume of the W. W., 1937, fully indexed, cloth bound, \$1.50. Please order now.

Ypsilanti, Mich.: "We met for worship Dec. 12, 1937, for first time on our new location at 505 W. Cross St. There were 52 present to hear Bro. H. H. Adamson of Vinewood Ave. church, Detroit, who gave us a splendid lesson on fellowship.

"This city is so full of religion that there is very little room left for the Lord Jesus Christ. However, we

have a few non-members meeting with us, and after the holidays we look for better attendance and greater interest. The Detroit brethren are cooperating with us in every way they possibly can, and we deeply appreciate their interest. Bro. G. C. Bradshaw, an elder of West Side Central Church, brought us edification on 'Christ, The Head of the Body', on Dec. 19. On Sunday, Dec. 26, we are to have Bro. O. K. Alexander of the Strathmoor Church.

"Anyone knowing members or friends around Ypsilanti or Ann Arbor please send us their names and addresses."—Ray Chamberlain, R. F. D. No. 1.

10 new names \$5.

Albion, Nebr.: "We visited Harding College during the special Thanksgiving meetings there.

"I was much impressed with the school as I had no idea that it would be anything like I found it to be. I was especially impressed with the unusual friendliness of all the students. I know I would enjoy combining my schooling and religion there."—Irene Spaulding.

Wedding Announcement

"It was my pleasure on Dec. 4 to join in marriage Ernest Beam, of Long Beach, Calif., and Alva Lee McKinzie, at the home of the bride's mother in San Francisco. Miss McKinzie is a lovely Christian. Bro. Beam is well known throughout the Brotherhood; and the many friends of the two will be happy to know he has chosen a companion who can share his life of service for the Lord."—Ralph Wilburn.

10 new names \$5.

From Chicago: "I want to help some on your shortage, as reported in the September issue of the paper, so I enclose check for \$10 herewith. I have enjoyed very much indeed reading your paper from time to time: it is helpful and upbuilding, and I am sure that you are accomplishing much in the cause of our Lord."—Norman Davidson.

From Harrodsburg, Ky.: "Please find enclosed \$15 to pay for my subscription to Word and Work and the rest use for yourselves. I certainly do enjoy The Word and Work more each year and hope I never have to be without it. I get hungry to read it, even before it is due to come.

"I pray God to keep Bro. Boll with us for years to come, or until the Lord comes. The Word and Work couldn't be the same without him. May God richly bless him and all the other brethren in Christ."—Mrs. Garnett Bhabart.

10 new names \$5.

"Yesterday I spoke to about thirty Christian preachers at Kalamazoo on the unity movement. Had fine response."—Claud F. Witty.

San Francisco: "The membership here is being increased constantly by people moving in. Also, through our local advertising, a good many visitors attend the Lord's Day meetings."—Arthur Graham.

10 new names \$5.

Brother Chambers' article for this issue reached us 2 days too late. Bro. Chambers is now located with the church in New Orleans.

Late word from O. D. Bixler, Japan: "Things are about as usual. We trust we are getting ready to go when more opportune times are here. Due to our various and vigorous activities, we are under constant observation—to which we object not in the least. I took one officer to church with us. They are always courteous and kind and we want to be so in return."

Brother Boll spoke, as usual on New Year's eve, to a full house at Portland Ave. church, Louisville. His address of eighty minutes was perhaps the greatest marshalling of facts descriptive of the world situation in the light of God's word of any of the annual addresses so far.

Brother Boll drew special attention to the Savior's repeated statement, "When ye see," "When ye see all these things," etc., showing that Christians are always to be watching, looking, comparing what transpires in the world with the prophetic word; that God expects them to see, to know and to understand and to act. So it is and always has been.

10 new names \$5.

"Seattle: "The work of the church here is prospering. In the past three weeks I have baptized two young men from the university and a high school girl. We now have a larger group of college and high school students than ever before. Our attendance has been growing

consistently for the past few months.

10 new names \$5.

"Lewis T. Oldham, former missionary to China and teacher in the Canton Bible School, has located in Seattle to try to establish other congregations in this metropolis of the Northwest. This is purely a work of faith. Although the Seattle church endorses Bro. Oldham wholeheartedly, it cannot assume full responsibility for support. We are therefore appealing to all donors to the Canton Mission to continue to send to Bro. Oldham. He is doing mission work in a neglected field and is worthy of your cooperation. His address is 2907 Queen Anne Ave., Seattle, Wash."—Herman O. Wilson.

10 new names \$5.

Los Angeles: "The Lord's work in Los Angeles moves steadily ahead as it should move with all the talent we have here now to work with. Two large colored congregations and a six-months' meeting beginning January 9 with R. N. Hogan. H. Ishiguro continues with the Japanese church. A fine work among the Mexican people has been started and a building purchased. Sichel Street church announces the beginning of another congregation with Bro. W. W. Pace directing the work. Wade Ruby will preach for the Sichel church. Highland Park moves ahead with J. Emmett Wainwright. T. W. Phillips continues his good work at Southwest, while Batsell Baxter does some fine preaching and teaching for Central. J. D. Moss will hold a week's meeting for Central beginning Jan. 2. Four by membership here during the last month.

"New life in the West since the beginning of George Pepperdine College. The preacher-boys are busy in many places and we look forward to a great year during 1928.

"The West Coast Christian will tell you about the Western work for the asking. For any information whatsoever concerning the Lord's work in the Western states, ask on a postal. Send us names of members in any western state and we will do the rest."—James L. Lovell.

10 new names \$5.

A Wonderful Church

Toronto: "For years I have been going to Nelsonville, Ky., conducting annually a ten days' or two weeks' meeting. The first of these was in 1913; and since then perhaps twelve or fifteen meetings have been held there.

"Two years ago, while living in Louisville, I began preaching at Nelsonville twice a month. I soon started a fund and a movement to secure a needed new building. Everybody seemed ready to give and to labor; and give and labor they did! Some of the finest people to be found live there.

"On August 15 this year I 'set apart' one of the neatest little buildings one would want to see, furnished with opera chairs, electric lights, and other useful equipment. Best of all, they did not owe one penny when it was set apart.

"Two years ago only five or six young people were taking any interest in the work; now there are 35 or 40 meeting each Sunday morning for Bible study. And these people have had no regular preacher since December, 1935. I conducted a meeting in August, 1936, and Bro. Bernard Wright has preached a few times for them during this time. They have some good teachers of their own number and some of the Lord's very own attend and work there.

"I commend the church at Nelsonville, Ky., to all who may be discouraged or feel they are 'at their rope's end.' They are an inspiration to all who will study their history for the past two years. The membership, now about one hundred, is alive and working. The house has 216 opera chairs. As there is no church closer than three miles I am looking for great things there in the future. May God lift up His face upon them and continue to smile upon them, is my prayer."—J. Scott Greer.

10 new names \$5.

"Is the — congregation a real New Testament church?" said one woman to another. "Yes, New Testament and Old Testament too," wisely replied the older woman—meaning that in that church the whole Bible—every inspired scripture—was considered as "profitable for teaching . . ." (2 Tim. 3:16.)

THE SON OF GOD

R. H. B.

Our Lord and Savior Jesus Christ holds this title—"the Son of God"—in a sense unique and unapproachable. He is God's *own Son* (Rom. 8:32), God's *only Son*, the "only begotten of the Father." There are four grounds on which He holds the title. First, because of the Virgin-birth. When the angel spoke to Mary concerning the child that she should bear, in answer to her troubled question—"How can this be, seeing I know not a man?"—he said, "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee. Therefore also the holy thing that shall be born of thee shall be called the Son of God." (Luke 1:35.) In this sense God was His father as He never had been nor could be of any other human being.*

In the second place, there was again an impartation of life from God (for fatherhood means even that)—*in His resurrection*. "And we bring you good tidings of the promise made unto the fathers, that God hath fulfilled the same unto our children in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son, this day have I begotten thee." (Acts 13:32, 33.) The raising up of Jesus here has obvious reference to His resurrection, not to His birth. Indeed all that are raised from the dead into eternal life are thus "sons of God" (Luke 20:36) but the Lord Jesus pre-eminently, inapproachably so; for He is so raised by direct act of God; whereas all others are raised mediately, and only through Him and in Him.

In the third place Jesus holds the title of Son of God *by covenant*, being the Heir of the throne of David. "I will be to him a Father, and he shall be to me a Son." (Heb. 1:5.) This quotation in Hebrews 1 is taken from God's covenant with David in 2 Sam. 7. In so far as the passage from which the quotation is taken goes, the title would apply to every heir-descendant of David. "He shall build a house for my name, and I will establish the throne of his kingdom for ever. I will be his father and he shall be my son. If he commit iniquity I will chasten him with the rod of men, and with the stripes of the children of men, but my loving kindness shall not depart from him as I took it from Saul, whom I put away before thee." (2 Sam. 7:13, 14.) It is evident that here the whole line of David's royal sons is in view, and that in Solomon and the kings succeeding him, the promise was fulfilled.

*Adam is called "the son of God" in Luke 3:38, apparently because he sprang from God's hand in His likeness, by direct act of creation. So similarly angelic beings (as in Job) as, when in the creation the "morning-stars sang together and all the sons of God shouted for joy."—If any stumble at the thought that Jesus was begotten of the Holy Spirit, yet God is His Father, let us lay that to our own limitation. Whatever the Spirit does, God does. God acts in and through His Spirit; and the Spirit, though not impersonal, is but the outgoing of the power of the Most High.

But as is often or always the case, the promise of God meant more than its original wording expressed. It envisioned a coming son and heir of David's throne who should reign for ever—who should be God's firstborn, the highest of the kings of the earth; whose dominion should be from sea to sea, and from the River to the ends of the earth; in whose reign there should be abundance of peace till the moon be no more; who should be not only David's son, but David's Lord, sitting on God's right hand in heaven; who should not commit iniquity but would bear the sins of many and bear their iniquities. This One, foreseen by David himself (2 Sam. 23:1-5; Ps. 2) and foretold by the prophets (Isa. 9 and 11) would not be merely a son of David, but *the* Son of David; and not only a Son of God, but *the Son of God* as the quotation in Heb. 1:5 fittingly implies.

But finally—behind this Sonship as a man (for all these three grounds mentioned concern only His humanity) there is an essential, eternal relation which He sustains to God, a relation exclusive and unapproachable by any created being. When we read that God “sent forth His Son,” and that He “gave His only begotten Son”—does it mean merely that He sent and gave One who was to take the rank and place of a Son, and should be called such afterward? Or was He God's Son from all eternity? Some have hesitated to say the latter because, to our minds, fatherhood takes its inception in time, and that might imply that before God begat Him He was not, and that therefore He is not eternal, and therefore is not *God*, as to His nature. Such fears are needless and vain. Our conceptions of time do not apply to God. The creeds speak of an “Eternal Generation”—but we will refrain even from such human makeshift terms in such a matter and content ourselves by pointing out the deep meaning of the language used in the scriptures. For only God the Father is big enough to comprehend the Being of the Son. (Matt. 11:27.) We strive in vain to fathom it. Nevertheless we can accept by faith whatever statements are given in God's word.

(1) John 1:1-3. Here He is called *the Word*—God's utterance of Himself, God's self-expression. Twice we are assured that the Word was *with God* (Greek, with “*the God*”)—so as to point out the distinction between Him and “the” God; but also we are told that “the Word was God”—here without the article. The whole can be literally translated thus: “In the beginning the Word [already] was: and the Word was with the God, and the Word was God. The same was in the beginning with the God. All things were made through Him, and without Him was not made one thing that was made.”

(2) John 1:18. “No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, he hath declared him.” Three facts demand attention here: first that (as the R. V. margin informs us) “many very ancient authorities read *God only begotten*” for “the only begotten Son”;

second, that His proper place and home is in the bosom of the Father; and third, that He, being the only One that had seen and who knows God, came to declare God to us. (This recalls again the statement in Matt. 11:27—for just as no created being was capable of comprehending the Son, so neither was there any, save the Son alone, that ever knew the Father; and of human beings such only as to whom the Son willeth to reveal Him.)

(3) The statement that God had given all things into the hand of the Son goes back further than His humanity. For we read that “all things have been created through Him and unto Him” (Col. 1:16). In this connection comes 2 Cor. 8:9, which shows His giving up of His immeasurable riches for our sake (for all things were His); and also the wonderful declaration that He was “in the form of God” yet thought not “the being on equality with God a prize to be grasped” (Phil. 2:6); that He shared God’s glory with Him before the world was, and was the Object of the Father’s love before the foundation of the world (John 17:5, 24).

(4) With all this exclusive relationship to God, and equality with God (John 5:18), (being Himself God as to Nature of Being) there is to be noted on the other hand the continual reference to His subordination to the Father. In all things the Son waits upon the Father. The Father originates, the Son executes (John 5:20). He never does anything of Himself. The Father is always the Author by whom, the Son always the Agent through whom, all things are made and done. (1 Cor. 8:6; Heb. 1:3f.) The Father is “the only true God” whom the Son came to reveal (John 17:3)—and the Son reveals the Father perfectly, for He is the Image of the invisible God (Col. 1:15) yea, the express image of His substance—so that to see Him is to see and know the Father (John 12:44, 45; 14:9). But although the Father addresses Him as God (Heb. 1:8) it is only the Son that speaks of the Father as “*my God*”, never the Father so of the Son; and always the Son who avows absolute dependence on the Father, never vice versa. The Father sends the Son, never the Son the Father; and it is always the Son that obeys the Father’s will. The inalienable life which the Son has in Himself (John 1:4; 5:26) is God’s life, bestowed by the Father. “The Father is greater than I”—yet “I and the Father are one.”

What shall we say to these things? Some of these statements of the Son’s subordination (never inferiority!) and dependence upon the Father may be shown to have been spoken in reference to the Son’s human estate; but all can not so be explained. All, however, fit into the conception of Sonship—a Sonship that reaches back into all eternity. Our minds cannot follow that far. But this we can understand—though it passes our comprehension, that God so loved us as to give that which was nearest and dearest to Him, His all, Himself, as it were, and spared not His own Son, that we through Him might be saved and have eternal life.

SERVANTS OF THE LORD

J. H. McCALEB

Apparently God has provided specifications for work broad enough and deep enough to keep us working all of our lives. We feel continually that we do not quite measure up; that we fall far short of perfection. That is a natural reaction when one compares himself with the perfection of God Almighty. It is not an occasion for discouragement but an incentive to strive that much more, knowing that God has promised His help. It is in His strength that all battles are won. It is our part to lay hold of that unfailing strength—through faith.

In a well-ordered congregation there are elders and deacons. They are servants of the highest order. Through their service God honors them with His high regard. The specification prepared for them is not a careless one. It is so lofty in its nature as to seem almost impossible. To man in his own strength it is impossible. God's righteousness can be grasped only through faith in Him, through Jesus Christ our Lord. Only men who have that faith in God will aspire rightfully to the noble offices of God's assembly, and that with fear and trembling. Fear and trembling because they realize the inadequacy of their own flesh. It is that attitude of heart that will call on God for guidance, and will allow Him to guide.

The specification for Christians generally is not much different. Each one has been set apart. Each one has pledged his life to the Master. All must cease to trust in themselves, and lean on the everlasting arms.

It is a great thing to desire a noble calling. Not only that, but Christians can hardly remain Christians without desiring to grow. We must all be servants. And the greater the service the greater we are in the Kingdom of Heaven. Our part is a willingness to be used. God will see to the rest.

BEN'S BUDGET

BEN J. ELSTON

I am glad to have had the Word and Work through 1937.

I hope, at "70", I am being afforded grace to look on futurity with increasing composure and joy. From my mother, God's agent, I early learned to put from my heart much of the merely physical fear of death. Jesus has instructed us whom to fear. 1938, from its temporal side, does not seem to afford a bright vision. The heavenly calling never had such charming attractions. I pray to have myself "understood," only as it will make the work of God stand in clearer light. "Honest and good" hearts want only to know the Lord's will, to be obedient to it. Let us speak and live to that end. Stubbornness is not necessarily faithfulness.

A BAKED BIBLE

FLAVIL HALL

Here is a reliable account of a preserved baked Bible. My mother bound the 1875 volume of the Gospel Advocate, which is well preserved, and in the July issue of that volume is the account (copied from Unitarian Herald) of the baked Bible. It was owned by a Mr. Schebolt, of Lucas County, Ohio, but whose native home was in Bohemia in Austria. This Bible was formerly the property of his grandmother, who was a faithful protestant Christian believer. During one of the seasons when the Roman Catholics were persecuting Protestants in that country, a law was passed that every Bible in the hands of the people should be given up to the priests that it might be burned. Then those who loved their Bibles had to contrive different plans in order to try to save the Precious Book. When the priests came to search the house it happened to be baking day. Mrs. Schebolt had just prepared a great batch of dough, when she heard the priests were coming. She took her precious treasure, wrapped it carefully and put it in the center of the huge mass of dough, and stowed it away in the oven to bake it. The priests came and searched the house through carefully, but they did not find the Bible. When the search was over and the danger passed, the Bible was removed from the loaf uninjured.

The Bible in a language in which they could read it was more dear than earthly comfort and life to believers, who in those days, were struggling for spiritual illumination against the darkness that prevailed. To its pages they appealed as the guide to lead them out of heavy clouds of error into the ecstasy of heavenly light.

In the days of Wycliff, before printing was invented, (when it took ten months to write a copy of the Bible) some who had the means would pay \$200 for a copy of his translation. Others who could not pay this price would buy as many leaves as they could. Still others who could not buy leaves would give a load of hay to read a copy a few hours. After Wycliff, many suffered martyrdom for translating, printing, owning and reading the Bible. Even Wycliff was tried and excommunicated and forty years after his death, feeling the indestructible power of his service, fanatics dug up his bones and burnt them, and scattered his ashes on the river Swift that ran past the church where he labored at Lutterworth.

I love the men and women of past ages who loved the Bible with such devotion that they would die for its implantation in the hearts of their fellow mortals and to maintain its saving influence over their own beings. And so do I love those of the present day who love the Bible above party creeds; above personal, selfish interests; above all things carnal, and who would hazard their lives any day for its saving power in the world.

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

“The First Day of the Week”

I am sure you are acquainted with the argument of the Adventists concerning the translation of *mia ton sabbaton* (one of the Sabbaths) and their backing this up by the edict of Constantine of March 7, 321 A. D., by which they claim a change from the sabbath to the first day of the week as the day of worship. . . . Is this Greek expression idiomatic? Have our translators been justified in changing “one” to “first,” and changing the plural word “Sabbaths” to the singular word “week?” . . . Is the translation of this Greek expression as “the first day of this week” correct? I would like to know also if there is a single example of such an expression in secular literature of the same date, and if so how it has been translated.—Ohio.

The expression *mia ton sabbaton* is correctly translated “the first day of the week.” The context of the examples in the New Testament clearly show that no other meaning is possible. These examples will be discussed below. The Hebrew *sabbath* meant “the day of rest, the Sabbath, the seventh day of the week,” being derived from the root *shavath*, “to rest from labor.” Cf. Gen. 2:1-3. There is some indication, however, that *shabbath* in Hebrew had already taken the first step toward meaning “week” also, for in Lev. 23:15f. we read: “Ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths (*shabbathoth*) shall there be complete; even unto the morrow after the seventh sabbath (*hashshabbath*) shall ye number fifty days;” and in the corresponding passage in Deut. 16:9 we read: “Seven weeks (*shavu'oth*) shalt thou number unto thee: from the time thou beginnest to put the sickle to the standing grain shalt thou begin to number seven weeks (*shavu'oth*).” Now from these two passages it is clear that *shabbath*, “sabbath,” in the former passage is used by metonymy¹ for the entire week. We know furthermore from the principles of semantics² that metonymy is often the first step through which words take on a change of meaning. In the New Testament we see the Greek *sabbaton*, pl. *sabbata*, (a transliteration of the Hebrew *shabbath*) with the meaning “week” already developed in addition to the original meaning “day of rest.” Cf. Acts 17:2 where the meaning may be “weeks” as well as “sabbath days.” So much for the semantic development of this word.

The use of the cardinal numeral *mia* (literally “one”) instead of the original numeral *prote* (literally “first”) to express “first” is indeed striking, but even in English we have a similar usage, e. g. “for the four and twentieth time” and “page thirty,” in both of which order is shown. Likewise French for “on the third of January” says *le trois janvier* (literally “the

1. Metonymy is the figure of speech in which a part is used for the whole. Examples are “twenty head of cattle,” “they counted noses.”

2. Semantics is the science having to do with the changes in the meaning of a given word during its history.

three January”), and Spanish for the same *el tres de enero* (literally “the three of January”). Arguments from logic and from analogy are not safe at all in linguistics, for so many forces are at work in linguistic change that some other force frequently overpowers logic. Furthermore it is impossible for *mia ton sabbaton* to mean “one of the sabbaths,” for *sabbaton*³ is neuter gender and *mia* is feminine. What we really have is an elliptical expression “the first (day—Greek *hemera*, f.) of the week.” To mean “one of the sabbaths” the Greek would have to read *hen* (the neuter form of *mia*) *ton sabbaton*. The same argument as to gender holds good in the expression *protei* (feminine) *sabbatou* “on the first day of the week” in Mark 16:9.

“ANOTHER GOSPEL”

The clearness of the testimony is spoiled when doubtful voices are scattered among the people, and those who ought to preach the truth, the whole truth, and nothing but the truth, are telling out for doctrines the imaginations of men, and the inventions of the age. Instead of revelation, we have philosophy falsely so-called; instead of Divine infallibility we have surmises and larger hopes. The Gospel of Jesus Christ which is the same yesterday, today and forever, is taught as the production of progress, a growth, a thing to be corrected and amended year by year. It is a time of liberality—of broad views—of boundless catholicity—of rapid drifting from the settled and the true. “Let us abolish,” say men, “the separation between the regenerate and the unregenerate—between the flesh and the spirit. Come into the church, all of you, converted or unconverted. You have good wishes and resolutions; that will do: do not trouble about more. It is true you do not believe the gospel but neither do we. Come along. You believe something or other; if you do not believe anything, it is no great matter. Conduct is better than creed. Your honest doubt is far better than faith in words spoken from heaven.

“If the world will not come to Jesus, says the modern thought, then let Jesus tone down His teachings to the world. To this end let us modify our doctrines. Some of them are old-fashioned, grim, severe, unpopular; let us drop them out. We can use the old phrases so as to please the obstinately orthodox, but we can also dress them in new meanings so as to neutralize their force and make them palatable to the natural man. The times are altered and the spirit of the age suggests the wise abandonment of everything that is too severely righteous and too surely of God.”—Charles H. Spurgeon.

3. That *sabbaton* is neuter is shown by the singular *to sabbaton* which occurs in Mk. 2:27 (twice), Jn. 9:16, Acts 13:27 (*pan sabbaton*), 15:21 (the same), 18:4 (the same), and by the plural *sabbata* in Acts 17:2.

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TENTH LESSON ON ROMANS

R. H. B.

Dead, Buried, and Risen

(Romans 6:1-13.)

The new line of teaching which runs through Romans 6, 7, and 8, opens with a question which either an objector asks, or which Paul asks in order to forestall such an objection: "*What shall we say then? Shall we continue in sin that grace may abound?*"

Paul's teaching of grace must have been so free and good that a dull believer might have misunderstood it, or a sharp enemy might have turned it into such a false accusation. (See 3:8.) Law-teaching would never lay itself open to such an accusation; but the gospel might. The law could never be so misunderstood; but grace might be so misrepresented. And Paul had preached grace, wonderful and free. In 5:20 he declared that "where sin abounded grace did abound more exceedingly." So why not let us sin that grace may abound? Never, never! exclaims Paul fervently. ("God forbid," is not in the Greek. The wording there is "May it not be!"—a strong idiomatic disclaimer of any abhorrent thought or suggestion.) Then he proceeds to set forth reasons why a Christian can not, should not, must not, continue in sin. It is good to note however that Paul does not back-track, nor modify any good thing he has said about grace in order to correct this vile misinterpretation. He does not "explain" himself. He does not look back at all—he goes right ahead. What he had said about grace stands, and let all dogs bark. It is just as he said—just that good and that free and abundant, more than enough to cover all our sin. And there is no *if* to be tacked on to that, nor is there any *but* to follow.

The first reason why a justified sinner is no longer to live in sin is that *he has died to sin*. This death to sin is not an act of repentance or consecration, or anything the sinner himself did. It is Christ's death for him. Whatever is done for a man, representatively—it is the same in law as if he himself had done it. Now in His death for us Christ "died unto sin, once." (Rom. 6:10.) Therefore we who are joined to Him, who are "in Christ," for whom this act of Christ counts are dead to sin on the day and moment when we were so joined to Christ. "Or are ye ignorant" (a phrase he uses when those addressed should have understood)—"that all we who were baptized into Jesus Christ were baptized into his death? We were buried therefore with him through baptism into death . . ." Note that the death occurs in the burial here. The captious question, "Do you bury a live man or a dead man?" has no bearing here. A man is not dead to sin until he is baptized into Christ; and then it is Christ's death that counts for him. This death is followed by a resurrection, again Christ's resurrection—for if we were joined to Him in the

likeness of His death we shall be also in the likeness of His resurrection—so that “like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.” (Comp. Col. 2:12 and 3:1.) For our old man—our fleshly self and sinful nature—was crucified with Him. (Comp. Gal. 2:20.) Thus, he says, was the body of sin done away and we are released from the bondage of sin; a matter we shall discuss later.

The teaching reaches its practical point and climax in verse 11: “Reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.” This now is the all-important thing, without which there can be no real victory over sin. And this is the thing which, we may be assured, most Christians *do not do*—many because they do not even know that this is the thing to do. He says “reckon yourselves dead.” That does not mean imagine yourselves to be dead. It does not mean “pretend that you are dead” (though really you are not.) You *are* dead, *in Christ*, since He died for you. It is exactly the same so far as your standing before God is concerned, as though you yourself had so died. It is a legal fact. God says, Take your stand on it—it is for you, it is yours: claim your rights in the matter. To be sure if the man were himself actually dead he would not have to *reckon* himself dead. This is a death provided for Him by Christ, a death which Christ, his glorious Head, died for him, a real fact and legally his; yet a fact that must be grasped by faith and asserted, if the value of it is to be ours. When, for example, freedom for slaves was officially announced it became a fact for all. Their emancipation was accomplished. Each slave did not have to free himself—it was already done for him. But he must accept it and avail himself of it. There were instances when from fear, or in ignorance, or by choice the slave continued in slavery, despite the fact that by right he had been set free. So there are those who, although this death to sin has taken place on their behalf, for one reason or another do not count on it, but still consider themselves as subjects of sin. They still think they must make their concessions to the flesh to fulfil the lusts thereof, and must give place to the devil. They still grant to sin a certain inevitable control and claim. And Sin takes all the scope you give it.

The next verse (Rom. 6:12) is very enlightening. “Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof.” This shows (1) that if you choose to do so, you can still let sin reign in your mortal body, notwithstanding that, in Christ, you have died to sin. And (2) that you do not *need* to do so, for he says “Let not.” The power is now yours to refuse. If by faith you grasp the fact of Christ’s death, (not only *for* sin, but *to sin*) on your behalf, and that death is truly yours, and if you reckon on it, sin will be powerless to enforce its claim and sway over you. In all this you are not dealing with legal fictions, but with realities

—just as the scientist reckons on the sure operation of a law of nature. Nor may we stop with negatives here. Not only do we reckon ourselves dead unto sin, but we also reckon ourselves as *alive unto God* through Jesus Christ our Lord; and so we present ourselves unto God as alive from the dead, and our members as instruments of righteousness unto God.

The statement that follows in Rom. 6:14 is of exceeding great importance. In fact all the rest of chapter 6 and all of chapter 7 is but the elucidation and illustration of this remarkable declaration. But our space is filled. We must take this up in our next issue, as also the questions raised about baptism in verses 3 and 4.

A QUOTATION FROM AN ANCIENT HYMN

R. H. B.

The remarkable passage found in 1 Tim. 3:16 contains what seems to be a quotation from some primitive hymn. The American Revised Version prints it in poetry form, bringing out its symmetry and rhythm. Paul quotes it approvingly, as the summing up of the whole great "mystery of godliness":

"He who was manifested in the flesh,
Justified in the Spirit,
Seen of angels,
Preached among the nations,
Believed on in the world,
Received up into glory."

Here are two stanzas of three lines each—six lines in all. In the first line the King James Version has "God was manifested in the flesh." The Revised states in a marginal note that the word "God" in place of "He who" rests on no sufficient ancient evidence. However here is room for personal judgment. The difference in the ancient Greek manuscripts between "He who" (which in the Greek would be expressed by one word, "os", pronounced "hos") and the word "God," which is "*theos*," generally abbreviated to "ths," is very slight indeed. A slight change in the letter o, making it a little more oval, and a little dash, like a hyphen, in the middle of that elongated o, makes the Greek letter for "th." It may well be either "os" or "ths",—"He who," or "God". Either would be true and right doctrinally; as setting forth the Divine Being of Christ; the latter, "*God manifested in the flesh*," may be thought to be a fuller statement of Christian faith and of "the mystery of godliness" than the mere "He who" would be. In any case Christ was God made manifest in the flesh. (John 1:14, 18; 12:44, 45; 14:9; 2 Cor. 4:4-6.)

The thought of "*justified in the Spirit*" is that He (who was put to death in the flesh) was *vindicated* in the Spirit. For when the word "justified" is used of God or of Christ (as for example in Rom. 3:4) it signifies vindication, as from some evil charge. The Lord Jesus who was condemned and nailed

to the cross, thus becoming accursed for us (Gal. 3:13), was vindicated in the Spirit by His resurrection. (Rom. 8:11.) He was "of the seed of David according to the flesh," and "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (Rom. 1:4; comp. "being put to death in the flesh and made alive in the spirit," 1 Pet. 3:18.) In these passages the word "spirit" may well be spelled with a capital S, for it is the Holy Spirit, doubtlessly, that is meant.

"*Seen of angels.*" For these are some of the things which "angels desire to look into." (1 Pet. 1:12.) That among those heavenly intelligences, the angels, God's glorious spirit-messengers and servants, as also among the evil "principalities and powers in the heavenly places," there exists great interest in things transpiring on the earth is shown in many passages of both Old and New Testament. How intense must have been their interest in the life and ministry of Jesus, the Son of God, and their wonder in regard to His death and resurrection!

The fourth and fifth lines speak of the Divine method of presenting this truth concerning Christ, and the reception of it in the world. He is preached among the nations (for the true preaching of the gospel is the preaching of Christ), and appropriated of men by faith. For how could they believe in Him of whom they had not heard? For faith comes by hearing, and hearing by the word of Christ. (Rom. 10:14, 17.)

Finally—He is received up into glory. This took place at His ascension, long before He was preached among the nations, but comes in here in fitting climax: Christ in earth and in heaven: on earth preached and believed on; in heaven seated in the highest glory, on God's right hand, all things being made subject to Him.

The sequel (1 Tim. 4:1ff) brings out the contrast between this, "the mystery of godliness" and "the mystery of iniquity," more fully described in 2 Thess. 2.

FEAR, OR FAITH?

Fear is not caused by the difficulties that confront us, but by the spirit in which we confront our difficulties. Before the same set of difficulties one man goes down in abject failure, another rises to greater manhood and strength than he ever had before. It is not the difficulty that unmade the one, or that made the other: it was what each man saw in or through the difficulty. "Fear sees giants, but faith sees God." That is the secret of the difference. To God, there is no such thing as difficulty; therefore to one whose whole life is God's, and to whom God has pledged His own powers and resources, there is no fear or hold-up in difficulty, but only an opportunity to draw in faith upon God's overcoming power. To one who is trying to live without conscious and continued dependence upon God every passing year exposes more of His own weakness, and the giant in every fresh difficulty looms larger and larger.—*S. S. Times.*

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

Brother and Sister Linn, new missionaries in Tokyo, are working on the language and such other things as they can do for the cause. * * Harry Fox, detained "in the good old U. S. A." for the present, sees progress in his church work at Fullerton, Calif.

Home mission work now occupies Bro. Lewis T. Oldham in and about Seattle. Please help wipe out the remainder of his home-coming expenses. * * The health of Sister Cypert is reported unfavorably. * * S. K. Dong, Korean, is making headway in his field. To Nov., he had baptized 8 in 1937 and 179 in all. There are four congregations. * * Brother Charles Gruver, now in Dallas, Texas area, has been doing some good preaching up this way. He has addressed the Portland Christian High School and recently the young people's meeting of the church.

We regard George Johnson's book on contacts in Mexico a valuable piece of missionary reading. Danger from persecuting Catholics, a common experience to missionaries there and risks by bandits are recited. Price 30 cents; or \$3.00 a dozen. Order some. * * Bro. Cassell, back in Manilla, is receiving urgent calls to the provinces. The Philippines need more missionaries. * * Driven out of China for the time, the Roy Whitfields are spending some time in California before going to Canada. * * Molly Sherriff has about 20 women in Bible class. * * The writer of this page has been instrumental in giving considerable financial aid to Bro. Garrett's building work and to the relief of several debts, including the wiping out of the remainder of Bro. Rodman's expenses to the Philippines in 1933.

Bro. Garrett got too hot roofing his house (on which there is an unpaid balance) and has been pretty sick. Three baptisms reported in last word. * * Rats and termites did "a plenty" to Merritt's house and goods during their absence. * * If some would be thoughtful to see that they, therefore, need additional funds to get straightened out, it would be fine. Look below for a secret. * * "Seven baptisms in Negroes last month," says Bro. Rodman. * * Two more confessions in Bro. Jiminez' work in Cuba. Herman Fox, Louisville, is available for sermons, lectures, or protracted meetings while he keenly watches the situation in the Orient anxiously looking to the time for sailing back. * * Here's that "secret". Influx of refugees from war-torn China greatly increased the cost of living in Hong Kong. We do not know any honest way for Sister Bernard, the Broadduses and Sister Mattley to live unless their support be somewhat increased. There are other "secrets" like this if you wish to inquire for particulars.

FROM THE WORLD FIELD

GRUVER'S JOURNEY FROM CHINA

(This letter was written upon our brother's arrival in Seattle. Since then, Brother Gruver has reached his Indiana and Louisville relatives.—Publisher.)

On September 2 the American Consul at Hankow sent me a telegram advising me to leave my station immediately for Hankow. The following day I left by wheel-barrow and bicycle for the railroad station. Heavy rains had flooded the roads so that the two men (one pushing and one pulling the wheel-barrow) had to wade across flooded areas. In like manner, I also was forced to wade with my shoes tied on the handle-bar.

We had prayer meeting at the church also at the homes of some of the Christians. Yea, and we wept. Never did I shed so many tears over any other single event in my life. For one thing I was leaving some who had a place in my heart. Another thing I was thinking of the horror of war which was fast approaching them. But I knew I could not well stay, because the brethren in America could not reach me with letters. I know that a few letters sent me from America are still in the mails and these letters contained money too. Eventually they may return to me. So if you have not heard from the letter or gift you sent, it is because I have not received it. I left my address with the Chinese evangelist, and he will forward my mail to me eventually, I hope.

Several weeks passed with no mail from home; neither could I get the money I had on deposit in China. War had disrupted the mails.

The U. S. Consul in Hankow was very kind and through him I was able to get the National City Bank of New York, situated in Hankow, to take over my account in the Tientsin bank, giving me sufficient cash to get home. Tientsin and Shanghai, my nearest seaports, were in a state of war, compelling me to take the only other route open, which is Canton. It required 78 hours on the train to reach Canton from the place of original embarkation. I spent two days with the brethren in Canton, and had a similar visit in Hong Kong. Brothers Oldham and Whitfield, and families, are now in America. It is presumed that Broaddus and Mattley are safe in Hong Kong, which is British territory. I arrived in Seattle October 4 on the Empress of Russia (a Canadian ship). Was sick half the way but am doing well here in Seattle in the home of Brother and Sister Hamilton, who keep a missionary home.

I met with the brethren here a few times and expect to speak at Tacoma tomorrow. Then visit the brethren in Spokane. After which I await the further leading of God. God kept me all the way and I wish Him to have the praise and the glory.

4035 Michigan Drive, Louisville, Ky.

Chas. E. Gruver.

BROADDUS' HONG KONG REPORT

We are sorry that some of you had cause to be worried concerning our safety but we thank God for His care for us during these trying days.

Hong Kong is a British colony, therefore we are not in the war zone and will be safe from attack unless England takes part in the war. We have been affected of course, refugees are continually pouring into Hong Kong from all parts of China. It is estimated that the population doubled in September. Such crowding raises a lot of problems; water supply and sanitation systems are over-taxed, food supplies and housing cannot meet the demand, so prices go up. There is more sickness. Some hospitals are putting two in a bed, one old hospital is being used for quarantine cases where they do not even have beds but stretch them on the floor. Cholera has broken out and hundreds have died and more than ten a day are passing with this quick-killing sickness. We have all had cholera injections and are careful where we go and what we eat. One Chinese family of seven came down from Canton on account of bombs and six of them died of cholera within a week.

The typhoon which hit here on September 2 was the worst in the history of the local recording which means one hundred years. The govern-

ment instruments were not able to measure the velocity of the wind, as they only record 125 miles per hour. They estimated that it was at least 150. Hundreds of lives were lost, twenty-five ocean-going steamers were sunk or wrecked on the rocks, and hundreds of Chinese were not seen again. We lost two doors and a window and the tidal wave brought in the sea water and flooded our ground floor causing a damage of near eighty dollars U. S. money. It took days to get cleaned out as the salt-mud caused machinery to rust and type to corrode, books and paper on lower shelves were ruined. We are having to work over-time in the shop to catch up with jobs.

Brother Gruver of North China was not able to get out through northern ports on account of the fighting; so came here to get a ship to U. S. A. The Oldhams and Whitfields spent two nights with us while waiting for a boat to U. S. A. Hong Kong has now passed an "Exclusion Act" which means they will not allow those of other nations to land here except to take ship. They must take care of their own nationals and Chinese, so ask others to move on. Miss Bernard and others who had lived here before were able to renew their registration and will be allowed to remain unless conditions get worse, in which case all of us may have to move on.

The Lord's work is going on as usual with better crowds, as many new people are here who have nothing else to do. Pray that they may receive the Word. The Wanchai brethren are pressing on with greater courage since they have a full-time preacher who will be with them until Bro. Davis returns and calls him for work in Kwangtung. One was baptized there last month. The average attendance in Sunday School was 123 for August and about the same for September.

Shum Shui Po had a special meeting which closed their ten years of work and at the same time reopened the chapel which had been enlarged by buying the next building and removing the wall between. A week of meetings followed and three were baptized. It makes my heart rejoice to see the Chinese pushing forward like this but it made my heart very sad when I learned that a well-to-do member had placed an organ there and had her daughter play it. At the next business meeting I expressed my regret, and they promised to consider the matter and I have confidence that this will soon clear as it did in 1930 when we returned from Kwangsi. It is said, "The Chinese will sell their shirts to meet a request but will give their last drop of blood to resist a demand." This is true in spiritual matters as well as political. Pray that we may be leaders and not drivers.

Open air meetings in different parts of the Colony draw large crowds and now the weather is better for such work. Continue to pray for us and that the war will soon be over and not hinder the Lord's work in the Far East.

P. O. Box 692, Hong Kong.

E. L. Broaddus.

RODMAN REPORT

(From Philippine Mission News)

We did more than we expected to do, except in the number of people baptized, when Bro. Isabelo Canonign and I spent the time from Sept. 5 to 19 in a Negros trip. The necessary teaching that we did was much more urgent than the recruiting of new members, although the seven immersions should satisfy anyone but a "big" preacher who works only for numbers. Six of the new members live at Tayasan and one at Victorias or Sarabia. Our Bible teaching was well received everywhere, by those with ears to hear.

Box 15, Misamis, Occidental Misamis, P. I.

Orville T. Rodman.

(Sent to J. W. D. Skiles.)

Probably there is little news that I can tell you about the workers who have recently left China. A letter from Elizabeth Bernard says that she and Miss Mattley will work with the Broaddus family in Hong Kong. Sister Bernard, who has been a friend of Mrs. Rodman for 10 or 12 years, would have come on here, only she was not permitted to bring

her adopted Chinese children. We had a good letter from the Rhodes' in Japan, not long ago. I don't know how badly this war will affect the Christians in those two countries, but our P. I. work is not likely to be much affected unless the Islanders are completely devastated. Of course some political change could end the present religious liberty here, just the same as in America. It could happen there. We can only keep faith with God and lift up our heads when we see troubles in all the world around us.

Orville T. Rodman.

NAMWIANGA MISSION

We have stopped in our rush of work lately long enough to visit some points round about Sinde, Kalomo, and Kabanga, and again we stopped for our camp meeting of five days here at Namwianga.

We called Jack Mzila from Huyuyu Mission to help us in message-giving. Jack has had much training and experience in work with Bro. Sherriff and now with Bro. Short. He was a joy and inspiration to us all. He is a product of real worth, both humble and powerful. Not only could he feed others, but he was himself a keen listener and went home full of zeal for his people and the spread of the gospel.

The Sinde workers went back determined to look after the Livingstone work better.

Our teachers about here have decided to undertake to help place a fellow-teacher in a Christian village to help the village with school and church work. The meeting gave us all new impetus in spite of the fact that no other European workers were present.

Kalomo, N. R., Africa.

Mrs. Geo. M. Scott.

FOREST VALE MISSION

Another three months have gone and we will soon have the end of the year here again. The time passes very quickly while one is busy and happy doing things for the Lord. Sometimes I wish the days were longer, yet when night comes I feel ready for my bed. My dear husband used to work from day-light till dark, have meetings in the evenings and letter-writing sometimes until two o'clock in the morning and then say, "I haven't done all I wanted to do." God only expects us to do all we can and do it happily and in love.

We are all well. We have had a mild winter, but dread the hot days. Bush fires have been all around so that there is very little grass left for the animals. I think the rains are near, then the grass will soon spring up.

Now I wish to thank one and all for their continued love and help to the work here at Forest Vale Mission. It is very much appreciated and the reward is yours.

We had a nice gathering here—all the young folk from the new Luveve village came over, about twenty of them, and the village folk from here came over to the meet. We had about two hours' singing, prayers, and speeches. It is good to get the young folk together at times. Our usual meetings go along nicely. Our white brethren come along to help us with the meetings. Fred, Molly's husband, is kept busy and takes his turn at the out-stations and the other brethren take it in turn to come out here. We seem to have a nice spirit among the people. Last Sunday we had seven white folks to the meeting.

Our school reopened with about forty children present. We had one Government Inspector of Schools and his wife and two children from Salisbury with us for nine days. They said they did enjoy the peaceful atmosphere with us. They were quite taken up with the place.

Letters from our white missionaries say they are all well and busy in the work. By now, you will have the Reeses and Helen Pearl Scott with you. I do trust these workers who have returned home will be able to create an interest among the folks for the mission field. We need your help and prayers.

Please remember our box number is 213, not 907.

Emma Sherriff.