

THE WORD AND WORK

HIS LAMPS

"Ye are the light of the world."

His lamps are we,
To shine where He shall say;
And lamps are not for sunny rooms,
Nor for the light of day,
But for the dark places of the earth,
Where shame and wrong and crime have birth,
And for the murky twilight gray,
Where wandering sheep have gone astray
And where the lamp of faith grows dim,
And souls are groping after Him.
And as sometimes a flame we see,
Clear shining, through the night
So dark we cannot see the lamp—
But only see the light,
So may we shine, His love the flame,
That men may glorify His name.

—Annie Johnson Flint.

WORDS IN SEASON

R. H. B.

BIBLE STUDY

Perhaps the gravest charge that could be brought against preachers and religious leaders is that they do not study their Bibles. That is really their first and highest obligation as ministers of the Word. All other obligations are connected with this and based on it. But real Bible study and Bible knowledge is rare, even among preachers—or shall we say *especially* among preachers? For are they not tempted to content themselves with some general ideas with the usual "sound doctrine," and a few "points," prooftexts, and arguments, and thus to fancy themselves well equipped as preachers? It is in the nature of such ignorance to be blind to its own extent; and that such teachers should generally think they know about as much about the Bible as can be known—at least all that is worth while, and all that needs to be known. Thenceforth they are graduated. They speak with confidence and air of authority on all sorts of questions. They speak contemptuously of "commentaries," assume superiority, and criticise whatever does not tally with their conceptions. They read the religious papers, and their minds move in the small circle of the topics and controversies current in the brotherhood, while they imagine that comprises about most of the mystery of godliness.

A young preacher who was thrown into a situation where he really had to study the Bible in order to teach it confided to me that if anyone had intimated to him that he did not know the Bible as well as anyone else, he would have been greatly offended. "But I have come to the conclusion now that I knew almost nothing," he continued; "—and that makes me wonder about some of my old colleagues who, I am sure know no more than I knew. Outside the little round of doctrines and arguments I preached, I was utterly ignorant, though I did read my Bible some. The trouble was that I always read it with my mind beforehand made up of what it should say and mean, and looking only for points I could use. Now I am amazed at the wonderful things I find on every page—things I had never heard of, but which are plainly declared in God's word."—"Yes," I answered, "and if you begin to preach those things the brethren will fear that you are not *sound*." "They have already begun to say that," he replied.

A denominational (or interdenominational?) preacher of note, G. Campbell Morgan, studied his Bible daily, for five hours, every week-day, for thirty years. He reads and re-reads, many times the book he has taken up for study, until he is perfectly familiar with it. He reads it aloud to himself, until he sees it lying before his eye as a whole, as a landscape spread out, with every part and feature in plain relief. Then he takes up its chief divisions; then the smaller divisions, chapters, paragraphs, sentences, phrases, words; he lists, compares, classifies; and above all seeks to drink into the thought and spirit of it. That is true Bible Study. Perhaps none of us have gone into it so intensively as that, or have been able to do so. But surely the *preacher* should go as deeply as he can into the Bible. He is here to tell people what God teaches. How can he do that unless he himself knows? He will preach only the "representative views of the brotherhood" and fail to give his hearers the full and true milk and meat of the Word. There are many who are fed on husks instead of wheat; and ashes instead of bread. The spiritual life runs very low, and people wonder why. But the reason is not far to seek.

A campaign for better knowledge of the whole Bible by preachers would do much to raise the standards of piety and spirituality among us. For every good thing comes out of that old Book.

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HOW GOD CLASSIFIES MANKIND

"Jews and Gentiles," or "Jew and Greek" (where "Greek" stands representatively for all the Gentile, that is, non-Jewish nations)—such is God's strange classification of all mankind; such a classification as no human mind would ever have conceived of. The Jews—these are the people of Israel, the nat-

ion, descended from Abraham, Isaac, and Jacob; God's nation, not merely as chosen by him from among the nations of the world, but created by Him and formed by Him from the womb, for His own, particular purpose and possession; "a people that dwelleth alone, and shall not be reckoned among the nations" (Numb. 23:11); "the people whom I formed for myself that they might set forth my praise." (Isa. 43:21). They were His contact with the world (for all the world is His, and His love was never less than world-wide), His base of operations, His channel of communication. To them, and in them, and through them, God revealed Himself. "He showeth his word unto Jacob, his statutes and his ordinances unto Israel. *He hath not dealt so with any nation*, and as for his ordinances, they have not known them." (Ps. 147:19, 20.) "Whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen." It is one of the significant marks of modernistic infidelity (as also of all other infidelity) to deny this peculiar, distinctive calling and position of Israel; for their unbelieving evolutionary theories cannot by any means concede the supernatural origin and status of this people, nor of the Scriptures which came from God through them. But our Lord Jesus Christ declared that "Salvation is from the Jews." (John 4:22.) And the word of God sets the Jew apart, over against all the rest of mankind, and sums up all humanity under just these two categories, "Jews and Gentiles."

A NEW CLASS OF MANKIND

To both Jews and Gentiles the gospel was to be preached. For in this there is no difference between Jew and Greek—that they have all sinned and have all fallen short of the glory of God; both, therefore, must be saved in the same way, and both alike are in need of the gospel, which is "the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek." But from this came a new and wonderful development. Israel as a nation rejected their Messiah, and afterward the gospel He sent to them. So the word went out to the Gentiles. From among Jews individuals, and from among Gentiles individuals, accepted the gospel. "We preach Christ crucified," says Paul, "to the Jews a stumblingblock, to Gentiles foolishness; but *to them that are called, both Jews and Greeks*, Christ the power of God and the wisdom of God." (1 Cor. 1:23, 24.) These called ones from among Jews and Gentiles, who have received the gospel and were saved, were a poor, weak company, as men would rate them; but to them Christ had become all in all, even "wisdom from God, and righteousness, and sanctification, and redemption." (1 Cor. 1:26-31.) These were the called—called out from Israel, from

the Gentiles, out of the world—an elect body, the “ecclesia” (literally, a *called out* assembly) *the church*. Henceforth the division of mankind is *threefold* (for in Christ He has made of two one *new man*; Eph. 2:15)—namely “Jews,” “Gentiles,” and “the church of God.” (1 Cor. 10:32.)

THE HIGH PLACE OF THE CHURCH

The “church of God” is a new thing, utterly distinct from both Jew and Gentile. It is God’s “new creation by water and the word.” It is a regenerated people, born of God, having a new life from above; a heavenly people not to be reckoned among the nations of the earth; not of the world, though in it, nor accounted of by God as ordinary human beings, but as a people who died and have been raised from the dead, who therefore belong to another sphere of existence, the spiritual realm “where Christ is seated on the right hand of God,” and who, as for their position in the eyes of God, have been made “to sit with him in the heavenly places in Christ Jesus.” (Col. 3:1-4; Eph. 2:6.) As such they are particularly exposed to the attacks of the evil “principalities and powers in the heavenly places”; but, as with Israel in Canaan, theirs is the foregone victory through the power of God, and through the church will God at last overthrow Satan. (Rom. 16:20.) It is the peculiar wisdom of God through an instrumentality so weak and feeble to defeat and dispossess the “prince of the power of the air,” the “god of this world” and all his hosts from the heavenly realm. And that thus to “the principalities and powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord.” (Eph. 3:10, 11.) To no creatures was ever such high calling extended. Never in all ages will or can created beings hold a place so high and so intimately connected with God through Christ, as God’s poor, humble church holds now and is destined to have in glory. All creation awaits that revealing of these sons of God.

“The Church’s one foundation is Jesus Christ her Lord;
 She is His new creation by water and the Word;
 From heaven He came and sought her to be His holy bride;
 With His own blood He bought her, and for her life He died.
 “Though with a scornful wonder, men see her sore oppressed,
 By schisms rent asunder, by heresies distressed,
 Yet saints their watch are keeping—their cry goes up, How
 long?”

And soon the night of weeping, shall be the morn of song.”

“Midst toils and tribulation, and tumult of her war,
 She waits the consummation of peace for evermore;
 Till with the vision glorious Her longing eyes are blest,
 And the great church victorious shall be the church at rest.”

NEWS AND NOTES

"The church at Utica, Indiana, though few in number, is progressing in spiritual things. Seeing the hand of God with us, and hearing kind words spoken toward us, we have reason to believe that we are advancing in favor with God and men. Thanks be to Him!

"Utica Church begins special gospel meeting August 19, William Greenaway preaching."—Marion E. Haines, Louisville.

Parksville church (Ky.), is in the midst of a good meeting, J. Scott Greer preaching. It is Brother Greer's third meeting there.

D. H. Friend has again had glorious meeting at Mt. Zion, near Harrodsburg, Ky. Eighteen baptisms, others confessing their sin. The church united and happy. Brother Friend is now in a meeting with S. L. Yeager, and the Ormsby church, Louisville.

"Two baptized at East Jefferson St. Church, Louisville, lately."—Stanford Chambers.

From New Orleans: "My father, J. Edward Boyd, recently completed a splendid meeting at Cedar Grove, Ala. Much interest was shown from the very beginning and continued strong throughout the entire ten days. There were eight responses to the invitation, four of them for baptism. However, we feel that the success of a meeting is not to be judged on the visible responses alone. We feel sure that the church was built up and strengthened beyond measure in their faith and zeal for God."—Robert B. Boyd.

From Greenville, Ala.: "Word and Work has been exceptionally fine this year. There has been instruction and spiritual food in each copy. Give us more and more.

"I am holding a meeting at a school house thirteen miles from Greenville. Several years ago there was a meeting house in this community, but the passing of older members caused the work to go down and the meetinghouse was left to fall down. A few scattered members still live out there, and I am assisting them in getting the work

revived. Plans are being made to rebuild if possible. Three have been baptized so far. The people seem hungry to hear the Word of the Lord.

"The meeting at Fort Deposit the first part of July was considered successful by the leaders and members of the congregation. Big crowds at both day and night services listened attentively. Ten were baptized and two took membership with the congregation."—Maurice Clymore.

From Chicago: "Our meeting with Brother Armstrong was a good one. He did the church at Cornell much good, and I am sure the spirit was excellent. It is that kind of preaching that we need—service from the heart."—J. H. McCaleb.

Quantity sales of the alphabetical hymnal, "Great Songs of the Church," since last report:

Frederick, Okla.; Lynnville, Tenn. (Rt. 1); Thessalon, Ontario; Patros, Wash.; New Orleans, La.; Terre Haute, Ind.; Birmingham, Ala. (Tarrant City); Dallas, Texas; Indianapolis, Ind.; Detroit, Mich. ("Vinewood"); Madison, Ala. ("Berea"); Parksville, Ky. ("Chestnut Grove"); Elk City, Okla.; Huntington, Tenn.; Enola, Ark.; Fayetteville, Ark.; Basil, Kansas ("Trenton"); Montgomery, Ala. ("Highland Ave."); Fort Smith, Ark.; MacClenny, Fla.; Cadiz, Ohio; Union City, Tenn.; Indianapolis, Ind. (Rt. 2); Houston, Texas (North-hill church).

Charles M. Neal of Winchester, Kentucky, is now in meeting at Summerville and Berea churches, near Dugger, Indiana.

From Gallatin, Tenn.: "Was one week with the good church at Allensville, Ky. Three confessions. Interest and attendance were good considering the extremely warm weather. Bro. William Kerr led the singing in his usual fine way. Bro. Robert Neil of the David Lipscomb Faculty was present and led one night. There are many excellent Christians at Allensville, and it is a joy to labor with them."—H. L. Olmstead.

From Cynthiana, Ky.: "The Salem Revival topped all previous meetings in recent years for attendance. Big crowds every night, best day services, and young people's meetings averaging about 45. All-day meeting represented by people from 14 Kentucky counties and three states. Sunday School had 246 present, an all-time high here. You may rest assured that Bro. Olmstead was at his best during such a revival. Total of 17 responses—10 baptized and 7 for membership. We are thankful to God. Fifteen glorious days!"—Wilson Burks.

From Van Court, Texas: "The meeting at Marion, La., closed with two baptisms and about 20 restorations. The church was practically dead, but seems to have taken on new life. I hope that they may be actively engaged in the work from now on. I am now at Plain Dealing, La., in a very interesting meeting. I begin Tuesday, Aug. 7, with the Velva St. Church, Shreveport.

"I enclose a circular advertising the book 'Twenty-Seven Years on the Texas Frontier.' I took the agency in order to help Bro. Park provide the money to keep a missionary in the hills of southern Missouri, where few gospel preachers have ever been. If you will publish a brief note in your magazine concerning this matter I shall appreciate it. The book sells for \$1.00. Orders should be sent to me at Van Court, Texas."—J. D. Phillips.

From Madison, Ala.: "Closing to-night at Berea church and going to Tennessee. Begin at Mooreville, Tenn., August 12.

"These people are highly pleased with 'Great Songs', and they have come in fine in the meeting here."—H. N. Rutherford.

E. L. Jorgenson has returned from Basil, Kansas, where he taught Bible and Singing in "Vacation Bible School" at Trenton church. One night was spent enroute with the brethren at Leavenworth, Kansas, and one Sunday with South Side Church in St. Louis.

This was Trenton's seventh "Vacation School", and the largest. Sisters Ramona Smith, Portia Campbell, Eva Millard, and Hazel

Babcock, were able and willing helpers.

Dugger, Indiana, church holds annual all-day meeting Sunday, September 2, with Charles M. Neal as chief speaker. It is the church's fiftieth anniversary.

"Fourth meeting at Stringtown, Miss., resulted in 20 conversions, all adults, bringing the number to 67. Plans on foot for a buliding, which will be of great advantage. Brother Fred Little is helping there. Two meetings with country congregations this summer resulted in 11 conversions. Another to hold immediately. A call also comes from a new field. Much to do. Trying to develop helpers."—A. K. Ramsey, Amite, La.

"Will any reader of the Word and Work who knows of one or more members of the church of Christ living in Columbia, S. C., please send such names and addresses to me at Gainesville, Florida?"—B. R. Colson.

From Chicago: "On July 15th I preached for the West Madison Street Church which seems to be a fine group of people willing to go ahead under the difficulty of meeting in a rented hall. On the fourth Sunday I preached for the East Chicago Church which meets in Wealand Hall at 14607 Indianapolis Blvd., East Chicago, Ind. This congregation is just a little more than one year old, but is striving valiantly. Bro. Ollie E. Moss, who has preached some for them, is to hold a meeting for them this fall. Bro. W. S. Long of the Cornell Avenue Church is now in a meeting with the Glen Park Church at Gary, Ind. This little church with Bro. James O'Connor preaching has increased so much that they have enlarged their building. Brother G. H. P. Showalter, editor of the Firm Foundation is to preach next Sunday morning for the West Madison Street Church and next Sunday night for the Cornell Avenue Church."—Jonah W. D. Skiles.

Portland church, Louisville; has closed a great tent meeting, R. H. Boll preaching. There were 13 baptisms, several "for membership," and many "renewals."

"Salem Church, some twenty miles out from Louisville, enjoyed a two-week's protracted meeting in August with Marion E. Haines, Evangelist. Three came for primary obedience. We had good old Gospel preaching, unusual interest, broad smiles, real hand-shaking, and warm fellowship in general. The church expressed the desire to have Bro. Haines again next summer."—W. L. Greenaway, Minister.

From Abilene, Tex.: "I am reporting a week's meeting we had at South Side Church with Bro. Earl C. Smith preaching. Bro. Smith gave us some wonderful sermons and the whole church, I think, appreciated their Savior more than ever before. We always read his articles in Word and Work with interest, but his preaching is even better.

"The Word and Work surely has been fine lately and the quarterly just cannot be surpassed. May God bless all Word and Work laborers."—E. P. Mead.

R. H. Boll and E. L. Jorgenson are in a meeting at Waterford, Ky. The church holds its Annual All-day Meeting on Sunday, August 26.

From Johnson City, Tenn.: "S. P. Pitmann of Nashville, Tenn., held us a meeting in Johnson City, Tenn. the first of July. He did

some excellent preaching. We all enjoyed hearing his splendid sermons. We all feel he did us much good.

"Recently I have held two open-air meetings in and near Johnson City. As a result of one of these there were three additions by baptism.

"I have since that been in a meeting at Moore, S. C. The crowds large, interest good, and a number of responses to the invitations. Brother H. M. Dodson of Greenville, S. C. preaches for this congregation and is doing a good work.

"I begin a meeting at Monterey, Tenn., August 19.

"The Word and Work continues splendid. Best wishes to all."—E. H. Hoover.

From a personal letter (be-lated): "Our move from Morrilton to Searcy is just about completed. We began moving on Wednesday, July 11, and practically all the movable property is now in our new plant at Searcy. The summer school at Morrilton will close about August 12 and the balance of the movable property of Harding College will be brought over. We are doing all our business now from our new office, and prospects are fine for a good enrollment this fall despite the delay we have had because of the move."—J. N. Armstrong.

J. T. BASKERVILLE

Brother J. T. Baskerville, prominent attorney, leading citizen, and faithful elder of the church at Gallatin, Tenn., departed to be with Christ on July 25 after a brief illness with pneumonia.

Brother Baskerville was not only a civic leader in his community and a lawyer of high standing and unusual ability but above all was a faithful, devoted and efficient elder of the church. He was wise in counsel, clean in heart, in tongue, and in life, with exceptional ability and talent in teaching the scriptures. He was spiritually minded, prayerful, and zealous. No service was held that he was not there. No good work done in which he did not have a part. He was liberal with his means, missionary minded, and was ready for every good word and work.

In his family he was devoted, loving, kind, and gentle. His faith was unfeigned and simple as that of a child.

No man who ever lived in Gallatin will be missed more in its civic life; and the church of Gallatin, for the present, is not only filled with sorrow but is stunned by the blow of its loss. As the minister of the church I feel keenly his loss, not only as a worker in the church but as a personal friend and brother beloved in the Lord, and as a true yokefellow in the gospel of Christ. Together with his loved ones we mourn our loss but sorrow not without hope that at the coming of our Lord, "We shall see him again in the light of that morning," a morning which shall know no night.

H. L. Olmstead.

WHAT GOD'S LOVE DOES WITH GOD'S MONEY

EARL C. SMITH

All money, no matter who has it, belongs to God. (Hag. 2:8.) Every true child of God has some degree of the love of God in him, and desires to grow in that grace. Of course we do not want to rob God by using His money contrary to His will. The only means that we have to guide us as to how we should use God's money in details is the love of God in our hearts. Will the love of God do these things?

We, along with another Christian, visited a home that had asked a certain church for help, to see what they needed. We were no more than seated in the house till the father of the needy family began smoking a cigarette. He apologized for it by telling us that he did not think they hurt him; but he did admit that he spent a good bit of money for them—\$3.60 per month. The question of its hurting the man physically did not enter our mind; but will the love of God spend \$3.60 of God's money for tobacco every month when there are children in the home that need food and clothes and fire? While we were thinking of that, another question came into our mind: Will the love of God spend the money of God for as useless a thing as tobacco when there are children in a neighbor's home that need food and clothes and fire? We all always have such neighbors (John 12:8), and especially now.

A sister whose husband was out of work had been sick for some time. When the doctor came he told her that she was starving for fresh meat, eggs, milk, and fresh vegetables. While she was starving for these things there were in the possession of members of the little congregation where she worshipped at least two hundred fat hens that were not laying. What would the love of God do in such a case? Would not the love of God hunt out such cases? Those fat hens would have furnished the fresh meat and would have cost the owners little or nothing, since they were not paying for the feed they ate.

A Christian girl wears a fifty dollar diamond ring while her mother, father and younger brothers and sisters are in need of proper food. What would the love of God do in such a case: continue to wear the diamond or exchange it for food for her needy parents and family? But suppose it were not her family but her neighbor's family, how much difference would the love of God make? Matt. 19:19-21; Lk. 10:25-37.

These are typical examples of many other situations in which we need to consider what the love of God will do with the money of God? A scriptural example of what it will do is found in Acts 4:32-37.

"And the multitude of them that believed were of one heart and soul: and not one of them said that ought of the things which he possessed was his own; but they had all things common."

RELATION OF EVANGELISTS TO CHURCHES

STANFORD CHAMBERS

The New Testament evangelist is a carrier and publisher of good news. The primary feature of news is that it is new. To those to whom a thing has been repeated a number of times it ceases to be news. Though there may ever be pointed out new and newer things found in the depths of the Gospel, those coming into such comprehension are not thus being continuously evangelized. In the very nature of his calling, therefore, the evangelist is not long resident, he is an itinerant, seeking to contact those to whom "Christ hath not been named." His relation to the church is initial. As he makes disciples the church (local) is resultant. He recognizes a responsibility on its behalf until some teaching is given that the disciples and the infant church may "observe all things" commanded of Christ. His staying, the length of his stay, and his occasional return all are incidental to the work of an evangelist and are not the feature because of which he is called an evangelist.

The millions who sit in darkness today will never be reached until there is a revival of the Go spirit and a multiplying of itinerants. Will this fact not be realized? "Pray ye the Lord of the harvest that he send forth laborers into his harvest." This request for prayer on behalf of the lost goes unheeded because, first, of lack of real interest in souls; secondly, for the lack of faith that the praying would do any good, especially in times of depression. *In any case the neglect is criminal.* Is the church of our Lord ever going to see another revival? which is to ask, Will it ever again be evangelistic? which is not to ask whether this or that congregation will be interested in an increase of its membership and put forth some kind of effort by way of preaching, propaganda, and proselyting to obtain the increase. Yearly meetings will continue to be held, no doubt. But when, if ever, will the multiplied millions of the unevangelized be taken to heart so that selfish hoarding and selfish waste or extravagance cease and churches devote themselves to the work of teaching, training, inspiring and sending forth of the New Testament type of evangelists, whose back will ordinarily be to the churches and their faces toward the unevangelized? Revival within will mean revival without. Will the time ever come again when preachers, teachers, elders, deacons, exhorters, prayers will be possessed with a burning zeal for such a thing? "Doth the Spirit which he made to dwell in us long unto" anything short of this?

This is not to deny the evangelist the blessing of fellowship from time to time with a spiritual church. Nor is it to deny a church the ministry at times of a man who has been at the

battle front. Such is good and not unscriptural. And those who have read our previous articles on these lines will remember that we are not saying that everybody nor every preacher must be an evangelist. One does not have to be an evangelist in order to be evangelistic, but certainly every preacher of the Word of whatever type, and every church, *must be evangelistic*. There is no choice there. The "protracted meeting" system in vogue is largely responsible for the non-evangelizing of the millions in darkness. Not that it is wrong for a church to have such a meeting (though many a so-called evangelist leaves the congregation to an actual collapse after his whirlwind sort of campaign for "accessions" to report for his own advertising) nor unscriptural if an evangelist conducts the preaching and exhorting part of it, but it is the churches' monopolizing the men called evangelists for this kind of thing, gleaning and gleaning again the narrow surrounding field and letting the wide harvest go to waste that most certainly grieves the Spirit of God. Some support (usually meager enough) is given evangelists for thus recruiting churches and none for that for which the millions in their woes cry out! Will God's church never see this thing corrected?

YOUR INFLUENCE

I have always looked upon dominos as a simple little game for children; a game to be indulged in when a fond grandmother required something with which to amuse the children left so kindly with her while the parents found a few hours of freedom. Under this rather light appraisal these little dotted rectangles are classed with the rattle and the drum, things to be left behind with the approach of a more sober age.

In Texas, a few years ago, the situation was entirely different. I was very much surprised to find these same little dominoes flourishing as a game of chance, in hands mature enough to handle a plow or to drive a car. Sometimes the games were behind swinging doors and sometimes in other places where cards have held the chief place as the medium of the gamble. It seems that a law had been passed against the use of the ordinary playing card and the innocent little domino had been substituted.

How futile it is to draw up a list of "do's" and "don'ts". The old law was righteous, but failed because of the weakness of the flesh. So also will fail every other law that does not write itself upon the heart of man, and which does not rely upon the power of God for fulfillment. Many things may be harmless in themselves, but not expedient. To cause a little one to stumble is a serious matter. To love God is to keep His commandments and to love one another.—J. H. McCaleb in *Chicago Christian*.

“TO THE COLOSSIANS”

R. H. B.

For a motto and superscription to the Colossian letter we could find nothing better than Paul's expression in one of his Thessalonian epistles:

“To establish you and to comfort you concerning your faith.” (1 Thess. 3:2.)

For that was what he was doing for the Colossians. Somebody had troubled and tried to confuse the Colossians with a radically false doctrine; and Paul writes to them, both to comfort them concerning the faith they had received and to assure, confirm, instruct, and establish them in it.

A study of the letter to the Colossians reveals,

1. That Paul had never been in Colossæ, nor had he ever seen that church and those brethren.

2. Epaphras, a faithful servant of Christ had done the good work there.

3. It was from Epaphras that Paul had heard about the Colossian church.

4. From Epaphras also had Paul learned of the trouble in Colossæ, and of the danger that threatened the church there—peculiar philosophic theory which was being promulgated among the Christians there.

5. From the peculiar emphasis which Paul placed upon certain points of his teaching in this epistle we infer that the false teaching he combated here included

a. Certain falsehoods concerning the Person of our Lord Jesus Christ.

b. A strong element of Judaism.

c. Certain “Gnostic” doctrines and practices.

The trouble at Colossæ must have been very distressing, for, apparently, Epaphras made the trip to Rome (where Paul at the time was imprisoned) to get Paul's help. Paul met the situation with a letter which blessed not the Colossians only, but has been a safeguard and strength to countless souls since then. That letter fills the peculiar need of our day also. The line of Paul's message runs as follows:

1. Paul reassures and comforts them regarding themselves, their state and standing with the Lord, their faith and love and hope; also as to the gospel they had heard—that it was the one, true, universal gospel; and as to the man who had brought it to them: Epaphras, the faithful minister of Christ. (Col. 1:3-8.) This endorsement from Paul meant very much to those bothered brethren.

2. His prayer and thanksgiving glides over into strong doctrine concerning Christ (that was a vital point!)—who He is: His supreme Place, Power and Being; also what was His work on our behalf as the Head of the body, the Reconciler

and Peace-maker; the final Sanctifier and Savior of His people. (Col. 1:9-29.)

3. He teaches them (beginning with solemn warning against false teachers and the teaching and traditions of men, rudiments of the world, not after Christ) Christ's absolute sufficiency for them, and what (seeing they are now *in Christ*, having *died* with Him, and having also been raised together with Him) is their new relationship to all the commandments and ordinances of the Law, and to all human regulations and rites, which some were trying to impose upon them. (Chapt. 2.)

4. Then Paul sets before them the manner of the new life in Christ—our risen life, as it is to be lived in this present evil world. (Chapts. 3 and 4.)

Note the peculiar stress on prayer and thanksgiving that runs through this epistle:—

“We give thanks . . . praying always for you.” (1:3.)

“We do not cease to pray . . . giving thanks.” (1:9, 12.)

“I strive for you—in prayer. (2:1, comp. 4:12.)

“Abounding in thanksgiving.” (2:7.)

“Be ye thankful.” (3:15.)

“Giving thanks to God . . . through him.” (3:17.)

“Continue steadfastly in prayer, watching therein with thanksgiving.” (4:2.)

“Praying for us also . . .” (4:3.)

Was there reason for this peculiar stress? Is there a similar special need among us today?

Here are seven themes outstanding, in this epistle, which we shall do well to study particularly.

1. The Sixfold-Prayer, crowned with Thanksgiving. 1:9-12.

2. The Glory of Christ. 1:15-17.

3. The Christian's Past, Present, and Future. 1:21-23.

4. Christ our Fullness. 2:1-10.

5. The Circumcision of Christ and its Consequences. 2:11-3:4.

6. The Christian Life. 3:1-4:6.

7. The Blessed Hope. 3:4.

Many other themes and topics will be seen as we read and re-read and study this precious letter to the Colossians.

The worth and power of this epistle was not spent in its first use, when it met the special need of the brethren in Colossae. The word of God never gets old, outworn, useless, or out of date. It liveth and abideth for ever. It speaks to each new generation anew. Its application was not exhausted at any time in the past. There is today in the religious world a situation arising which demands again our earnest heed to the teaching of the Epistle to the Colossians.

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

More Names in Genesis.

In the last issue I discussed the most interesting names of the first part of Genesis. In this article attention will be given to some of the most interesting names in the rest of the book.

Gen. 14:1. Amraphal, king of Shinar, has been identified with Hammurabi, king of Assyria (Assyria and Shinar are the same place), who compiled one of the great codes of the law preceding the Law of Moses. The Hebrew '*Amraphel*' has almost the same consonants as the Assyrian *Khammurapi*, and since the original Hebrew text was written without vowels, the change in the vowels was a very easy one.

Gen. 14:8. Melchizedek, king of Salem. Melchizedek is derived from *melech*, king (cf. *Abi-melech*, *my father is king*) and *tsedheg*, *righteousness*, and therefore means *king of righteousness*. Salem, too, fits in well, coming from the same root as *shalom*, *peace* (cf. *Solomon* from the same root).

Gen. 16:13. *Hagar* comes from the same root as the Arabic verb *hagara*, *to forsake, flee*. (Cf. the *Hegira*, Mohammed's famous religious *flight*.) This was a suitable name, for Hagar was *forsaken* by Abraham and *fled* from Sarah. (Gen. 16:6ff.)

Gen. 16:11. The angel of Jehovah told Hagar to call her son Ishmael (*Yishma'el* from *yishma'*, *he hears* [continually] and *'el*, *God*, i. e. *God hears continually*) "because Jehovah hath *heard* thy affliction."

Gen. 16:14. Because Jehovah had heard and seen Hagar in her affliction, the well at that place was named Beerlahai-roi (*be'r lakhay ro'i* from *be'er*, *well, la, to* (or of), *kahy*, *the living* [one], and *ro'i*, *the seeing* (one), i. e. *the well of the living and seeing one*).

Gen. 17:5. Jehovah changed the name of Abram (*'ab*, *father*, and *ram*, from the root *rum*, *to be high*, i. e. *exalted father*) to Abraham (*ab*, *father*, plus *ra* [probably carried over from Abram], and *ham*, probably a *crowd* or *multitude*, from the root *humam*, an onomatopoeic word meaning *to make a confused, humming noise* [cf. our English *hum*], i. e. *father of a multitude*) to fit in with the promise of being "the father of many nations."

Gen. 17:15. The name of Abram's wife, *Sarai*, was changed to *Sarah*. Both of these words are feminine forms of *sar*, *prince*, and mean, therefore, *princess*. Either would have been a suitable name for Sarah since she was to be the mother of nations and kings, but a change in name was suitable now

1. In my last article the reader perhaps noticed some oddities and inconsistencies in the transliteration of Hebrew words. Hereafter a consistent scheme of transliteration will be adhered to: ' equiv. to aleph, ' equiv. to ain, kh equiv. to kheth, ch equiv. to caph, etc. The shewa (the equivalent of our English obscure vowel) I have had to transliterate by e, because of lack of suitable type.

that the great promise had been revealed to her.

Gen. 17:19. Sarah was commanded to name her son Isaac (*Yitskhag*, from the root *tsakhag*, to laugh) because Abraham laughed (v. 17) when the angel told him that he and his wife should have a child in their old age. Cf. also Gen. 18:12; 21:6.

Gen. 26:18-22. The herdsmen of Isaac and those of Gerar had trouble over the use of a well. Isaac therefore named the well Ezek (*'esek*, contention). His men dug another over which there was also trouble. This he named *Sitnah* (enmity). Then he moved a great distance, dug a well and had peace. Therefore he named this well Rehoboth (*rekhovoth*), wide places. John Fox, Jr., in *Bluegrass and Rhododendron* tells how one of the early settlers of the Kentucky mountains cut his shin with a mistroke of his ax, and how the creek where the accident happened was thereafter called *Crippleshin*. The reader will probably be able to supply other parallels.

Gen. 28:19. When Jacob had his wonderful vision of the ladder between heaven and earth, he called the name of the place Bethel (from *beth*, house and *'el*, God, i. e. the house of God), for he said, "This is none other than the house of God" (v. 17).

Gen. 29:32-35. Leah was so pleased that she had borne a son to cause her husband to love her (all Oriental peoples have always valued sons more than daughters, probably because by sons the family would be perpetuated) that she called his named Reuben (*re'u*, behold, and *ben*, a son). Her next son she named Simeon (*Shime'on*, from the root *shama'*, to hear), saying "because Jehovah hath heard that I am hated" (v. 33). The third she called Levi (from *lavah*, to join), saying, "Now this time will my husband be joined to me" (v. 34). Her fourth son she named Judah (*Yehudhah*, from the root *hodhah*, to praise), saying, "This time will I praise Jehovah" (v. 35). Dr. H. H. Nelson of the Oriental Institute of the University of Chicago tells the story of a Syrian family that he knew that contained seven or eight girls and no boys. When the third girl was born, the father named her the Arabic word for *enough*, the fourth in like manner he named by a similar word expressing his wish and feeling that no more girls were needed, and from there on he used near-synonyms to the last child. It is to be noted that all the sons of Jacob had meaningful names. Cf. Gen. 30:6, 8, 11, 13, 18, 20, 24; 35:18. The meanings are as follows: Dan (from *din*, to judge), Naphtali (*naphhtulim*, wrestlings), Gad (*fortune*, luck), Asher (*asher*, to be happy), Issachar (*yissachar* from *sachar*, to hire), Zebulun (*Tsebulun*, from *tsabol*, to dwell), Joseph (*yoseph*, he shall add or may he add), and Benjamin (*Benyamin* from *ben*, son, and *yamin*, right hand, i. e. son of my right hand).
600 Harrison Ave., Louisville, Ky.

LOUISVILLE CHRISTIAN TRAINING SCHOOL

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

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 which occurs in the middle of the second term.

October 1-November 23, 1934, First Term.

November 26-January 25, 1935, Second Term.

January 28-March 22, 1935, Third Term.

March 25-May 17, 1935, 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. U. of L., M. A. Columbia University, Former member of David Lipscomb faculty and of Harding College, Instructor at Louisville Male High School, Minister Buechel Church of Christ: Greek New Testament.

Jonah W. D. Skiles, A. B., M. A. U. of L., Graduate work in Chicago U., Instructor in Louisville High Schools, Minister Camp Taylor Church of Christ: Greek New Testament, Hebrew Old Testament.

Claude Neal, B. A. U. of L., Principal Portland Christian High School, Minister Shawnee Church of Christ: Biblical Introduction, Bible 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, U. of L., 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. U. of L. Instructor in Louisville 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 faculty desires 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, 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.

English Bible

BIBLE A. Monday Wednesday, Friday afternoons.

Courses consist of close study of Books of the Bible to discover the exact meaning and message of each. The aim will be to let the Bible interpret itself. Books from both Testaments will be so chosen as to give sequence, and in the course of three years to cover the entire Bible. First, Second and Third years, four quarters. R. H. Boll, Instructor.

BIBLE B. Tuesday and Thursday afternoons.

General statement under Bible A applies, as Bible A and B supplement each other. First, Second and Third years, four quarters. R. H. Boll.

BIBLE C. One night each week.

Surveys embracing related divisions of the Bible, Old Testament, New Testament, Bible as a whole. Synthetic Studies. First, Second, Third Years, four quarters. R. H. Boll.

Christian Evidences

EVIDENCES I.

The divine Sonship of Jesus Christ. Testimony of the four Gospels. Evidence of the Resurrection. Testimony of Old Testament. 2. Conversion of and Apostleship of Paul. 3. Inspiration of the Bible. Its claims. Marks of divine origin. Fulfilled prophecy. 4. Text and canon. Preservation of Scriptures. Third year, four quarters. R. H. Boll.

Greek New Testament

GREEK I. A beginner's course for those who have had no Greek.

Approximately one fourth of Davis' Beginner's Grammar of the Greek New Testament will be covered each quarter. Readings from the easier portions of the Greek New Testament will be begun as soon as the student is able. First Year, four quarters. John T. Glenn, Instructor.

GREEK II.

1, 2. Readings in the Gospels. Review of grammatical forms. 3, 4. Readings in the Gospels and easier portions of the Greek New Testament. Introduction to the study of Greek syntax. Second Year, four quarters. Jonah W. D. Skiles, Instructor.

GREEK III. Student required to read the New Testament in Greek.

1. Intensive study of the grammar of the Koine. Reading of Revelation as an example of the Koine. 2. Intensive study of the grammar of the Koine. Reading and exegesis of one or more of the shorter epistles. 3. Continuation of 2. 4. Reading and exegesis of one of the longer epistles. Introduction textual criticism. Third Year, four quarters. Jonah W. D. Skiles.

Hebrew Old Testament

HEBREW I. An introduction to the language of the Old Testament.

Approximately one fourth of Harper's Hebrew Method and Manual will be covered each quarter. Readings from the easier portions of the Hebrew Old Testament will be begun as soon as student is able. Second Year, four quarters. Jonah W. D. Skiles.

HEBREW II.

Each student must have read 100 pages of the Hebrew Old Testament (exclusive of that read in class) before receiving credit. Intensive study of Hebrew forms and syntax. Readings from Historical books of Old Testament, Psalms and Isaiah. Third Year, four quarters. Jonah W. D. Skiles.

Biblical Introduction

A course planned to be of great value in meeting the challenge of our age in its denial of the authenticity of the Bible. Foundational for successful Bible Teaching. 1. Biblical Geography. 2. Biblical Geography

and Archaeology. 3. Canon of Scripture. Dates, writers, versions, criticisms. 4. Revelation and Inspiration. Interpretation of Scripture. First Year, four quarters. Claude Neal, Instructor.

Bible History

This course serves as an introduction to the historical background and setting of the Old and New Testaments and as a brief study of the contents and relation of the divisions of the Book. 1. Genesis to end of Judges. 2. Kings to close of Old Testament. 3. Between the Testaments. Life of Christ. 4. Pentecost to end of New Testament. Rise of apocryphal writings. Second Year, four quarters. Claude Neal.

Church History

Survey of Christendom from Pentecost to the present. Existing religious conditions accounted for and viewed in contrast with "the faith once for all delivered to the saints." The Book of Acts is fundamental and authoritative as far as it goes. Beyond that the course is built around the pivotal events marking the way from ancient to modern times. 1. New Testament times and following to A. D. 590. 2. Gregory the Great to the Reformation. 3. Reformation to French Revolution. 4. Nineteenth century and following. Third Year, four quarters. Claude Neal.

Bible Doctrine

A course which takes up the great words and subjects of the Bible, such as every teacher of the Word wishes to be familiar with. 1. The Godhead, Creation, Sin, Justification, Atonement. 2. Faith, Works of Faith, Ordinances, Inspiration. 3. The Christian Life, Work of the Holy Spirit. 4. Future Things, Destiny, Rewards. Third Year, four quarters. Don Carlos Janes, Instructor.

Comparative Religion and Missions

A course designed to be most helpful to those interested in Foreign Missions. 1. Religions, true and false, from earliest day. Decadent forms. Early conflicts. 2. Mohammedanism, Buddhism, Brahmanism, Confucianism, Shintoism, Christianity unique and incomparable, Pseudo-Christian Cults. First Year, two quarters.

3. Missions in the divine plan. History of missions to Carey. 4. Missions from Carey to the present. Churches of Christ and Missions. First Year, two quarters. Don Carlos Janes.

Practical Christianity

CHURCH EFFICIENCY

1. The New Testament organization. Oversight. Division of labor. Elders, Deacons, Evangelists, Teachers. 2. Evangelism. Scriptural methods. Ways and means. Co-operation. Relation of evangelist to church and its other workers and its meetings. 3. The Church training its workers. Finances. Equipment, Buildings, etc. 4. Problems, discipline, spirituality, fellowship, concerted work, adaptability. Third year, four quarters. Stanford Chambers, Instructor.

BIBLE SCHOOL PEDAGOGY

1. Survey of Religious Education to the present. Psychology as applied to Teaching. 2. Principles of Teaching. Applied to spiritual teaching. 3. Principles and Methods in Bible School teaching. The classification of pupils, departments of work, equipment. 4. Training of teachers. Study of the child. Problems. Second Year, four quarters. Stanford Chambers, Instructor.

SACRED MUSIC

A practical course adapted to the needs and ability of those who enter. For all who have a sincere interest in spiritual singing, and a desire to improve vocal music in church and Bible school; particularly for song leaders.

Rudiments, sight-reading, ear and rhythm drills.

Voice fundamentals, placement, breathing, tone-production, phrasing (class lessons).

Study of hymns and hymn writers; study of the hymn form, the "Gospel Song" form, horizontal and contrapuntal harmony.

Song directing: Selection—taste, fitness, purpose. Gesture, demeanor and attitude. Interpretation—natural, musical, "spiritual" expression.

Quartets and choruses (male and mixed) will be formed for exercise and development of those who can qualify, and participation in meetings and missions will be arranged for actual Christian service. E. L. Jorgenson, Instructor.

PUBLIC SPEAKING

Use of the voice, vocal organs, placement, breath control, enunciation. Poise. Reading of Scripture. Gesture. Correction of mannerisms. Speaking from outline, from manuscript, impromptu speaking. First Year, two quarters. D. H. Friend, Instructor.

HOMILETICS

1. Importance of preaching. Place of the sermon. Present-day demand and how to utilize it. Psychology as related to preaching. 2. Construction of sermons. Elements of logic. Expository preaching. Argumentation. 3. Study of great sermons. Outlining the same. Collecting and classifying sermon material. Filing. 4. Study of several portions of Scripture to discover sermonic material. Outlining. Prayer and the preparation and delivery of sermons. Second Year, four quarters. D. H. Friend.

SOCIOLOGY. 3, 4. Introductory study of Society, its problems and conditions.

Effects of heredity, environment, economic situation, race culture, war, crime, mobs, strikes. The family, problem of divorce, attendant evils, effect on society, the church. Individual adjustment. Problems and best solutions. First Year, two quarters. D. H. Friend.

ELECTIVES.

Students deficient in spoken or written English and electing this course will be given work best suited to their needs. Instructor, Miss Zuercher. Other elective work may be had in Teacher Training.

Admission

Perhaps the best qualification is the desire to make better preparation for service. A study of the courses and subjects preceding will enable prospective students to make wise choice of work, but special advice and guidance by members of the faculty will be available and should be sought by the student at matriculation. Each member of the faculty is interested in the promotion of New Testament Christianity and his knowledge and experience will be freely given for the benefit of all concerned.

Expenses

A men's Dormitory is free to young men until its rooms are taken. Private board and lodging available at reasonable rates. Board at Dormitory at club rates determined by actual cost. Tuition is free.

Let it be noted that most of the work of the school is given in evening classes. They will ordinarily run 7:00 to 9:00, one night a week to each subject. The usual day classes in Bible will be 3:00 to 4:30 afternoons.

Further information may be had by addressing Stanford Chambers, 2605 Montgomery St., Louisville, Ky.

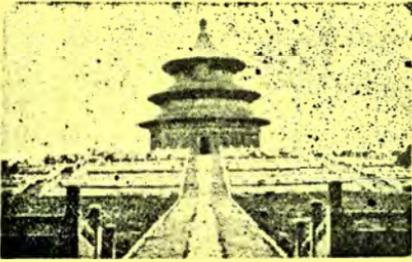
We have several tracts suitable for summer meetings, ranging in price from 1c to 5c each. A sample set of seven tracts will be mailed for a silver quarter.

THE WORD AND WORK, PUBLISHERS, LOUISVILLE, KY.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.



One of the objects of interest to the sightseer or missionary student in Pekin, China, is the ancient Temple of Heaven where Chinese emperors formerly worshipped. Once a spot of great significance in the religious life of the rulers of Sinitim, it has now for long been little, if anything, more than a

monument of the past. As we look upon it, let us think of it as a reminder that churches of Christ seeking to restore the apostolic order have made only a feeble beginning in this land of 450,000,000 most of whom are still in dire need of evangelization. * * Emma Beach arrived in Seattle July 18, on her way back from Japan. * * Christians generally need to feel their responsibility in the proper handling of the gospel. Certainly it is not written, "Keep this precious message to yourselves." * * "Bro. Janes should be taking life a little easier."—Grace Etter. * * Bro. O. T. Rodman, of the Philippines mission, and Sister Verlie Garrison of Los Angeles were married by George Benson in Canton, China, June 9 and after some evangelistic work with the Canton and Hong Kong brethren have gone to the Islands. * * Prayer is a mighty instrument for the accomplishment of desirable ends within the will of God. Reader, will you be more diligent in praying for the missionaries, their families and their work? * * "In your prayers, sympathy and gifts, you are partners with us."—Sarah Andrews. * * A fine memorial to that wonderful man, David Livingstone, was due for unveiling, Bro. Merritt reports on Aug. 2. * * The Harry R. Fox family of nine were to sail from Los Angeles, Aug. 15. The parents first went out Dec. 10, 1919. * * Should not those who know missionary work should be carried on and who give of their cash to help it forward, also do personal work to enlist more contributors to the work at home and abroad? * * While having his disagreeably sore mouth treated at the Livingstone hospital, Geo. Scott did his own cooking for economy and preached nightly for the salvation of the lost. * * Sister Geo. Johnson and the children were leaving Matta Grande on July 9th, due to reach Houston, Aug. 19th. * * "Last Lord's day there were six baptisms," reports N. B. Wright whose health is considerably improved. * * Sister Hettie Lee Ewing, of Japan, arrived in Los Angeles the forenoon of August 13.

FROM CHINA

Brother and Sister Rodman returned from Canton on June 19 and spent a few days in Hong Kong before sailing for Manila on the 23rd. By this time they are perhaps getting ready for the last part of their journey on to Mindoro. Pray for them as they take up their work together in that needy field. They saw very little of Hong Kong, as the rain poured about all the time they were here.

The school year at Munsang closes with a fine spirit. Seventy-five young people have been baptized from the student body since I first started the work with them in 1928. These are now scattered to all parts of China. Of course some have gone back as can be expected in any place but numbers have gone out as Christians and are still holding up the banner of Light everywhere they go. We often hear of some former Munsang student preaching in some Chinese city far inland. Five students and I planned to spend our vacation in evangelistic work in Kwong Sai but one is not able to go so the other four and I have our tickets bought to sail on the 6th and will be well on our way before this mail gets out of Hong Kong. The boys have been working hard getting ready for this work and raising money for the traveling expenses.

Bro. Anderson and family also Sister Waterman and her two daughters have just passed through Hong Kong on their way back to Australia after having spent some years in mission work in Western China. It was the desire of the Australian brethren that the work in that section be handled from here as living conditions are very bad there for foreigners, but it is a long way off and they have a different language so will have to run with local workers for the present at least. He gave a good message at Wan Chai one night while here.

Three men from Wan Chai were baptized yesterday. This will strengthen the church as all three are fine men. We expect two women from Shum Shui Po to be baptized in the next few days. Pray for us and for the Lord's work.

Miss Mattley sailed June 1 for U. S. A. Write her at Deadwood, S. D. and invite her to visit you. Know you will enjoy hearing her tell about the work.

E. L. Broaddus.

HUYUYU MISSION

Last Sunday night closed a week's meeting at this place. We had two services a day, each service lasting about 2½ to 3 hours. Much interest was shown, although the cold nights kept many people away. Many good Bible questions were asked which gave opportunity to get much good teaching before the people—teaching which was particularly needed for this people.

The first day of the meeting our senior native teacher baptized 16 people, who had come in from the different evangelistic points for that service. This makes a total of 50 baptisms for this year—first six months. The mid-week meeting, last night, was at a village two miles from the mission. We had 60 people present, all sitting around four camp fires, for the night was cold. After three speakers finished talking and we had dismissed, the people stayed and talked for a long time, and were still visiting when I came home. We had a most brilliant moonlight night.

We want to thank each one who has had any interest in the portion of the Lord's work here. We may not have had your name to write a personal letter (if not will you let us know?) but wish to thank you just the same. And we ask that many prayers be offered up (fervent prayers of righteous ones) that the Lord send more workers into the harvest; that the work already going may be supported and workers blessed.

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

W. N. Short.