

THE WORD AND WORK

NOT YOUR OWN

Not your own, but His who bought you
With a price beyond all thought:
His you are, who came and sought you,
And for you the victory wrought.
Not your own, though now possessing
All things that our God can give:
His we are, and this confessing
Helps us as His own to live.

—A. Oldroyd.

WORDS IN SEASON

R. H. B.

THE PATH THAT SHINETH MORE AND MORE

"The Bible" (says a thoughtful writer) "leads us constantly to a point where we ask ourselves, Shall we go on, or shall we stop and return?" "We have read the Bible," he goes on to say, "perhaps at length and not without profit. We have heard many a beautiful sermon and drawn from them many good and worthwhile lessons. But we have a notion that it is our own business what and how much we care to take to heart. A part of the way we go gladly and willingly because it so pleases us, or because we are in agreement with what we read and hear. But we are quite determined to remain masters and lords in our own houses. We reserve at all times the right to say: Now I have had enough. I do not wish for more; this does not strike my fancy; it does not fit into my scheme of things; it does not meet my requirements, or fit my special need. Or we refuse because we are afraid of consequences."—Here lies a very important point. The same writer is obviously correct when he says that where the truth forces itself upon us in its own right, and where we humbly and gratefully open our doors to it, receive it, and so become one of its least servants, *there begins* the fear of the Lord.

The Bible teaches and illustrates this important truth. There we read about the man who went out at the word and will of God not knowing whither he went, and who stopped at nothing. (Heb. 11:3f.) We read of two men who "wholly followed" the Lord when all the rest turned back. (Numb. 32:11, 12.) We read about the Christian's progress in the faith (Phil. 1:25) and that the Lord has no pleasure in him who shrinks back. (Heb. 10:38, 39.) A young preacher is urged to diligence that his progress may be manifest. (1 Tim. 4:15.) There is also an exhortation to leave the first principles of Christ and press on unto perfection. (Heb. 6:1.) We read of one who "kept the faith"—not folded in a napkin, but

in continual use and increase as he says, for, "I have finished my course" (2 Tim. 4:7); evermore pressing on to the goal of the high calling in Christ Jesus. (Phil. 3:14.)

All this is disturbing and irritating to the conventional religionist, who wants to rest content with so much as he has and is willing to let well enough alone and glad to be let alone—in religious matters. But those who truly believe in and love the Lord follow on to know Him and His will and His ways, and they pursue the strenuous path which is as the dawning light, and shineth more and more unto the perfect day.

"EVOLUTION"

The following is from a school theme, written by a boy about 12 years of age, and affording a glimpse into the sort of teaching in which our children are being drilled before they are even able to discern.

THE DEVELOPMENT OF LANGUAGE

A long time ago there was no man. There were only huge scaly animals which lived on the leaves of trees and plants. Food became scarce and these animals began to eat each other. Then all of them slowly died.

Then man came, he was an ape-like thing, he had no language except for grunts and growls. This was the beginning of language. Then came the "Bow-wow," "Pooh, Pooh," and the "Yo, he, ho." First he made sounds like a dog, then if he thought he could beat another man at something he said "Pooh, Pooh." If he was working he used "Yo, He, Yo," to keep together. Then came signs made on some article to keep records.

Written language is better than oral language because it is more accurate, more accessible, and can be kept longer. We can hardly imagine 3500 years ago our English language being started by ape-like men. But they were who started it.

The schoolboy's essay only echoes the drivel which he has been taught. Without directly attacking the word of God, a child's faith is undermined by *a priori* falsehoods. The rest is easy and natural. Denial of the Bible and its account of the origin of man, and of its authority in the lives of men; of the supernatural, of Christ and the gospel, judgment and the hereafter, follows as a matter of course, and the emancipation may seem welcome and wonderful to the thoughtless passion of youth. Nothing remains to these victims but the animalism which forms the basic assumption of the evolutionary theory—a theory which, by the way, is more and more contradicted by true science and discarded by some of the foremost scientists of our day; but which has proved the most convenient and effective means to poison and corrupt the life of the young. The "Revolt of Modern Youth" is really only the revolt of Satan-inspired teachers and leaders.

GOD'S UNDEFILED COMPANY

"These are they that were not defiled with women; for they are virgins. These are they that follow the Lamb whithersoever he goeth. These were purchased from among men to be the firstfruits unto God and unto the Lamb. And in their mouth was found no lie: they are without blemish."

This description taken from Rev. 14 (vs. 4, 5) is of the

144,000—the same company (so far as the book shows) that in 7:1-8 were sealed out of the tribes of Israel. These are they who in the power of that Divine sealing came off victorious from the Beast, and came unscathed, spiritually at least, through the Great Tribulation. Our interest in them just here lies in the first sentence of the above quotation. They “were not defiled with women,” we are told, “for they are virgins.” The phrase has been eagerly seized upon by Romanists and others to prove the supposed superior sanctity of the unmarried state. Strange warp of mind that regards the Divine institution of wedlock—an essential requirement for eldership—as one of defilement, and that in direct contradiction of Heb. 13:4! Such a view we cannot share. (The recommendation of celibacy in 1 Cor. 7 rests upon *practical* not moral reasons.) The purity and virginity of these 144,000 must be sought upon different grounds than that of an unmarried state. But what are those grounds?

In order to grasp the point of that peculiar statement we must picture the character of that time—the moral situation under the rule of the Man of sin, the Lawless one, or the “Beast” (for these terms can be shown to refer to that one and same prominent personage of the end-time, the great final world-dictator, and last head of the Gentile world-power, who is destined to be destroyed by the breath of the returning Christ, and by the brightness of His appearing, 2 Thess. 2). This perfect representative and personal embodiment of the age-old but always “modern” principle of lawlessness will endeavor (as all his little fore-runners—especially as seen today in Soviet Russia) to overthrow all the moral standards set by Divine authority and to remove all ancient landmarks, to obliterate the sacred lines and boundaries with which God hedged human life and conduct. Especially will that be the case in matters pertaining to sex. Free love, unlimited divorce (if such formality were at all continued); communism not only as to goods but as to wives, the total disregard of the sanctity of person, home, and wedlock will be universal. We have seen some actual manifestations of this in the God-defying regime of Russia. And we see a general tendency and preparation for such a state of affairs in our own country—in public opinion, in schools and colleges, and in the widespread modernistic influences of our days. The antichrist will not fall suddenly like a meteor, or come as a disconnected phenomenon: he will be the product and climax of his times—the representative man of his age. (Hence John’s remark in 1 John 2:18.) In his day and under his sway old-fashioned barriers will be utterly repudiated; and an all but universal defilement (as in the days of Sodom) will be the ultra-modern order of the day. In that dread hour to have kept oneself pure will be a distinction indeed—a fact accomplished only through the marvellous power of God’s grace. Whether those 144,000 were married or not, is not any part of the question at

all. They may not have been, because of the distress upon them (1 Cor. 7:26) and because of the prevailing moral situation. But whether they were or not, they were pure before their God, as chaste virgins, in the midst of a vile and adulterous generation. The principle back of all this is one of solemn importance in our own time, and should be faithfully inculcated in the hearts of our youth, for the days are evil and worse days are coming on apace.*

*"Many of the highschools in our land have become sinks of vice and iniquities" says **Our Hope**. Then, quoting a United Press dispatch from Phoenix, Arizona,—“Brig. Gen. Pelham D. Glassford, retired Army officer and former Washington police chief, today advocated legalized prostitution here to prevent the spread of social diseases among high-school students. The recommendation bearing his signature as chief of the Phoenix police department, was mailed to ministers and social service clubs for their consideration. Reporting on difficulties of controlling vice, and charging that social diseases were spreading among schoolchildren, Gen. Glassford said in the letter: I am convinced that the only practical solution is legalized prostitution under rigid police and health supervision.” (Emphasized type mine.) **Our Hope** rightly lays the responsibility to the highschool teachers who undermine the faith of the children by their infidel and evolutionist teaching; and to the preachers and others who pose as religious leaders, and have cast overboard the true Gospel of Jesus Christ, the power of God unto salvation.

SHALL WE LIVE AGAIN?

The oft-repeated question, “If a man die, shall he live again?” has for all time been answered out of the tomb where once the body of Jesus lay. Gradually the doubts of the disciples gave way to strong conviction. They saw Him, handled Him, ate with Him, after He was raised from the dead. Christ had become “the first-fruits of them that are asleep.” The stupendous fact of the resurrection has been established by cumulative testimony that has stood “the acid test” of nineteen centuries. The doctrine based upon this fact has set the world ablaze with a hope both sure and steadfast and entering into that which is within the veil. (Heb. 6:19.) The experience in our own lives of a “death to sin” and a “resurrection unto life” illumines our souls and brings us into vital touch with God. (Col. 3:3, 4.)—G. A. Klingman, in *Christian Visitor*.

TRUE CHURCHES OF CHRIST

How careful should the church be that it have the oil and the light, that it continue to burn and send forth Divine knowledge! In vain does any church pretend to be a church of Christ if it dispenses no light; if souls are not enlightened, quickened and converted in it. If Jesus walk in it, its light will shine both clearly and strongly, and sinners will be converted unto Him; and the members of that church will be children of the light and walk as children of the light and of the day, and there will be no occasion of stumbling in them.—Adam Clarke.

NEWS AND NOTES

(August, 1936)

Many meetings on, and much News at this season. Please condense reports brethren, and reduce them to the interesting and useful.

From Cambridge, Mass.: "Wonderful services here July 5, Bro. A. W. Hastings of Jersey City, N. J. preached a very fine sermon at the 10:30 service in our regular meeting place, Phillips Brooks House, Harvard Yard. His text was 'Unity in Christ' and we received valuable instruction and spiritual benefit because he emphasized the truth that there cannot be any real unity among men unless they be united in Christ, and pointed out that as members of the Body of Christ our unity in fellowship and love is in proportion to our oneness, or unity, in the Savior.

"We had afternoon and evening services in my home. Bro. W. A. Burcher preached a fine sermon at the afternoon service after which Bro. Hastings spoke. Bro. Hastings preached the evening sermon, in which he pointed out the necessity of all the followers of Christ here in this hard eastern field keeping up courage and redoubling their efforts to spread the Kingdom. We hope congregations in other sections of the country can send aid to this section, both in the form of preachers and financial support, so that work which is sorely needed can be done.

"We held our annual 4th of July outing with most local members attending. We were very happy to have as visitors Bros. A. V. Abercrombie and W. A. Burcher from Bridgeport, Conn., Bro. Kenneth Dart and wife from the Hubbardsville, N. Y. congregation, and of course, Bro. and Sister Hastings, and Sister M. P. Weed of Avon, Conn. Bro. and Sister Hastings have gone on for a few days with the Portland, Me., congregation. We surely hope they can be with us many times in the future."—Paul H. McNeil, Secretary, 69 Westbourne St., Roslindale, Mass.

D. H. Friend is away in three consecutive meetings: at Abilene, Texas ("South Side"), Whitewright, Texas ("Pilot Grove"), and in or near Paducah, Ky.

G. H. McLain begins at Mackville, Ky., (E. L. J. singing) on Aug. 3. He is now in meeting at "Ebenezer" church, Harrodsburg.

Parksville, Ky. begins meeting, R. H. B. preaching, Aug. 16.

A friend needs W. W., issue of July, 1934. Who can supply?

Bulletin of Ft. Collins (Colo.) church states that C. E. Fritts of Denver was to begin evangelistic meetings there Aug. 9. The Bulletin indicates the Ft. Collins church keeps busy.

The writer "looked in" on Bro. Boll's Dallas tent meeting, attending five services, assisting a bit in song—preaching also once on Lord's day at Fair Park church where J. E. Blansett labors. The tent attendance was fine, the meeting in good swing, and some were being baptized at Brother Mullins' hands.

Leaving the Dallas meeting, our course carried us a thousand miles northward, where I preached to good audiences of brethren, schoolmates and friends in the two home churches of Nebraska: Roselma and Albion. The interest here indicated that these churches could push on successfully into needed revival, under leadership of a spiritual evangelist. F. S. Spaulding, the Albion preacher, has backed up a sound gospel with a sound life, and continues in good favor.—E. L. J.

A new publication comes to hand, "Religion on the Air." It is a quarterly magazine, endeavoring to compile a list of all worthy religious radio programs. Price 25c, Higley Printing Co., Butler, Ind.

Why not use our inexpensive tracts in connection with summer meetings? They are sound both in faith and love. Advertisement elsewhere.

From Franklin, Ky.: "Our Locust Grove meeting begins fourth Sunday in July. Brother Armstrong is the preacher.

"Every one here is well. We had a nice rain first of the week."—W. H. Jernigan.

The Portland Ave. church, Louisville, began its annual tent meeting, R. H. B. preaching, on July 19.

G. A. Klingman has closed two-week's meeting at Rowan St., Louisville, where R. A. Zahn labors, and has gone eastward.

From Toledo, Ohio: "My meeting at Marysville, Ohio, resulted in 7 additions, and 3 from the Baptist church. I spoke 4 nights for the church in Toledo the following week and then to Jacksonville, Fla. where I visited at home a few days, and also with the Woodstock Park congregation where my father preaches.

"I am back in Toledo conducting the singing in a series of meetings here in which Bro. Dow Merritt and Bro. G. D. Knepper are speakers. I am now planning to locate with the brethren here."—Robert B. Boyd.

"I think the Word and Work for July was fine. I usually read every word in it before I lay it down. It is too small."—C. C. Merritt.

From Dallas: "Brother Boll's sermons at Murphree School were much appreciated—and the folks were glad to see the writer of the quarterlies they have used from the beginning.

"The tent was torn in a high wind. Brother Blansett has been speaking under difficulties, ulcerated mouth. He has done some fine preaching, baptized two men, heads of families, yesterday. Outlook for a wonderful meeting."—May Lynn.

From Santa Rosa, Calif.: We just closed a very interesting three-weeks' meeting here at the church in Santa Rosa. We were blessed in having Bro. Wade Ruby of Berkeley to preach for us and to work with us during this series of meetings. Although we had no baptisms, we feel much good was accomplished in many ways. Many strangers attended the meetings throughout. Several church members show clear evidence of a definite revival of spiritual life, and all of us are drawn closer to our Lord and spiritually strengthened by Bro. Ruby's inspirational sermons."—Ralph G. Wilburn.

From Greenville, Ala.: "The church here in Greenville will suffer a big loss when Brother Frazier and family move away. He is going to Florida. His work while here has borne fruit and will continue to do so.

"I have just finished a meeting at County Line. This is the congregation the Greenville church helped to establish. Five responded to the invitations extended. Bro. Flavil Hall conducted a singing school at the same time the meeting was in progress and also led the singing for the meeting. We had good singing. Interest and attendance were better this year than any previous year."—Maurice Clymore.

Delayed Report: "I had a time of refreshing with that great church at Dugger, Ind., and her deeply spiritual mah and his family, J. R. Clark, the minister. Clark is a true man of God and he has done and is doing a great work there. I am now at Oregon church on the Kentucky River. Crowds are good and the interest is the best ever for this vicinity."—H. N. Rutherford.

Bro. Clark's earlier, incomplete report from Dugger follows:

"We are having big crowds at our tent meeting here in Dugger. We have had several additions to date. Folks are slow in moving but we feel there will be others before the meeting closes. Bro. Rutherford is doing great preaching. Stanford Chambers and Elmer Ringer have visited us."—J. R. Clark.

From Toledo, Ohio: "We began a two-week's meeting July 12, with Dow Merritt in charge the first week and G. D. Knepper the second week."—P. A. Noble.

From Valrico, Fla.: "I have been thinking it would be a good thing if Brother Boll's Notes could be collected, and perhaps indexed, and published in book form. They cover such a variety of subjects. They have helped me much and I am quite sure many others would say the same. Hope he may be permitted to continue 'till He comes.'"—H. C. Hinton.

"I have just closed a meeting at Union School-house, near Gallatin, Tennessee, with 3 baptisms.

"Am now in a meeting at Bohon, near Harrodsburg, Ky."—H. L. Olmstead.

From Chicago: "I shall be leaving the Northshore church to return to Louisville in September, and the Northshore church has engaged Bro. W. B. West of Los Angeles to take up the work with them. Brother West is the minister of the Central

Church of Los Angeles and is on leave of absence to work on his Ph. D. in New Testament Language and Literature at the University of Chicago.

"Bro. Ben F. Harding of Columbia, Tennessee, has just closed an eight day's meeting at Cornell Ave. There was one baptism. The Sunday following the close of meeting, there was one baptism and one restoration. Brother Harding preached a splendid series of sermons.

"Bro Dan Ottinger, who has been preaching for the congregation meeting in the Capitol Building in the Loop, is to take up work in the fall with the West Madison Street Church. He is doing mission and revival work in Wisconsin and elsewhere this summer.

"My address is 6039 Kimbark Avenue and my telephone is Plaza 6759. I shall be glad to get in touch with your friends or relatives in Chicago."—Jonah W. D. Skiles.

From San Francisco "There have been three baptisms in this congregation recently.

"The church here is rather small and has been struggling for some years, but it is being greatly encouraged in having its building paid for, in using the full time services of a preacher, and in seeing its membership and influence grow.

"There is a great work to be done in this city, and in spite of various difficulties, faith in God, prayer, and co-operation will accomplish much. The church meets at the corner of Jules and DeMontford, in the Ingle-side district. Please notify Arthur Graham, 261 Sanchez St., if you have any information that will help in the work at this place."—Arthur Graham.

From Whitewright, Texas: "Attendance and interest growing here at Pilot Grove. Four confessions last night. I am visiting the scenes of my boyhood life.

"Two were baptized in the Abilene meeting."—D. H. Friend.

From Johnson City, Tenn.: "On May 17, Brother D. H. Friend closed a splendid meeting with the church here. He did excellent preaching to us, and was liked by all who heard him.

"Beginning May 19, I held a meeting at Lupton City, Tenn., just out of Chattanooga. We had a very good meeting with that faith-

ful little band of Christians.

"On Wednesday evening of this week I am closing out a two-and-a-half weeks' open-air meeting near Johnson City. The hearing and interest very good.

"August 2, I begin at Huntland, Tenn., where I have held several meetings. This is within a few miles of the old Lipscomb home at Beans Creek.

The Johnson City work is going on very well. One baptized and one took stand with us in last two weeks.

"The Word and Work continues bringing splendid articles—and timely ones. The Lord bless it in His service."—E. H. Hoover.

Mass Song Service

"Nine hundred was the 'official' attendance at the Third Annual Mass Song Service of Churches of Christ held in Bloomington, Ind., June 21—representing 69 churches. Noble Koontz presided. Wm. J. Whaley invoked the Divine blessing. H. D. Leach, Paul Leach, Jules Brewer, Estil Van Dorn (North Side, Indianapolis) and C. R. Ele- rick (Columbus, O.) led the mass singing. There was a very acceptable quartet, and Wm. Brewer called the Church Roll. The splendid feature was the united fellow- ship in song and prayer in Christ's name. . . ."—*Apostolic Review*.

Again this year, "Great Songs of The Church" was used. Almost all of the 69 churches referred to use this hymnal. The following numbers were sung: 7, 55, 36, 2, 305, 129, 169, 389, 83, 65, 56, 34, 278, 111, 373, 265, 54, 132, 404, 59, 393, 387, 32.

It must have been a grand and glorious gathering. Certainly singing together helps us love each other more and hate each other less.—E. L. J.

Beamsville Church Trouble Settled Claud F. Witty

"More than a quarter of a century ago one of the strongest churches in the province of Ontario became involved in what proved to be one of the worst church troubles that has ever been known in a congregation of the Church of Christ on the American continent. The church in Beamsville, in the beautiful fruit belt of the Niagara peninsula, divided in April of 1910, and for twenty-six years there have been

houses of worship on opposite sides of the street in which congregations worshipping exactly alike met a number of times per week to worship and serve a common Master. Children born since the division took place are now married men and women; and all their lives they, and their children after them, have been forced to live under the shame and reproach of a division to which they were not parties." (Here follows a more detailed account of the peace movements, interesting and inspiring, but omitted here for lack of space.—Pub.)

"After nearly three weeks, every obstacle had been cleared away and we knew the restoration of fellowship was an assured fact. Of course there were many details to be worked out but with everybody happy and all the churches in Ontario rejoicing over the good news, we knew these things could be speedily cared for, and so they were. Mrs. Witty and I returned home to announce the good news to the Detroit churches and to resume our work here.

"Just before we left, ten souls came forward and confessed their faith in Christ, and letters received today tell of three more that were baptized by Brother McPhee Sunday, June 28. Also, they tell of the wonderful meeting the united congregations had Sunday evening. It had been exactly twenty-six years and two months since the brethren had worshipped together as a united congregation, and they were happy. May. God bless them and Brother and Sister McPhee who worked with us so faithfully during those three weeks of prayers and tears."—5524 Oregon Ave., Detroit.

To the above we add, "Blessed are the peacemakers!"—Pub.

The Singing—Texas Centennial Meeting

"We trust that a real musician will have charge of the singing in the Centennial Meeting. And that will involve the song book question. In nine out of ten places I have visited in Texas the singing is a cross between Negro and 'Blues' singing. Books in no sense MUSIC books are used, and so-called 'music teachers' are engaged to teach the jazzy tunes to the congregations, until the singing has degenerated into a type of jazz that is very little dif-

ferent from the 'music' in the jungles of the semi-civilized inhabitants of Central Africa. Real Negro music is of a higher type. In fact, the worst singing in Texas is that used by the churches of Christ in most places I have been. California and Colorado are likewise disgraced with this abominable jazz. And the pathetic part of it is that the singers do not know that they are performing a degenerate type of music! They are as proud of their jazz as a Presbyterian preacher is of 'infant baptism'—and for the same reason: they know no better. . . . Yet this type of 'composers' is filling the country with his jazz books. But his wares are not bought by intelligent churches, even among the Denominations.

"There is a flood of these song books in circulation, evidently offered, not to AID congregational singing, but to make money at the expense of prostituting the worship of Almighty God. These books are largely made up of old 'plates' discarded from better books. That accounts for the titles and page numbers being in different sorts of type—lightface, heavyface, Old English, Roman, etc., etc.; some in one style of music type, some in another. In buying these books you may be certain that you are buying what standard song editors have rejected, and what will demoralize the singing in your congregation. The fact that brethren sometimes sell, and even publish, such books does not make them one whit less abominable. Only two things could lead brethren to handle such books: ignorance of music, or willingness to corrupt the song service for the money they could get out of the deal. Either disqualifies them for handling such books. I would like to see such books gathered and fed to the flames. They are a menace to the worship of God and a disgrace to civilized singing."—Editorial, in *The Vindicator*.

Some years ago, the writer of above criticism of inferior books, volunteered the following commendation of our alphabetical hymnal, "Great Songs of The Church":

"They are simply fine."

In this judgment he is in the company of hundreds, of highest standing in the churches, who have said the same.

BEN'S BUDGET

I recently baptized three men. One was 25 years of age, one 46, and the other, 74.

In many parts people who have been baptized "into the name of the Father and of the Son and of the Holy Spirit" are accepting another baptism "in the name of Jesus Christ." This, they are told, is the only divinely ordered way. To me it has the marks of "strange," even silly, "teaching." Jesus could have said that instead of what he did say. *Why* would the loving One word an order, the carrying out and the acceptance of which involved so many and so much and for so long a time, only to have it misunderstood for a long stretch of centuries? Where in all the Bible, is the Father ever called Jesus? Or where the Holy Spirit ever called Jesus. But "all authority . . . in heaven and on earth" had been placed in Jesus' hands. In this name, or by His authority, or under this commission, they were to proceed. *What* they were told to do and *what*, manifestly, *they did*, was to baptize these disciples as they were making them, "into the name of the Father and of the Son and of the Holy Spirit." As disciples, therefore, "our fellowship is with the Father, and with his Son Jesus Christ" (1 John 1:3), and with the Holy Spirit (Phil. 2:1). I pretend not to have all the fulness of understanding of even what is revealed; but the word is *all true*, and the above presents to me no difficulty.—Ben J. Elston.

OUR CHILDREN'S NEED

The proper teaching of the Bible, and the emphasizing of its principles of high and holy living will lead the hearts and lives of its learners away from the sinful pleasures of the age, which are destroying the power and influence of the church, as well as the souls of young people. Love for the dance, the night club, gambling, and other vices, vanishes as dew before the sun as the word of God enters the heart. There is not room for both. The Psalmist says, "The entrance of thy word giveth light." And how we need that light today! The Jews were required to teach Jehovah's law to their children. And if they needed that teaching, our children need it, too.—Willis H. Allen, in *Miami Messenger*.

ONE THING LACKING

We will never be able to get all the fine lessons hidden away in Mark 10:21. One thing lacking will stop a clock; it will destroy a house; it will turn a city into darkness; it will mar a beautiful face; it will break a bank; it will waste a fortune; it will besmirch a character; it will keep a man out of the church and a soul out of heaven. Every other thing may be splendid and in its proper place but if one essential thing is lacking, danger cannot be very far away. A ship may be the gem of the ocean—built of strongest oak and reinforced by bars and bands of iron and steel; it may be manned by the most experienced officers and controlled by an honest crew,

but if it lacks chart or compass I shall not risk my life within its hold. We may have culture and riches and prestige and power and a good name but if we lack *one thing*—a desire to know the will of God and do it—we are sailing on the high sea of life without chart, the Bible—and without compass—The Holy Spirit. “Think on these things.”—H. H. Adamson, in *Vinewood Reminder*.

WHICH WAY DO YOU POINT?

“But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away.”—2 Tim. 3:1-5.

I cannot remember the time when “the last days” did not seem to be with us. From childhood I have heard many preachers warn against the sins listed above. Each time I would examine myself—and incidentally those around me—and decide there were some grounds for believing the unfavorable conditions existed. And so it has continued. The flesh has those weaknesses unless conquered through Jesus Christ the Lord. When faith becomes weaker and weaker, these sins become stronger and stronger. We have only to examine ourselves and to look around us to feel the pulse of the nation’s faith. That look does not reassure. The last days seem to be lasting on.

I have always tried not to be an alarmist, nor a pessimist, nor an extremist. But one cannot sensibly ignore conditions as they actually exist. There is a looseness today that did not exist twenty-five years ago. People write things and do things and say things that some years ago would not have been tolerated in decent society. I do not lay this condition to the fact that the present generation is worse than those preceding it. Human nature has not changed one whit. The flesh is the same, but restraint and restriction have been lifted.

People, generally, are just as mean as they dare to be—but that does not change the fundamental nature of meanness. Looseness on the part of many does not make looseness right. Rather it makes more difficult the path of righteousness because it is so easy to do wrong.

Youth naturally seeks new adventure. Thoughtless, it steps out without counting the cost. When mature minds offer no help, but rather lead the way in heedlessness, there is ruin.

What do you allow in your homes? What help are you to youth?—J. H. McCaleb, in *Chicago Christian*.

Oh, how great is the power of truth! which of its own power can easily defend itself against all the ingenuity and cunning and wisdom of men.—*Cicero*.

THE WRONG KIND OF FIGHTING

CLAUD F. WITTY

There is a great deal of fighting being done in the Churches of Christ at the present time. I do not say it is wrong to fight; for our Saviour was a great fighter. He fought Satan in the Mount of Temptation, He fought the enemies of righteousness among the Scribes and Pharisees of his day and He fought and conquered the great enemy of mankind—Death.

Paul, looking back over the great life he had lived, said, "I have fought a good fight, I have kept the faith, I have finished my course," and all Christians are exhorted by him to put on the Christian's armor and fight the fight of faith.

No, It is not wrong to fight if we fight in the right way, but it is a terrible mistake to engage in the wrong kind of a fight. If we are simply quarrelsome and bite and devour our own brethren in the Lord and keep the church in a state of unnecessary confusion, we may be sure we are engaging in the wrong kind of fight.

When I began to preach the gospel, the churches through the middle western states were all in a state of confusion and two or three religious papers were being used by their publishers and a group of preachers as deadly weapons with which to destroy the peace and harmony of the congregations—and why? Simply because some of the said preachers and publishers taught that you should always kneel when you prayed, and some of them said you could stand if you so desired.

Some of them said God would only accept your worship on the Lord's day if you followed the order given in Acts 2:42, while others thought some other order would do just as well—and so the battle raged. Every young preacher had to line up and declare which side he was on, and the moment he did, he was "marked" by those on the opposite side. You say how foolish—how very foolish—and so say I.

At a later date, certain brethren decided it was wrong to conduct, support, or in any way to countenance what is known as Bible colleges. Other brethren saw the matter differently. Instead of everybody concerned acting like children of a common Father, and brethren in Christ, respecting each other's judgment and talking the matter over in a Christian spirit, the church on earth was made a common battle ground. Many preachers spent almost their entire time fighting each other and destroying the peace and harmony of the congregations. Every preacher and every congregation in the brotherhood must be lined up for, or against, the Bible schools, and sometimes brethren in the same congregation would see the matter differently and the congregation would divide and meet in two separate houses in the same village, and that, too, when not a person on either side was in any way connected with a college, or gave a dollar to support one.

How very foolishly good people can sometimes act! And,

am I thankful that at least a goodly number of our publishers and preachers have reached the place when they see that they were fighting the wrong kind of fight? They are not cowards, or traitors to the cause of Christ, simply because they have reconsidered the matter and have decided they can hold the same views on the college question they have always held—either for or against—and at the same time respect the judgment of other brethren who are as honest and sincere as themselves.

Once upon a time the great apostle Peter took a little too strong a stand against some of his brethren and “marked” them, and even refused to eat with them because they did not see things just as some other brethren did—and Paul rebuked him to his face. Peter then saw his mistake and there was no more confusion over the matter. Both Peter and Paul were fighters but they did not divide the church into two warring camps and spend their lives fighting each other—*nor should we!*

At present, almost the entire Church of Christ on earth is one vast battle ground. Preachers fighting preachers, churches of Christ withdrawing fellowship from other churches of Christ, (a thing unheard of in the Bible), a new religious journal established for the sole purpose of fighting this new fight.

But, what are we fighting about? The attitude we should assume when praying? No, no, we have learned better than to fight over that question. Over the order of worship? No. We may not all see the matter just alike, but we are not going to destroy the church for which Christ died because some of us hold different views on that subject. What, then, are we fighting over now?

Well, some of us think Christ will come before the Millennium and some of us think He will come after the Millennium, and perhaps some of us don't know anything about the Millennium. Why fight over the question? If you think Christ will come to earth in person in the near future and I do not understand the Scriptures to so teach, will your proclaiming your belief from the house-tops cause Him to come, or will my shouting that He is not coming that way keep Him from coming? One of the men in the congregation where I preach honestly believes that the dead are unconscious and will so remain until the Judgment Day. I think he is mistaken. Does his opinion cause the dead to remain unconscious, or does my opinion cause them to be conscious? By no means! What he thinks and what I think has nothing to do with the state of the dead. And, what you think and what I think will have absolutely nothing to do with the coming of Christ being Pre-millennial, or Post-millennial. Then why all this fighting through the Christian papers? Do I have to denounce publicly every brother that holds a different theory than I do or be denounced myself as a “middle of the road” coward?

Brethren, we are fighting the wrong kind of a fight! All

brethren who hold the Pre-millennial theory are doing wrong when they try to push their views on this question on churches, preachers or individuals to the confusion of the church of God. They should do as Peter and Barnabas did after Paul rebuked Peter at Antioch. They should think what they please about the matter but stop causing a break in the fellowship of the churches. All brethren who do not hold the Pre-millennium theory are also doing wrong when they go up and down the land stirring up strife and causing confusion and division over this question.

Personally, I think the time has come when the war over the Millennium question should be stopped, just as the war over the attitude of prayer and the order of worship was stopped, and just as the war over the college question is being stopped. We can't afford to carry on any further. Brethren, regardless of what you think of the Millennium question, won't you join me in persuading brethren to quit fighting the wrong kind of a fight? Let's all unite and fight the enemy, rather than spend all of our forces in fighting each other!

(Notes on the fore-going.)

In this article, "The Wrong Kind of Fighting," Brother Witty sees clearly the folly of eternal strife and disfellowshipping over matters of difference in which brethren could and should exercise mutual regard and tolerance. On this, the main thought that runs through said article, everyone who loves the Lord and has eyes to see must be in heartiest accord, and would wish, as I do, that Bro. Witty's article might reach every preacher and every member of the church everywhere.

What I shall say is not at all in criticism of the article printed above as a whole, but merely on a subordinate point in it. "If you think (says Brother Witty) Christ will come to earth in person in the near future, and I do not understand the Scriptures so to teach . . ." Well, none of the rest of us would say just that either, Brother Witty. None of us claim to know that Christ is coming "in the near future." But some of us do believe that He is coming "the Lord himself," (1 Thess. 4:16) and that He wants to find us watching, waiting; and since we know not the day or the hour it behooves us to look for His coming as an event liable to take place at any time. Only those who are always expecting his coming as possibly in the near future can hold the required attitude.

But this is not the place to discuss the question on its merits. Taking for granted then that Bro. Witty's outlook on this subject is utterly opposed to mine—I would assure him of my respect, and brotherly fellowship despite such difference. Brother Witty is in my eyes a brother worthy of all love; and with me, and among my friends, I am sure, he is wholly welcome; free also to express himself on everything that he believes the Bible to teach, including his views on the Second Coming. Such is and has been all along the attitude of the brethren who believe in the Pre-millennial coming of the Lord.

But to state this as a fact leads at once to the inference in the thought of many that therefore the whole question is immaterial. As Brother Witty goes on to say: "What you think and what I think will have absolutely nothing to do with the coming of Christ being Pre-millennium or Post-millennium." That is true, and we are glad that it is true—that ultimately God will not be turned from His course by our misunderstanding of it. But what you and I think may have much to do with our course and attitude and preparedness. For how could I be waiting for the Lord's return, if a thousand-year period, not yet begun, must intervene? We must also guard against the impression that after all God has not spoken on the subject, and that either view is but idle speculation, and of no practical import or value one way or the other. If the word

of God does speak on this subject the matter can not be wholly unimportant. In fact we are enjoined over and over again to be waiting for, looking for, watching for, always ready for, the coming of the Lord; and every sort of exhortation to faithfulness, diligence, and holiness is based upon this teaching. Though I lovingly bear with a brother who ignores or opposes that, it is not because I consider the teaching in question unimportant. My brother is answerable to the Lord for his position, and if he is in the wrong he loses much and will occasion loss to many others. But my fellowship I may not break with him so long as he is in Christ, stands for Christ, and for the authority of the Word of God in general.

Moreover it seems to me that brethren who take such an attitude can not be charged with "stirring up strife and causing confusion and division over this question." It is those who draw lines, and demand that their brethren either side with them in their views or else should be marked and ostracised—they certainly are the dividers. But those who merely present what they believe to be taught in God's word (and that not in undue stress or proportion) and who are as willing to bear with those who differ with them as they themselves desire to be borne with by them, are hardly chargeable with the sin of division or of fighting the wrong kind of fight against their brethren.

I may add that some to this day charge that about twenty years ago two brethren (and their sympathizers) were driven out of a church in Louisville because they would not accept certain disputed prophetic teachings. If that were true I personally would protest and condemn such action as contrary to the spirit and teaching of the New Testament. But I am persuaded (and so are impartial men who have investigated, who do not hold the prophetic views in question) that in the light of all evidence that charge is unfounded. If such had been the policy of those who promulgate the disputed prophetic teachings the same thing surely would have happened elsewhere and in many places.—R. H. B.

ANOTHER WARFARE

When flesh and blood opposes itself to us, we do not resist. If they arrest us, we go to prison without striking back. If they raise their armies to sweep us out, we never arm ourselves in the realm of the flesh. We wrestle not against flesh and blood; but we have a conflict. Our conflict is not with enemies on the human level who may attack us in the realm of the physical. Our conflict is with the spiritual hosts of darkness, the underworld of evil spirits, under the command of Satan.

Act with God by having fellowship with Him in this struggle. The conflict of the ages is a very real one, and will continue through the earthly life of all who are the children of God.—G. Campbell Morgan.

WORD AND WORK FINANCIAL STATEMENT

Our books show today a difference of \$50.44 between our funds on hand plus accounts receivable, and our accounts now due and payable. This shortage is not large for the summer season, and it is of course more than covered by stock on hand (books and tracts), but we would be deeply grateful if the discrepancy might be wiped out at once. Please pray—and perhaps you can give—to this end.

We want to avoid "debt," which means we strive in prayer continually that no account against us shall ever become more than 30 days old. The cooperation of our friends—in orders, clubs, and gifts—has enabled us, by God's grace, to maintain this financial standard for more than 20 years.—Publishers.

"He that hateth me hateth my Father also."—Jesus. (John 15:23.)

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

Baptism (continued)

The proponents of sprinkling and pouring usually center their arguments on four passages: Mk. 7:4 (twice); Heb. 9:10; Rev. 19:13. These I shall now discuss. Mk. 7:4a reads (of the Jews): "and when they came from the market-place, except *they bathe themselves (baptisontai)*, they eat not." Here some ancient authorities read "except *they sprinkle themselves (rhantisontai)*." It matters not for our discussion here which is the correct reading, for the meaning of both verbs is clear. If *rhantisontai* is the correct reading, then the ceremonial sprinkling is meant, and the passage has no connection with our present discussion. If *baptisontai* is the correct reading, then a complete bath must be meant, for the fact of a partial washing has already been mentioned in v. 3, "except *they wash (nipsontai)* their hands diligently, [they] eat not." (Apparently this latter is a general statement for any occasion whatsoever.) Now their contact with various people in the market place would defile them (*religiously*) in general, and so they would need a *complete bath* to purify themselves. Since *baptidzo* means literally *to dip*, it is clear then that we have here a very vivid and forceful word for *taking a bath*. The reader needs no help in deciding whether this usage of the word is closer to *immersion* or to *sprinkling* and *pouring*. In Mk. 7:4b we have a statement about the "*washings (baptismous)* of cups, etc." Here again it is clear that in the very nature of such washings, the idea of *immersion* or *complete covering* with water is apparent. The "*divers washings (baptismois)*" of Heb. 9:10 is another reference to such ceremonial washings as were discussed above under Mk. 7:4a. It is perfectly clear from a linguistic standpoint how the meaning *wash, bathe* was acquired by the word *baptidzo* (and its related words) as an outgrowth of the original meaning *dip, submerge*. *Bathing* among primitive peoples consists in going to a body of water (a lake, river, etc.) and *submerging one's body* in the water. (An example is that of Nausicaa and her maidens in the sixth book of the *Odyssey*.) Also in the *washing* of clothes and utensils, they were *submerged*. So readily the words *baptidzo*, etc., took on the connotation of *washing, bathing*; but it must be remembered that *nowhere in Greek literature* do these words lack the idea of *submerging* or at least *covering*, and nowhere do they carry in any way the connotation of *sprinkling* or *pouring*, ideas for which the Greek used *rhantidzo* and *cheo* respectively.

In Rev. 19:13, "arrayed in a garment *sprinkled with blood (rherantismenon haimati)*," some ancient authorities read "dipped in blood (*hebammenon haimati*). These different readings have caused some confusion perhaps because of the mixing up of the translations of the two different Greek readings. But in reality there is no difficulty at all here, because

after we have chosen the Greek reading that we think is correct, then all that remains is to translate as I have indicated above.

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BULLETIN

Courses offered 1936-37.

(Continued from July W. W.)

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BLOODY ROME!

On page 43 of Ridpath's *History of the United States* we read:

The spaniards chose to affect great horror at the religious rites which were practiced by the Aztecs, and particularly at human sacrifice. But the world has failed to balance the account; for even in this particular the cruelties of the Mexican priests were not equal to those of the Spanish Inquisition.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

Diligent Christians will see to it that vacation does not get money that properly belongs to the missionaries. * * For neatness, those communications of Harry Fox to his friends would perhaps take a prize. * * The Benson family, enroute from China to Searcy, Arkansas, are due in New York the latter part of August. * * Remember your missionary giving before the money is all spent.

Worthington, Ky., church, favored Herman Fox with a good shower recently. He is slowly improving since his operation. * * Odessa White Davis tells of a blind Chinese woman with a marvelous memory of scripture. * * A few more gifts to the Rodman building fund would be appreciated by these faithful workers who are building very modestly. * * Bro. B. D. Morehead and a crew of helpers has been among the churches from Indiana to Washington, D. C. * * The Bixlers, with whom we hated to part company, are gradually working to the coast for their return to Japan.

Indications are that more of workers on foreign soil will come home before the end of the year. * * It is hard to do so much writing for my right hand goes to sleep and pains to the elbow when I hold the pen. It is hard to sew by hand."—*Margaret Reese*. "We will miss the Bensons very much."—*Roy Whitfield*. * * "It always grieves me when a donor drops out without a word of explanation," says a missionary. Of course it should not be done. A number are still giving who many months ago thought they must quit. A word of encouragement seems to have been helpful. * * "I have robbed a few bees' nests lately."—*Boyd Reese*. * * The writer forwards donor letters to the mission field as well as money—when there are letters to be forwarded. Think how welcome homeland news would be if you were on the field. * * "I was down to see my family and found all well but Jimmie."—*George M. Scott*. * * Brother Merritt has been in a meeting with Robert Boyd and Toledo, O., brethren * * Bro. Broaddus writes of the war-clouds over China and a notable increase in foreign postage out of Hong Kong. * * If there is any need at all (and there is *vast* need) for preaching Christ in the U. S., there is many fold more need for preaching Him in heathen lands, for (1) they are many times more populous, (2) uncounted millions have not heard at all, (3) and there are not enough men to give them the message. Hereafter we need not say "There is as much need here as anywhere," but the need *here* is so great we would not want the responsibility of those who are doing nothing or the very next to nothing to spread the gospel even at home. There are but few churches indeed which cannot hold a missionary meeting or two this summer.

FROM THE MISSIONS

FOREST VALE

Our work grows here and we are thankful to God for permitting us to do what we can. Bro. Jorgenson, I remember you, and have heard you singing in Africa on Bro. Short's Gramophone. We have fine meetings and if you can get a few hymns, I don't mind letting the natives hear them, otherwise we don't play it to them.

Box 907, Bulawayo, S. A.

Emma Sherriff.

CANTON

You have already heard about the Bensons' leaving us here this summer. We will miss them all here very much and we ask your special prayers and continued help that we may be able to carry on this work as it should be done.

Bro. Benson has just returned from a 24-day trip to different cities of North China where he has been looking over conditions in order to be better able to give first-hand information to other workers whom he hopes will come to this great country. A few nights ago he gave an account of his trip which was very interesting and showed us the great need of more workers.

This past week we have been having a special class at our regular chapel for those who had expressed their desire to become Christians in the last month's special evangelistic work.

P. O. Box 53, Canton, China.

Roy Whitfield.

HONG KONG

I have just returned from about a week in Canton. It was terribly hot up there and so many mosquitoes. Now I am taking some quinine in order to help keep off malaria. I think a little prevention may be better than trying to cure it later on. Bernards have moved into a house close to the Oldhams. Then Whitfields are moving into Benson's place, and Davis' are taking the third floor in the house where the Bernards are. Sister Bernard took cold going back from here and is still having fever and coughing; Elizabeth also has been sick; Bro. Whitfield had sore throat and ear-ache when I came away; Bro. Davis is up and some better but not able to do much work yet. Bro. Benson is laying out a program for them to carry out this summer.

My winter in the interior was not in vain for five were baptized in Naam Heung. Several ought to have been in Heng Chow but the preacher had no heart for the work. I hope before fall that I can find a worker more fit for the Heng Chow field. If not I shall wait for my young man in the Bible school to turn into a worker. He is a native, and will not mind some of the privations that others do not like. The young man has done very well considering he has never been to school before. He will go back to Heng Chow for the summer.

They tell me that both Kwong Tung and Kwong Sai are moving troops and there is much talk that the South will fight the North; if not that, then they would like to see what they could do with the Japanese. Exchange went almost two for one Hong Kong, while I was in Canton. Folks who had money were afraid to change for fear the Cantonese money would go out of use. It is hard to tell what may be ahead of us in the days to come. I am going to busy myself here at the coast and await developments. If I can find a proper worker, and political conditions allow, I'd like to go to Kwong Sai for the winter; if not then I must stay on here.

Continue to pray for us and the work. Many thanks for your help. Trust this finds you all well. May His blessings be upon you and the work you are doing.

P. O. Box 692, Hong Kong.

Ethel Mattley.

A HOSPITAL BAPTISM

After services at Wanchai the fourth Lord's day in April, I was asked to go to a hospital and see if I could get permission to baptize a young woman who was not expected to live but a few days. She had at-

tended services there with her grand-mother who was baptized sometime ago but she like many others had put off taking the step. I found the doctor in charge a fine man and was ready to help in the matter so arrangements were made and she was baptized the next morning. On the 7th of May before this was on the press she passed quietly away to be with her Lord. The mother and father were so impressed by her confidence in the hour of death that they are anxious to learn what it means to be a Christian. Pray for them.

E. L. Broaddus.

LOS ANGELES JAPANESE MISSION

(From a letter)

We are noticing some baneful effects of the usual "summer slump" in attendance at our regular preaching services. However, in spite of this, we are busy and happy in God's service, striving in various ways to spread His word of truth, if by all means, we may save some. When the people won't come to our meetings, we must go to the people. Accordingly, we have been going out among the Japanese in another section of the city, during the past week, and next week we plan to visit farther out, among the Nipponese in several other towns, distributing literature and making personal contacts as much as possible.

Please remember the proposed radio broadcasting, mentioned in our last month's bulletin, which we have not yet been able to negotiate, on account of lack of finances. We desire the Lord's will to be done in the matter. We trust that you may find a place on your daily prayer-list for this, and other plans, that we may be led step by step, in the Divine will.
333 N. Westmoreland Ave., Los Angeles, Calif. Harry R. Fox.

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