

THE WORD AND WORK

WORDS IN SEASON

R. H. B.

OUR DISTINCTIVE PECULIARITY

In a volume of excellent sermons, the author, one of the early preachers, exhorts Christians to *stress the distinctive features of their faith and religion*. A people, he says, (I quote from memory) who have no distinctive traits and features have no right to separate existence. Therefore emphasize the things that distinguish you from other religious bodies and beliefs.

This counsel is good if rightly understood; otherwise it will be an exhortation to party-ism and sectarianism. The emphasizing of distinctive doctrines and peculiarities of practice is the way to make and maintain a sect. But as simple Christians and members of the New Testament church we have a distinctive trait and position among the denominations of christendom. The distinctive point of simple Christianity consists in the fact that it has no distinctive points. This fact differentiates it from all else. For each and all of the sects and denominations of christendom have their distinctive peculiarities, carefully guarded and cherished by which they stand separated, and on which their very existence as sectarian bodies rests. But simple Christians are just Christians—Christians of no sort and kind, only the sort that was from the beginning. They have no peculiar doctrine: all the word of God is their doctrine. They may (and no doubt do) misunderstand for a time the teaching of the word of God in one point or another; but the Word alone, not their conception of it, is their standard and their only final appeal. “We are not right—the Bible is right,” as good Brother Larimore said. Such a position is self-corrective, for it harks back to the scriptures for ever; and it ministers to a constant growth “until we all come to the unity of the faith.” In like manner these simple Christians insist on no peculiar practice or custom—only whatsoever the New Testament holds forth and warrants. In the fact that they have no denominational characteristics lies their one distinctive peculiarity. And indeed *that* should be emphasized continually.

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CHURCH UNITY

With a free people in the Lord the question of Unity is always a burning issue. Hence all the admonitions and exhortations to unity in the New Testament—for the first Christians were a free people under Christ, and their unity demanded the exercise of every Christian virtue and grace. Not so is it with the human organizations the members of which are held together by bonds of human creed and ecclesiastic govern-

ment. In the church of Rome, for example, the question of unity is of no practical moment. An exhortation to its members to be of one mind would have no meaning. Practically they have no mind. The mind that controls is vested in the "church," by which is meant the ecclesiastical authority, the hierarchy, ultimately the pope. Whether the common herd of its members are all of one mind matters very little to Rome. Nobody asks them what their mind is. No one of them can do much mischief by dissenting. If he becomes too rambunctious he is excommunicated by the powers that be. No attempt is made to consider his view, to weigh it, to learn and teach by mutual conference, to discuss the difference in the light of scripture. But where each individual is free under God (as all New Testament Christians are) differences and dissensions must be carefully, faithfully, lovingly dealt with. Else unity is impossible.

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UNDER THE SHADOW OF HIS WINGS

Out of the knowledge of God springs faith, hope, love, peace, joy:—faith, because they that know His Name will put their trust in Him (Ps. 9:10); hope, He is the ground of all hope; love, because He first loved us (1 John 4:19); peace, because He is the God of peace (Heb. 13:20); joy, for "I will greatly rejoice in Jehovah, my soul shall be joyful in my God." (Isa. 61:10.) And the sense of His presence delivers from fear and disturbance, from anxiety and despair. They are always at home who live in His presence, and no evil thing shall befall them. "I beheld the Lord always before my face; for he is on my right hand that I should not be moved; therefore my heart was glad and my tongue rejoiced; moreover my flesh also shall dwell in hope." (Acts 2:25, 26.)

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FAITH AND OBEDIENCE

These two go together like spirit and body and are not to be separated. Faith without obedience is not faith; and obedience on any ground other than faith is not real obedience. Faith always obeys, implicitly, carefully, willingly. In human affairs as in Divine, faith is equivalent to submission. We follow unquestioningly the guide we believe in; we obey the instructions of the doctor in whom we believe; we give our interests into the hands of the lawyer in whom we trust. "Faith is the root of obedience," says Spurgeon, greatest of Baptist preachers. "Faith which refuses to obey the commands of the Savior is a mere pretense, and will never save the soul. We trust Jesus to save us; He gives us directions as to the way of salvation; we follow those directions and are saved. Let not my reader forget this. Trust Jesus, and prove your trust by doing whatsoever He bids you." So intimately bound up is faith with obedience that they are used inter-

changeably, as it were. "He that *believeth* on the Son hath eternal life; but he that *obeyeth not* the Son, shall not see life." (John 3:36, R. V.) "To whom sware He that they should not enter into his rest but to them that were *disobedient*? And we see that they were not able to enter in because of *unbelief*." (Heb. 3:18, 19.) But the obedience of faith has a quality of its own. It is not, like law-obedience, of self, by self, and for self, nor is it meritorious—it is only the simple, natural expression of trust. In itself it counts for nothing, and affords no ground for boasting. Israel could not boast of their passage through the Red Sea, nor of the overthrow of Jericho's walls. The glory of all that faith does goes to God. But the obedience of faith is more wholehearted and perfect than legal obedience ever was.

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THE LAW OF THE CROSS

The best things we have, have come to us through the toils and sufferings and sacrifices of others. All the civil and religious liberties which we enjoy, are the priceless heritage bequeathed to us by men who went before, who dared and battled and died for freedom and the rights of their fellowmen. Even our comforts and conveniences are gifts to us from others who through toil and pain and loss made them possible. Every step forward in medicine and surgery, for example, came through the loss of many a life, through many a blunder, failure, through heartache, and much suffering. The ships of our blessings come by the way of the rivers of tears. Have you read the story of how we got our Bible—how men gave their strength and their lives, how through persecutions, in the face of imprisonment, tortures, and death by sword and flame, breaking hearts and trembling hands the old Book was handed down to us from of old? Nor did the message of the word of God come to us by accident. Somebody had to assume the burden and take up the arduous task to bring the Glad Tidings to us. And the paths of those first messengers were not paths of roses, by any means. Some day the Lord will show us what debtors we are. But of all boons, the greatest, the gospel itself—at what cost it was given! Heaven itself was astonished at the price God paid for the redemption of man, and at the awful Sacrifice of the Son of God upon the Cross. Yet to us the blessing so dearly bought comes free. Surely all good gifts cost something, and the best cost most. A motto in the Congressional Library in Washington says, "We taste the spices of Arabia, and never feel the burning heat that brought them forth." And we—is there no cross for us to bear that others may be healed and helped? Must we be carried through the skies on flow'ry beds of ease, while others fought to win the prize and sailed through bloody seas? Lord give us too a burden to carry, and grant us the fellowship of the cross!

NEWS AND NOTES

"Brother Sidney Mayeux of Glenmora, La., was with us a week at Estherwood preaching in French. The people were warned and the church uplifted. Ten were baptized and one restored. We are praying for laborers in this field."—Ivy Istre.

From Owensboro, Ky.: "This is one of the most neglected fields in Kentucky. Any congregations desiring to do mission work might well consider Owensboro. At present the brethren are meeting in the City Hall. Our meeting continues with increased interest. I begin at Arbyrd, Mo., July 15."—Homer P. Reeves.

From Jacksonville, Fla. (too late for last month): "In a great meeting here. Fourteen responses to date, ten for baptism, and others expected to obey. Fine spirit of cooperation from all congregations. The Lord has surely blessed us on this trip. Surely he is answering His servants' prayers and vindicating His name."—H. N. Rutherford.

From Chicago Christian we clip this: "Brother Armstrong delivered his sixteenth sermon of the series last Lord's Day evening to the largest audience that ever assembled at Cornell. Three were baptized that night and many others were deeply convicted by his strong sermon. It was the unanimous decision that this was the best meeting ever held at Cornell Avenue."

From Fort Collins, Colo.: "Bro. R. N. Gardner spent the last Sunday in May with us. Brother Gardner talked at church that day on 'How Great God Is!' It was very, very good, and we shall never forget the talk."—Mrs. L. C. Healy.

From Genoa, Ark.: "Brother W. W. Leamons of Junction, Texas, is conducting a good meeting at Fouke, Ark. We count ourselves fortunate in securing his services for a meeting next fall."—R. M. Johnson.

From Harrodsburg, Ky.: "Brother John Adams has been helping Brother Rutherford in a meeting at Oregon church, and as they did not have services on Sunday morning Brother Adams preached at Ebenezer."—Susie Jones.

B. R. Colson, Gainesville, Fla., requests names of any members of the church in Columbia, S. C.

H. L. Olmstead of Gallatin, Tenn., has just closed a good meeting at Cedar Springs church near Louisville, with several confessions. Announcement was made of return meeting next year, Lord willing. Brother Olmstead is now at Allensville; Salem church, Cynthia, next—July 23 to Aug. 5; then Mackville, Aug. 6, then later, "Locust Grove" near Franklin, and Rock Bridge. James Staggs is preaching for Brother Olmstead at Gallatin this month.

"I am in a meeting at Glenmora, La. Started slow but interest increasing. Bro. Mason is certainly a wonderful fellow-worker, and Sister Mason makes one forget the separation from home by her wonderful Christian hospitality.

"Bro. Boll was used of the Lord in Dallas to be a great blessing to the church at Mt. Auburn. Although only two additions—one baptism, one membership—the great good was the manifold blessing to the souls of hundreds who heard him. His messages seemed more powerful than ever before. Hope we may get him again next year."—Frank Mullins.

From New Orleans: "I have been preaching some for the church in New Orleans this summer while my father, J. Edward Boyd, is conducting meetings. He closed a recent combination song drill and revival meeting at Big Creek, La., where Bro. Ramsey is doing some excellent work. The meeting resulted in a splendid interest in learning gospel songs and one baptism. He is now engaged in a series of meetings in Andalusia, Ala., and surrounding territory. On or about August 1, he plans on going to Forest Hill, La., to assist in a revival.

"In spite of the many hardships that exist in New Orleans, the work continues to gradually progress, for which we are thankful. A Young People's meeting has been recently begun and interest continues to grow. The church here needs your prayers."—Robert B. Boyd.

From Chicago: "On the second Sunday in June I finished my fourth winter's work with the church at Camp Taylor, Ky. I do not have much to report in response to the invitation since the first of the year with the exception that the last month has been very good with two for baptism, two for membership and several restorations and reconsecrations. We have had, however, an exceptionally good year. We have shortened our morning worship to exactly one hour and have started some fifteen minutes earlier with the gratifying result that we have had a substantial increase in attendance. On the first Sunday in May, 'Go to Sunday School Day,' we had 375 present in Sunday School—the largest number so far as we know, ever to attend one Sunday School in any church in Camp Taylor.

"We are very fortunate in having Bro. Philip Bornwasser to preach for the church while I am here this summer at the University of Chicago. The church has also been sponsoring a mission in the "Remount" section of Highland Park. Bro. Homer Taylor, one of the elders, is preaching there, and with the aid of several others of our members is conducting regular worship and has started a congregation with five or six members out of the community. Brother Taylor and his helpers deserve much credit for this work.

"Bro. J. N. Armstrong of Harding College has just completed a good two weeks' meeting here in Chicago at Cornell Avenue with much edification of the church and several baptisms. It was my pleasure to hear Brother Armstrong's last two discourses, and I can see why the church was greatly edified. Bro. N. B. Hardeman began a tent meeting June 24 in the north western section of this city under the auspices of the Central Church. Bro. L. C. Sears of Harding College, who is here in the University of Chicago, has been preaching for the North Shore Church since April and will continue to do so for several months. The new mission in East Chicago is meeting regularly on Sunday afternoons with good attendance, and Bro. James O'Connor, a young preacher from Cornell Avenue, has been preaching some for them and

for the Glen Park Church in Gary, Ind. The other congregations are, so far as I know, functioning as usual."—Jonah W. D. Skiles.

Chas. M. Neal is to spend the month of August in meetings in Indiana at Summerville and Berea. He intends to be at Dugger annual meeting, Sept. 2.

From Dallas: "Fair Park church just closed a mission meeting at Kleburg, having two baptisms, and one restoration. The church is now holding a mission meeting at a school house seven miles east of Dallas, the meeting starting off with a good interest.

"At the Fair Park church last Sunday there was one baptism and three to transfer membership to the church, making a total of 97 members, since our start on the first of May."—J. E. Blansett.

From Cynthiana, Ky.: "Salem crowds are growing. We have topped one hundred a number of times for Sunday School thus far this year, and hope to average at least one hundred for the Sundays of April through September. God has blessed us with the best season in rains and weather here since we have worked with the church, so we have much to be thankful to God for. The revival commences July 22, going over first Sunday in August. Pray for a great meeting with Brother Olmstead preaching his usual forceful message of truth."—Wilson Burks.

E. L. Jorgenson is to be with Trenton church, Basil, Kansas, again this year, in Vacation Bible School. The date is July 29 to Aug. 9.

Rowan Street church, Louisville, where Bro. R. A. Zahn labors is in the midst of fine meeting. G. A. Klingman preached two weeks, and had to leave for a meeting in Indiana. Brother Boll continues. Good benches with patent legs were set up in a vacant lot "hard by" the Rowan meeting house, a sounding board behind the speaker, and electric lights were hung in the trees.

A faithful congregation of the simple order meets in Woods Memorial Chapel, 237 W. 69th St., New

York. Walter W. Sikes is their minister.

From Horse Cave, Ky.: "I am visiting here this week. Bro. Laws is doing a good work down here, and is held in high esteem among the people."—Wilson Burks.

New Congregation in St. Louis.

A new congregation was established in this city on the first Sunday in July. It is to be known as the South Side Church of Christ. We meet in Strassberger's Hall, Grand and Shenandoah Aves., each Sunday morning, Sunday evening, and Wednesday evening. We are beginning with a membership of about forty-five. Total attendance at Sunday morning services from sixty-five to seventy. We have a bright outlook for the future growth and humbly solicit the prayers of all Christians for success. Signed: Norman Lindsey, M. A. Steele, John M. Snow, N. E. Trevathan, Hugh M. Biggs.

In Behalf of Brother Short.

A letter from Brother Sherriff reveals things concerning Brother Short's support at Huyuyu, which should cause brethren who have this world's goods to think of the good they can do with the Lord's trust to them (1 Tim. 6:17, 18.) The opportunity is theirs to avail themselves of a great blessing in giving. (Acts 20:35.) Bro. Short will be refreshed (Phil. 4:10-20) and his family encouraged. Think of their being among a strange people, a different race, steeped in darkness, for the purpose of sowing the seed of the kingdom. Such hardships in our homeland weigh heavily; how much more in a foreign land? Please consider him.—W. J. Johnson, 60 Chester St., Alexandria, La.

Fisherville church, near Louisville, where Homer McLean has done a fine work in regular ministry, concluded its meeting on July 15. H. N. Rutherford of Lexington, a man full of the love of God and of souls, was the evangelist, and six souls were added to the Lord.

Please look at the date-tab on your envelope. If it reads 1-34, 2-34, 3-34, 4-34, 5-34, 6-34, or 7-34 it means your subscription ex-

pired in the first, second, third, fourth, fifth, sixth, or seventh month of 1934, and renewal is due—please!

Some new schools added this quarter to the list of those who order helps from or through this office. It helps much, whether you use our helps or others, and we are very grateful.

J. Scott Greer begins annual meeting at Parksville, Ky., Aug. 12.

D. H. Friend is with the church at Henning, Tenn., in protracted meeting.

There comes to the publisher's desk the Program of a service of song given at Central Church, Los Angeles, on June 10, with the notation, "Dedicated to E. L. Jorgenson who gave us 'Great Songs of The Church.'" Invisible cords that bind us to these Western brethren vibrate as we read the sentiment!

From Maysville, Ky.: "Please announce in Word and Work that we are meeting with Brother E. J. Chandler at Poplar and East Second this city, and extend invitation to all who might be in this part of the state or Southern Ohio. There may be those who know of friends, that would be reached in this manner.

Some seem to be interested and perhaps the Lord will bring about a great work yet, for the Lord saveth with many or few."—James David Groves.

A large northern church, wishing to purchase complete new set of hymn books ("Great Songs of The Church") has 100 used copies (fair to good) for sale at 20c each, not prepaid, in lots of 25 or more. Some church that cannot afford full price for new books may wish to supplement their own used copies at this economy price. Ask us.

Word and Work Lesson Quarterly continues to grow—in number of users, and in size. This quarter again it runs to 30 pages. The price is 7c, less than ¼c per page; approximately ½c per lesson. Read one lesson and see if it is worth a half-cent!

Next issue of Word and Work is scheduled for mailing about Aug. 20.

THE EVANGELIST—WHO IS ONE?

STANFORD CHAMBERS

"And he gave some to be . . . evangelists." (Eph. 4:11.) The term evangelist occurs in two other passages; in Acts 21:8, "Philip, the evangelist," and in 2 Tim. 4:5, "the work of an evangelist." In the noun for glad tidings, gospel, which the evangelist carries, the word occurs in many places.

An evangelist is one who evangelizes. He is a bearer of good news, a proclaimer, an announcer. Therein lies the distinctiveness of the scriptural evangelist. The Gospel is, in the first place, news, and news is for publishing. To those repeatedly, really hearing, the news aspect directly passes and they are no longer being evangelized. An evangelist may yet render valuable service on their behalf and circumstances may be such as to require it, but it is not for this work that he is called an evangelist. The face of the New Testament evangelist is not ordinarily toward the church but toward the world. The evangelist in the New Testament is not a church "revivalist" or holder of "protracted meetings" for the churches. The "professional evangelist" of modern times is not to be found in the Bible.

The term missionary is not in the New Testament. It has come into such use as to embrace all the work of the New Testament evangelist. It has supplanted the term evangelist in its scriptural sphere, or most of it, and by a shift the term evangelist is now thought of as the "church revivalist." A missionary might have occasion to put forth effort to revive a church, even more than one, but who would agree to making that the work of the missionary? If he kept it up, in time he would cease to be called a missionary. Should we "speak as the oracles of God" in our use of evangelist?

Are all evangelists? A thousand times as many should be, of the New Testament kind. Every Christian, indeed, has a story to tell and should be telling it. There is the need. But not every one is an evangelist in the sense of "Philip, the evangelist." Some must be overseers, pastors and teachers in order that there may be evangelists. *The church is evangelistic.* Its responsibility is to see to it that there are evangelists in the making and evangelists going forth. "How can they preach except they be sent?"

Teachers there are who have great interest and great part in evangelism who do not themselves go forth, are not themselves evangelists. They may be great expounders of the Word and be called preachers. Let them not be unscripturally called evangelists. He is not an evangelist who does not evangelize. If any one who handles the Word of God publicly is to be called a preacher, as generally he is, then the preacher may be merely a teacher, or the elder who labors in word and teaching as in 1 Tim. 5:17, 18, or he may be an evangelist.

For a "preacher" of either type, to settle down with a church for the sake of a "charge" and a salary is utterly unscriptural. Churches there are which are not evangelistic and are not going to be. They inspire no young men to become evangelists, they give no encouragement or training to those who would take up the work. They have no part in the sending of those who go forth. Many a congregation is self-centered. "We do not believe in paying for preaching unless we can hear it" has actually been announced by leaders. Such preaching as they have is for the sake of recruiting locally. The conscious emphasis is there rather than on the salvation of souls. From year to year the congregation barely, if at all, holds its own. Unless the "preacher," be he resident or transient, regular or occasional, weekly, monthly or annual, is making some headway toward a better order of things with such a church he is wasting his time and his Lord's talent. He who would be a servant of the Lord Jesus will not long remain serving at such loss. Time is too short. The harvest is passing away. He must be bearing fruit. He cannot be satisfied otherwise. "The Spirit which he made to dwell within" him yearns for "fruit that abides unto eternal life," for souls won personally, or as he may multiply himself through others and win them.

REVERENCE

Lack of respect is a sure sign of Godlessness. It shows itself easily in the every-day contacts of life. Youth scoffs at old age. Authority of any kind is flaunted. One man cleaves his way ruthlessly through human opposition letting the victims fall where they may. He calls that progress. Another drives his car with abandon and laughs at the wreckage piled up behind him—unless he, himself, is wrecked. Another counts not his words and gives no thought to the wreckage of human hearts.

This same tendency toward Godlessness is ever present and waiting to slip into the church itself. It manifests itself most readily in the worship. When there is a deep respect for God that feeling is evident in our coming together and in our approach to God and His Word. There is no talking during the service, no attempting to distract. The thoughts of each one are on God and upon His worship.

Some of the younger folks sometimes don't realize the sanctity of God's presence, and perhaps at times some of the rest of us slip back into a second childhood. We can all help. By our own examples we can point the minds of others toward God. We can gather around us our own children and those of others and worship with one mind and one heart; without noise and without confusion, but with reverence.—J. H. McCaleb, in *Chicago Christian*.

THE CHRISTIAN'S STANDING WITH GOD

EARL C. SMITH

Some of the readers will be astonished at the statement that the Christian's standing is always perfect. They have never dreamed that it is true. Yet if it were not true no one could ever know whether he is going to heaven or hell, for the Lord might come or he might die while his standing with God is wrong, if it is ever wrong. But the scripture declares that there is a man to whom the Lord never reckons sin. (Rom. 4:8.) God also says that he never condemns but always justifies those who are in Christ. (Rom. 5:9; 8:1, 33, 34.) This may upset some of our notions, but the peace that it gives more than pays for the inconvenience of being upset. There can be no mistake about it for it is the word of God. Is it not sweet?

Then why don't Christians live on in sin? The answer is very simple: they don't want to and they don't have to. Do you think you know Christians who do want to sin? You may be misjudging their desire. A person who wants to sin is not a Christian; he is of the devil. We cannot be mistaken about this, for it is God's word: "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither knoweth him. My little children, let no man lead you astray: he that doeth righteousness is righteous, even as he is righteous: he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil. Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God." (1 John 3:6-10.) This is not saying that a Christian does not have the downward pull of the flesh and the cunning work of the devil to contend with and that he may not sometimes in an unguarded moment fall into sin. God certainly doesn't aim for us to fall into sin but He has arranged to take care of us in case we do. (1 John 2:1, 2.) But if the purpose of your heart and practice of your life is sin, you are not a Christian. No, a Christian does not want to sin. That is the advantage of the New Covenant. "I will put my laws into their mind, and on their heart also will I write them." (Heb. 8:10.) There is no sure way to keep any one who wants to commit any sin from doing it. The advantage of the gospel is that it changes the desire of the heart. No, a Christian does not want to sin; he is too close a friend to the Lord for that. God has a love grip on his heart. That is the reason he is a Christian: God has taken hold of his heart.

Neither does a Christian have to sin. "Let not sin therefore reign in your mortal body. . . . For sin shall not have do-

minion over you: for ye are not under law but under grace." (Rom. 6:12, 14.) "The spirit also helpeth our infirmity." (Rom. 8:26.) All the power that God used in raising Jesus from the dead and exalting Him to His right hand is at our disposal in fighting against sin: "That ye may know . . . what the exceeding greatness of his power to usward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand." (Eph. 1:18-20.)

PRAYER AND EVANGELISM

How important it is in doing the work of God that we should watch the prayer life and see to it that we do not lose the spirit of prayer. Finney, the powerful evangelist of years ago, who witnessed some of the greatest revivals of history, said in the midst of his great work: "*Unless I had the spirit of prayer I could do nothing. If even for a day or an hour I lost the spirit of grace and supplication I found myself unable to preach with power and efficiency, or to win souls by personal conversation.*"

John Wesley records in his Journal this note: "I resolve by God's help to devote an hour morning and evening to private prayer; no pretense, no excuse whatsoever, and to converse face to face with God." George Whitefield, the mighty orator evangelist, said: "Sometimes whole nights were spent in prayer."

These things show that those mighty men who moved kingdoms for God did not depend upon their learning and scholarship (they had degrees from Oxford); they did not depend upon eloquence or powers of oratory. (Whitefield was the greatest gospel orator ever known to the modern world). They did not depend upon power of leadership. (John Wesley was one of the greatest leaders). But they relied upon God and Almighty power for victory.—*Pentecostal Herald*.

BUILDING THE BAPTISTRY

Enough bungled baptistries have already been constructed. Did we see one so deep and with such long flights of steps that a false bottom had been put in to reform it? Large enough is large enough. If concrete steps are put in rather than wood, their bulk in a corner (it is not essential that steps be full width of the pool) will make quicker filling possible, but still the proper size of intake should be used to avoid long delays in filling. Entrance and exit will be easier if one goes directly into the tank without going up and down over a sill. A sliding cover is convenient; a folding lid offers an excellent place for a printed sermon: "Buried with him in baptism." Construct the baptistry so the immersed can be out of the gaze of the curious in a step or two for some dress neither suitably for the drawing room nor for the pool.—Observer.

SAVING OTHERS

ROBERT B. BOYD.

The busy life that one must of necessity live today is gradually crowding Christ out of the hearts and lives of men. Satan in his shrewdness is causing Christians to lose sight of the great purpose of Christianity. He is cunningly making us believe lies and causing us to fail in filling the place in this life that a Christian should. The duty and privilege of every Christian is to carry out the plan of Christ in saving others, and too many of us are letting business and pleasure crowd out the Lord and His work.

If only we could have the same zeal for Christ as Paul, when he said, "For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh . . ." (Rom. 9:3.) Here Paul manifests the spirit of willingness to actually become a curse if it would mean salvation for his brethren. If only his kinsmen would accept Christ, Paul would be willing to suffer eternal punishment! Such a zealous spirit for the salvation of others should put us to shame and cause us to pray for more zeal for God and love for the souls of our fellowmen.

One of the most important factors that leads to the salvation of others is the proper use of our influence. It is impossible to escape the fact that we are influential beings and this influence can be used either for good or bad. The many exhortations pertaining to influence bear out the truth of the well-known saying that "actions speak louder than words." The person who preaches one thing and practices another uses words in vain and it would be far better if he would never speak.

The apostle Paul did not fail to realize the power of influence on his fellowmen when he gave us that wonderful example of an unselfish spirit in 1 Cor. 8:4-13. Here Paul is discussing the eating of meats sacrificed to idols. He says that, so far as his conscience is concerned, he could eat of the meat and not sin because he could partake of it as food for the body rather than as a sacrifice to an idol. But there might be a weak brother who might perchance see him eat of this meat and misunderstand and stumble. "Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble." This is one of the greatest lessons found anywhere in the scriptures concerning the use of the Christian influence, because the principle is fundamental and can be applied to our actions in any questionable thing. It is a dangerous thing to cause one's brother to stumble. "For whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea." (Matt. 18:6.)

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

Some of the Names in the First Part of Genesis

All words, even proper names, have meanings. In English, as in other modern Indo-European languages, this meaning is not self-evident unless we know the language from which the proper name was derived (e. g. we know that *Marguerite* comes from the Greek *margarite*, a pearl). In ancient languages and languages of a more primitive nature, however, the meanings of most proper names can readily be seen. The American Indian saw a *white cloud* at the time of the birth of his son, and so he named his child *White Cloud*. In like manner the meanings of nearly all Hebrew names can be perceived, and these meanings show interesting and often essential sidelights on the interpretation of the text. A few of the more interesting from the first part of Genesis are given below.

Gen. 2:8, *Eden*. The Hebrew *edhen* means *delight*. So the *garden of Eden* is the *garden of delight*. Our *Edna* is a derivative of this word. (An *Edna* is mentioned in the Apocrypha.)

Gen 3:17, *Adam*. The Hebrew *adham* means *man* or *man-kind*. It is interesting to note that *adhamah* means *ground*, *land*. Both of these Hebrew words are derived from a root meaning to *be red*, which is found in *adhom*, to *be red*. (Cf. also Esau's name *Edom*, *red*, in Gen. 25:30.) In other words Adam was so called because he was made out of the *red* clay.

Gen. 3:20, *Eve*. The Heb. *havvah* (from which we get both *Eve* and *Eva*) means *living*, "because she was the mother of all *living*."

Gen. 4:1, *Cain*. The Heb. *kain* comes from the root *kanah*, to *get*. Eve, in her delight that a son was born to her, named him *Kain*, i. e. something *gotten* or *acquired*.

Gen. 4:2, *Abel*. In Heb. *Hebel* (i. e. our *Abel*) means *breath* or figuratively *vanity*. Perhaps by this time Eve was beginning to realize the *evanescence* and *vanity* of a worldly life and named her second son accordingly.

Gen. 4:16, *Nod*. The Heb. *nod* means *wandering* from the root *nudh*, to *move to and fro*, to *wander*. Cain probably so named the land because it was the land of his wanderings in exile.

Gen. 4:25, *Seth*. The Heb. *sheth* means *appointing* from the verb *shath*, to *appoint*. Eve said at his birth, "God *hath appointed* me another seed instead of Abel."

Gen. 5:29, *Noah*. When a son was born to Lamech, he felt he had someone to take care of him and to *comfort* him, and so he named him *Noah* (*comfort*) from the root *naham*, to *comfort*.

Gen. 11:9, *Babel*. The Heb. *babel* means *confusion*, a participial form from *babal*, to *confuse*. The people of Shinar

intended for this building to be *bab-el, the gate of God* (i. e. of Heaven), but God made it *babel, confusion*.

If anyone wishes to carry this study further, he may consult a Hebrew lexicon or the footnotes of the American Revised Version, or better yet a good concordance or Bible dictionary.

LOUISVILLE CHRISTIAN TRAINING SCHOOL

The sole purpose of the Louisville Christian Training School is to afford more ample opportunity for training and preparation for men and women desirous of serving in the cause of the Master. Those accepting responsibility in the undertaking earnestly desire to provide just such work as will meet the needs of those desiring to preach or teach, those who would be missionaries or evangelists, or who are already and would increase their efficiency as such. Courses are to be given helpful to elders, personal workers, song leaders, conductors of young people's meetings or Bible school work. It is the aim to so arrange and conduct these courses that any servant of the Lord in whatsoever capacity may receive great benefit whether he is in position to take the full course or to attend a term only.

The importance of pursuing a full course is stressed, however, and recognition is to be given students completing any one of the following courses:

I. **Open to any one capable.** Three years. **First year:** Bible; Biblical Introduction; Public Speaking; Comparative Religion; Sociology; Vocal Music. **Second year:** Bible; Bible History; Bible School Pedagogy; Homiletics; Bible Doctrine. **Third year:** Bible; Church Efficiency; Church History; Christian Evidences.

II. ~~Adapted to those of High School education.~~ Three years. **First year:** Greek I; Biblical Introduction; Sociology; Vocal Music; Public Speaking; Comparative Religion; Missions; Bible. **Second year:** Greek II; Hebrew I; Bible; Bible Doctrine; Homiletics; Bible History. **Third year:** Greek III; Hebrew II; Church History; Christian Evidences; Church Efficiency; Bible.

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

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

Descriptive courses will appear in an early issue of Word and Work. Tuition is free. Room rent is free to men until rooms at Dormitory are taken. Board for men at club rate. Board and lodging in private homes can be obtained. First term (Eight weeks) opens October first.

It is believed that these courses in all their essentials are equal to those regularly offered in the Theological schools as Graduate, Bachelors and Masters courses, and more suitable to the needs of those for whom they are intended. Each subject is to be presented by an instructor who, by reason of experience, knows the problems and general conditions confronting those who would devote themselves to the advancement of the New Testament cause. Every member of the faculty is a man who has an eye single to this cause and who contributes his time to the training of students for its promotion.

Except the Day Bible Classes, all work offered will be given in night classes. For any who lack foundation work, the Portland Christian High School is open.

For further information write Stanford Chambers, 2605 Montgomery St., Louisville, Ky.

THE INDWELLING HOLY SPIRIT

That the Holy Spirit is here in the Church to animate and inspire it with new life no Christian will deny. The Church is the Body of Christ, and if the Spirit was not in it it would be a lifeless body.

"Know you not, (you Christians) that your bodies are the temple of the Living God? The temple of God is holy, which temple you are."

"If the Spirit of Him that raised up Jesus from the dead dwell in you, God shall quicken your mortal bodies by His Spirit that dwelleth in you." Rom. 8:11.

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Spirit." Acts 2:38.

"And we *are His witnesses* of these things; and so is also the Holy Spirit, whom God hath given to them that obey Him." Acts 5:32.

"If we live in the spirit, let us walk in the spirit." Gal. 5:25.

"And be not drunk with wine, wherein is excess; but be filled with the Spirit." Eph.5:18.

We need not multiply scriptures to prove that the Holy Spirit dwells in the heart of a true *child of God*. The words, "Holy Spirit," are found 93 times in the Christian Scriptures, and in each case it is spoken of as a person. The Bible is not the Holy Spirit but it is the words of the Holy Spirit. It is the medium through which God speaks to us and teaches us. I wrote a book, but I am not the book. I am separate from the book in the sense that I am a living personality.

Brother A. Campbell, one of the world's greatest teachers, says, "We cannot separate the Spirit and Word of God, and ascribe so much power to the one or so much to the other, for so did not the Apostles. Whatever the Word does, the Spirit does; and whatever the Spirit does in the work of converting men, the Word does. All that is done in us *before* regeneration, God our Father effects by the Word, or the gospel as dictated and confirmed by His Holy Spirit. But *after* we are thus begotten and born of the Spirit of God, the Holy Spirit is shed abroad richly in our hearts through Jesus Christ our Savior; of which the peace of mind, the love, the joy, and the hope, is full proof.

So in the Kingdom into which we are born of water and the Spirit the Holy Spirit is as the atmosphere in the kingdom of nature. He is promised only to those who believe and obey Christ, but when they have become God's children He *dwells* in them and actually and powerfully assists in the mighty struggle for eternal life. This is what John meant when he said, "Greater is He that is in you than He that is in the world." 1 John 4:4.—*Chicago Christian*.

CONCERNING SONGS AND SONG BOOKS

We give herewith extracts from a paper prepared by Brother J. F. Lilly of Los Angeles and read before a meeting in the West. For years Brother Lilly has given serious thought to the song service, and we appreciate his kind permission to use these paragraphs in *The Word and Work*.—Publisher.

“There is a world of good music that has practically universal approval. Brethren from anywhere in the world can get spiritual uplift from such approved hymns. Some may prefer the jingly, effervescent type of music, but they nevertheless love the other type of music and get a proper spiritual reaction from it. Therefore, it seems to me, the brethren should forego the provincial type of music because of the ill effects which it has on brethren who suffer from its use. I say ‘suffer’ advisedly. It is positively painful to a large proportion of our brethren to have to use the so called ‘jazzy’ type of music in worship.

“With a world of good music to select from, there can be no need of having objectionable songs thrust upon those who are offended musically by them. Of course, any collection will contain some songs that are not up to the general standard. Even so fine a collection as the one we use at Central has two or three songs that are objectionable to one of our most prominent members. I have marked these songs so that I never use them when I am leading, just because I know they are distasteful to a good and worthy brother.

“Those who are musically trained, and there are now many who do have this distinction, are also jarred by being compelled to sing songs that are perhaps not jazzy, but are extremely mediocre as to musical quality. These mediocre songs will be found in books where two or three brethren undertake to fill a new book very largely with their own effusions. I have personally written many songs, but after I have let them season a few months, I have sense enough to know that they are not worthy of a place in any collection. But many amateur song-writers conclude, when they have written one song that has evoked some praise from their immediate friends, that they can reel off dozens of songs and have them all worth publishing. Thus arises books that are filled largely with songs by two or three new writers, or even a dozen new writers. In a final analysis there will be sifted out only two or three songs out of the whole collection that are worthy to live. As a matter of fact, it is very rare that song writers of highest ability are able to write more than two or three songs that are worthy of a place among the immortals.

“Songs should be of such a type as to have an almost universal appeal to Christian people. There should be no Southern type or Northern type of songs. Since there are plenty of songs that are not provincial, we should choose from these.”

BOOK REVIEW

ASTRONOMY FOR EVERYBODY by Simon Newcomb. 334 pages. Illustrated. Cloth. \$1.00. Garden City Pub. Co., Garden City, N. Y.

No, Astronomy is not so abstruse that you can get nothing out of it. No, this is not an old, worn-out text, but a new, revised edition from entirely new plates and brightened by 48 illustrations. Even with modern printing machinery it is rather a marvel how so useful a book and so large could be made for that money. And where (except in His marvelous gospel of grace summed up in John 3:16) can one have such an indication of the wondrous greatness of the living God as in the starry heavens with their madly racing units so accurately regulated that we take our time from them and accurately figure their movements far into the future? Truly this is a book to widen the horizon of the great majority of mankind—and it is very cheap.

D. C. J.

"UNCLE DEMUS"

It frequently happens when one of two who have lived many years together is taken, that the other soon follows. So did it come to pass in case of Brother and Sister Demus F. Gill of Allensville, Ky. Only a short while ago we recorded the death of that true and noble mother in Israel, Sister Fannie Gill; now after a brief space "Uncle Demus" too has fallen asleep. They had lived together fifty-eight years. Sons and daughters grew up in that good home and went forth thence to take their place in the world, good, honorable, God-fearing men and women. Then the good mother first folded her tired hands and went to her rest in the Lord Jesus, and so soon after her followed the father, Brother Demus. Whatever the difficulties of life, their home was a center of blessing, a place where God was honored, and where His word was respected. Their home was for many years the preacher's home. First and last about 180 preachers found shelter there while they preached the gospel in the old home church and in the vicinity. Such homes are becoming rarer. Uncle Demus was in his eighthies. He worked and toiled hard in his day, and battled bravely through the years in that "warfare within and without" of which every Christian knows. May the grace of God cover all his shortcomings, and may he have found rest and peace for ever in the presence of that Lord in whom he believed and whom he confessed.

R. H. E.

L. B. HOLLOWAY

On Sunday, May 20, 1934, death visited the Holloway home, 2421 Bank Street, Louisville, and little Patsy Laverne, six months old, daughter of Wallace and Catherine Holloway was taken. She was the bright spot of the home, always smiling when you came to her crib, day or night. Just five weeks from that day, and at almost the same hour, the eldest member of the family, Learner B. Holloway, was called. Had he lived until Aug. 9, he would have reached the age of seventy-seven, and forty-one years of that time he had lived in the service of the Lord. On Aug. 29, 1893, he was joined in marriage to Elizabeth Johantgen, and since that time they have shared the joys and sorrows of this life, living in Louisville, Ky. the entire time, with the exception of about two years. Always being careful to live near a congregation of the good old style, the little home on Bank Street was chosen, being less than three blocks from Portland congregation. Often during his failing health for the last seven years he was not able to walk even that short distance, and kind friends took him to worship much of the time. For this and very many more expressions of Christian love especially during the very last days of his life, Sister Holloway (who has supplied the dates and facts of this notice) asks us to express her deep gratitude.

E. L. J.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J. •

And let us think a moment on what it is to "serve." * * "Due to the strike, we are not receiving any mail."—Anna Bixler. * * Sister Garrison was given a Japanese meal at Bro. McCaleb's on her way to the Philippine Islands. * * Little Victor Broaddus reports they have three gold fish, one having died.

Yes, it is a great thing to "serve the Lord." * * "Am buying 150 bags of grain at \$1 a bag."—Dow Merritt. * * "I built two rooms on our front porch, doing all the work myself except making the windows."—Herman Fox. * * Bro. Gruver learned that a trusted helper was possessed of twice as many wives as any



Christian is entitled to have.

There is no other service like the service of God—therefore let us be diligent in this matter. * * Bro. Frank Shepherd has forwarded \$111 to Bro. Reese on account of his recent financial stringency. * * Latest word from Bro. Merritt shows his deficit reduced to \$141.89. * * "We are faced with the alternative of putting up another \$75 a month for the mission, or lose the place."—W. N. Short. * * Just now there is more sickness, more debts among the missionaries, more short supports than at any previous time in memory.

To "serve" means "to work for." No Christian needs to be on the unemployed list as to the Lord. * * Bro. B. D. Morehead, Box 173, Nashville, Tenn., has recently issued an attractive Missionary Pictorial in two colors with 22 faces and a good deal of information about the work on various fields. He will be glad to secure agents in many places. * * Evangelistic work in Short's field last year yielded 64 baptisms and five months this year brought 34 more. * * We have distributed \$650 relief money and could have sent more but for complications arising from various other sendings concerning which we are not definitely informed. * * To prevent backslidings, to promote more rapid and substantial growth, and to direct your gifts into genuine missionary work, the editor of this page has for long been advocating self-support (also self-extension) of the churches formed on foreign fields. They *can* and should meet the *necessary* expenses of their end of the work and if we proceed scripturally they will.

VIRGIL SMITH OF BRAZIL—HIS WORK AND EXPERIENCES

R. H. B.

The visit of Brother Virgil Smith in Louisville was an occasion of great interest to us, for several reasons. First of all, of course, because of the years of earnest service he and his devoted wife have rendered to the cause of Christ in South America, among difficulties, dangers, persecutions, and amid hardships and privations such as hardly any other of our faithful missionaries has been called on to suffer—including imprisonment and kidnaping. We were naturally eager to see and hear the man who went through all this for Christ's sake, and to confirm our love to him. But there was also another reason why we wanted to see him and talk with him face to face. We had learned, especially from his own letters and from those of Brother O. S. Boyer, who is still in Brazil, of certain spiritual experiences which took place among the Brazilian converts, the genuineness of which the missionaries saw no room to doubt, and which led them to think that a special work of the Holy Spirit was going on; which occurrences also seemed to have convinced them that such experiences were in line with the will of God, and such as all Christians may seek and expect. In order to hear from **Brother Virgil Smith himself** exactly what these manifestations were, and what was his own relation and conviction with regard to them, a number of brethren together had conference with him extending through three lengthy sessions. Brother Smith was requested to tell the story of those happenings from the beginning. Here is a summary of the chief facts as given by Brother Smith:

A deep-felt spiritual need led to a study of the New Testament teaching concerning the Holy Spirit, especially in regard to what the Spirit is said to do for Christians; whereupon these things were sought after in prayer, both public and private. One night Joao Nunes, a young Christian, and native helper to the missionaries, after a season of private prayer, was overwhelmed with a sense of his own sinfulness and a realization of God's goodness and love, as by supernatural power. Awakened by the sound of groanings, Brother Smith went to Joao's room and found him sitting on the floor, weeping and repeating over and over, "The Lord is good—The Lord is good." He appeared at first to pay no attention to Brother Smith's presence and questions; but presently asked to be helped to his chair. His strength seemed to have left him, and the muscles of his arms were more or less contracted. This affection soon passed away. The family were gathered around and prayed with Joao, and he with them. Tears flowed freely; it was easy to confess sin; prayer was more fervent than ever before known by any of them. Joao's life from that day was different. From an easy-going, somewhat light and careless Christian he became one of the most earnest, faithful, zealous, self-sacrificing workers. This experience of Joao's was in the main typical of that which swept over the converts afterward, affecting their lives and work in like manner as Joao's.

This, briefly, was Brother Smith's report of the unusual occurrences in his mission field.

Our inquiry finally centered upon the point of what it was that Brother Smith called "the baptism of the Spirit," and upon the question of physical manifestations accompanying this work of the Spirit, and, finally, upon the question of "Spiritual Gifts," particularly that of Tongues, some occurrence of which among the Brazilian converts had been cited. Let us take up these items in the order mentioned.

1. Brother Smith expressed his belief that the manifestations such as in Joao's case were instances of "the baptism of the Holy Spirit." He also called it the "filling" with the Spirit, and declared his belief that it was in accordance with Eph. 5:18. When asked whether he considered it the same as that which occurred on Pentecost, or whether it was rather such a "filling" as those which occurred after Pentecost (as in Acts 4:31) he said he regarded the two as the same, because in each case the effect upon the persons concerned was that "they were filled with the Spirit."

He conceded however that Pentecost was unique, and had certain distinguishing features which were never to be repeated. Being asked then if in view of this fact, and in view of the present-day misuse and consequent general misunderstanding of the term, "baptism of the Holy Spirit" it would not be better to confine himself to the term, "filling with the Spirit," he agreed. He declared that by "baptism of the Spirit" he did not mean a repetition of the event on Pentecost, but only the common effect stated: "they were filled with the Spirit"—not such demonstrations as were witnessed on that occasion. He believed (he stated) that all Christians should be so filled with the Spirit, and that this was the only essential point with him. In view of this clear distinction, he agreed that it would be good to use the latter term alone.

2. As for physical manifestations, such as the rigidity of muscles in Joao's case, Brother Smith repudiated them entirely, as having no value or significance; and held that such effects were not at all sought after nor to be sought after, but to be disparaged, or simply ignored. In his opinion such manifestations, where they occurred, were purely incidental, emotional reactions. (Brother Smith cited the case of Daniel in Dan. 10 for illustration. Some of the brethren present in the conference related instances of similar effects following ordinary gospel baptism, which never were regarded as of any significance.)

3. In regard to the "gift of tongues," which was said to exist in Brazil (not in Bro. Smith's field) Brother S. said that he did not preach or advocate it (and he has not done so in his good and wholesome preaching in this district.) On the other hand, he said that he felt himself unable to prove by the scriptures that such gifts have certainly passed away and are now to be regarded as contrary to the will of God. (He said he would be sincerely glad if we could give him Bible proof to that effect, and would gladly take it back with him to show some of the Brazilian Christians.) Where such manifestations occurred they were placed strictly under all the safeguards, restraints and regulations laid down in 1 Cor. 14.

Asked as to any danger of letting visions, feelings, experiences take the place of the written word of God, he said that on this point they were especially careful and that 1 Cor. 14:37 (also 1 John 4:6) was held up and emphasized.

Asked as to the danger of throwing their work open to what we know as the "Pentecostals," he said that he had studied the "Pentecostal" view point and found it far different from what they believed the scriptures to teach; and that he repudiated the excitements and carrying-on of the "Pentecostals" entirely.

In summing up Brother Smith declared that he is not concerned about supernatural demonstrations or manifestations, nor is he seeking or advocating such things. The one essential and supreme point is that Christians should be filled with the Spirit, according to Eph. 5:18, and should pray to be so filled; and that they should bring forth the fruit of the Spirit in their lives, which is "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control."

We give this brief account of our conference with Brother Smith and their result in order to set forth the facts and to forestall any mistaken reports and criticisms which may not be based upon a full knowledge of the facts. The position of the Word and Work on the work of the Holy Spirit and supernatural "gifts" is set forth in an article in *Mav Word and Work*, with which, we believe, Brother Smith is in substantial (though not complete) agreement. What future development, if any, may take place, to give the matter a different aspect we cannot say; but thus far we see no sufficient ground to repudiate Brother Smith and his co-workers in the Brazilian field. We believe that through prayer and brotherly love complete harmony with them on these matters of the Spirit's work can be restored. We are not impressed that the Brazilian brethren consider the question as absolutely settled, nor that their minds are closed on the subject.

We are evidently face to face with an illustration of the doctrine that the unity of the Spirit can be kept only by "forbearing one another in love" (Eph. 4:2, 3). We are conscious that our love for these brethren, rather than agreement on disputed points, holds us to them—a "love that will not let them go." Here are brethren who say they have no interest in building up in Brazil any party, but the simple New Testament church; who claim the scriptures only as their creed and guide, and stand willing to walk in that light and to be corrected by that book; brethren who have hazarded their lives for the work of Christ, whose labors God has blessed, and who bear the fruit of the Spirit in a degree almost unknown among us: how could we cast them out and ever face the world again to say that we are not sectarian!

NAMWIANGA MISSION

It has been a long time since we have made any attempt at writing to those of you who are making sacrifices to uphold our hands in this heathen land. Please accept our apologies for our neglect. We wish also to thank you all for your co-operation and financial assistance. If it were not for you we could do nothing.

We always find many more jobs to do than we get done. We have had more calls this year than we could fill. Many are calling for schools and many ask that we come and preach in their village. We have also had very heavy medical work. Some of our recent cases have been very serious: one with an internal abscess and one who jumped off a fast moving train, who is fortunate to be alive today. Last month we took care of 189 cases and extracted 17 teeth.

The past year has been our hardest in Africa. The locusts have done a great damage throughout this part of the country. Our support from America has been very short and we have had to get along the best we could. We still owe \$25 on Robert's hospital account.

During the past year over 300 have been baptized. Two white women have also been baptized. We have opened school in Kalomo and a good interest is being manifested. Our meetings with the white people are well attended and we feel much good has been done.

The African has a deep sense of worship. Of course his worship is strictly a "heathen worship," but a heart that has faith to pray to the spirits of his departed ancestors, believing he will be blessed, is capable of greater things. Since our coming to Africa (over five years ago) it is wonderful the change that I have personally seen take place in the lives of many who have turned to the Lord.

We are trying to impress upon the natives the fact that it is their duty as Christians to carry the gospel to their own people. It is really astonishing to see the cooperation that we have received. Brother Munyumbwe, Micah and Jacobo are all three out preaching. Two if these brethren have left their wives here on the mission while they are out "sowing the seed." Brother Sokis, a man who five years ago was a heathen, but who turned to the Lord, has done a great work during the past year. He has baptized 134 people and started two new congregations. This man could make a lot of his "white" brethren ashamed of themselves! There are a lot of people who have been Christians far longer than five years, and who have never been classed as heathen, yet they have never converted one soul nor been instrumental in starting one new congregation. This man has really been a great help and encouragement to me and I thank God for his faith and self-sacrificing spirit.

Kalomo, Northern Rhodesia, S. Africa.

W. L. Brown.

Order tracts, Bibles and Testaments, song books, Bible class literature—anything in church equipment—from this office. Sample set of seven tracts will be sent postpaid for 25c.