

Sept 1935
Some pages missing

THE WORD AND WORK

THE PILGRIM CHURCH

(The Last Lap of the Journey.)

Far down the ages now,
Her journey well-nigh done,
The pilgrim church pursues her way
In haste to reach the crown.
The story of her past
Comes up before her view;
How well it seems to suit her still,
Old, and yet ever new!

'Tis the same story still,
Of sin and weariness;
Of grace and love still flowing down
To pardon and to bless:
No wider is the gate,
No broader is the way,
No smoother is the ancient path,
That leads to light and day.

No sweeter is the cup,
No less our lot of ill;
'Twas tribulation ages since,
'Tis tribulation still:
No slacker grows the fight,
No feebler is the foe,
No less the need of armor tried,
Of shield and spear and bow.

Thus onward still we press,
Through evil and through good,
Through pain and poverty and want,
Through peril and through blood;
Still faithful to our God,
And to our Captain true;
We follow where He leads the way,
The Kingdom in our view.

—Unknown.

WORDS IN SEASON

R. H. B.

WHEN MEN CANNOT HEAR

"But I say unto you that hear." (Luke 6:27.) The Lord Jesus Christ knew full well that there were and would be deaf ears, many, to whom to talk would be useless. There are many who will hear nothing along some lines—and if they are not willing to hear *everything* they really can not hear *anything*.

Where personal interests or feelings, or doctrinal prepossessions and prejudices are involved; where money has been invested, or livelihood is affected, or party and prestige are involved, or personal antipathies and hatreds figure—it is of no use to talk to some folk; they do not hear, they cannot listen or think or consider or weigh: it is simply impossible. "How can ye believe," said the Lord to the Jewish leaders, "who receive glory one of another and the glory that cometh from the only God ye seek not?" (John 5:44.) Unto such is fulfilled the prophecy of Isaiah which says, "Seeing ye shall see and shall in no wise perceive; hearing ye shall hear, and shall in no wise understand. For this people's heart is waxed gross and their ears are dull of hearing and their eyes they have closed, lest haply they should see with their eyes and hear with their ears and understand with their hearts and should turn again." For that would be their greatest dread. So they hear what they want to hear, and see what they like; but the truth evermore flees from before them.

"I SAY UNTO YOU THAT HEAR"

In this place what is it that the Lord Jesus says to them that hear? A strange thing, which does indeed call for a surrendered heart, and a complete submission to Him who speaks. It is this: "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you." (Luke 6:27.) Can you *hear* that? And if you hear it, will you do it? "Oh, but it means this or that—it cannot be taken literally—it was spoken before Pentecost—it was not meant for us—it applies not to us but to such and such other people—my case is peculiar and different—I think under my circumstances I have a right to do otherwise—and so forth. And where is the humble heart and contrite that will tremble at His word? Who will bow before the Lord and ask Him to speak peace to his strife-torn, hate-filled, rancorous, passion-driven heart within that he may truly *love* his enemy, and pray for him, and seek his good and his blessing?"

THE HEARING EAR AND THE SEEING EYE

That is just one illustration of the principle of the hearing ear. You will find many things where it applies. We must read our Bibles with surrendered hearts. We do well to examine, to look well into the setting and meaning of a passage, to seek earnestly what the will of the Lord is—but keep those ears open and those eyes clear and that heart receptive toward the Lord. Nothing hardens more than Bible study when the will is not right. "The hearing ear, and the seeing eye, Jehovah hath made even both of them," said the wisdom of God through Solomon. (Prov. 20:12.) What does it mean? That God has given us our powers of sight and hearing, and that we should thank Him continually and use it for His glory? That much certainly. But more. There lies an obvious infer-

ence in the statement, and it is expressed for us in Ps. 94:9—“He that planted the ear, shall he not hear? He that formed the eye, shall he not see?” Surely He who made all ears can hear, and He that made all eyes can see, and He who made all hearts knows all. Who can hide from Him? Who could deceive Him? “For all things are naked and laid open before the eyes of him with whom we have to do.” (Heb. 4:13.)

But it means yet more. There is spiritual sight (“insight”) and hearing which we greatly need and greatly lack. Is not that also from Him who makes the seeing eye and the hearing ear? “Jehovah hath not given you a heart to know, and eyes to see, and ears to hear unto this day.” (Deut. 29:4.) Are you never dimly aware of your own dullness and inability to comprehend? “Who is blind as my servant, and deaf as my messenger,” complains the Lord in Isaiah (42:18-20). “Thou seest many things but observest not; his ears are open, but he heareth not.” Was it not the consciousness of this lack that led the psalmist to pray, “Open thou mine eyes that I may behold wondrous things out of thy law”? (Ps. 119:18.) And again, “I am thy servant: give me understanding that I may know thy testimonies.” (v. 125.) To the Giver of the seeing eye and the Maker of the hearing ear let us apply that we may see and hear aright.

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GRACE ONLY—

So salvation is not by grace only you say? Then it is not by grace at all. If you add something to grace you have spoiled it. Salvation cannot be by grace, plus something added. It is either by grace or not by grace. If it is by grace, then it is wholly of grace, for grace is God's free undeserved, unmerited favor. If it is not so, then it is in part and to that extent of man's work and desert. It cannot in the nature of things be partly of the one and partly of the other. If worthy action on man's part becomes the ground of his salvation then the salvation of that man is obligatory upon a God who *must* do *right*, and the *grace* of God is thereby excluded. But if it is of God's grace, then no consideration of human merit can enter into the transaction. (Rom. 4:4, 5.)

But salvation is ascribed to other things besides grace, we are told. Very true. But they are not things *equal with* and *additional to* grace. It is always perfectly proper to lay the whole effect to the one comprehensive cause. Thus for example, it is perfectly right to say that salvation is of *God only*; for truly it came from none other. It was God that so loved the world, and gave His only Son. It is again perfectly proper to say that only Jesus saves—for indeed there is no other, and no other way. (Acts 4:12.) It is entirely right to say that only the blood of Christ saves. Nothing can be set alongside of the Blood, as equal and joint cause with it, of our

cleansing and salvation. And while it is not "faith only" that saves (if by that be meant mere intellectual assent) yet it is *only faith* that saves. If you say that true faith must and will manifest itself in action—that is another matter, and not to be disputed. But nothing is to be placed alongside with faith, as co-ordinate cause of salvation. Our salvation is by faith, wholly by faith, only by faith—surely a faith that responds, confesses, obeys; but that is just *faith*. Thus it is true that our salvation is by grace only, not by grace with some admixture of man's work and merit, but only and purely by grace.

And where does baptism come in? Well, if baptism is a meritorious and procuring cause of salvation, as something to be ranked alongside of grace and faith, distinct from it, but added to it, as contributing cause of our salvation, then is grace made void and faith of none effect. But if baptism is the response of our hearts to God's free grace and prompted by faith in Him, then is it but the stretching forth of the hand to receive what God freely gives.

RECKONING YOURSELVES DEAD

Some Christian people, accounted as good and faithful members of the church, have never died unto sin in so far as their lives are concerned. They hold in their hearts a secret option on sin, hidden (such is the deceitfulness of the evil heart) sometimes even from their own consciousness, except for a moment of insight now and then. Down in that human heart lurks the purpose to avail oneself of sin on good opportunity. Sin is still an honored consideration. There has been no definite break. They have not *died* to sin in themselves, though, as to their relation to Christ, such is their legal status. They go along and conduct themselves very well; but all along are furtively looking around for that good chance which deep in their hearts they really desire; and it is understood that if the chance comes they will take it. It may be a chance of self-exaltation, or a chance to grab some earthly gain, or a chance craftily to overreach someone in some matter; or to gratify some wicked lust; or whatever it may be that that evil self, which should be dead, is seeking for. I think there lies the greatest difficulty in Christian lives. Men want to live right and be saved; but they also want to hold an option on sin. The question not having been settled once and for all, comes up for debate again and again, continually. A double-minded man is unstable in all his ways. Achan is hidden in the camp within, and there can be no victory. Now God wants Achan brought forth and stoned to death. He wants us to make a clean break with sin. And the way to do that is to affirm the reality of the great truth of our death to sin in Christ, and the new resurrection life which we have in Him.

Take your stand upon that, and stand to it. "Reckon yourselves to be *dead unto sin* and alive unto God, in Christ Jesus." (Rom. 6:11.) What you are dead to you are completely cut off from and wholly and forever done with. So "present yourselves unto God as alive from the dead, and your members as instruments of righteousness unto God." (Rom. 6:13.) By the cross of Christ the world (and all that is in it: the lust of the flesh, the lust of the eye, the pride of life) is crucified unto me, and I unto the world. (Gal. 6:14.) So shall our hearts condemn us not, and we shall find joy in the Lord.

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THE WAR CLOUD

As this issue of Word and Work goes to press the failure of diplomacy to avert war and the perfect inefficiency of the League of Nations is more evident than ever before; and word is flashed from over seas that all peace-moves have failed and that "*war is inevitable.*" And not merely a war between Italy and Ethiopia. The anxious, almost frenzied efforts of the nations, particularly Great Britain, to prevent that conflict has something more behind it than sympathy for the unhappy little African kingdom. The outlook of that conflict could easily be the signal for general native uprisings; yea, for a possible "Holy War" so much dreaded, which would call 300 million fanatical Moslems to arms; and for revolts in India, where revolt is always smouldering. (It is reported that Ghandi has himself gone to the Ethiopian front to head a Red Cross unit there—a fact which will be sure to enlist the sympathies of some 200 million Hindus, and to deepen their hatred for the white race). The Balkans also—Europe's perpetual storm-center—are showing restlessness: note the recent revolt in Albania, a significant growl against Italy; and the probability that Yugo-Slavia would avail herself of Italy's pre-occupation elsewhere to let her bitter anti-Italian grudge break forth; and Austria the meanwhile plotting *Anschluss* with Nazi Germany behind Italy's back, while other nations ready to leap on both of them if that should occur—really the outlook bids fair for another world-conflagration, as bad or worse than that of 1914-18. What will the outcome be?

The enlightened Christian sees in that (1) a challenge to prayer and intercession (1 Tim. 2:1-4), and (2) the indication that the Day is at hand—the hour of the Prince of Peace, in whose days at last "the righteous shall flourish and abundance of peace till the moon be no more."

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

NEWS AND NOTES

(September, 1935.)

There is an immediate and pressing need of gifts to bring home from Japan Brother Herman Fox (and family). It seems that Bro. Fox's suffering is now so severe that he must sail this month for treatment in America. I was among those who encouraged Herman to go as a missionary in 1920, and I am deeply concerned for his health and welfare now. He has been faithful on the field, and he is worthy. Gifts may be sent to Bro. Janes, or to me at this office.—E. L. Jorgenson.

From Chicago: "On Sunday, July 28, Bro. A. E. Holcomb of Wauwatosa, Wis., spoke to the church of Christ at Long Ave. and Crystal St., Chicago, on the subject, "Where the Bible came from, its authenticity and why we should pin our faith on its teachings."

"Bro. Herman L. Carlton of Sharon Springs, Kansas, spoke to the same church on Sunday, Aug. 11 at 3 P. M. on the subject, 'True Worship.'

"These services were well attended and the brethren have been blessed by the preaching of these two worthy men."—Mrs. R. H. Saunders.

"I recently spent three weeks in Memphis and while there I spoke each Lord's day for the Chelsae Church of Christ, located in the northern part of the city. The brethren there are now building a new church building, and plan on having it finished in time for their meeting.

"Beginning the third Sunday in August, I will be with the church at Judsonia, Ark. regularly. Bro. G. D. Knepper of Fostoria, Ohio, has just completed a splendid meeting there and the brethren are anxious to carry on the work.

Later: "My final services at Chelsae church were enjoyable. One baptism."—Robert B. Boyd.

"The growing popularity of smoking among women is responsible for an increase of cancer of the mouth, says Dr. Walter Gray Crump, professor of surgery for Flower Hospital, New York City, and an au-

thority on cancer research. Dr. Crump, speaking at the annual convention of the American Institute of homeopathy, the first week in June, explained that a few years ago cancer of the mouth among women was unknown but that today it is equally common among both sexes."

Several local church Bulletins come regularly to this desk, some of them always good—"Chicago Christian" of Cornell Avenue Church; "Vinewood Reminder," of Vinewood, Detroit; "Christian Messenger" of Central Church, Miami, and others.

From Cynthiana, Ky.: "Salem church enjoyed an inspiring series of sermons this year. Brother Olmstead was a little better than his best. Four states and eight counties represented in attendance, and eight preachers present at one time or another. Five baptisms, 2 added by membership.

"The meeting at Bohon church starts Sept. 2, with Brother Friend preaching."—Wilson Burks.

S. H. Hall of Nashville, (E. L. J. singer) begins a protracted meeting with Brother Olmstead and the good church at Gallatin, Tenn., on Sept. 22.

"May we take this opportunity to express to you our appreciation of the hymnal, 'Great Songs of The Church.' We realize it is not just 'another book.'"—The Payne Sisters.

A sister sends a gift of \$2 for the "Tract Fund." Thank you. It was needed and well-placed.

October issue of W. W. will reach you—Lord willing! The magazine has never missed in twenty years or more. But—due to absence in meetings of both Editor and Publisher—October may be late.

H. N. Rutherford had a good meeting at Mooresville, Tenn., early August. From Mooresville he went to Sugar Creek church, near Warsaw, Ky., for special meetings.

H. L. Olmstead preached a series of great and stirring discourses at

Ormsby church, Louisville, week of Aug. 11. He is now in meeting with Cedar Springs church.

Brother Boll, with Paul Sevedge as song leader, concluded a good meeting at Mackville, Ky., Aug. 18. He begins at Lexington on Sept 1; Buechel, Ky., Sept 21. He writes: "Paul Duncan has won much favor and done much good at Mt. Zion church near here."

Waterford church, Spencer County, Ky., held its annual "Home Coming" on Aug. 26. R. H. Boll was the special speaker.

The Borden, Ind., meeting closed Aug. 11, with large attendance. Nine were baptized, 2 added by membership, and 1 restored; G. A. Klingman preacher, Elmer LaMaster, song leader.

From Detroit: "Three were added to the Fairview Church yesterday, 2 by baptism, and 1 by restoration. Plans are now complete for a church outing at Bloomer State Park, Saturday, August 24.

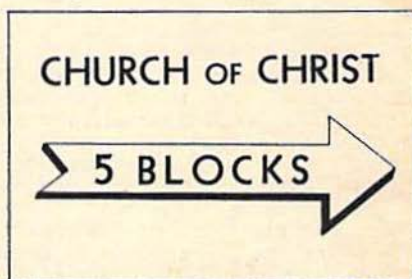
"When in Detroit, pay us a visit. We are conveniently located at East Vernor Highway at Lemay. Morning worship is at 10 o'clock. If you have friends or relatives who have moved to Detroit, and are without a church home, send their address to the undersigned at 1515 W. Grand Blvd."—A. B. Keenan.

The following are only a few well-known churches, among the many churches that have purchased our alphabetical hymnal, "Great Songs of the Church," since last report: Detroit ("Ferndale"); Del Rio, Texas; Kansas City, Mo. (39th and Flora); Sellersburg, Ind; Nashville, Tenn. (Reed Ave.); Borden, Ind; Williams, Ind; Ft. Myers, Fla.; Unionville, Ind.; Columbus, Miss.; San Angelo, Texas; Terre Haute, Ind. (8th and 12th St.); College Station, Texas.

From Dallas: "Brother Blansett is in a meeting at Prairie Creek, just out of town. Good crowds considering that the meeting was not advertised. One lady over fifty years old baptized—her first attempt to serve God, I think. Fair Park church is to hold a meeting in South Dallas, Brother Blansett preaching."—May Lynn.

CHURCH SIGNS

Do tourists and strangers experience difficulty in locating the church in your community? James L. Lovell, 1110 South Wooster Street, Los Angeles, Calif. (of Central Church, that city) who has traveled considerably and experienced difficulty in finding the church, both in cities and rural places, offers a suggestion. He has obtained special prices from the California Metal Enameling Company on signs to be placed at vantage points on highways and main streets, directing strangers to the church.



The accompanying cut represents a porcelain enameled sign, twelve by eighteen inches, in two colors, blue on white. The number of blocks indicated ranges from one to ten, and the arrow may be ordered to point in either direction. The signs are wrapped and mailed C. O. D. by the young people of Central Church. There will be no profit to any one, unless it be to the manufacturer. The prices he has obtained, depending upon the number of orders he receives, are as follows: Twenty signs, \$1.35 each; thirty signs, \$1.16 each; fifty signs, 88 cents each; one hundred signs, 68 cents each. This means that if twenty churches order one sign each, making a total of twenty signs, each church will get the benefit of the first quantity price quoted, and larger quantities in proportion.

Orders should be sent to Jas. L. Lovell at the above address. Send no money, as the price will be determined by the number of signs ordered. Specify the number of blocks and the direction for the arrow to point. The Word and Work will forward any orders sent us.

IN THE LOUISIANA FIELD

Stanford Chambers

The Lord was so good as to let us have our way, my wife and me, and we spent from mid-June to mid-August in South Louisiana, where we had formerly spent sixteen years. It was an enjoyable two months. Series of meetings were held at five points, New Orleans, Oakdale, Glenmora, Jennings, and Amite, and six other points were visited for one service each, Oak Grove, Cypress, DeRidder, Iota, Hayden Grove, and Big Creek. I was glad to see signs of spiritual life and vigor at each of these places, and the Gospel showed its power in visible results at each point where we prolonged the work.

This article would take up too much space if I should attempt to relate the many, many occasions of rejoicing at these several places, renewing old friendships and forming new ones; exhorting saved ones and saving some lost; relating past experiences and strengthening "that blessed hope." A. K. Ramsey, first to greet us, is the faithful, untiring servant on behalf of primitive Christianity in the Amite field. He ministers to a half dozen points constantly, and extends his labors beyond. His good wife teaches school and supplements his support, and therefore preaches the Gospel. They with their three children, Ruth, Ambrose, and Richard Dean, are truly a consecrated family. At New Orleans we found Jesse Wood laboring publicly and from house to house, dearly beloved by all, and whose labors are beginning to tell. We never expect to find a truer, dearer friendship than we have in the New Orleans church. We cry when we greet them and we cry when we bid them farewell. Sidney Mayeux of Glenmora is the Lord's missionary at Oakdale. He gives his time (virtually) and farms to pay expenses. His sacrificing work is appreciated there and is bearing fruit. Eleven were added there, most of them adults and immediate conversions. An unusual zeal is found at this new point which points to future increase. They must strike again "while the iron is hot." At Glenmora is G. B. Dasher, another faithful servant, who ministers there and at Forest Hill and works with his hands to be able to carry on. The Glenmora church has suffered both from the depression (as has each of the other points) and from removals occasioned by the shutting down of mills. I feel that in spite of the drawbacks the Glenmora church is gaining ground and will continue to do so. Brother Dasher has the hearty cooperation of Brother Mayeux and of our elder Brother Mason, dearly beloved by all there. At DeRidder is Dr. Miller Forcade, also recently set apart as minister of the Word. He is son-in-law of Ben J. Elston, well-known gospel preacher. Through their united efforts a congregation has been started here as well as at a number of points adjacent. A good portion of the state has felt the influence of Brother Elston and will doubtless feel it more as he multiplies himself in a number of young men taking up Gospel work, inspired and instructed thereto by him. His is another whole family of godly men, son, daughters, sons-in-law, grandchildren. Dr. Forcade is full of the home missionary spirit, and is destined to be heard from. At Jennings is Ivy Ietre, French preacher. He and "Betty" came to the DeRidder meeting and carried us the same night to their home in Jennings where we spent a week with them and the French congregation. What fine folks, they and the whole flock. I have not seen a happier people, or more zealous. Two meetings a day and despite hot weather increasing crowds and interest, both day and night. Here the young people are zealous and they were almost as well represented in the day meetings as in the night, and present with their Bibles. They love to sing, and when prayer time comes, all go to their knees, men, women, young people, children—from the front of the building to the rear (as indeed it should be in any church of Christ, and is not, alas!). As the greater number of the congregation are now able to understand English, and as there are some English-speaking members, Brother Ivy now conducts the morning services in English. Pres-

"Baptism of the Holy Spirit" - R.H.S.
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ently he will be preaching in French only when he goes to destitute fields of the French. He preaches at Estherwood in French. He also preaches for the American congregation at Iota. He works in a wholesale house for the bulk of his support. He should be giving the whole of his time to that needy and fruitful field. We were loathe to leave Jennings.

Besides these faithful preachers and their co-workers, whose number should be rapidly increased, we met the following: W. J. Johnson, C. M. Sitman, Jr., Frank Mullins, Dr. Wood, and a Brother Turner, these last two for the first time. Then a number who at most consider themselves "near preachers," some of whom, like O. C. Nicks of New Orleans, I should like to say many good and true things about, as well as about the many, many noble women of God without whom, how could the Cause carry on? God bless His holy ones in every place. But already this writing has grown to greater lengths than was intended.

BOOK NOTES

Crucifying Christ in Our Colleges by Dan Gilbert. 234 pp. Cloth. Price \$1.00. The Danielle Publishers, Van Dyke Place, San Diego, Calif.

The author, in collaboration with students of four universities throws such a light on the abominable teachings in institutions of higher learning today as every parent and every prospective college and university student needs. For most such we think it will be "a revelation" and a most valuable revelation at that.

The Red Network by Elizabeth Dilling. 352 pp. Cloth. Price \$1.00. The Author, 53 West Jackson Boulevard, Chicago, Ill.

Twenty-six very enlightening articles on the "Red" movement, data on upwards of 500 agencies related to the movement, and a "Who's Who" including names of about 1300 persons said to have some connection with or relation to the Red movement. This is a very compact book on a highly important subject published by the author in order to keep the cost down.

The writer believes the above books should have the widest possible circulation and suggests that those not caring to buy both arrange with a friend to buy one and then exchange volumes. Orders may come to Word and Work.—D. C. J.

"TWINS"

A woman gave birth to twins here recently. The natives think it is "malweza" (a curse) to have twins. It is very seldom that twins are born in a native family, and it is a recognized fact that they do away with one of them. This is done by putting the twins in a hut alone and one of the old women goes in and ties a strong cord around one as she chooses. After the cord is tied around the neck of the infant it is drawn through the hut into a nearby hut and handed to the "witch" who pulls on it until the child is dead. This relieves the family of the "curse" and the other child can now grow and mature. We have talked to this mother about this and tried to show her what blessing she has had, and we hope when they return to the village the children may be spared. Since she is not a Christian it is more difficult to get her to understand the matter.—W. L. Brown.

"TILL HE COME"

"And when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup ye proclaim the Lord's death till he come."—1 Cor. 11:24, 25, 26.

THE BAPTISM OF THE HOLY SPIRIT

R. H. B.

There are believers who hold that it is every Christian's great privilege—yea, his greatest need, to be baptized with the Holy Spirit. Until that occurs (they say) he does not know anything as he ought to know, about prayer, about power in service, about a holy life, about love, joy, peace, zeal for the lost, and Christlikeness in general. So that the baptism of the Spirit becomes the prime desideratum, once a man has become a Christian. For that he should seek and pray and wrestle in prayer until he obtains it from God. How does he know when he has obtained the great gift? Some hold that it is always manifested by a speaking with tongues, citing Acts 2 and 10 in proof. They hold, however, that this is not the same as "the gift of tongues" of 1 Cor. 12 (though those who hold this position generally believe in the "gifts" also) but a brief initial manifestation in evidence that the baptism of the Spirit has taken place. Others do not insist on such an evidence, but believe that the proof of the baptism is experiential—in mighty inward floods of joy and love toward God and man, in spiritual uplift, new desires for God's word, new power in his work and service. Needless to say that these are things the average Christian lacks and wants; and the desire for such a new life of freedom and power in the Lord leads many earnest souls to give ear to such teaching concerning the baptism of the Holy Spirit.

But when we turn to God's word to test these teachings we are at once impressed by the absence of reference to it. If the "baptism of the Spirit" is so supremely important to the Christian (as it must be if the claims are true) why does the New Testament, especially in that part of it which is directly for the Christian's instruction, have so little to say about it? Why in all the epistles written to Christians is there not so much as one passage that says a Christian could or should or might or ought to be baptized with the Spirit, or that he should seek and pray for such a thing? In all the range of the apostles' teaching to Christians there is but one passage that appears to mention the baptism of the Spirit (1 Cor. 12:13) and there it refers to the initial incorporation of Christians into one body, the church; not to any subsequent gift bestowed upon members of the church. If the matter stood as the Spirit-baptism advocates represent it, we would expect earnest and repeated exhortations to Christians to seek for the baptism of the Spirit, urging them to cease not to rest until they had obtained such an all-important gift. Why is there nothing said to that effect? Why has not God told us such things?

I would urge this weighty fact upon the attention of those

who hold that teaching. It is the peculiar danger of those who bank on experiences to set them above the teaching of God's word where the latter seems to clash with the experience. But if this comes under the eyes of any who yet hold the word of God supreme, let such ask themselves why that word preserves such a silence on a subject which to them forms the central point of thought and teaching.

Every man who is a Christian at all has the Spirit. (Rom. 8:9.) And his possession of the Spirit (or should we say, the Spirit's possession of him) can be enlarged. He can be filled with the Spirit (Eph. 5:18). He can be strengthened with power by the Spirit in the inward man, and be "filled unto all the fullness of God." (Eph. 3:16-19.) Faith, prayer, self-surrender to God (Rom. 12:1) give the Spirit fuller scope in His gracious workings. But none of that is ever called "the baptism," nor is there in that anything that cannot be accounted for by the normal growth and progress of the Christian life. For this indeed let us seek. But why use such terms as "baptism of the Spirit" to designate that?

TRACT WORK

It is a mistake to suppose that the sinners will come to a room always, or a hall. Oh, go and sow beside all waters. God may use in divine sovereignty the broadcast sowing.

And He may use the Gospel net in the open air or in the preaching room; but there is a field of labor, and especially in the use of tracts, which has been little tried. From house to house, in the street, or lane, or court, or village, and in not throwing a lot of tracts, as it were, away like fishermen's bait in the water, but in seeking to use each one as a bait or an introduction to one individual soul.—Chas. Stanley.

"TO WAIT FOR HIS SON"

"We are not waiting for 'the beast,' we are not waiting for the great tribulation, we are not waiting for signs. We 'are not appointed unto wrath' (1 Thess. 5:9). We are waiting for Him. That is the Blessed Hope of His church. That is the end of the pilgrim pathway. And it may come, I repeat it deliberately, after thirty-five years of as close study of the scriptures as I am able to give them, in a moment, and the sooner the better! 'Come quickly, Lord Jesus.'

"I am seventy-one years old. I am not looking for death. I may pass to Him in that way, but I am not looking for and waiting for death. I am looking and waiting for Him, and He knows it."—C. I. Scofield.

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

STUDIES IN THE ORIGINAL TEXT

JONAH W. D. SKILES

*Books for Learning Hebrew**

This article is a sequel to last month's article on *Books for Learning Greek*. Here, too, we may say that the Hebrew Old Testament is *really the Old Testament* and our English versions but translations. The study of Hebrew is not quite so valuable to the Christian worker as the study of Greek, but the time spent will well repay him.

An excellent book for learning Hebrew is to be found in the Harper-Smith, *Introductory Hebrew Method and Manual* (1922, Scribner, \$3.00). This book is suitable for study without a teacher, though help on the pronunciation would be very valuable. The first lesson starts with the first verse of Genesis and detailed explanations of everything are given. Along with this book the student will use the Harper-Smith, *Elements of Hebrew* (1921, Scribner, \$3.00). Constant references are made in the *Manual* to the *Elements*. Yates' *Beginner's Grammar of the Hebrew Old Testament* (1927, Harper, \$2.50) is a good book, but is suitable for use only with a teacher and needs to be supplemented with much use of the Hebrew Old Testament.

A short discussion of the syntax may be found in Harper's *Elements of Hebrew Syntax* (Scribner, but now out of print). The standard grammar is Gesenius' *Hebrew Grammar* (edited and enlarged by Kautzsch, Oxford, \$5.50). This is a German work, but is translated into English by Cowley. It is very complete, covering both the inflections and the syntax and having very copious quotations from the Hebrew text.

For a cheap, but satisfactory lexicon one may use Gesenius' *Hebrew and Chaldee Lexicon to the Old Testament* (Jas. Pott and Co., \$4.00). This is a translation from the original German. The large lexicon in general use today is Gesenius' *Hebrew and English Lexicon of the Old Testament* (revised by Brown, Driver, and Briggs, Houghton, \$12.50). This contains very copious references to the text and is almost a concordance.

Under miscellaneous works I should like to suggest Green's *The Higher Criticism of the Pentateuch* (out of print), Wilson's *Scientific Investigation of the Old Testament*, (1926, Harper, \$2.00), and Wilson's *Is the Higher Criticism Scholarly?* (1924, Cokesbury Press, \$0.25). These books are all scholarly defenses of the Old Testament against the higher critics, and are very good introductions to the problems of the Old Testament. Orr, *The Problem of the Old Testament*

*Any of the books mentioned in this article may be ordered from the **Word and Work**. Those out of print probably can be secured through the **Word and Work** from Steckert or Westermann.

(1906, Scribner, \$2.75) is the best conservative introduction to the Old Testament and meets in an unanswerable way the destructive criticism. Price's *Monuments and the Old Testament* (1925, Judson Press, \$2.50) shows the corroboration that archaeology gives to the Old Testament. The books in this paragraph require no knowledge of Hebrew.

Since Isaiah is probably the high water mark of the Old Testament, I am going to suggest what is probably the best commentary on the Hebrew text—Delitzsch's *Commentary on the Prophecies of Isaiah* (translated from the German by Denny; Scribner, or Funk and Wagnalls, 2 volumes, \$3.00 each). This a full commentary by a conservative scholar.

The most usable text of the Hebrew Bible is Kittel's *Biblia Hebraica*. (This is published in Germany and handled in America by Steckert or Westerman, New York. The cost for both of the two volumes varies but is around \$5.00.) This edition has a good clear text and is equipped with footnotes containing the various textual readings of both the Hebrew and the *Septuagint* together with suggested emendations of the text. For the *Septuagint* I would suggest Swete's *The Old Testament According to the Greek of the Septuagint* (1912, Macmillan, 3 volumes, \$4.00 each). The *Septuagint* is especially interesting because of the fact that practically all of the quotations from the Old Testament found in the New Testament are from the *Septuagint*.

Other books might be mentioned, but a study of the above books will serve to introduce the student to the language and literature of the Hebrew Old Testament, and the bibliographies in the above books will widen the field of critical literature still further.

TALE BEARING

"With his mouth the godless man destroyeth his neighbor;
But through knowledge shall the righteous be delivered."
Prov. 11:9.

I have not yet determined how many verses in Proverbs deal with the tongue. There are many of them, and each one strikes home. Thoughtless words are as a blight that strips the world of its happiness, and a man of his character.

Back in the sheep days, there was a dog—a good dog—that got the name of a killer. Some one carried an idle tale. Night after night sheep were destroyed, and this dog received the blame. Finally he was shot. Later on the real killer was caught, but it was too late.

If only dogs and sheep were involved, the matter would not be so serious; but when lives of people are at stake—God's people—it is tragedy.—J. H. McCaleb, in *Chicago Christian*.

Send your orders for Sunday School literature in early so you may have all your supplies on hand at the time you need them.

"SEEK THOSE THINGS"

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

We are risen with Christ. We do not seek to rise with Him; but having been raised with Him we are to seek the things above. What are these things? Might we not get lost in the very multiplicity of things above? To be sure! This is the very reason why the Apostle says, "Where Christ is." He is to be the center of all our heart occupation. To seek Him is to seek all. These things are not foreign to the believer. They are his own things by birthright. The fact that Christ is not bodily in the world should cause Christian hearts to go out to things where He is, if He means anything at all to us.

It is because these are spiritual that we are exhorted to seek them. Naturally "in Him we live, and move, and have our being." But to find Him spiritually we must seek Him. This applies to the Christian. He only, has any appreciation of eternal things—the worldling scorns them as mere maudlin folly. (1 Cor. 2:14.) One thing is sure, we will never know the full blessedness of being Christians until we obey this scripture and engage in this quest of glory.

I think that Christ's place at God's right hand is brought before our minds in this connection that we may think of the approved and powerful place He won after suffering. It is good to realize that He, despite appearances to the contrary, is governing all that in any way concerns His people. To see the Master here will focalize all our seeking and take us past second causes into the presence of God.

It is Christ—the Christ—seated there. The anointed, the qualified, the glorified, the Head, in the place of approval. He is vested with power supreme. His being seated there suggests perfect final control and positive rule. He cannot be careless of His people, but sits as a king to rule all that concerns their interests.

Bending our minds to things above does not necessarily mean that we are to think of nothing else but heaven while on earth—it is rather the bringing of all our living under the sway of heavenly truth. We are to see things in the light of the sanctuary, which the Psalmist learned to be an intensely practical thing. (Ps. 73:17; 77:13.) Thus daily living will be exalted, and a glory cast over earthly things which will be seen in a true light. Thus God will be truly glorified, earnest hearts really blessed, and all our service more pleasing to the Lord.—A. C. Harrington, in *Faith and Deeds*.

This office supplies the very best Literature and Bible class Helps for young and old, Bibles, Testaments, Maps of Bible lands. We can supply any of the standard publications at regular prices. Mail literature orders early to Word and Work, Louisville, Ky.

A PROGRAM OF CHRISTIAN EDUCATION

CLAUDE NEAL

Shortly the schools will be opening and the regular direct agencies of education will be in full activity. It is now time for each one of us to consider our responsibilities toward education, and the kind of education our boys and girls are going to get during the coming year. If you are a wide-awake Christian you are aware of the exceptional spiritual foundation your child would have if daily lessons in the word of God were made a vital part of his education. Then you are aware also that the idea of a return to paganism is not limited to Germany nor the teaching of atheism to Russia. Both of these forces are becoming more and more evident in our modern education. In fact, it is their most fruitful field. We are living in a period of educational crisis. Shall we challenge pagan and atheistic control of education? Our one great alternative is a return to and a re-emphasis of Christian education.

In the city of Louisville for the past eleven years a program of Christian education has been maintained in the form of Portland Christian School and special Bible classes taught by Bro. Boll. Last year, in addition, the Louisville Training School* was arranged and ran a successful year. But all of this work at the present time, in view of its exceptional importance, is too small, limited, and handicapped. The Christian School is limited by capacity, number of teachers, finance, and equipment. The training School for Christian workers could take care of a much larger attendance and needs equipment in the way of library and maps and lantern slides. Then, too, the burden of maintenance is borne largely by the teachers and a few interested friends of the work. The teachers are willingly standing by the work whether help comes or not. Here, therefore, is already laid the foundation of opportunity for fellowship in a program of Christian education. Let us do what we can to meet the challenge of anti-Christian forces, and do it now. Publicity should be given to this work by church leaders, especially in the vicinity of Louisville.

Portland Christian High School needs badly an **up-to-date** set of the **World Book Encyclopedia**.

The Christian Training School needs: **Bible Encyclopedia**, by Fausset; **New Bible Evidence**, Marston; **Archaeology and the Bible**, Barton; Blaike, **A Manual of Bible History**; **Apocrypha**; **Franklin's Sermons**; **The Bible in the making and How We Got Our Bible**, J. P. Smyth; **Church History**, Klingman; **The Land of Israel**, Stewart; **Lands of the Bible**, McGarvey; **Ecclesiastical History**, Mosheim; **The Monuments of the Old Testament**, Price; **The Problems of the Old Testament**, Orr.

Send good usable books, of these titles or others, also gifts of money for this fund, to Claude Neal, 4035 Michigan Ave., Louisville, Ky.

*The reader should refer to last month's announcement; and see p. 176.

LOUISVILLE CHRISTIAN TRAINING SCHOOL

DESCRIPTION OF COURSES

ENGLISH BIBLE

BIBLE A. Monday, Wednesday, Friday afternoons.

Courses consist of close study of Books of the Bible to discover the exact meaning and message of each. The aim will be to let the Bible interpret itself. Books from both Testaments will be so chosen as to give sequence, and in the course of three years to cover the entire Bible. This year's work, O. T. History—Exodus to Deuteronomy. Prophecy—Isaiah (or Minor Prophets). R. H. Boll, Instructor.

BIBLE B. Tuesday and Thursday afternoons.

General statement under Bible A applies. This year's work, N. T. John, 1 and 2 Corinthians, Galatians, Revelation. First, Second, Third years, four quarters. R. H. Boll.

BIBLE C. One night each week.

A Topical Bible Class. This year's work studies such topics as God, Christ, The Holy Spirit, Man, The Gospel, Grace, Faith, Repentance, Baptism, Regeneration, Justification, Sanctification, The Coming of Christ, Day of the Lord. First, Second, Third Years, four quarters. R. H. Boll.

BIBLICAL LANGUAGES

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

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

GREEK II.

1, 2. Readings in the Gospels. Review of grammatical forms.

3, 4. Readings in the Gospels and easier portions of the Greek New Testament. Introduction to the study of Greek syntax. Second year, four quarters. Jonah W. D. Skiles, Instructor.

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

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

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

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

HEBREW II.

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

BIBLICAL INTRODUCTION AND HISTORY

BIBLICAL INTRODUCTION

This course combines Biblical Geography, History, and Archaeology. The whole Bible is studied from this viewpoint. The course, therefore, is a most essential background to all Bible study and teaching. 1. Old Testament. 2. Archaeology. 3. Inter-Testament Period. 4. New Testament. First year, four quarters. Claud Neal, Instructor.

BIBLE HISTORY

This course will treat first of the history of the Bible, its origin, making, and transmission from earliest times to the present day; then scan Israel's own history and its relation to other nations. And finally,

consider the origin, history and general content of each book of the Bible. 1. History of the Bible. 2. History of Israel. 3. History of Surrounding Nations. 4. History of Individual Books. Second year, four quarters. Claude Neal.

CHURCH HISTORY

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

COMPARATIVE RELIGION AND MISSIONS

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

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

CHRISTIAN DOCTRINE

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

CHRISTIAN EVIDENCES

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

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

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

PRACTICAL CHRISTIANITY

PUBLIC SPEAKING

1 and 2. Use of the voice, vocal organs, placement, breath control, enunciation. Poise. Reading of Scripture. Gesture. Correction of Mannerisms. Speaking from outline, from manuscript, impromptu speaking. First year, two quarters. D. H. Friend.

HOMILETICS

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

CHURCH EFFICIENCY

1. The New Testament organization. Oversight. Division of labor. Elders, Deacons, Evangelists, Teachers. 2. Evangelism. Scriptural meth-

ods. Ways and Means. Co-operation. Relation of evangelist to church and its other workers and its meetings. 3. The Church training its workers. Finances. Equipment, buildings, etc. 4. Problems, discipline, spirituality, fellowship, concerted work, adaptability. Third year, four quarters. Stanford Chambers, Instructor.

BIBLE SCHOOL PEDAGOGY

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

PERSONAL WORK

This course is designed to enable the student to envision the greatest field of all religious activity, and to enter it. 1. Personal work. Definition and importance. Christian's responsibility. The issue. The Personal worker. His qualifications. Training. Scriptural examples. 2. Methods. Illustrations from Scripture. Methods of successful workers. Use of Scriptures in personal work. Meeting the problems of individuals. How to have open doors. Helpful use of literature. Practice. First year, two quarters. Stanford Chambers.

ENGLISH FOR CHRISTIAN WORKERS

An elective course for students deficient in spoken or written English. Those electing this course will be given work best suited to their needs. Miss Zuercher, Instructor.

SACRED MUSIC

For those of any age who have some natural ability coupled with a sincere interest in spiritual singing. Specially, for song leaders and others who give direction to the worship in song. The training ranges from beginner's rudiments and voice drills to the more exacting public work of the a capella chorus.

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Ear and rythm drills, fundamentals of harmony.

Song Interpretation; emotional reaction and self-expression; singing as an expression of Christian joy; of worship; as a means of teaching.

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

EXPENSES

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

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