

December 1933

THE WORD AND WORK

"HE WENT"

Go wash in the pool of Siloam. . . . he went . . .
and washed, and came seeing.—John 9:7.

"He went"—without waiting to argue,
To question or ponder or doubt,
Though it seemed like a foolish proceeding
To one looking on from without;
Why wash, when the touch of the Savior
Had brought other blind eyes their sight?
When His mere word had power to heal them,
And turn all their darkness to light?

And why in the pool of Siloam?
What good or what virtue was there?
Why not bathe in some brook by the wayside,
Or dip in a well anywhere?
Perhaps the man wondered a little,
But he stayed for no vain argument,
Whatever he thought, he was silent:
Christ had bidden him go, and he went.

What mattered the critics' cold carping,
Their views and their vague theories?
One great, vital fact overwhelming
Was answer enough for all these:
"This one thing I know: all-sufficient,
Whereas I was blind, now I see!"
No wonder his heart was o'erflowing
With praise and with ecstasy.

"He went . . . and came seeing"; how certain
Reward of obedience is;
Had he tarried or loitered in going,
The blessing might not have been his.
Oh, haste where the Master has sent you
And go when He bids you to go;
Just there shall His word find fulfillment:
Just then some great gift He'll bestow.

I could think of no better argument why those who believe and turn to Christ should instantly, unquestioningly, gladly, surrender to Christ's clear, but by men too much controverted, command *to be baptized*, than this beautiful spiritual lesson in the foregoing fine poem by Annie Johnson Flint on the Blind Man of John 9. The poem is copyrighted, and is used by the kind permission of *Sunday School Times*.—Editor.

WORDS IN SEASON

"BRINGING IN THE KINGDOM"

The modern religious liberalist always champions the program of world-betterment. He would put the "ideals of Jesus" into the world's affairs, he says. It is his plan and desire to regulate all social and national relationships of mankind in accordance with the "principles of Christianity," and adjust everything from government down in harmony with his conception of those principles and ideals. He thinks that this is "bringing in the kingdom of God."

He agitates for equality of all men, whatsoever their race, for the liberty and autonomy of all nations; for disarmament and pacifism; for social and industrial reconstruction; for emancipation of oppressed classes; for equal rights and chance for all. He pleads the "Social Gospel." He insists that it is the duty of every follower of Christ to bring about such social and political reforms as would alleviate the burdens of humanity, and he declares that this is the only real and really practical Christianity and religion.

Now the religious liberal does not propose to "walk by faith." He must necessarily walk by sight. He sees on every hand the wrongs, the injustices, the afflictions suffered by his fellow men. He thinks he sees the way to help. He must rise up and fight against those wrongs with might and main. He attacks the walls of Jericho with battering rams and siege guns. That one who does not believe whole-heartedly (if at all) in the word of God, and takes no stock in the hope of the gospel, should address himself to the adjusting of "earthly things", is but natural. And certainly we must appreciate his motive and as certainly must commend his compassion for poor humanity. But that believing Christians should want to fall in line with his program is less comprehensible. It argues an ignorance of the revealed plans of God, of the purpose of the gospel; of the work of the church; and a misconception of the mission of Christ, and of the nature of the kingdom of God.

MISTAKING CHRIST'S MISSION

Recently we heard Stanley E. Jones, author of the well known volume, "Christ of the Indian Road." Despite some criticisms and accusations against him, we cannot consent to class him as a "modernist." One is impressed with his devotion to Christ, his acknowledgment of Christ's Deity, Lordship, atoning death, resurrection, and of the authority of the New Testament. He is also so far as we can judge thoroughly honest and sincere. It was edifying to hear his bold and powerful criticism of the Report of the "Appraisal Commission." Yet along with all that he is thoroughly imbued with the modern idea and ambition of world reconstruction. In one of his addresses he took for a text the "program of Christ," from Luke 4—"The Spirit of

the Lord is upon me, for he hath anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord"; followed by Christ's declaration, "Today hath this scripture been fulfilled in your ears," which, Jones declared, meant, "This thing begins now." So far so good. But in the application he made it appear that it was Christ's work, and must be ours, to bring in world-reforms, the abolition of war, the liberation of subject peoples and races, the deliverance of the oppressed, the fair distribution of goods and wealth, the abolition of the liquor traffic, and such like things. If such was the program of Christ, so is it ours. This sounds both good and plausible; but like many human notions, it will not stand investigation in the light of God's word.

CHRIST'S STRANGE COURSE

If that had been Christ's work and program, He strangely avoided it. Around Him on every side was oppression, injustice, suffering, and distress. There was official corruption, governmental tyranny, vast, unspeakable poverty and want. The Lord Jesus never spoke a word, never lifted a finger, to change the situation. Slave traffic, the social evil, vice more or less organized, the drink evil—all these existed. He never attacked it. He proposed no reforms. He did no agitating in favor of a more humane social order; He encouraged no rebellion against the Roman power; He would not act as "a judge or a divider" over the people; He took no steps to abolish slavery or the sale of alcoholic liquors. All of which would strike us as exceeding strange if we conceived of Jesus as a world-reformer. The fact is, He wasn't that, or anything like that. His apostles also walked in the same steps with their Lord. They preached salvation through the cross of Christ, but not social betterment. They told Christians how to conduct themselves worthily of their calling, but did not attempt to lecture or legislate to the world. In regard to the government we are commanded obedience and submission, qualified only by the eternal maxim, that we must obey God rather than men, when the alternative is forced upon us. Those in authority were to be honored, respected, prayed for. Taxes, customs, tributes, were to be paid without question. When Onesimus, Philemon's run-away slave became a Christian, Paul sent him back to his master. Never a denunciation of the world's government or institutions came from his lips.

Stanley Jones said well in the course of his address that the New Testament furnishes us with no rules of procedure in changing the world's evils. He thought, however, that it furnished us the *principles*. It does neither. It furnishes us only with the message of Christ, the gospel of the grace of God.

EFFECTS OF THE GOSPEL IN THE WORLD

The gospel preached by faithful men, believed and ac-

cepted by sinners, the faithful lives of Christians and their unselfish good works—all this has indeed a wonderful side-effect upon the lost and ruined world. Its reflected light introduces new ideas of kindness, mercy, and justice. It elevates public opinion. It has a tendency to purify public morals. It implants the idea (shall we call it a ferment) of freedom in the minds of men. And ideas are powerful things. The free circulation of the word of God in printed form, also, has profound effects. Most if not all the liberty and good we enjoy is the repercussion of the gospel's impact upon the world—or, to change the figure, the reflection of the light that radiates from it. But this is the side-effect, a by-product of the gospel. Its aim is not world-betterment, but the salvation of those who will hear. As has been said, it is not its purpose to patch up, to clean up, and adorn the old sinking ship, but to call as many as will into God's lifeboat. For Christ gave Himself for our sins that He might deliver us out of this present evil world. (Gal. 1:4) The old ship is bound to sink sooner or later—sooner, it seems now—but those who come to Jesus Christ shall not perish with it.

THE PURPOSE OF THE CHURCH

That the Modernist should be blind to the church's nature and mission is not at all strange; but true believers surely ought to understand. The church is God's new creation "by water and the blood"—His elect body, outchosen from among all nations, composed of the called, the justified, the sanctified, of all mankind, purchased with the precious blood of Christ, indwelt by the Spirit. She is in all respects like unto her Lord, for she was called into the fellowship of God's Son (1 Cor. 1:9). As He is so is she in the world. Like Him, poor, despised, rejected (for not many wise, mighty, or noble are called) like Him unrecognized (for "the world knoweth us not because it knew him not") like Him hated and cast out (for they are not of the world, even as He is not of the world)—they go forth with Him without the gate, bearing His reproach. "For we have no abiding city here; but we seek after the city which is to come." (Heb. 13:13, 14.) If ever she grows rich and powerful in the earth, she also grows corrupt: she has missed her calling. Her work is a continuation of Christ's—indeed she is "Christ", the body of Christ, the extension of Christ upon the earth. Even as He came not to do His own will but the will of the Father, and as He came to do the work the *Father* had given Him to do (John 17:4)—not what seemed good to Him—so His church is not to do what her judgment commends, but what the Lord has laid upon her. It is her task to teach the Word, to preach the Gospel, to call men out of darkness into His marvellous light, to testify the gospel of the grace of God unto all the world. She represents her Lord. The glory of His truth and grace is to shine forth from her. She, like Him who went about doing good, is to be zealous of

good works, always abounding in the work of the Lord— not works of her own devising, but those which God before ordained that we should walk in them; which works are defined for him in the practice and teaching of Christ and His apostles. Since she is not of the world, but set apart and separate from it, she has no part in the world's enterprises, movements, policies or governments, as such. She is but a stranger and a pilgrim; in the world, but not of it.

TWO INCOMPATIBLE OUTLOOKS

There are two incompatible outlooks upon the future— incompatible because they lead to opposite conclusions and therefore to contrary course and practice. The one is that gradually, by use of present means and agencies, the world will be converted and brought into the church; so that ultimately the distinction between the world and the church will disappear, and the church will be triumphant in the earth. The other outlook is that, by means of the gospel, God is electing and selecting individuals from every nation, to form of them His church; and when that work is finished He will come again, take up His church to Him, and appear with her in glory unto the judgment of the world.

The first-mentioned of these two outlooks leads to the attempt, on part of the professing church, to world-occupancy and world management. In accordance with it the church would seek for power, for influence, for recognition, for control of governmental forces, and would seek to sweep whole nations under the dominance of Christ. Without one single exception all the "modernists," all the religious liberals and radicals hold this view.* According to the other the church follows the Lord Jesus, in faithful presentation of the gospel both by word and life, seeking not by some means to save all, but by all means to save some; suffering disparagement, persecution, rejection with her Lord; and setting her hope on the appearing of her great God and Savior Jesus Christ. The whole teaching of the New Testament is behind that outlook. To quote from Alexander Campbell:

The New Testament being only adapted to Christians in suffering state, it [i. e. the church] never can mount the throne, nor become a court religion; and, therefore, any religion called Christian, which has been by law established, has been an impudent imposition or base counterfeit, and not the religion of Jesus Christ. When Christianity gains the throne, Jesus Christ will place it there himself; and wherever he sets up his throne, from that place shall go forth the law adapted to his subjects in their triumphant state.

We again repeat it, from the Sermon on the Mount to the fourth verse of the twentieth chapter of Revelation, every address delivered to Christians contemplated them as suffering adversity. At different periods of the prophecy we have the anticipated triumph spoken of; we hear the echo from afar, saying: "Alleluiah! for the Lord God omnipotent reigns!" "Rejoice over her, you saints, and apostles, and prophets, for God has a-

*Some who are not modernists hold this view also; but modernists all, without exception, do so.

venged you on her." "The kingdoms of this world have become the kingdoms of our Lord and of his anointed, and he shall reign forever and ever." But till Jesus appears in the clouds of heaven, His cause and people can never gain the ascendent. . . . Now is the time for fighting the good fight—the time that tries men's souls—the time for the perseverance of saints—the time for suffering with him, that with him we may reign.

THE HOPE FROM ABOVE

"For our citizenship is in heaven, from whence also we wait for a Savior, the Lord Jesus Christ." (Phil. 3:20.) This defines the Christian's position and outlook in the world. Citizen of a heavenly kingdom, his home and governmental center is not anywhere on earth. His hope is not in anything here below—not in any earthly development, change, power, or progress: it centers in the Lord Jesus Christ at His coming. He knows from the testimony of the scriptures that the world will not grow better; that toward the last days the very salt will lose its savor and the "falling away" and grievous times shall come; that so far from finding a converted world when He comes, it shall be as in the days of Noah and in the days of Lot, and men of every class and station shall call on the mountains and the rocks to fall on them. But Jesus is coming! He who was rejected here will appear in glory and every eye shall see him, and beyond the clouds and storms of judgment, the word of God predicts a day in which all the promises of good will be realized, and the kingdoms of the world shall have become the kingdom of the Lord and of His Christ, and He shall reign for ever and ever. (Rev. 11:15.)

"THE DAY IS AT HAND"

This is "the present evil age." The King is absent. His authority is denied or ignored. In the words of a hymn—

"Our Lord is now rejected and by the world disowned

By the many still neglected and by the few enthroned."

Satan is still the god and prince of the world. Still are Christ's servants surrounded by those "citizens" who will not have *this man* rule over them. (Luke 19:14.) The effect of the gospel is very limited and partial: the wayside, the rocky ground, the thorny ground, has far more area than the good ground. The world does not know the sons of God because it knew Him not. The church is poor and despised, and open to attack from without and within. Still whoever would live godly in Christ Jesus must suffer persecution. Nevertheless God is moving steadily on to victory. He is cleansing His threshing-floor, and taking out from the nations a people for His name. The gospel is not a failure: it does perfectly what it was designed to do—saving some, hardening some, drawing men to Christ, and calling out God's elect out of the world. Satan is already beaten, conquered, doomed, destined to be bound, and ultimately to be cast into the lake of fire. The groaning of creation, yea, and of Christ's people (for "ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body")

will terminate when the sons of God are revealed (Rom. 8:18-24). The "times of the restoration of all things, whereof God spake by the mouth of all his holy prophets that have been from of old" will break when God sends the Christ who has been appointed. (Acts 3:20, 21.) All the plans are laid and all things are in readiness for that glorious day. And those who bear the cross with Him now shall share His crown in that day. Even so, come Lord Jesus!

Thy saints in all this glorious war
Shall conquer though they die;
They see the triumph from afar
With faith's discerning eye.

When that illustrious day shall rise,
And all thine armies shine,
In robes of vict'ry through the skies,
The glory shall be Thine.

Does some one want to know how to get rid of evil habits, which have grown with their growth, strengthened with their strength and which still cling to them with grim tenacity? Are they to be cast off gradually? Is there no way of providing for their gratification within fixed and defined limits? Is the struggle to continue, finding us sometimes victorious and more frequently vanquished? To all these questions, a sufficient and explicit answer is suggested *in the aorist tense* which the Apostle employs here, by which he insists on the definite and sudden abandonment of the works of darkness, and the immediate, final, and irrevocable putting on of the armor of light. If, in a moment, Augustine could put off the old man and put on the Lord Jesus Christ, so that he could say "forthwith I felt a fire within me; my heart was lightened of its load; the scales fell from my eyes—I was able to see," *so can you, my reader*, even as your eye travels over these lines.—Selected.

"We rode in a mild, cool day to Thorny-Hill, about sixty miles from Glasgow. Here I met with Mr. —'s History of — Church; and could any man wonder, if the members of it were more fierce, sour, and bitter of spirit than some of them are? for what a pattern have they before them! I know it is commonly said, 'The work to be done needeth such a spirit'. Not so; the work of God does not, cannot need the work of the Devil to forward it. And a calm even spirit goes through rough work far better than a furious one. Although therefore God did use, at the time of the Reformation, some sour, overbearing, passionate men, yet he did not use them because they were such, but notwithstanding they were so: and there is no doubt, he would have used them much more, had they been of a humbler and milder spirit."—Wesley's Journal, p. 259.

NEWS AND NOTES

From Beamsville, Ont.: "On October 15 we closed our special evangelistic services with 12 additions by baptism and two restorations.

"Lord willing, we expect to begin a series of evangelistic services in the Y. M. C. A. Hall, in Collingwood, soon. The brethren there are supporting this work and we look forward to an ingathering of precious souls."—W. F. Cox.

We can supply Peloubet's Select Notes for 1934, postpaid, \$2.

Bro. A. C. Lentz, Graton, Calif., asks us to state that support for Bro. Rodman, of the Philippines, is very short. Gifts for this brother may be sent to Bro. Lentz or to this office.

From East Point, Ga.: "The Lord has opened this door of opportunity for me to be used of Him. I am beginning work with this congregation with a meeting. Please pray for our work."—Miles Rehorn.

From Basil, Kan.: "The work is going on at Trenton church much as usual, with Sunday worship, classes, a short sermon (local talent), Sunday night young people's meeting, and Thursday night prayer-service. We are thinking of having a few week's protracted effort soon."—Frank W. Millard.

"I surely enjoy Word and Work and look forward for each copy. I hope to send in some subscriptions soon. So many need to be fed the Word of God and your way of presenting the truth surely gives spiritual strength, praise God. And may He continue to bless you according to His will."—Mrs. J. B. Wallace.

From Gallatin, Tenn.: "Bro. E. H. Hoover of Johnson City, Tenn., closed a 12-day meeting with the Gallatin church, on Oct. 12. The preaching was of a high order, attendance both day and night was excellent and there were 16 responses to the invitation, 6 being for membership and 10 baptisms. Brother Robt G. Neil, teacher in the High School Department of David Lipscomb College, led the singing in a very acceptable manner. Both these brethren are consecrated, efficient workers and the Gallatin church was greatly blessed by their efforts."—H. L. Olmstead.

From Harrodsburg, Ky.: "We had a good meeting at Ebenezer and 15 were added to the church. Everybody liked Bro. Rutherford and he helped us. He is coming over every two weeks to preach one night for us."—Susie Jones.

Brother Earl C. Smith is teaching a class in New Testament Greek at Cordell, Okla.

From Columbia, Tenn.: "During the October meeting at Scribner's Mill two were baptized. The attendance was fairly good. Considering the nature of the work we are having fair attendance at morning and evening Lord's Day services. Last Wednesday night we had our first 'Prayer Meeting' service at this place. The crowd was encouraging.

"I appreciate the Word and Work and I hope that many others will avail themselves of the paper and get the spiritual teaching that is theirs for the reading."—John H. Adams.

From Dallas, Texas: "Three additions, two by baptism and one by membership, were the visible results of a two-weeks' revival which closed last Sunday night at this congregation. Claude Smith preached the first week and Richard Fuller the second. The writer led the singing. Our work here is progressing nicely. I have been preaching for this congregation since its beginning, January, 1933. We started with 7 members and now have about 40. The people are poor and most of them depend on the R. F. C. for a living. Our location is in a portion of the city where there are approximately 40,000 people who do not have a congregation within walking distance. We are asking as many Christians as may be interested in this kind of work to assist us with only \$1 per month until the work is self-supporting. Our Sunday contributions average \$3 per week. A few interested brethren pay the bills. I have no promise of salary or other remuneration other than the weekly contributions and what a few interested friends contribute. If within nine months we grow from 7 to 40 members, is this work worth while?"—Wm. G. Klingman, 1408 S. Harwood St.

From Mangum, Okla.: "I have the books ("Great Songs of The Church") and they are O. K."—J. H. Wells.

Bro. C. C. Merritt, of White-wright, Texas, is in a meeting with the Mt. Auburn church in Dallas, Texas.

News notes from Brother W. W. Leamons, of Trinity Springs, Texas, bring report of 3 baptisms at Big Flat, 2 baptisms and 3 restored at Alliance, 8 baptisms at Martin Springs, and 4 at Norfolk, all in Arkansas. He was at Calico Rock in a meeting in early October.

Sunday School Times Subscriptions in the Word and Work Club are renewable Dec. 15. please send in time. \$1.75.

From Tennessee Orphan Home, Columbia, Tenn: "We appreciate the fellowship from churches and friends who have contributed to our work, money, clothing, the filling of empty jars, and other help. There was more demand to fill jars than we had empties. When the filled ones come in we will be very well supplied. We are doing all we possibly can to help every orphan and homeless child. Money is required, as nothing else will take its place. This is intended for those who have not responded to our call.

"There were in the Home the first of the year, 73 children; admitted 26; re-admitted 28; placed 67; now in the Home, 60."—Jno. W. Fry.

From Los Angeles: "Fine meeting at Santa Ana, Broadway-Walnut. Brother Jack Bates is with them regularly. Leaders at Central church (12th and Hoover, Los Angeles), asked me to assist them during October. Nine baptized, two reclaimed, and three by transfer. Bro. Hugh Tiner, of Sichel, baptized 3 before I began. Wonderful spirit prevailing. Radio program enlisted thousands of listeners. O. B. Curtis directed singing. Leaders ask me to continue work with them upon return from Denair. Greater vision and greater work already realized. The Lord be praised."—J. Emmett Wainwright.

From Greenville, S. C.: "We have just closed a ten-day series of meetings at the church here, Bro. T. B. Thompson, of Jacksonville,

Fla., doing the preaching. The meeting closed with no visible results other than good interest. We feel that it was a splendid meeting nevertheless."—Brady Green.

From Leavenworth, Kan.: "Since August 13 a few members of the church of Christ have been meeting at 111 Ninth Ave. Services are held both morning and evening on Lord's Day; Song Drill and Bible Study on Thursday night; Ladies Bible Class on Wednesday afternoon at Sister Galligan's home, and a special children's class on Saturday afternoon. A number of brethren from Kansas City have assisted in the work here; Bro. Draper of Lawrence has preached here several times, and Brother Kessler of Odessa, Mo., has preached one Lord's Day.

"On the second Lord's Day in October I spoke at Van Brunt Ave. church in Kansas City, both morning and evening. Last night I visited a meeting held by Brother Carl Ketcherside at 26th and Spruce, Kansas City; thirty additions according to the last report."—Frank S. Graham, 1123 Metropolitan Ave.

E. L. Jorgenson was guest preacher at Cornell Ave. Church, Chicago, Sunday night, Oct. 29. Through the earnest labors of Brother Long as preacher and (we must add) of Harding McCaleb as "lay" teacher and booster, the Cornell congregation has grown, in numbers and in grace. There are faithful, active elders also, and a good spirit prevails.

From Ada, Okla.: "Our first year here ended with 32 baptisms, 9 by membership and 6 restorations. Brethren Shipman, Hoggat and myself conducted 12 meetings, mostly mission, and two debates with 47 baptisms and 14 restored. Two placed membership here in October. My Bible classes recently gave me a nice shower.

"I have time for two meetings in July and August of next year."—Dan J. Ottinger.

From Billings, Mont.: "We have now rented a church building and our work is encouraging."—W. Don Hockaday.

"The Thief on The Cross," 4-page tract by R. H. B., now 1c each.

From Gallatin, Tenn.: "During Sept. I held a short meeting for the church at Allensville, Ky. Warm weather, some rain, and sickness hindered the attendance as well as farm work. However on the whole, attendance was good and the interest fine, and both increased. Two responses to the invitation, one by membership and one restored. Allensville has some fine Christians and good workers. Bro. Wm. Kerr led the singing and he is one of the best."—H. L. Olmstead.

"The Thief on The Cross", 4-page tract by Brother Boll, for sinners and discouraged Christians, now 1c each.

From El Paso, Texas: "We are all pleased with the books (Great Songs of The Church) and they have added much to the spirit of our singing at Montana and Raynor St. church. We are all hoping that it will be our good fortune to have Brother Jorgenson visit us the next time he comes this way."—Hoyt B. Smith.

During 1933

"The Dugger church has sponsored a mission meeting, conducted a Vacation School, had a five-night's Song Revival, is surpassing all records in average Bible school attendance, is having a full-time ministry, doing foreign missionary work and has painted the parsonage. We have not yet, as a church, hoisted the white flag to the depression. Forward, brethren! Forward, sister congregations. Let us not waver before the enemy! The devil would use the depression to discourage us. The Lord would use it to bring out the best in us as Christians."—From Dugger, (Ind.) Bulletin.

MONTANA MISSION

One of the vast mission sections of our nation is the state of Montana, but let us be thankful for Bro. Don Hockaday and his family who are trying to carry to those people the story of the Christ. Brother Hockaday is doing really missionary work. He is known in the brotherhood as a devout Christian, one who loves the church, and one who knows the gospel and who is not ashamed to declare it.

Bro. Hockaday is located in Billings, Montana, giving full time in

trying to build up a New Testament congregation there, and he is living at Billings to make it a radiating center to carry the gospel to other towns of Montana.

I have been to Billings and know the conditions. Next summer I have promised a mission meeting there. I know this to be really a mission field, and I know this call is a deserving one. Will you send to Don Hockaday, 510 South 30th, Billings, Montana? Bro. Hockaday will use it in the right way, and will write you a letter of receipt and will answer any question you desire to ask him about that work.

T. W. Phillips, Jr.

Scripture Text Calendar for 1934, 30c each. Order from this office.

Louisville News

There are about 25 simple Churches of Christ, large and small, in the Louisville district, most of them being inside the city limits. Between and among 22 of these there is wonderful, perfect cooperation, and constant interchange. On Thanksgiving Day, 10:30 A. M., a union praise service will be held in the Portland Avenue building, with D. H. Friend as speaker. A "Thanksgiving Chorus" is recruited each year from the various congregations for this special service, and the occasion is always delightful and inspiring.

D. H. Friend has closed his fourth meeting at Camp Taylor church. Good interest, a good meeting, with 18 responses from all sources.

G. A. Klingman has just held his second good meeting of this year with Rowan Street brethren, with 7 baptisms, and 10 other responses. Brother and Sister Zahn are now laboring with this group.

Bible classes opened at Portland Ave. on Nov. 1. Brother Boll's request class, in Highland Public Library, meets at 10 A. M. on Thursdays.

Frank Graham of Leavenworth, Kan. was a welcome visitor and speaker at Portland Ave., Sunday, Nov. 5.

Homer McLean preached in a good meeting at Buechel church in October. Several baptisms and other good results.

THE MAN CHRIST JESUS

R. H. B.

Let us once again pull off our shoes, and draw reverently near to inquire further into the mystery of the Manhood of our Lord Jesus. That He was in the beginning with God, that He was God as to His Nature and Being, that before the foundation of the world He was the Object of His Father's love and shared his glory (John 1:1-3; 17:5, 24), that all things that are created and made were created through Him, yea, by Him and for Him (Col. 1:16)—all this is plain in the scriptures. With special carefulness do the inspired writers identify the Man Christ Jesus with Him who was in the beginning. It was that Eternal Word that became flesh and dwelt among us. It was He who once was rich—immensely, incalculably, inconceivably rich—that became so wretchedly poor for our sakes, that we through His poverty might become rich. (2 Cor. 8:9.) It was He who was with the Father before the world was, whose home was in the Father's bosom (John 1:18), who "came out from the Father and came into the world" (John 16:28), and who, His great work finished, ascended again to the Father, *where He was before* (John 6:62). Though He became Man, He did not become some one else than the one He was. He changed state and mode of existence but did not cease to be Himself. When He was in the form of God (Paul tells us, Phil. 2:5-8) He was not ambitious to maintain equality with God, but, at the Father's will, He *emptied* Himself—not indeed of His essential Being, but of His glory and greatness—and took upon Himself the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself and became obedient unto death, yea, the death of the cross. This is the story of our Lord's unselfish love.

This step involved certain consequences. He entered truly and fully into our state. He became man, with all that implies of physical frailty, of human limitation, dependence, subservience, subject to hunger, thirst, weariness, pain, and at last—most marvellous and incomprehensible of all—He was seen to be capable even of *death*. And through all this it was the Father's plan that He should pass into glory—not only back into His own glory which He had before the world was and which He had given up when He became man (John 17:5)—but into the glory which God had designed for perfect, perfected man, which Adam had for himself and for his race forfeited for ever.

It is not generally understood, for example, (though plainly taught) that Jesus' teaching was never His own. He spoke what He heard from the Father; no more. Did He *know* more? If He did He never so much as hinted it. On one occasion He distinctly said He did not. He accepted in full the limitation into which, as man, He was placed. "My teaching is not mine,"

He said, but His that sent me." (John 7:16.) "For I spake not from myself, but the Father that sent me, he hath given me a commandment what I should say and what I should speak. . . . The things therefore which I speak, even as the Father hath said unto me, so I speak." (John 12:48-50.) This comes like a shock to those of us who think that the Lord Jesus spoke when and as He saw good. To be sure He was a prophet like Moses (but infinitely above Moses): He needed no visions or trance or dream (Num. 12:6-8) and He knew Jehovah face to face, as Moses never knew Him (Deut. 34:10). It is never said of Jesus, as it is often said of the prophets, that "the word of Jehovah came unto him." He was Himself the Word. Nevertheless His teaching was strictly limited to that which the Father gave Him (John 17:8).

It is here that the false "Kenosis" doctrine breaks down. Certain over-wise scholars have concluded that the Lord Jesus was mistaken (!) in taking the book of Deuteronomy (which He quoted against Satan, Matt. 4) as the authoritative word of God; or when He declared that Psalm 110 was written by David (Matt 22:43-45); or when He endorsed many other Old Testament passages (Matt. 15) and the Old Testament as a whole (Luke 24:27, 44). They see no arrogance in their claiming to know better than He; and no blasphemy in calling the correctness and truth of His statements in question. When He "emptied" Himself (they assert) He took on the limited mentality and knowledge of men of His times, and the scholarship of our day is better informed than He was. (This is the "Kenosis" theory, from the Greek word, *Kenoo*, to empty.) The falseness of the conclusion is obvious; for the Lord Jesus expressly declared that His words and teachings were *not His*, but *the Father's*. They are not setting themselves above a man, but above God. Our Lord's reference to the Old Testament scriptures are many, and vitally interwoven in His teaching, a teaching which sprang not from a limited human consciousness, but was God's.

Another amazing fact consequent upon Christ's human estate was that He lived and walked and worked *by faith*. He utterly, absolutely, and always trusted in God. Certainly He (and He alone) had *seen God*. He had been in heaven. The fact as to who He was and His existence with God, in the Father's bosom, before the world was, and His knowledge of the things unseen, was not blotted out of His memory. He spoke of these things often. However when He left His home of glory above, the veil fell between Him and His father—the veil of flesh. There was a real and actual separation. Henceforth the Son, sharing man's estate, must walk by faith, not by sight. So the 22nd Psalm, prophetic of His humiliation and suffering, foretold it of Him. (Ps. 22:9, 10). The writer of Hebrews, in adducing evidence to show that Christ must become man, quotes a scripture (words put prophetically into His mouth):

"I will put my trust in him." That was pre-eminently true of Him. No one ever so trusted. Never did He go by His own judgment or wisdom, or act according to the appearance of things. He always waited for God's word and will. He trusted His father through all loss and failure. He walked where, humanly, He could not see. The 16th Psalm (quoted by Peter on Pentecost) tells the secret of Christ's joy and peace. It also tells to what awful depths and into what abysmal darkness He followed the Father's word, and staked all that He was and had upon the Father's perfect trustworthiness and faithfulness. In this psalm Christ speaks prophetically of Himself:

"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—"

We must stop here to call attention to the perfectly awful words that follow—

"Moreover my flesh shall dwell in hope:

Because thou wilt not leave my soul unto Hades,

Neither wilt thou give thy Holy One to see corruption."

The speaker here must have trusted Himself unto death itself. His flesh dwells in hope—in *the grave!* His soul is *in Hades!* But he banks upon the assurance that the Father will not permit any taint of corruption to touch his body. This, literally taken (as it *must* be) is the language of one who is dead, and awaiting a speedy resurrection! And not resurrection only, but bodily ascension also unto the Father's presence; for he says:

"Thou hast made known unto me the ways of life;

Thou shalt make me full of joy with thy countenance."

(Acts 2:25-38.) In His presence is fullness of joy, in His right hand are pleasures for evermore. (Ps. 16:11.) Thus did our Lord Jesus trust in God to the uttermost; and His faith was not found in vain. "Wherefore [it is written in conclusion of the great chapter on Faith] let us also . . . lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and perfecter of our faith, who for the joy set before him, endured the cross, despising shame and hath sat down at the right hand of the throne of God." (Heb. 12: 1, 2.)

One other evident, but to us marvellous, result of our Lord's human lot and conflict is His obedience. He "learned obedience by the things which He suffered." The Lord Jesus *always* did His Father's will. Now the knowing of God's will is never a matter of course. It is itself the precious reward of faithful following in the light, the price of victory over self-will and temptation. To every man is some light given. If he obeys that more light comes to him for the next step. But if that light is disregarded and slighted, the spiritual vision is

instantly darkened. Thus men grow confused over moral issues, and in the choices of life. What should we do? What step is next? The perplexity bears evidence of previous disobedience. It is a mistake to think that to the Lord Jesus the clear light of God's will came freely, unbidden and unsought, that is to say, miraculously. That would not have been a *human* life and experience. To Him the Father's will was indeed manifest; but the discernment of every next step must always be won by uncompromising obedience to the step preceding. The temptations and blinding inducements to turn aside from the appointed path must be overcome at whatever pain and cost. Thus only, by victory after victory, was His eye kept single and clear. And, praise be to God, He kept the path and never swerved a hair's breadth.

All that He was and did as man was on our behalf; that by His life we may live and through His victory we may be more than conquerors. As man He lived and bore and overcame and was made in all things like unto His brethren, that he might be a faithful and merciful highpriest. And in and through Him, as the branch in the vine, can His people also bring forth the fruit of His life. For, as the damaged moribund life of the first Adam runs through all the race, so the new, victorious life of the last Adam, released to us by His death, passes into those of Adam's ruined race who by faith eat His flesh and drink His blood. (John 6.) "He that hath the Son hath the life. He that hath not the Son of God hath not the life." (John 5:12.)

THE LAW OF COMPENSATION

"No chilly snow, but safe below a million buds are sleeping;

No wintry days, but fair spring rays, are swiftly onward sweeping."

"In the day of prosperity be joyful, but in the day of adversity consider. God hath also set the one over against the other." Heaven's God is a great leveler. He raises up the poor and brings down the rich; he mellows our grief with joy and restricts our prosperity with adversity; he soothes our broken spirits with His healing balm and breaks our spirits when it is for our good. He knows exactly how to bring order out of chaos, and harmony out of discord. He knows how to take the joys and sorrows of life and weave the most beautiful rainbow of peace and promise. If we would diligently study the law of compensation in life our darkest clouds would have a silver lining, and we might be able with Paul to say, "I have learned, in whatsoever state I am, therein to be content." A study of compensation is a study of comparison and contrast, as well as a knowledge of the blessings of adversity. More than one time in this little life of mine have I had a muffler put on my mouth by contrasting my lot or condition with those around me more deserving. We may think we must have a new pair of shoes till we see some poor fellow without any feet to wear shoes on.—H. H. Adamson, in *Vine wood Reminder*.

IS IT BY GRACE OR BY WORKS?

EARL C. SMITH

Why are we saved? Is it because we have done what God wants us to do? Or is it because God is gracious toward us and forgives our sins? Or are we saved partly for one of these reasons and partly for the other? If it is that way how much of obedience does it take and how much forgiveness? Must one have done the best he could? Then who has always done that? Who would want to face God if the ground of right standing with God was that he had done the best he could? Would you, brother reader?

Let us set ourselves to the task of finding in the scriptures the answer to the question: Why are we saved? We will need to put away unfounded prejudices and traditions and read the word of God afresh. One of the most explicit passages on this subject is Eph. 2:8, 9, which reads as follows: "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory." Two things are plain in this passage, namely: (1) that we are saved by grace, and (2) that we are not saved by works. No simple, childlike heart having read this text would expect ever to find a passage that says we are saved by works, for this one explicitly says that we are not.

Now let us examine another passage. "But if it is by grace, it is no more of works: otherwise grace is no more grace." (Rom. 11:6.) You can't misunderstand this passage. It says plainly that "by grace" and "of works" are contradictory terms. They no more mix than oil and water. They annul each other. A thing can not be by grace and of works too. This same truth is stated in Romans 4:4, 5: "Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness." It is not gracious to pay what you owe. But whatever is of works is a debt. Therefore a thing can not be by grace and works too. On the strength of these three passages of God's word we venture the statement that there is not a word from God that says we are saved by works.

No, Phil. 2:12 does not say we are saved by works. It should never be read without the verse following, which finishes the sentence. Phil. 2:12, 13, like Rom. 12:1, 2 and Eph. 4:1—6:9, says, having been saved you ought to work. You ought to work out what God has worked in. Work out of the strength and motive and life that God has given you.

Theoretically there is a way of salvation by works, but it is impossible for sinners such as all of us are. It is the absolute, perfect keeping of the law of God. The law of God is summed up in two requirements, namely, to love God supremely and to love our neighbors as we love ourselves. He that does these

perfectly throughout his life will be saved by works and no one else will. (Matt. 19:16-22; Lk. 10:25-37; Rom. 10:5; Gal. 3:10-12; Jas. 2:10, 11.) No one has ever lived who could claim salvation on that ground but Jesus.

The question arises as to how God can save any one without regard to his works without doing violence to justice. No one but God could do such a thing. It is true that no one can forgive sins but God. God does not do it arbitrarily without regard to the just penalty for the sins. He bore the penalty for our sins himself, in Jesus. (Rom. 3:21-26; Isa. 53.)

A very precious truth connected with Jesus' death is, that, since Jesus died for our sins, God can not deal fairly with Jesus and hold against any true believer his sins. (Rom. 8:1, 33, 34.)

ARE THESE MEN SPECULATORS?

(Submitted by Stanford Chambers)

A. Campbell: "No kingdom of this world has yet become a kingdom of Jesus Christ. . . . But till Jesus appears in the clouds . . . his cause and his people can never gain the ascendancy. . . . He appears as harbinger of the Millennium."—*Mil. Har.* 1833.

Moses E. Lard: "At his coming the holy dead will be raised, the righteous living changed, and the Millennium will have set in."—commentary, Rom. 11:15.

T. W. Brents: "If this does not express a literal reign with Christ for a thousand years, we know not what assemblage of words would be capable of expressing the thought."—*Rev.* 20:4-6.

J. A. Harding: "Jesus plainly shows that the faithful are to be made rulers." (On parable of pounds.) Says it is "at time of his second coming."

L. F. Bittle: "This appearance of Jesus" (Matt. 24:9-50) "we identify with that of Rev. 19:11-21. His saints, already glorified with him, will come to subjugate the nations."

Daniel Sommer: "What may we say to those who declare that Christ will not come again till at the close of the Millennium age? We may say 'Ye do greatly err.'" etc.—*Questions and Answers.*

Robert Milligan: "Palestine will certainly again be restored to Israel for an everlasting possession."—*Millennial Harbinger*, 1856.

J. W. McGarvey: "When Israel shall have been restored to the land of promise, and the people shall all become believers in their own Messiah . . . they will be the most grateful people on the face of the earth."—*Christian Standard*, 1903, p. 696.

A. Campbell: "God has not kept them these many years for nothing. He will use them again."—*Millennial Harbinger*, 1849. "Let us search diligently what manner of times are coming upon us." 1866.

NOT A METEOR

Sixty-two new books are published every working day in the United States and Great Britain. Like meteors, most of them flash briefly across the literary sky and then sink into oblivion.

One book, however, continues to enjoy popularity. For over five and a half centuries, the English Bible has continued to appear in a multitude of different versions, editions and translations. Beginning with the English Bible translated by John Wyclif in 1382, there has followed a constant stream of different editions.—Sel.

The Bible is no meteor. It is a fixed star—a lamp to our feet and a light to our pathway.

ANTI-RELIGIONISTS ORGANIZING

There was held in Paris, France, last month the "Anti-Religious World Congress" attended by 2,700 delegates from France, Spain, Holland, Belgium, England, Russia, United States and several South American republics. A Canadian newspaper correspondent present, Pierre Van Paassen, reports that among the statistics made public at this convention was the fact that there are now 1,800 anti-religious newspapers published in the world of which 21 are in France. Also that the membership of the various anti-religious organizations represented in this congress had increased in the last few years from 5½ million to 13 million.—Exchange.

SISTER FANNIE GILL

Gently and peacefully as she had lived her long life in her faith in the Lord Jesus Christ, Sister Fannie Gill, of Allensville, Ky., fell asleep in Him. She was seventy-six years old. For fifty-six years she had lived on the same old homestead, in the same home, with her husband, Brother Demus F. Gill. Their house was ever the preacher's home. About 180 preachers, first and last, found hospitality and welcome under that roof during those years. Sister Gill wore all her life that one adornment, the ornament of a meek and quiet spirit, which is in the sight of God of great price. All who knew her felt the gentleness and sweetness of her spirit—always kind and tender, in tribulation patient and submissive, lowly in spirit, trusting and serving the Lord, a pattern of noble Christian womanhood. Thus she lived and so she died. Her children grew up and called her blessed; and their lives will evermore be enriched by the memory of their true, faithful, loving Christian mother. She rests from her labor (and her works do follow her)—biding the day when the Lord Jesus shall call for His own and the dead in Christ shall rise, unto blessed eternal reunion.

R. H. B.

JOHNSON

After many months of suffering from failing health, Sister Daisy, wife of Brother Noble Johnson, Salem, Indiana, fell asleep in Jesus on the morning of October 5. On the 7th we laid the body away to await the call of the Son of God and the change to take place then as "as it is raised a spiritual body." Sister Johnson's going was sudden. The shock to Brother Noble and the daughters, Virginia and Sliene, was very severe. How blessed to know on whom to lean for succor in a time of such grief! These bereft ones know on whom they have believed and confidently look forward to the glad reunion He has planned. God grant them strength for their pilgrim journey of many or few days as the case may be.

Stanford Chambers.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

"A native, suited to baptize converts, is about to establish a permanent congregation in his village."—A. B. Reese. * * "I am so thankful we have milk, eggs, chickens and a little fruit along."—Alice Merritt.

"So far as I know, all our workers and families are in health."—John Sherriff. * * The population of Japan is increasing at the rate of four births per minute. * * "We need our daily prayers to the end that our labors may please the Lord."—Geo. S. Benson. * * "Bro. Rodman's coming is like a refreshing shower after a long drouth."—H. G. Cassell. * * Herman Fox has baptized 24 this year. * * "I am thankful to be better and busy again."—Sarah Andrews.

"I am going to Crato to help Bro. Smith in a meeting."—George Johnson. * * Max Langaap says they want him in Honolulu and that his property needs his attention. He is eager to return soon and \$50 would help immensely. * * "Sometimes we feel like closing school indefinitely; it surely would relieve us in many ways."—Addie Brown. * * "Garretts have without doubt the most outstanding work in Africa—about half self-supporting."—Dow Merritt. * * "Want to begin school with our children Monday."—Sarah Fox. * * "Eggs are cheap and we occasionally have oranges."—O. S. Boyer. * * "Bro. Fox now has three regular appointments."—B. D. Morehead. * * Missionary receipts for October showed an increase over September. * * Pray the Lord to send more missionaries.

We hear Bro. Robert Brown's illness makes it needful for him to return to the U. S. A. and F. B. Shepherd, 536 Baldwin, Chattanooga, Tennessee, is treasurer of the fund.

HOME OF SISTER ANDREWS IN JAPAN

A missionary can not live without an abiding place and sometimes heathen houses are so unsanitary that it is dangerous for Americans to live in them. Friends graciously gave Sister Andrews this American ready-cut house. On the same ship went two similar houses for the Fox brothers, supplied through the building fund raised by Bros. McCaleb and



Janes. The Rhodes, Bixler, Morehead, Cypert and Brown homes were also provided with aid from the building fund. The Myogandi House, Japan, was supplied by gifts from the U. S. and Bro. McCaleb built his own residence.

AFRICA

NAMWIANGA

We have recently closed a three-day's "Camp Meeting" in which between two and three hundred natives were present and it was one of the greatest joys of my life since I have been in Africa. During the three days (72 hours) about 27 hours were spent in songs, prayers, and speeches. Reese, Garretts, and Scotts were all present and participated in the meeting. Some of the subjects discussed were, "The Church," "The Work of the Church," "Christ and the Church," "Giving," "How can the White Missionary Be of the Greatest Help in Spreading the Gospel?" and "Dealing with the Disorderly." It was a spiritual feast for all, and how I wish our brethren in America could have heard such a gathering, united in songs and praises to our Heavenly Father. It was suggested by the leading brethren that a like meeting be held next year. During the meeting 4 were baptized.

During the months of May and June by the help of the native preaching brethren we put on a special evangelistic campaign and as a result 146 were baptized. Since then a man who heard the gospel walked in from his village (a distance of some 40 miles) and asked to be baptized. Five have recently been baptized here at the Mission. During the last of September we plan a special Bible study for the village church leaders. Bros. Scott and Garrett will assist in these classes.

We are thankful to be in good health just now with the exception of Bro. Scott and our son, Robert. Bro. Scott has not been too well for some time and Robert has been in Livingstone Hospital with malarial rheumatism. His condition is some better, but he is not well. Bro. Garretts are spending a few months with us in Northern Rhodesia and we are enjoying their association and help in the work.

Bro. F. B. Shepherd, 400 Vine St., care of Central Church of Christ, Chattanooga, Tenn., receives and forwards funds for us. Also Bro. D. C. James, 1046 Dudley Ave., Louisville, Ky., will see that any funds sent him reaches us in due time. May the Lord be with and bless you all.

W. L. Brown.

DEWITT GARRETT'S GREAT WORK

From the best information that I can get the Garretts have not had more than an average of \$30 a month for the past six months. Brother Garrett has had remarkable success at Salisbury. He went to this capital city of Southern Rhodesia when there were less than 20 brethren and has by good management got together a congregation of nearly 100. These people are taught to be self-supporting as nearly as possible. They pay half of the expenses of the church, and besides this they preach and raise money to send the preacher to other places by train. There is no other church or mission doing that to my knowledge and it means an advance has been made, a remarkable advance. Won't you help to keep a soldier like that on the battle front. But besides being burdened with debt and slack support, Bro. Garrett has been sick for more than a year with heart trouble. He cannot exert himself over-much at any time and many days has had to lie in bed. They have four children under seven.

Dow Merritt.

KALOMO MISSION

The winter has just about passed and we expect real summer now within a few days. The change has in times past been very sudden, and rather trying on one's health.

We see many in poor health, spiritually. Why is it thus? This is no time for Christians to be ailing. We had better brace up and take a little "tonic." "Is there no balm in Gilead? Is there no physician there?" (Jer. 8:22.) Yes brethren, "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." For "Now is our salvation nearer than when we believed." One

thing that we poor, weak, sickly beings need is to humble ourselves under the mighty hand of God. Like Nebuchadnezzar, we need to know "That the Most High ruleth in the kingdoms of men." Perhaps if we would "come to ourselves" and like him, "at the end of days" lift up our "eyes unto heaven," and acknowledge that "The heavens do rule," and "bless praise, honor and extol His glorious Name," our "reason" and "understanding" would come to us also.

Some few souls are turning to the Lord, for which we thank God and take courage.

Kalomo, Northern Rhodesia, S. A.

Geo. M. Scott.

PHILIPPINES

FROM ORVILLE RODMAN

When Christians meet, as I did with the gospel workers in Japan, they discuss the Bible and its specific application. So the Bixlers, Foxes, Rhodes and I had an informal discussion at Karuizawa which may add another effort of service to those already established in the Orient. Our new project is to have the churches of Christ in Japan do practical mission work by sending one of their preachers to begin gospel work among the thousands of Japanese settlers in Davao province, Philippines. 50,000 settled there during the World War. We Americans are to help only in an advisory capacity as the Japanese begin doing their part of the Great Commission beyond their own borders. At Tokyo on my way to the ship at Kobe, Brother McCaleb added his approval and promise of cooperation.

Pray for the spreading of the gospel of Christ into virgin territory.

Calapan, Mindoro, P. I.

Orville T. Rodman.

PHILIPPINE MISSION NOTES

It is with much joy and thanksgiving that we are able to report to our readers the arrival of Brother Orville T. Rodman in the Philippines. No doubt some of you who read these lines have been solicited to help support him in his work, and therefore know of his long determination to give himself for the spread of the gospel here.

Now that he is here, ready to work, let me ask that he be remembered by all in their prayers. We never pray for things we do not work for. So let us work for the saving of souls; let us watch for the progress of the King's Dominion over the lives of men; let us pray for God's blessings on the new worker in this part of the great field.

We are greatly encouraged by reason of his coming and trust God will use all of us to His own glory and honor. Many are anxious for the return of the Savior; but, brethren, He has always been in the midst of all who love and serve Him in sincerity. He will surely come. He may come before we have done what He has commanded. Let us be abounding in His work more and more. There are multitudes now lost because we have not told them of the Savior.

H. G. Cassell.

IF I WERE AN INFIDEL

If I were an infidel and should read the things in the Old Testament concerning Jesus Christ, I would know that no uninspired man could ever have invented those statements. Those men said He would be born of a virgin, born in Bethlehem, called out of Egypt, be poor and despised, sold for thirty pieces of silver, crowned with thorns, and that he was to die between two thieves. No uninspired man would have dreamed of such unlikely things in connection with God's holy Son.—*Vinewood Reminder.*