

THE WORD AND WORK

(VOLUME XXXVIII, OCTOBER, 1944)

CALVARY

His wounded form hung on the tree
For me, for me;
The skies grew black around His head,
The opened graves sent forth their dead
When for my guilt He died instead
On Calvary.

A thousand laughed His death to see—
He died for me.
They jeered Him as a crownless King,
And for their gifts abuse did bring,
But He replied not anything
From Calvary.

His cleansing blood flowed forth so free,
For me, for me.
They pierced Him with a heathen spear,
And from that wound there floweth clear
An antidote for sin and fear,
Blest Calvary.

The Savior died; it cannot be
He died for me!
Oh, ages sing the wondrous song,
And swinging stars the notes prolong.
Praise the Lamb, ye redeemed throng!
For Calvary.

—L. T. Newland.

WORDS IN SEASON

R. H. B.

THE JEWS AND THE "TEXTBOOK COMMISSION"

From the office of "The Protestant" a journal published in New York City comes an appeal for signatories to what is called "The Textbook Commission." This appears to be a movement to expunge from all text-books all passages that would tend to create or to foster anti-Semitism or any sort of race hatred. The circular is brief, and we reprint it here in full.

We free church ministers must speak plainly about the cowardly propaganda of anti-Semitism.

Jesus was not murdered by the Jewish people, who followed him in their multitudes and "heard him gladly," but by their enemies, the Quislings of that day hiding behind a synthetic "Jewish Front" mob just as today his spirit is being murdered over again all over the Western World by similar betrayers using synthetic "Christian Front" mobs.

In the present world crisis modern Jewry suffers in the person of its innocent children the first and hardest blows of tyranny. The very cross on which Jesus died for the people is today becoming a bludgeon in the hands of those who would cheat the people of his gift to them of a creative share in the world's building.

Whatever deflects from our own consciences the penetrating glance of God by making a scape-goat of the Jews or any other race, must be stricken from our teaching and from our texts.

Therefore, we support the work of the Textbook Commission of The Protestant in its efforts to obtain the removal of discriminatory passages from textbooks and both in conjunction with its work and individually we pledge to do all in our power to effect such removal and to undo through our preaching and teaching the ill effects of previous false teaching.

ANTI-SEMITISM

We sympathize with the "Textbook Commission" in its condemnation of "the cowardly propaganda of anti-Semitism," and their disparagement of all that would make "a scape-goat of the Jews or any other race"; and in their denunciation of the hypocritical use of the name "Christian" in connection with wicked hate-campaigners. As for the Jews—no true Christian could participate in any effort to persecute them, or in any propaganda calculated to foment hatred against that unhappy people. Christians are enjoined by their Lord to "love all men"; and to love the Jews they have very special reasons. (See John 4:22 and Rom. 9:1-5.) Let all the people of God everywhere steer clear of that satanic thing called "anti-Semitism," and avoid all complicity with every sort of race-hatred and Jew-hatred in particular. Though the Jew is in rejection now, yet they are still "beloved for the fathers' sake," and there is One who watches over them even in their bitter chastisement, who never slumbers nor sleeps; and their Redeemer is strong, and the day is coming when He will call to account those who have wronged and mistreated His ancient people.

THE JEWS' NATIONAL GUILT

But while this is our deep conviction, we could not possibly side with the "Textbook Commission" in its false vindication of the Jews. It is not a kindness, but a bad disservice to that people, to help them cover up and deny their great national guilt for which they suffer to this day, according to God's word—yea, and will suffer, in increasing measure, until they acknowledge their sin and turn to that Fountain of cleansing which was opened for them on Calvary. They are by no means in frame of mind as yet to do this; but they *will* do it in the end, for the mouth of the Lord has spoken it. He has chosen them in the furnace of affliction; and when He has done His perfect work they will come forth as gold.

Not by denying, but by confessing their sin, will they find

peace and surcease from their sufferings. It is *not true* that the Jewish people are innocent of the crucifixion of their Messiah; that the crime was committed by "the Quislings of that day, hiding behind a synthetic 'Jewish Front' mob." Plain and direct is the charge against the nation in the New Testament. "Let all the house of Israel know assuredly that God hath made him both Lord and Christ, this Jesus *whom ye have crucified.*" This was spoken to the nation, not to a set of Quislings. Again, "The God of Abraham, Isaac, and Jacob, the God of our fathers, hath glorified his Servant Jesus; whom ye delivered up and denied before the face of Pilate, when he had determined to release him. But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Prince of life, whom God raised from the dead." (Acts 3:13-15.) "Not this man, but Barabbas," they said to Pilate when he offered them the choice. It was their punishment to have had "Barabbas" ever since. "Shall I crucify your king?" said Pilate. "We have no king but Cæsar," they answered. And Cæsar has had the cruel rule over them ever since. "His blood be upon us and upon our children," they cried. And that Blood has haunted them down through the ages; and will until they turn and it becomes their atonement and cleansing.

THE JEWS' WILFUL IGNORANCE

The apostle of Christ made every fair concession. "I know that through ignorance ye did it, as did also your rulers. But the things which God foreshadowed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled." (Acts 3:17, 18.) It was a wilful ignorance, however. "If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated me and my Father," said the Lord Jesus Christ. (John 15:24.) For a time the matter still hung in the balance; but step by step the nation, refusing the light, was given up to progressive hardening; until the apostle had to declare of them (of the nation as such) that they "both killed the Lord Jesus and the prophets, and drove out us, and please not God, and are contrary to all men . . . to fill up their sins always; but the wrath is come upon them to the uttermost." (1 Thess. 2:15, 16.) The man who said this loved the Jews intensely, more deeply in fact than all the signers of the Textbook Commission. (See Rom. 9:1-3.) He also foresaw, and joyfully foretold in the Spirit that better day that was coming for them upon their repentance, and through them to the world. (Rom. 11:12, 15, 25-27.)

Nothing is gained by suppressing the truth. There is such a thing as national sin and national guilt, as in these days we have come to see and know. If God holds Israel guilty, shall we reverse His all-knowing judgment and clear them of the charge? If any Jew at any time desires to clear himself, the way is open to him. The specific charge on which Jesus was

condemned was that He made Himself the Son of God. If He was not the Son of God (in that unique and special sense in which His claim was understood, John 5:18) He deserved to die. But if anyone today says that the Sanhedrin's sentence was unjust, the alternative follows: He was and is the Son of God. From generation to generation, Israel is under a continuous national sin, as long as Jesus Christ is disowned. But there is an amnesty proclamation out from the King. Any Jew can clear himself of complicity with the national crime by coming out on Christ's side. That is what Peter meant when he said, "Save yourselves from this crooked generation." (Acts 2:40.)

SIGNATORIES OF THE "TEXTBOOK COMMISSION"

If all reference to the guilt of Israel is to be expunged from all our textbooks, then the New Testament itself must be expunged and discarded. Looking over the list of about 50 signers to the appeal (the Textbook Commission claims more than 5000) I see the names of some men who (though listed as "Protestant ministers") would not scruple to discard the New Testament, who deny Christ's deity, His atoning death, His resurrection. Let such sign the document if they choose. How an enlightened Christian could do so, I see not.

A UNIVERSAL CHARGE

But a further word is necessary. Not so directly as the Jews, but just as certainly, the whole world lies under the charge of the murder of the Son of God. It was the same human sin and evil passion that lay at the root of Israel's crime, that also works in the hearts and lives of Gentiles. And so long as the Son of God is rejected by men when the testimony is presented to them they share in the guilt of Christ's death. It was the Jew's sin that crucified Jesus; but it is also the world's sin. He became the "Scape-Goat" for all our race. But we can be cleared of it all by our acceptance of Him as our Lord and Savior in obedience to the gospel. True and good are the lines of Horatius Bonar:

*"Twas I that shed the sacred blood,
I nailed Him to the tree,
I crucified the Christ of God,
I joined the mockery.*

*"Yet not the less that blood avails,
To cleanse away my sin,
And not the less that cross prevails
To give me peace within."*

FEATURE ARTICLE

Do not fail to read our feature article in this issue of Word and Work, "The Body of Christ" by Brother Boll (page 229). It is a highly significant study and should have widespread attention.

NEWS AND NOTES

About Those Who Report

All faithful Gospel preachers are invited to report to the Word and Work. The Word and Work is a nonsectarian journal and just because one's name appears in its news does not mean that that one agrees with the editors in everything. But it does mean that our love and best wishes attend that brother in His work and that we wish him God-speed.

Declaration of Independence

In a splendid letter to the Word and Work, Brother Ralph Embry of Grays Knob, Harlan County, Ky., says, "Some eight or ten years ago when I began to be interested in the Lord's work I became conscious of factions among us—and discouraged. I am still conscious of them, but not interested as much as I was when I lived near Johnson City, Tenn., for, you see, I've signed the **declaration of independence**. I've ceased to care what anybody might think. The Lord is able to make me stand." Brethren, how many of us have signed the declaration of independence and are determined to be free Christians, loyal first to the Lord, with our ears attuned to whatsoever He sayeth unto us in His holy word?

The Fisherville church, near Louisville, is in a good meeting with Brother R. R. Brooks preaching. Three have turned to the Lord thus far in the effort.

Four were baptized and one took membership in the Waterford meeting, in which Brother Boll was the evangelist. John F. Stinnette is the faithful minister there.

Brother Boll's Winter Schedule

Brother R. H. Boll begins his regular schedule of winter Bible classes in November. He is announcing afternoon classes at the Portland Ave. church to be held from three until four-thirty. Then there is a Tuesday night class for young men especially; the Highland Library class on Thursday mornings at 10:00; the Friday night class at the Portland church; and perhaps a class for preachers at the Y. M. C. A. on Saturdays. This is a heavy schedule for Brother Boll to assume in addition to his writing and other church duties. Those within reach

should make a special effort to attend and thus do their bit to make them the more worthwhile.

Sellersburg, Ind.: "So far this year has been a good year for the Cedar Springs Church. We have seen a number of improvements about the premises, also we now have the latest edition of "Great Songs of the Church" for our new song book, which is very much appreciated by all. The epidemic of polio hindered our Sunday school some. During the past month we have had two for membership and one was baptized last Lord's day. A good spirit prevails and a willingness to work is quite evident. Bro. Howard Marsh of Sellersburg, Indiana, will be with us to assist in a meeting beginning October 8, and continuing through the 22nd."—E. E. Kranz.

Dallas, Texas: "I was blest with a most encouraging meeting with the Prairie Creek brethren this year. I have conducted from twelve to fifteen meetings in that place since I began the work there in 1924. We had six folk to respond to the invitation, three of them to be baptized, and three adults for restoration. The attendance was better than usual and a fine spirit among the folk was manifest."—J. E. Blansett.

As these notes are prepared J. Edward Boyd is in a meeting with the Bethel church, near Grand Chain, Illinois. Following the Illinois meeting he plans to visit other congregations, possibly in Indiana, Kentucky, and South Carolina. He also will preach a week in Johnson City, Tenn., where his son labors for the Master.

If you have a Bible question mail it to J. Edward Boyd at his home address, Maxville, Florida, and he will give a clear-cut answer in the Word and Work.

Winchester, Ky.: "Brother R. R. Brooks was with us at the Antioch church, near Frankfort, Ky., in a meeting from August 14-27. The church enjoyed great spiritual blessings throughout the meeting. Attendance was good, even though many were kept away because of the polio.

"Brother Albert Martin assisted us at Upper Salt Lick in a meeting

from August 28 to September 6. There was good interest, four were baptized and several rededicated their lives to the Lord.

"Brother Martin closed a week's meeting at Cob Hill in Estil Co. on August 27 with twenty baptisms and several restorations."—Asa Barber.

Tell City, Ind.: "We had fine crowds here at Tell City last Sunday (89 in the morning and around 50 at night) with local forces holding forth. I also spoke to a fair crowd at Lilly Dale. We trust that the Lord will make it possible for us to have a new house here."—Elmer C. Ringer.

Brother Ringer will be with the Camp Taylor church, near Louisville, in a meeting beginning October 9, according to plans.

New Orleans, La.: "One placed membership with us Sunday night. Goodly number of visitors in the morning service with some prospects of some being regular."—Frank M. Mullins.

Brother Mullins requests special prayer for Brother A. K. Ramsey, who is in poor health, but nevertheless carrying on for the Master. He also states that R. H. Boll will be with the New Orleans church at Seventh and Camp in a meeting beginning October 8. Four Louisiana preachers plan to be present and have part in the meeting. If any other preachers could attend they have a warm invitation from Brother Mullins.

Houston, Tex.: "I noticed notes by service men in 'Word and Work.' If any church boys from Louisville are near here would be glad to entertain them some week-ends. Also if any are near Leesville or De Ridder, La., they should know about the De Ridder church. In many ways it is one of the Lord's best."—Raymond J. Kenney.

Wichita Falls, Texas: "I am in a fine meeting at Foster, West Virginia. Larger crowds than usual are attending in spite of the gas shortage which is critical here."—J. D. Phillips.

Linton, Ind.: "We closed the meeting at Summerville Lord's day night. We had good attendance throughout the meeting, with house filled for the afternoon song rally

on the closing day. There was one baptism."—Waldo S. Hoar.

D. H. Friend of Louisville is now in a meeting with the Linton, Indiana church.

From the "Torch" we learn that John H. Adams of Jacksonville, Fla., recently held four meetings in Tennessee with a total of twenty-one responses to the invitation.

Omaha 4, Nebr.: "Our church address for the Omaha Church of Christ is 805 South 31st Street, instead of our former address of 17th and Cuming Streets. We are now meeting in a church building which we are renting, but hope to eventually purchase when we are able."—Ivan C. Townsden.

Gentry, Mo.: "Brother Darrell Foltz and I have recently held tent mission meetings of about two and one-half weeks each at Van Wert, Ia., and Eagleville, Mo. Had good interest and attendance at both places. At Eagleville, the Zion church helped with presence and finance. I began last night with the David Chapel church, 8 miles northwest of Albany, with a good assembly."—William J. Campbell.

Maywood, Ill.: "The Maywood, Illinois, congregation held an evangelistic song revival conducted by Brother Robert Neil, September 5 to 9, inclusive. Sunday evening, Sept 17, we had the privilege of having Brother C. R. Brewer with us. We have morning and evening services each Lord's day in Masonic Temple at Fifth and Oak Streets."—H. S. Dougherty.

Los Angeles, Calif.: "Your 'Notes on Revelation 20:1-3' in August Word and Work is a super-fine article, and I just wish every one would read it and get his eyes opened to the truth which you set forth therein."—Mrs. E. A. Rhodes.

E. L. Jorgenson is to begin a meeting with the South Side Church, Abilene, Texas, on October 22.

E. H. Hoover and E. L. Jorgenson began a meeting at Woodbury, Tenn., on September 24.

H. L. Olmstead is now in a meeting at Sellersburg, Indiana, which is to close about October 8.

The Parkland Church is announcing a revival with Brother Orell Overman as evangelist, to be held

from October 8 to 22.

Those in and around Louisville should attend the Highland meeting which is to begin, Lord willing, November 6. Robert Boyd of Tennessee is to bring the messages.

J. R. Clark is to be in a meeting at Pendleton, Ky., beginning October 23. Clyde Edens is minister there.

Johnson City, Tenn.: "Closed a three-weeks tent meeting in the Carter-Sell addition Sunday night, Sept. 10. Attendance was good, and interest excellent. Prospects are bright for a permanent work to be planted there. Locust St. brethren have agreed to purchase a lot in that section, and to build as soon as possible, praying and looking to God to open the way and supply the needs.

"Baptized two here Sunday, September 3. On the same date a man came for restoration and to transfer membership to Locust St. from the Christian Church. One of those baptized was his daughter who had previously identified herself with an interdenominational group.

"Beginning October 15, R. R. Brooks is to preach in a series of meetings here with the Locust St. church. According to present plans, I'll be with the Highland church, Louisville, beginning Nov. 6."—Robert B. Boyd.

Dugger, Ind.: "A young man and his wife were baptized during our recent meeting with Brother J. Scott Greer as evangelist. Brother Greer brought some very timely and helpful messages to the church as well as to those out of Christ.

"Fifteen congregations were represented at our annual home coming and song rally. A number of preachers were present, including Brother Greer from Detroit, Michigan, Brother Chambers from Louisville, Kentucky, and Brother Dewitt Garrett, missionary from South Africa.

"Brother Garrett was with us on the following Thursday night and gave an interesting account of his work in Africa."—Maurice Clymore.

E. L. Jorgenson was Home-Coming speaker at West Side Central Church, Detroit, on Sept. 17. This is the great church where Brother

and Sister Claud F. Witty have done such a fine work. Five adults came forward at the morning service, four of them for baptism.

"Great Songs of The Church, No. 2 has been in use at the Murrell Boulevard church, Paducah, for two years. It is without an equal."—Alonzo Williams.

Great Songs Press has 125 copies of the new No. 2 hymnal, perfectly new stock, round notes, which can be purchased at 5¢ per copy discount, delivered. Write about this lot of books.

Sister Amanda Bell Shewmaker, a long time reader of this magazine, passed away at the age of 82, on August 28. Her home was at Wilisburg, Kentucky.

Brother R. M. Pittman needs another large type Bible, preferably revised version. If you have one to spare, write him at Cornettsville, Kentucky.

Brother and Sister Elmer LaMaster of Santa Monica congregation, California, have been welcome visitors at Sellersburg, Indiana, and in Louisville, recently.

Reactions on "Case of Brother Janes."

Many letters have reached the Word and Work office this month expressing gratitude for the article, "The Case of Brother Janes" and many have asked for additional copies to pass out. The facts presented seem to have settled and satisfied the minds of many inquirers. Among them is one from Sister Earish of Malta, O., a life-long friend and acquaintance of Brother Janes; and then she adds:

"There is another thing I can bear witness to, from written letters and cards that reached me from Africa. That is, that every cent I gave Brother Janes was turned over in full to the missionaries, not even postage was deducted."

Sister W. R. Shaver's comment is typical of many others: "The Defense of Brother Janes in August Word and Work is just grand. Please send me 12 additional copies."

Brother Earnest Beam writes this very fine letter on the same subject:

"This Janes affair impressed me with the disposition among us to judge harshly, to think the worst,

and to cast matters in the worst light. This is wrong. I pray God He shall not so judge me in that day. It is exceedingly sinful for a group professedly to be so meticulous with reference to the New Testament order, and yet so unmindful of its spirit and essence.

"Here in Southern California congregations were all divided a few years back. J. Emmett Wainwright came into the country with his doctrine of 'suspended judgment.' He would hear, if he must, but he suspended judgment for further light. That caution did a world of good. How we need it in all matters!

"I was impressed with what seemed to me a most charitable at-

titude as Brother G. H. P. Showalter wrote (at least in one article) of the Janes will. I formed no judgments hurtful to the memory of Brother Janes; and I feel your 'Defense' is sufficient warranty for me to form none other than to his credit in this matter."

"Dear Brother Jorgenson:

"May I congratulate you on a job well done. That indeed was a fine article. What a pity critics rush on without knowledge of the facts, and without (seemingly) a care as to the facts. May the Lord add His blessings to the written statement in love correcting those who wish to be corrected."—A. K. Ramsey, Amite, La.

J. N. ARMSTRONG

A man in whom the life of our Lord was manifested has departed. Many years ago I met Brother Armstrong, and I was never in his presence, that I was not impressed with his spiritual power in the inward man.
F. S. Spaulding, Borden, Ind.

Carlisle, March 27, 1832.

Dear Brother Stone,

"In my public addresses to the churches, as well as in my private interviews, I dwell much on the importance and necessity of personal reformation—a reformation, not consisting merely in a return to the primitive order of worship in congregations, but in a return to primitive holiness of heart and life; to that purity and peaceableness, and gentleness, and goodness, and patience, and forbearance, and long suffering—to those longings after immortality; those breathings of the soul after the mind that was in Christ; to that spirit of humble, fervent, constant prayer to him whose eyes are over the righteous, and ears are open to their prayers; and that spirit of deep concern for the conversion of the world—the conversion of our neighbors and our children, which characterized the first Christians. Ah, this is the reformation we want"

—John Rogers.

In a letter to the editor of *The Christian Messenger*.—From *Christian Standard*.

"Then will I teach transgressors thy way, and sinners shall be converted unto thee." When individuals—and churches—clear sin out instead of playing blind to it, camouflaging it, minimizing its sinfulness, or smoothing it over, then may we expect God to work with us and to give increase. "I cannot hear what you say for remembering what you are."—*Truth Advance*.

MORE FORM THAN FAITH

The tendency is ever toward formalism. Forms are tangible things. They appeal to sense and to the flesh. They can be observed without any expenditure of spiritual energy, can almost do themselves the while the mind goes on a journey. Magic, too, attaches to many forms, adding to their seeming importance. So formality easily wins over spirituality and reality. Here is a man being given "the last rites of the church." The one officiating is looking out of the hospital window watching the maneuvers of an airplane while administering to his suppliant! The form and its magic take care of the dying man!

What spiritually-minded teacher does not deplore the frequent manifest lack of spirituality at the Lord's Supper? It is not a communion with the body and blood of our Lord to those who devote the little season to whispering, to admiring (or envying) someone's fine apparel, or to dreaming of the afternoon joyride. And how disappointing when professing Christians observe the Table of the Lord, not "in the Spirit on the Lord's day," but from a cold sense of duty, who are actually heard to sigh their relief when it is over. The truth is, if they only knew it, they have fallen far short thus of their duty. They have not worshipped the Lord. Over and over it is being demonstrated how that "the letter killeth." Why do people waste their time in just going through the motion of things? And whom are they "kidding" but themselves. One thing they are doing besides: they are grieving the Spirit of God and sincere Christians who love them for Jesus' sake.

Now, in Christianity there are a few forms, though very few. In divine wisdom they have been chosen and appointed to hold forth in easy reach certain spiritual truth and content. How sad to emphasize the external and miss the internal. That is like a frame without a picture. The Form without the content is dead. And again, *that content is Christ*, the content of every appointment and ordinance of His — "that he might fill all things."

Blame attaches in these respects largely to religious teachers. Those who are pronouncing ordinances of our Lord "but empty forms" cannot wash their hands in innocency. Faith is not the right name for that which prompts throwing into discard any form that is "of heaven" and not "of men." Faith does not speak of any such as "just a form." Men's appointments may be that, but not the Lord's. Neither is it faith that substitutes or changes His appointments.

Here is a man with an incurable sickness. He expresses his desire to be baptized. It is going to be arranged for. Along comes a religious teacher who assures him that there is nothing to that, it is "but a *form*, only a condition of church membership." The man later dies, but is never fully persuaded

that he should not have obeyed his Lord!

In a certain community a number of converts requested to be "buried with him in baptism." The creed of that denomination granted the right of choice in such matter, and they had come to understand that to be taught in the New Testament and to have been exemplified by the Lord Jesus. Their shepherd, failing to change their minds on the matter, reluctantly consented to their request, but performed the service in a way to impress that it was an "empty form," and that he was ashamed of it. If you do not feel a bit indignant at such treatment of our Lord's ordinance at the hands of these two religious leaders (and many like them) you might do well to ask Him to help you search your own heart.

Remedy for formalism: Call the Physician. "Prayer changes things." "Preach the word." Conviction is the great need, so that we may serve "as seeing him that is invisible." "Be filled with the Spirit," for spirituality cannot exist in separation from the Spirit. Who would be filled must be yielded to His will. Obey Him. To discount or discard His appointments is not to obey. "Do this in remembrance of me." Do *this*. To do something else instead is not to obey; not to do it at all (and there are church members who have never once in their lives sat at the Lord's table. What's the use of going through a mere form?) is to disobey Him, — the One who died to save. "In remembrance of me" and discerning His body which was nailed to the tree, there is sufficient content to prevent an "empty form," the internal for which the external has been given.

With many who make considerable use of this "empty form" terminology a lop-sided theory of grace is at fault. They have become indoctrinated with a certain *theory* of grace, the propagation of which theory seems with them more important than preaching Christ. Thus is the precious truth of salvation by grace done injury in the house of its avowed friends. "We are not saved by faith plus," they are wont to say. So "Emphy forms" good riddance. But would any affirm that we are saved by faith *minus*? minus its component elements? Can heat be separated from the fire, or radiation from heat? Can surrender to the divine will be separated from a "saving faith?" And saving grace is enjoyed not without but within the will of God. The mystery of the Gospel is "to all nations unto the obedience of faith," and it is "the obedience of faith" that brings one across the line; no one is within the will of God until he obeys.

If, however, the matter is to be reduced to the fine point, then we must affirm that it is not grace that saves, neither faith, but Christ that saves, and it is not Christ plus something else. God's plan of salvation is a Savior. What grace or faith or any other appointment of His may have to do with it is because Christ projects Himself therein. He made no appoint-

ment He could not fill to complete fullness for that for which He appointed it. It is not faith plus to get on board. It is faith minus not to do so. Faith is not the right name for that which presumes that grace is so gracious that it will meet you outside His appointment as well as, even more graciously than, within His appointment. Presumption is not of faith. Our trust is not in our trust, but in our Christ. "Believe on the Lord Jesus and thou shalt be saved." It was not of faith plus something else when the jailor "took them the same hour of the night . . . and was baptized . . . immediately." His being "buried with him in baptism" was faith-action, and after its performance it is recorded of him and his house, "having believed in God." The inspired label for the process at that mid-night hour is "believed in God." It was not faith plus. But had he refused faith action as per his instruction it had been faith minus. James asks concerning faith minus faith-action, "Can that faith save him?" It is the Holy Spirit's question.—Stanford Chambers, in *Truth Advance*.

ONCERS

Every church has within its membership a group of individuals who limit their church attendance to just one time each week. Some of these make revival-meeting time an exception, of course. But when the revival ends, they fall back into their regular habit, and again they darken the door of the church building no more than once a week.

Many of these oncers are among the finest people on earth. So far as interest in the church is concerned, they possess some very healthy signs. They give liberally of their means. In their everyday lives they seek to teach people concerning their need of a Savior. But the fact still remains that the strength and power of the church is weakened by these oncers. Progress is retarded.

Have you ever thought what great things for God might be accomplished if every member of the Lord's church would take just as much interest in all regular services as they do in special revival services? Suppose each Sunday night found every member present — and suppose, before coming, the same diligent effort was made to bring visitors? And then suppose on Wednesday night (or whenever the prayer meeting service and Bible class is conducted) the house would be filled each time with a revival-meeting size audience? Well, any serious thinker knows very well what the results would be. Souls that are now lost would be saved. And that's the business of the church—to save souls! Yes, in fairness to yourself, to the Lord and His church, and to poor lost souls, you ought to be present at every service, unless hindered by causes beyond human control.—Robert Boyd.

CHURCH ATTENDANCE

THE HABIT OF GOING TO CHURCH EVERY SUNDAY MORNING AS AN ACT OF WORSHIP TO GOD

(These paragraphs on "Going to Church" are taken from the "Pocket Bible Hand Book" by Henry Hampton Halley, and are used by permission. Other paragraphs are to appear in the Word and Work later.)

The Sunday Morning Congregation is a fair measure, ordinarily, of the people's interest in the church; and, their interest in the church, other things being equal, is a fair measure of their interest in Christ. Whether you will or no your attitude toward Sunday morning church indicates your attitude towards Christ's influence in your community. If you are faithful you are helping Him. If indifferent, you are hurting Him for it is His work.

Is not life, rather than attendance on Religious Forms, the grand objective of Christianity? Yes. But the church is God's method of building Christ into the lives of the people. If the churches go down, the standards of life go down. Living right is no excuse for indifference to the church. Going to church is not all there is to being a Christian; but it is an *essential part* of a Christian's profession.

Churchianity and Christianity. There is entirely too much contrasting of these two terms. The favorite sport of some is to praise Christianity and curse "Churchianity." It is all too true that many church members are not very good Christians; but a Christian should be a good church member. The Christianity of a community is indissolubly bound up in the churches. If the church would close doors, within a generation Christ's name would disappear from men's minds.

The Church and its Auxiliaries. The church of the present day appears to be disintegrating before the innumerable organizations that it itself has founded and nurtured. A very large proportion of those connected with these various organizations (many of which are of a purely social or semi-social nature) have no interest whatever in the regular meetings of the church proper. Many churches are paying great attention to this or that organizational activity, while the churches themselves are nearly empty.

The Social Emphasis of the present day church is one of its glories. But essentially the church is a teaching institution rather than a service institution. The main business of the church is to teach Christ to the people; as His Spirit takes hold, service, individual and communal will abound. To neglect the regular church meetings, which are the fountain center of church life, will eventually result in drying up the motive and source of supply for service activities.

The Sunday School is one of the two most important movements in Protestantism; but it is a feeder to, not a substitute for, the church. Its mission is to train the church's young

people for church membership. When it makes itself a substitute church it is failing in the very thing it exists to do. Yet quite commonly, all over the land, Sunday School people, en masse, go away without remaining to church. This does not augur well for the future of the church.

Many Sunday School Teachers never even pretend to go to church. They are not fit to be teachers. Their example more than offsets the good of their teaching. In some schools teachers are required to pledge loyalty to the church before being permitted to teach.

Leaders. In the average Sunday morning congregation not half the members of the Official Board are present. Pitiful, isn't it, that a church has to choose for its leaders those who have such loose notions of church loyalty? Their example is very hurtful.

Radio. Would it not be better to stay at home and hear a good sermon over the radio than to go to church and hear a poor sermon? Like all scientific inventions, the radio should be used to the utmost for the promotion of the gospel. It is wonderful that there is Christian truth and beautiful Christian music on the air much of the time. We believe that the Sunday morning services in various sufficient areas should be broadcast. But we have observed this: that, as a rule, radio sermons are no better than church sermons. Sermons of big preachers are no better than the sermons of the average preachers. That a preacher manages to get himself into a big or famous pulpit does not make him a big preacher. But that really has nothing to do with our question. On Sunday morning we do not go to church to hear sermons. We go as an act of worship to God, and while we are there we hear a sermon as a part of the service. Our answer to the question is, that it would be better to go to church and hear the poorest sermon that ever was preached than to stay at home and hear over the radio the best sermon that ever was preached, except for those who are shut-in or hindered by necessity from going.

Is It not Enough to be Fairly Regular? Here is just the trouble. The great body of good church people who are just fairly regular are the ones that hold the key to the pitiful situation. If they would become altogether regular our churches would be filled every Sunday. This would mean new life to the church, with the opportunity to accomplish everything the church leadership might desire. Every Sunday belongs to Christ; EVERY SUNDAY. The grand need of Protestantism is that our people make this thing a matter of conscience rather than convenience.

Evangelism. Want a revival? Begin with the church members. If a congregation as a whole would act as if it really cared something for that which it is preaching to others — if the fairly regular church members would become altogether

regular, and act is if they had some conscience about the church—it would never be necessary to use spectacular or high-pressure methods to manipulate people into the church, for there would be one unceasing revival.

“Often the Services are Poor; so little of Christ in the services; some pet doctrine or hobby is central; so little to satisfy the spiritual hunger of the people; preaching so poor; such a trial to listen; so many things people do not go to church to hear”; etc., etc. This is all too true. Nevertheless it is *Christ’s work*, even though it is in the hands of poor sinners who are pitifully unworthy and inefficient. However, it is also true that the average service in the average Protestant church is helpful. And when you go if you will keep in mind that you are doing it *for Christ*, even a poor service will do you good.

BEN’S BUDGET

Ben J. Elston

Since I wrote I’ve baptized five and have seen a sixth baptized. Also, one of our De Ridder sisters, on a mission to Texas, was in a meeting where 20 were baptized—which must encourage some. That is why I report it.

“Prayer and ministry of the word” were *musts* with the apostles. Read Acts 6:4. And what *now* is more needed, or more neglected? Perfect teaching has not always availed to make perfect disciples, even with Jesus and those specially inspired of God; but it is definitely called for and much to the discredit of many that it is not as perfect as it might be. More real study (not only to *know*, but also with a *view to teaching*) would certainly increase the volume and quality of prayer, which could but result in a hunger for more accurate knowledge of the word, in which God is seeking to instruct us. Better pulpit work is needed, conscience better respected—even truth needs careful telling and hearing. But, in a private way, what opportunities need to be used and made to “bring good tidings of Jesus the Christ” (Acts 5:42). For this we ought to be “ready always.” 1 Pet. 3:15. I chide myself at the very thought of losing zeal in this urgent matter. Arouse and learn, then go and tell. It can but bring blessing.

“FIX YOUR OWN FENCES”

Nearly all of us flatter ourselves that we are exceptional—that our own problems are so different. We can understand when we fail, and can always furnish an alibi, but when another fails we call it his fault. We seldom admit our own weakness or acknowledge our own errors. We are great little fixers of the other fellow. The wise man first fixes his own fences.—*Truth Advance.*

THOUGHTS WORTH WHILE

D. H. F.

NOT ON GOD'S GROUND

The old shepherd who offered prayer in a Welsh revival meeting put it exactly right when he lamented his backslidings in these words: "Lord, I got among the thorns and briars, and was scratched and torn and bleeding; but, Lord, it is only fair to say that it was not on thy ground; I wandered out of Thy pasture."—Lawson.

THE CAUSE OF DELINQUENCY

A pastor asked a man of the world what he considered the cause of the crime wave of the past few years, and received this reply, "The church and you preachers are responsible." With some spirit the minister said, "What do you mean by that?" "I mean that you ministers preach about everything but sin. You talk about philosophy and morality, but not of sin and its terrible consequences. The church must impress the world that she has something and is going somewhere. To the average person the church is only one among many good institutions."—*Word of the Cross*.

WHY NOT BEGIN WITH THANKSGIVING

An old farmer was whining one day, "My — hay — crop — is — a — failure." Asked a neighbor, "Is your potato crop a failure?" "No," said the farmer. "Your oats?" "No." "Your corn?" "Oh, no! Oh, no!" "Well neighbor, why not begin with success and thankfulness, and then put your one failure in parenthesis at the other end?" Pause for reflection.—*Lighted Pathway*.

POINT OF VIEW

"How can you believe that rot?" exclaimed a university student, coming on a classmate reading the Bible. "Don't you have difficulty with such a miracle as the dividing of the Red Sea?"

"Yes, I have difficulty with the Red Sea," was the reply. "But my difficulty is not how it was divided, but how it was made; for certainly He who made it could divide it."

THINGS YOU CANNOT DO

Sow bad habits, and reap good character.

Sow jealousy and hatred, and reap love and friendship.

Sow dissipation, and reap a healthy body.

Sow deception, and reap confidence.

Sow cowardice, and reap courage.

Sow neglect of the Bible, and reap a well-guided life.

Source Unknown.

A TRIP WITH A DOLLAR

An Illinois businessman took a dollar bill, pinned a piece of paper to it, asking everybody who spent the money to write down what it was for. At the end of a specified time it came back with the following story:

It was spent five times for salary.

It was spent five times for tobacco.

It was spent five times for cigarettes.

It was spent three times for candy.

It was spent twice for haberdashery.

It was spent three times for meals.

It was spent once for automobile parts.

It was spent once for groceries.

It was spent once for washing.

It was spent twice for shaves.

It was spent once for toothpaste.

God never had a chance with that dollar.

There are millions of other dollars that never touch the offering plate in church. Who comes first in life—God or self?—*The Christian Digest*.

A TRIUMPH OF SATAN: A PARABLE

Luther says in one of his sermons, "The Devil held a great anniversary at which his emissaries were convened to report the results of their several missions. 'I let loose the wild beasts of the desert,' said one, 'on a caravan of Christians, and their bones are now bleaching on the sands.' 'What of that?' said the Devil. 'Their souls were all saved.' 'I drove the east wind,' said another, 'against a ship freighted with Christians, and they were all drowned.' 'What of that?' said the Devil. 'Their souls were all saved.' 'For ten years I tried to get a single Christian asleep,' said a third, 'and I succeeded, and left him so.'" "Then the Devil shouted," continued Luther, "and the night stars of hell sang for joy."—*Biblical Treasury*.

INFLUENCING THE TEMPTED

A young man who had inherited a strong passion for liquor, said: "One evening not long ago at a banquet where wine was served, I came very near breaking my pledge. The smell of wine was so tempting that I could hardly resist. But just as I was about to yield, I heard a young woman say, 'No thank you.' This gave me courage. I watched her all the evening and said to myself, 'If she drinks, I will.' I was hoping yet fearing that she would, but as often as she was asked she refused, and so, unconsciously to herself, she pulled me through."

Christians, walk carefully. You are not alone compassed about by the loved ones safe in heaven, but you are watched by the tempted, exposed souls of earth.—*Christian Work*.

THE BODY OF CHRIST

R. H. B.

Around the body of our Lord Jesus Christ gather all the great doctrines of the Christian faith. All the heresies of ancient days and those of modern times clash at one point or another with the Bible-teaching concerning the body of Christ; so that in a true understanding of this theme we have a real safeguard of the faith. The hope of the Christian, the hope of Israel, and the hope of all the world hinges in some way upon the doctrine concerning Christ's body. Let us consider the teaching of the word of God on this great theme, and take up the following aspects of it:

1. Christ's natural human body.
2. His resurrection-body.
3. The body of His glory.
4. The body in which He will come again.
5. His mystic body.

These five items are thus listed merely for our convenience in the study of the subject.

I. CHRIST'S NATURAL, HUMAN BODY

Inseparable from the truth of Christ's humanity, and the fact that He became man — is the fact of His natural human body. Though supernaturally begotten and conceived, He was naturally born, a natural child, "born of a woman, born under the law" (Gal. 4:4) and subject to all physical laws pertaining to man. "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same Wherefore it behooved him in all things to be made like unto his brethren" (Heb. 2:14, 15, 17.) There is mystery in this too deep for us to fathom. In vain would we ask, as Nicodemus, "How?" and "How?" We must content ourselves with the facts as they were and as they are revealed to us, always jealously careful lest in the effort to explain the mystery we lose the reality of the simple facts. He who in the beginning was with God and in His own Nature and Being was God; He through whom all these things were created, was made flesh ("became flesh") and dwelt among us (John 1:1-3, 14). He who was in the form of God, emptied Himself 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, becoming obedient even unto death, yea, the death of the cross." (Phil. 2:5-8.) Note however that He remained the same Person, throughout. When He emptied Himself He did not empty Himself of Himself; but simply laid aside His divine glory which He had with the Father before the world was (John 17:5), and accepted the limitations of human existence. He became man — real man, and truly man — not sinful man (for in Him was no sin) but normal

man. God sent His own Son "in the likeness of sinful flesh." (Rom. 8:3.) Over and over again in all the record the facts of Christ's real humanity, and actual physical body, are certified to us. He grew up as other children, in normal development of body, soul, and spirit (Luke 2:40, 52). He had the same experiences of hunger, thirst, weariness, pain.

"The bounding pulse, the languid limb,
The changing spirit's rise and fall —
I know that they were felt by Him,
For they are felt by all."

He tasted all the lot of man; was tempted in all points even as we are ("sin apart"); and though His death had its own terrible and infinite significance, we are distinctly told that He became man in order that He might die. (Heb. 2:14; Matt. 20:28.) "Sacrifice and offering thou wouldest not, but *a body didst thou prepare for me*; . . . then said I, Lo, I am come (in the roll of the book it is written of me) to do thy will, O God." And this will of God was consummated in "the offering of the body of Christ, once for all."

The enemy aware of the great importance of this truth, has done his utmost to deny and pervert this teaching concerning the actual, physical, material reality of Christ's human body. *The Gnostic sects of old which denied the physical reality of the body of Jesus (as "Christian Science," falsely so called, does today); or those different, but related heresies according to which Jesus was but a man as other men, and a divine principle (which is "the Christ") came upon him at his baptism, and forsook him at the cross — and the teaching of other cults, which are bent on wiping out the Atonement (such as Theosophy, Spiritism, "New Thought," "Unity School of Christianity," and similar systems of falsehood) unite in their attack on the *manhood* of the Son of God. "Who is the liar," says John, but he that denieth that *Jesus* [the man Jesus — for "Jesus" was distinctively His human name] is the Christ?" Any sect, cult, philosophy, that differentiates "Jesus" from "the Christ" comes under this ban and anathema. "This is the antichrist, even he that denieth the Father and the Son." (1 John 2:22, 23.) And, again, "Every spirit that confesseth *that Jesus Christ is come in the flesh* is of God; and every spirit that confesseth not *Jesus* is not of God: and this is the spirit of the antichrist whereof ye have heard that it cometh; and now it is in the world already." (1 John 4:2, 3.) In his second epistle (2 John 7) he says this: "Many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist." It is then of the highest importance, and essential to the true faith, that we keep pure and clear the truth concerning the Child to us born, the Man Christ Jesus, "who was born of the seed of David according to the flesh," and "declared to be

the Son of God with power, according to the spirit of holiness, by the resurrection from the dead, even Jesus Christ our Lord," (Rom. 1:3, 4.)

II. THE RESURRECTION BODY OF CHRIST

The resurrection-body of our Lord was none other than the physical body which had been laid dead in the tomb then quickened and raised, yet now endued with immortality, incorruptible, and having qualities and powers which were not manifest in Him before His death. Much turns upon this fact. The modernist who denies the actual bodily resurrection of our Lord Jesus Christ; and the Russellite (more lately "Jehovah Witnesses") cult, according to whom the body of Christ was not raised at all, but perhaps "spirited away" by the angels to be kept somewhere for a memorial, or "dissolved into gases," as also the heretical cults afore-mentioned—these outdo one another in denying the reality of Christ's resurrection body, and the identity of His resurrection-body with "the body of His humiliation." But the scriptures most carefully mark and preserve this identity as a matter of gravest importance. The sixteenth Psalm, quoted by Peter in the Pentecost-sermon, was a prophecy of Christ's resurrection. In it the Messiah declares that His flesh would "dwell in hope"—literally, "my flesh shall tabernacle," or "pitch its tent in hope"—truly a strange statement. But the explanation follows: "Because thou wilt not leave my soul unto Hades, neither wilt thou give thy Holy One to see corruption." The person of whom this is said was dead: his soul was in Hades, his body liable to (but divinely preserved from) corruption. Therefore he says that his flesh would pitch its tent in hope—expecting to sojourn but a brief time in the tomb, and awaiting its speedy resurrection. This was a prophecy of Christ. Peter shows that it could not have been meant of David himself, for David "both died and was buried, and his tomb is with us unto this day"; but speaking as a prophet, "and knowing that God had sworn with an oath to him, that of the fruit of his loins he [God] would set one upon his [David's] throne; he foreseeing this spake of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption. This Jesus did God raise up, whereof we all are witnesses." (Acts 2:25-32.)

It is clear from this that it was the fleshly body of our Lord Jesus which was laid in the tomb, which was carefully preserved from the taint of corruption, and was raised in His resurrection. It was in this body that He was seen and known by His disciples. True, there was a change. The resurrection body of Christ had certain transcendent properties and powers—which (because outside our experience) we cannot conceive of. It had the qualities proper to spirit, while yet also those of the physical body. The law of gravitation did not limit and control it. He could work in line with that

law, or rise above it. He could walk, but did not have to walk: He could be here or there in the swiftness of a thought. He could (and did) eat and drink (Acts 10:41) but no one imagines that He needed material food for the sustenance of that new life. He could be seen, and again He was invisible; He could be handled — had flesh and bones, susceptible to touch and resistant to pressure; yet could pass through closed doors, as a sunbeam passes through solid glass. The wounds of His crucifixion were there. "He showed them his hands and his feet." "He showed them his hands and his side." (Luke 24:39, 40; John 20:20.) He submitted Himself to Thomas' examination: "Reach hither thy finger and see my hands; and reach hither thy hand and put it in my side; and be not faithless but believing." (John 20:26-29.)* Thus He was with them showing Himself alive after His passion "by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God." (Acts 1:3.)

"But," the reader may ask, "why should this fact be so important, and so fully and carefully set forth in the resurrection narrative?" The answer to this will come out chiefly under the next heading, in which Christ's present body in glory will be our study. But one point we must have seen already. God had sworn with an oath to David that *of the fruit of his loins, according to the flesh*, He would set one upon his throne. That is to say, it would be an actual, lineal descendant of David, that should be the occupant of David's throne. Now the only link that Jesus Christ had with David was through His physical body, the body of His flesh. If that had been done away in His death and resurrection all connection with David would have been broken (for He was "born of the seed of David according to the flesh"). The Lord would in that case have had no more relation to David than to any one else; and being thus utterly severed from the genealogy of David, would have no right to occupy David's throne.

III. CHRIST'S PRESENT BODY IN GLORY

It is a strange notion, based on false inference, and without any support of scripture, that Christ in passing from earth to heaven changed bodies again, and that the body which He now has is a new and distinct body, "the body of His glory." This may seem but a trivial matter, but grave consequences hang thereby. In order to Christ's present ministry in heaven the preservation of His humanity is the prime essential.

*The Russellites and "Jehovah Witnesses" have the effrontery to tell us that Jesus was raised a spirit-being (for according to them His body never was raised) but He assumed a body, temporarily for purposes of identification! That is, He was really a spirit, but He assumed a body temporarily to make His disciples think he was not a spirit! "See my hands and my feet that it is I myself; handle me and see, for a spirit has not flesh and bones as ye behold me having." (Luke 24:39.)

He could not be what He is, nor do what He does, for us, unless He were *Man* — glorified Man indeed, but certainly *Man*. For He is our Representative, who has gone into heaven, there to appear before the face of God for us. (Heb. 9:24.) “For there is one God, one Mediator also between God and man, himself Man, Christ Jesus.” (1 Tim. 2:5.) For a highpriest is taken from among men (Heb. 5:1); for which reason it “behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful highpriest . . .” (Heb. 2:17.) Christ could not fulfil the office of a highpriest and mediator except He were *the Man* Christ Jesus. Neither could He sit on David’s throne — whether He occupied that throne now in heaven (as some mistakenly claim) or whether that throne be yet future: it matters not here; only one who is a descendant of David *according to the flesh* can rightfully occupy it. To this attention has already been directed under the second heading, and we need not elaborate further on that point. It is perfectly obvious.

Upon the present manhood of Christ (which depends on the identity of His present glorious body with the body of His humiliation) depends also His right of sovereignty over the earth (“the inhabited earth to come”). He is the only man in whom God could work out His plan and purpose concerning man, and on whom He could bestow the privilege and power intended for man. (It would lengthen this article beyond its limits to discuss in detail the great passage of Hebrews 2:5-10. We leave it to the reader’s careful examination.) Also the right of judgment is committed to Him because He is a Son of man. (John 5:27.)

IV. THE BODY IN WHICH HE WILL RETURN

There is hardly need to show that it will be in the body in which He rose from the dead and in which He ascended, which is still His body in heaven, that He will also come again. This likewise has been disputed by all sorts of “Gnostics” and spiritualizers, ancient and modern.* But the testimony of the scripture is perfectly clear.

It was as “the Son of man” that Stephen saw Him in heaven. (Acts 7:56.) And it is as “the Son of man” that He is coming back again from heaven. “When the Son of man shall come in his glory, and all the angels with him . . .” (Matt. 25:31.) “Then shall they see the Son of man coming with power and great glory . . .” (See Matt. 24:30, 39, 44; 26:64; Luke 12:40; 18:8; 21:27, 36.)

This expression, the “Son of man,” is used designedly in this connection to forestall the false teachings and theories of spiritualizers.* It is the same real, actual Man, Christ Jesus, who now is in heaven, who will also come again.

THE NAME JESUS

With fine discrimination does the Holy Spirit use the names and titles of our Lord. When He is spoken of as “Je-

us" simply, the designation always refers to His human nature, His manhood. Thus in Heb. 2:9—"we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death, crowned with glory and honor." Again, "Having then a great highpriest, who hath passed through the heavens, Jesus the Son of God . . ." And, "Jesus also, that he might sanctify the people through his own blood, suffered without the gate." (Heb. 4:14; 13:12.) "Jesus" was His human name—given before His birth by the angel, bestowed on Him at His circumcision; the common name by which He was known among men. In heaven He still bears the name "Jesus." To Saul of Tarsus He spoke from heaven and said, "I am Jesus of Nazareth whom thou persecutest." (Acts 22:8.) "This Jesus whom ye have crucified," said Peter, "hath God made both Lord and Christ." (Acts 2:36.) Now it was "this same Jesus"—the One whom the disciples knew, who had been crucified and raised from the dead, who was taken up in their sight and out of their midst into heaven, who shall also "so come in like manner as ye beheld Him going into heaven." (Acts 1:11.)

There is yet a further reason for the return of the Man Christ Jesus from heaven. He is our "Kinsman Redeemer," antitype of the "Goel" of the Mosaic law (Lev. 25). The Goel must be of near kin to the one he redeems. He could redeem a lost inheritance; he could also redeem persons out of slavery—always by paying the required ransom in each case. He was also the "avenger of blood" where one of his kin had been slain. Now the Lord Jesus Christ is our Kinsman-Redeemer. He has already paid the redemption price—His blood; and in some respects His own are already redeemed. (Eph. 1:7; 1 Pet. 1:19.) But there is also a future redemption, yet to be manifested, which will require His presence on the earth. Because He is Man He has the prerogative of acting for God on the earth; and He has all power in heaven and on earth to do it. There is a redemption yet before us, which He will accomplish—the redemption of the inheritance and of God's own possession (Eph. 1:14; 4:30); the redemption of the bodies of His saints, living and dead (Rom. 8:23; Phil. 3:19, 20). Also the execution of sentence upon the enemy who has so

*Again the same class that denies the actual physical humanity of Christ, and who denies that **Jesus** is the Christ—the Gnostics, ancient and modern, the "Christian Science" cult, also deny the return from heaven of Jesus, the Man, and the Son of man. Swedenborg told his followers that his books were really the Second Coming of Christ. The Russellite-Rutherford-"Jehovah Witness" groups say that Christ returned "spiritually" (for He is merely a spirit-being now) in 1874. Theosophists think that another Christ, not Jesus, is coming. And the "Modernists" take the position that "Christ has been coming ever since he went away"—with other words, human progress is the coming of Christ, and we need not expect anything more than what we have had all along, except as there may be some worldly improvement. (2 Peter 3:3, 4.)

greatly wronged our race, and upon all his agents and helpers, the "collaborationists" of the kingdom of Satan (2 Thess. 1:8-10; Rev. 19:11 to 20:3.) These events are connected with the coming of Christ, and pertain to those "times of the restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old." Until those times break the heavens must receive Him. But when He comes the final redemption will be accomplished. (Luke 21:28.) And this demands the return of and the presence here of "the Man," Christ Jesus.

V. THE MYSTIC BODY OF CHRIST

There is a body of Christ which pertains to Him in a larger sense. This is the church, which is His body, the fullness of Him that filleth all in all. It is far more than a figure of speech. It is plain reality, though it has to do with things unseen. The man who accepts Christ today by faith, who is "baptized into Jesus Christ" is united to Him. He is "in Christ." By a vital bond he is joined to the Lord, body and spirit (1 Cor. 6:15, 17). Christ's life and the Spirit of Christ flows into him. He dwells in Christ, Christ dwells in him. In Eph. 5, where the apostle wondrously mingles the relation of husband and wife (for the two are one flesh) and the relation of the Head to the body, he tells them that they are, as it were, His own flesh, and they are "members of his body." For this reason the church, the body, and Christ, who is the Head, are sometimes spoken of as one Person, "Christ." (1 Cor. 12:10.) There is neither Jew nor Greek, there is neither bond nor free, there is no male or female, for "ye are all one man in Christ Jesus." (Gal. 3:28.) Paul learned this when Christ appeared to him on Damascus road. "Saul, Saul, why persecutest thou me?" said the voice from heaven. "Who art thou Lord?" answered the astonished Saul. "I am Jesus whom thou persecutest," came the answer. So to persecute the church of God was the same as persecuting Him; for the church is one with Him.

Two practical consequences flow from this wonderful fact: (1) that whatever we do to one of the members, we do to the Head. If we wrong one of them, we wrong Him; and whatever kindness and service we do them, to Him we do it, and that not only in the general sense, in which that could be said in reference to a man's friends and relatives, but in most special and essential meaning. You may be sure the Head knows what is done to His body. Wherefore, "Little children, love one another," and let us do all to bless and to build up the Body of Christ. (2) If the church is His body, then the Head, the Lord Jesus Christ in heaven, would use it to do His work on earth, even as He used His own physical body when He walked among men, "doing good and healing all that were oppressed of the devil." To this end are we called and placed in this high position.

J. N. Armstrong

For nearly fifty years I have known Brother Armstrong; and through all those years he was ever the same faithful, true man of God, a servant of the Lord, earnest, humble, strong and stedfast. He taught Greek in the old Nashville Bible School. I was in his classes, and well do I remember his uncompromising strictness, his high standards, his unremitting demand on his students, his insistence on accurate knowledge. So thorough was his work that to this day I remember rules of Greek accent and grammar, and can still repeat the forms of irregular verbs which he drilled into me in those days of long ago. But that was only one side of his character. On the other side, one would find a genuine, humble and friendly heart and a tender spirituality and deep reverence for God. Those who knew him loved him and held him in high regard and honor. And well did he deserve it. Under many trials and difficulties he fought his way through and did his great work as a preacher and teacher of the word of God, in pulpit and in the schools, teaching day by day the precious lessons of the Bible in his able and inimitable way. I have not at hand the data of his work. In Brother J. A. Harding's school (the old Nashville Bible School—where also he married Brother Harding's daughter, Woodson—"Miss Woodie," as we always affectionately called her); then at Potter Bible College in Bowling Green, still with Brother Harding; then at Cordell, Oklahoma; then at Harper Kansas; and then at a school of his own building, the Harding College which for a few years was located at Morrilton, Ark., and later was established at Searcy, Ark. Of the latter he was head until, a few years ago, feeble health compelled his retirement. However, even after that and to the end he continued to teach the Bible there; and I have heard of many how great were his lessons, and how inspiring his chapel-talks to the students.

Brother Armstrong was a true, staunch, loyal, faithful Christian—and through all his life a growing one—growing in grace and knowledge of the Lord Jesus Christ. His face was always toward the light. He could not be content to preach "the representative views of the brotherhood"—he must evermore draw his light and instruction from the fount of God's truth. And thus he lived and wrought and taught until his Lord called him home. In his departure I have lost a dear friend and brother; Harding college has lost a pillar of strength; and the church of the Lord a servant of God true and faithful. We shall meet him again in the light of the Morning, with all the saints, at Jesus' feet.

"Oh that each in the day of His Coming may say,
'I have fought my way through,
I have finished the work Thou didst give me to do.'
O that each from his Lord may receive the glad word:
'Well and faithfully done:
Enter into my joy and sit down on my throne.'"

R. H. B.

A TRIBUTE TO J. N. ARMSTRONG

The sad news of the passing of our Dear Brother J. N. Armstrong came as a blow to us. We were associated with him in Potter Bible College, for near four years, and on his faculty at Cordell Christian college. During that time we found him to be kind, gentle, considerate, yet firm to the principles of New Testament teaching, as he believed them. Although conservative in his own belief, he was at the same time, open to conviction, lest by any means, some truth should be overlooked; anxious to consider another's viewpoint, lest he become prejudiced; "Giving diligence to keep the unity of the Spirit in the bond of peace."

As a teacher he was almost severe. As I recall, in a Greek examination, he blamed himself because one of the pupils made a perfect grade, saying that he as a teacher had not detected the student's weakness. He was conscientious, and sincere, and void of offense, until the day of his passing. He was a fine example to emulate, which hundreds of his students and friends will do, as they try to be faithful unto the end.

Brother and Sister R. A. Zahn.