

June 1933

# THE WORD AND WORK

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## IN A HUNDRED YEARS

" 'Twill be all the same in a hundred years—  
What a spell-word to conjure up smiles and tears.  
O, how oft do I muse, 'mid the thoughtless and gay,  
On the marvelous truth that these words convey.  
And can it be so? Must the valiant and free  
Have their tenure of life on this frail decree?  
Are the trophies they've reared, and the glories they've won,  
Only castles of frost-work confronting the sun?  
And must all that's joyous and brilliant to view  
As a mid-summer dream be as perishing too?  
Then have pity, ye proud ones—be gentle, ye great!  
O, remember how mercy besemeth your state;  
For the rust that consumeth the sword of the brave  
Is eating the chain of the manacled slave,  
And the conqueror's frowns and his victim's tears  
Will be all the same in a hundred years.

" 'Twill be all the same in a hundred years—  
What a spell-word to conjure up smiles and tears!  
How dark are your fortunes, ye sons of the soil,  
Whose heirloom is sorrow, whose birthright is toil!  
Yet envy not those who have glory and gold,  
By the sweat of the poor and the blood of the bold,  
For 'tis coming, how'er they may flaunt in their pride,  
The day when they'll moulder to dust by your side.  
Death uniteth the children of toil and of sloth,  
And the democrat reptiles carouse upon both;  
For time, as he speeds on his viewless wings,  
Disenables and withers all earthly things;  
And the knight's white plume, and the shepherd's crook,  
And the minstrel's pipe and the scholar's book,  
And the emperor's crown, and the cossack's spears,  
Will be dust alike in a hundred years.

"Ah, 'tis not the same in a hundred years;  
How clear soever the case appears;  
For know ye not that beyond the grave,  
For, far beyond where the cedars wave  
On the Syrian mountains, or where the stars  
Come glittering forth in their golden cars,  
There bloometh a land of perennial bliss,  
Where we smile to think of the tears in this?  
And the pilgrim reaching that radiant shore  
Has the thought of death in his heart no more,  
But layeth his staff and sandals down,  
For the victor's palm and the monarch's crown.  
And the mother meets in that tranquil sphere  
The delightful child she had wept for here;  
And we quaff of the same immortal cup,  
While the orphan smiles and the slave looks up.  
So be glad, my heart, and forget thy tears,  
For 'tis not the same in a hundred years." —Selected

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# WORDS IN SEASON

R. H. B.

## THE GLORY OF CHRIST

"We beheld his glory," said John, when he spoke of the Word that became flesh. Just as the Tabernacle with its veil of humble curtains covered the glorious Presence within, so did the Eternal Word walk among men in the lowly guise of the flesh. "The Word became flesh and tabernacled among us." (John 1:14, R. V. mg.) And as the glory of the Lord flashed forth from the Tabernacle of old at various times, so the Son of man also "manifested his glory; and his disciples believed on him." This was first of all the *moral* glory of our Lord Jesus Christ—"full of grace and truth"—the reflection of the Father's face—"the light of the knowledge of God in the face of Jesus Christ." Also in the demonstration of His Divine power, in His mighty works, did He manifest His glory. (John 2:11.) But on one occasion particularly, the Light of the glory of God shone out from Him in visible, outward manifestation.

## HIS FACE SHONE AS THE SUN

It was the Transfiguration. Taking with Him Peter, James, and John, He ascended a high mountain (not Tabor—too low a hill to be called by such a name). While the Lord Jesus was praying, a light began to shine out from Him. "He was transfigured before them." The fashion of His countenance was altered. His raiment became exceeding white ("so white as no fuller on earth could make them") glistening, dazzling—"white as the light." His face shone as the sun. Two men, visitors from a long distant day, never before seen by His disciples, yet, it seems, instantly recognized, "appeared in glory," talking with Him. Who are these? One of them is Moses, the great Law-giver and Mediator of the Old Covenant. Though once excluded from the Land, now he is here, within its boundaries. The other was Elijah the prophet, the great Restorer; one of the two that never tasted death. They were rugged men of God, these two; stern and hard and unflinching, for they had a hard work to do in their time. But now in the presence of Jesus their stern features shine in the wonderful softness of this heavenly glory. (How could we really know them, save in the light of Jesus?) Their glory mingled with His and borrowed a new radiance from His light.

## JESUS ONLY

But hear—are not these heavenly visitors talking with the Lord? Let us strain our ears to catch the theme of their strange conversation. Of what are they speaking? It is about His "exodus" which He is about to accomplish in Jerusalem—when like another Moses, but a far greater, He should break through waters deeper than those of the Red Sea, and would

in dying safely lead His own people through His death into the realm of life forevermore! The awe-struck disciples saw and heard. In the mean while the visitors from Beyond are preparing to depart. Peter, half dazed, would have detained them. "Lord," he said, addressing Him, not them, "it is good to be here. Let us make three tabernacles, one for thee, one for Moses, one for Elijah"—not realizing the absurdity of what he said. There was no answer. But now a bright cloud is approaching them. They feel an unspeakable dread as it comes upon them and envelops them. Then out of the midst of the cloud comes a Voice, saying, "This is my beloved Son in whom I am well pleased: hear ye him." And looking up—the cloud had disappeared, Moses and Elijah were gone; and they saw no one but *Jesus Only*. It was all sufficient for them, and it is sufficient for us.

"Jesus only, when the morning beams upon the path I tread;

Jesus only, when the darkness gathers round my weary head;

"Jesus only, when the billows, cold and sullen, o'er me roll;

Jesus only, when the trumpet rends the tomb and wakes the soul.

"Jesus only, when adoring saints their crown before Him bring;

Jesus only, I will, joyous, through eternal ages sing."

#### PETER'S COMMENT ON THE TRANSFIGURATION

"We did not follow cunningly devised fables," writes Peter in his last message to the brethren—"when we made known unto you the Power and Coming of our Lord Jesus Christ, but we were *eyewitnesses* of his Majesty. For he received from the Father honor and glory when this voice was borne unto him by the Majestic Glory, This is my beloved Son in whom I am well pleased: and this voice we ourselves heard borne out of heaven, when we were with him in the holy mount." (2 Pet. 1:16-18.) This is the remarkable apostolic comment Peter makes upon the wondrous scene we have just been contemplating. Peter testifies as an *eyewitness*. What was it that he (with John and James) had seen and heard? The *power* and *coming* (the "parousia") of our Lord Jesus Christ. They stood by and saw and heard when from the Father He received *honor* and *glory*. They were eyewitnesses of *His Majesty*. These words deserve special notice. "Power"—the Greek word *dunamis*, from which our word "dynamite." "Coming"—that is the word "*Parousia*." Here we give the definition of Thayer's Greek Lexicon of the New Testament, the outstanding and acknowledged authority on New Testament Greek:

"Parousia"—(1) *presence*; (2) the presence of one coming, hence the *coming, arrival, advent*. In the N. T. esp. of *the advent*. i.e. the future, visible *return* of Jesus, the Messiah, to raise the dead, hold the last judgment, and set up formally and gloriously the kingdom of God."

"Honor"—Greek *timee*, and "glory" (*doxa*), and finally, "majesty"—these are all attributes of a great king. They are the

attributes especially of Him who is "Lord of lords and King of kings," when He is manifested in His Parousia, from heaven "with power and great glory."

#### THE FORE-GLIMPSE OF CHRIST'S COMING

"We did not follow cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty . . . in the holy mount." So writes Peter. This is passing strange. Peter had been with the Lord for three years and had beheld His mighty works. When He healed the sick, when He raised the dead, when He stilled the storm and raging waves with a word; also on the night when He walked upon the wind-swept waters of Galilee, Peter was there and beheld. When the Lord Jesus rose from the dead Peter was among the first to see the resurrected Christ. Peter was with the company with whom the risen Lord ate and drank and walked and talked by the space of forty days; and he was of the few that saw Him ascend from Olivet's height. But to none of those times and scenes does Peter point back in proof of "His power and coming." Only in the mount of the Transfiguration does he claim to have had ocular evidence as "eyewitness" of His power and His coming. It must have been, therefore, that there and there alone, was given to Peter and his companions a fore-glimpse of the Coming of Christ in His power and great glory. Just so had the Lord Jesus promised but a few days before, that there were some standing there who should not taste of death until they should "see the Son of man coming in his kingdom." (Matt. 16:28.) To that proof of eyewitness, Peter adds another—the word of prophecy: "And we have the word of prophecy made more sure; wereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the daystar arise in your hearts." (2 Pet. 1:19.)

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#### THE HOUSEHOLD OF STEPHANAS

The household of Stephanas, Paul tells us, were the first-fruits of Achaia unto Christ, of the number of the few in Corinth whom Paul had baptized himself. (1 Cor. 1:16; 16:15.) We have often observed even newborn children of God as well as mature Christians, beginning to take a special and all-absorbing interest in some phase of the work of the Lord. In such cases too we occasionally observe some conservative brethren taking a hostile attitude toward such particular zeal—disparaging it, opposing, hindering, criticising, objecting to it, as though it might hold some danger, or, at any rate, as though it were an irregular thing that should be discountenanced as being out of order, perhaps with the fear that the person thus active in that particular line may be assuming control and leadership in the church, if not *over* it. How

much fine work has been frustrated, how much good has been suppressed, how much high and loving aspiration has been chilled and destroyed, how many true servants of the Lord have been discouraged and disheartened, and how the life and growth of the church has been stunted by such a mistaken attitude, no one can estimate. Too often, also, those who take such an attitude, are people who themselves have done little or nothing in the line of work they are trying to hinder—so that one might be tempted to think their disaffection due to jealousy, and to fear of their being rebuked by somebody else's superior earnestness. It is good to be cautious; but it is needful to watch too lest we hinder the work of the Lord, and perhaps be found fighting against God.

Now the household of Stephanas gives us a case in point. This family had early "addicted themselves to the ministry of the saints." They evidently specialized in that line of work. They made that their particular business. No doubt they tried to enlist the interest and assistance of the whole church in their enterprise. Now what should be done about it? Should the brethren frown upon such unwarranted and ill-balanced zeal, and say that that Stephanas household had gone off their tack in this matter? Should they put restraints and restrictions upon them lest the thing might grow into something bad? Or should they perhaps denounce the Stephanas clan as a "Private Charity Society" or some other "unscriptural" something? Paul tells us what attitude to take toward the household of Stephanas and in every other like case. "Now I beseech you brethren (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have set themselves to minister unto the saints) *that ye also be in subjection unto such, and to every one that helpeth in the work and laboreth.*" (1 Cor. 16:15, 16.)

This does not mean, of course, that the church is to fall in with any and every scheme, or that they are obliged to assist every free-lance and fanatic that may rise up, in his endeavors. Let us note carefully the essential points in the case. First, the house of Stephanas were well known in the church. They were not "mysterious strangers." They were people of standing and character. They were the first in Achaia that dared to step out for Christ; and the word "*ye know*" implies "you know how faithful and true they are." Next it must be observed that the work to which they devoted themselves was not merely some scheme that looked "good," but a work specifically ordered and approved by the word of God. The conclusion is therefore that when a true and worthy brother takes up some God-approved work, some good and necessary ministration, that we are to be in subjection (not objection) to such; that we should aid them, not hinder them, in their good and faithful efforts. And that goes for every right endeavor that may spring up in the membership of the church. Such things

are of the Lord and must be helped along by all of us, faithfully and lovingly.

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#### PRAYING FOR KINGS AND FOR ALL MEN

This is a time to pray and make supplications for all mankind; for kings and rulers and all that are in Authority. New hope has been generated by the energetic action of President Roosevelt—the extreme measures revealing in part how near to the edge of the abyss we were—or are. The strenuous efforts toward international peace, disarmament, and economic readjustment are born of the direst necessity. The papers have held out happy prospects on all these; but in the latest word we are presented with an outlook decidedly more gloomy: Poland and other of the smaller European countries protesting against Mussolini's "Four Power Peace Pact"; France obstructing, and Japan outrightly controverting the proposed disarmament agreements; and the highest authority in Washington speaking with doubt and fear of the probable outcome of the International Economic Conference to be held in London, June 12. And—as Frederick William Wile (than whom no man is in closer touch with the world-situation) said in a recent radio talk:—"if the London Economic Conference fails—well, *after that the Deluge!*"

#### SOMETHING TO PRAY ABOUT

Among the things Christians shall do well to pray about is the question of the U. S. recognition of the Soviet Republic which is bound to come up before long in Washington. It is argued that a diplomatic and commercial understanding with Russia is not a matter of sentiment but purely of economics. Russia and U. S. have goods to sell, and both need the money. That may be. But there are other considerations. Money is not always just money. In His word God has established the principle that money and financial advantage derived from certain sources are to be shunned. With a recognition of Russia and the economic advantages gained therefrom would naturally and necessarily come a closer contact and relationship between the two nations. And those who know what Soviet Russia has done, what she is, what she stands for, and what her openly professed aims are, will realize that any economic gain from that source on those terms is far too dearly purchased. "I cannot consent to the recognition of any government whose avowed purpose it is to overthrow our government and institutions," said Senator Robinson. Yea, and Christians have another and far higher reason for voicing their dissent to such a thing to the throne of God.

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THE WORD AND WORK, LOUISVILLE, KY.

## NEWS AND NOTES

Eight pages of our Quarterly, Bro. Boll's Lesson Helps, now go with each issue free. All subscribers who ask will be supplied beginning with July. Supplies for second quarter are exhausted.

From Louisiana: Good services at mission points near Woodside and Mellyville. Conduct meetings there in June. Bro. Goble will be there for other meetings in the fall. Two confessed their faith in Christ and put Him on in baptism near Palmetto. Bro. Mullins will be with this little congregation and the little group near Big Cane this summer for a meeting.

"In my absence from Glenmora, Bro. Mason gave two very fine lessons. Prospects for a good meeting. Prayers and intercessions for truth to prevail and for good success when Bro. Mullins comes for the meeting are being made. Interest good."—W. J. Johnson.

From Birmingham: "Oran T. Bolding preached morning and evening, May 15, at North Birmingham church. One confession. Bro. Bolding, whose address is Joppa, Ala., is anxious to secure preaching appointments for protracted meetings or regular monthly services in rural communities in Alabama or Mississippi."—Paul Logue.

Homer McLean, who has labored successfully at Fisherville for a year, has gone to Florida for a needed rest. His recent meeting at Flat Rock church brought 22 baptisms. Claude Truex is laboring regularly at Flat Rock.

A week's meeting at Mead's Chapel, near Nashville, Tenn., to be conducted by Boll and Jorgenson begins Sunday night, June 4, with Song Rally. "Great Songs of The Church" is being used.

"The church at Camp Taylor has been doing well. Since the first of the year we have had 5 baptisms, 4 for membership, and 12 reconsecrations. On the first Lord's day in May the six Sunday Schools of Camp Taylor made a special effort for 'Go to Sunday School' Sunday. Our School led with 273 present—a new high for us. Our average Sunday

School for the first quarter was 175. Our Sunday morning crowds have been averaging more than 100 and our Sunday night crowds from 150 to 175.

"For four Sundays now we have been running an afternoon mission at the Johns School (about two miles away) with very good attendance. The teaching, preaching, and personal work is being done by home forces with as little interference from the preacher as possible. Believing that all things should be done in decency and order, we have endeavored to organize our work in a scriptural fashion. Our results are due to this organization, to advertising, and to the individual and collective zeal of the membership."—Jonah W. D. Skiles.

We have in stock three copies of Pierson's "George Mueller," now \$1.25 each. We have the Grubbs-Klingman Commentary on Romans, \$1, the Klingman titles "Church History for Busy People" and "God Is", \$1 each. We have also Moser's books, "The Way of Salvation," \$2, and "Studies in Romans," 25c.

From Istrouma, La.: "I have been here (Baton Rouge) for fifteen days in meetings, a small congregation. Brother Emptage and others from Florida Street have been in regular attendance. The crowds have not been large and no conversions to date. We close Wednesday night. Several nearby meetings divided the crowds. I preached commencement sermon for Beech Stand School at Wilkinson, Miss., on May 14."—A. K. Ramsey.

Quantity purchasers of the Alphabetical hymnal, "Great Songs of The Church," since last report:

Ross Point, Ky.; Mountain View, Mo.; Beloit, Kansas; Blue Ash, O.; Louisville, Ky. (Rowan St.); Abilene, Texas (A. C. C. Book Store); Milford, Ohio; Lexington, Ky.; Sterling City, Texas; Fort Sill, Okla.; Altus, Okla.; Florence, Ala. (Sherrodd Ave.); Brownfield, Texas; Clarksville, Tenn. ("New Providence"); Forest Hill, La.; Nashville, Tenn. (Belmont); Indianapolis, Ind.; West Baden, Ind.; Mead's Chapel, Nashville, Tenn.

From Cordell, Okla.: "We are leaving the Oklahoma City work. This will be our address for a while. Billy Mattox will preach at Twelfth and Drexel, Oklahoma City. He is a good young man and I expect him to do good there."—Earl C. Smith.

Get McCaleb's book, "On The Trail of The Missionaries." \$2 post-paid from this office. It helps him, us and you.

"I appreciate very much the genuine Christian spirit shown, and also the great lessons taught in the Word and Work."—Tillman Terry.

From Winchester, Ky.: "We are trying to open up mission work at a new place. Had 70 present Sunday, May 7, which was our first try. It is at L. & E. Junction."—Chas M. Neal.

From Lingleville, Texas: "Mother and I were much pleased with the change in regard to omitting the Lord's Day Lessons, giving us instead Missionary Letters. Surely enjoyed the good articles in Word and Work and pray that all the writers may be blessed with good health and abundant opportunity to 'Sound out the Word.'"—Alvin Neve.

"Just closed an interesting meeting at Ellis, near Dugger, Indiana. Four baptized. Nearby congregations and preaching brethren cooperated splendidly—Clark, Kranz, Vincent, McBride, Brewer, some young preachers, and others helped. I return in 1934, D. V."—G. F. Gibbs.

"We have closed out our three-month's work with the Central Church of Miami and returned to Horse Cave. Work in Florida has been pleasant and encouraging."—Willis H. Allen.

From Dallas: "These are days of perplexity and trouble in the world, but also of great hope. These ominous times should profoundly impress every thoughtful Christian, and challenge the conscience of the world."—S. D. Eckstein.

From Sulphur, Ind.: "We were all very much pleased with Brother Wood's visit with us; also the good work he did in our little church, and trust he will be able to be with us again soon."—Mrs. Ambrose Eaton.

Belmont Ave. church, Nashville, ordered 250 "Great Songs of The Church" last week.

From Los Angeles: "Brother Curtis has been conducting some song drills at 'Central' and there is a noticeable improvement in the singing as a result. One of our greatest needs, and fortunately one that involves little expense, is to have some competent volunteer who understands music to conduct in each congregation frequent song drills. Our power to move the world will be greatly increased when we wake up to this necessity."—J. F. Lilly (in a personal letter).

#### Louisville News

Bro. Boll was in a tent meeting with the Highland Park brethren where Paul Duncan labors, latter part of May.

G. A. Klingman has returned from a meeting at Cambridge, Mass. Janes, Daugherty, and Jorgenson supplied each once at Highland church during his absence.

D. H. Friend had a good week's meeting at Lexington, Ky., in May.

Brother Jesse Wood was used of the Lord to revive an old "community church" near Sulphur, Indiana. Attendance began small and grew to about 100. There were 4 baptisms, 3 of them adults. The brethren have started Sunday School and will keep up regular worship with breaking of bread.

"The Louisville Chorus, our city's largest and finest singing organization, gave their spring concert on May 23. The chief part of the program was a group of seven sacred numbers from the Russian Liturgy (from Tchaikowski, Rachmaninoff, and others), and all of these were without instrumental accompaniment! How unnecessary after all is all the discord that has come from pushing the instrument on the churches!

E. L. Jorgenson preached the Baccalaureate sermon at the Parksville High School on May 21. Bro. Chambers preached baccalaureate sermon for Harding College on May 28. Brother Chambers has two sons in Harding College, one graduating.

## HOW TO AVOID SECTARIANISM

This excellent and timely article is from the pen of Brother N. L. Clark, in *Apostolic Way*, as copied in *Apostolic Review*.

Our first position is that men may be just such Christians as there were in the time of the Apostles in all essential respects. All such people, then or now, are children of God, brethren in Christ. They may differ in interpretation of some of the Lord's sayings, whether these apply to past, present or future. No two brothers in the flesh, unless very weak mentally, can be found to understand or believe everything alike after they pass early childhood. This is too self-evident to need comment; yet we meet men who say Christians must agree on every detail of Church work and see everything the Lord said in exactly the same light. Such conclusions come from strained interpretations of passages that emphasize unity. Of course, perfect unity on every question would be an ideal state if that unity were based on the Lord's truth. But this condition among the believers presupposes perfection in knowledge—a state we shall never reach in this life, probably not even in the life to come.

From these observations we conclude that differences of opinions are sure to obtain among the Lord's people. I am inclined to believe, however, that patient, prayerful and persistent study of all the Lord said on a subject, in the light of other subjects and the laws of reason, will tend to bring contending parties closer together. I am sure a disposition to cling to one's own view while refusing to hear the other side of a question in dispute tends to drive men further apart. But that intelligent men can ever agree perfectly on every question raised over religion is a presumption not supported by human nature, human experience, or the limitations of Divine revelation. Not a single case is found in Holy Writ where even inspired men were brought together long that they did not differ over something. Note for example the case of Peter and Paul, or of Paul and Barnabas.

From what I have said it is clear that fellowship, brotherhood, in the Lord's work must be based on a few fundamental things. These make us babes in Christ and leave us to grow to manhood by feeding on the Lord's provisions to that end. In this period of growth the Lord does not feed all by exactly the same menu every day. He leaves to each the selection and use of that portion of the Lord's bounty that suits his circumstances and desires. The result will inevitably be, to produce of human beings who differ naturally a group of Christians who also differ in their attitude toward many questions.

"But," says one, "men must agree if they work together. If they differ, they will be divided in sentiment if not openly." This is exactly where faith, love and knowledge are in-

volved. Faith unites where all believe the same. Love compromises where doubt beclouds the way. Knowledge acquired by patient, prayerful study dispels the darkness and makes its possessors stronger in the Lord.

Since it is evident that Christians may differ and yet be brethren, may we expect to find congregations of Christians all exactly alike? I answer, No. The picture drawn in New Testament writings of churches therein mentioned indicate that each had its peculiarities. These were due to various things, such as location, character of membership, social customs, etc. Each had its problems and, no doubt, each had some peculiarities in its work that are not mentioned. Those things peculiar to the church in Corinth or in other places Paul discusses were the things he considered important.

The idea that brethren should separate because they disagree has been the prolific source of the divisions that have cursed the Church. Heresy, as men have defined it, has driven many thousands from the fellowship of their brethren, to be followed in many instances by persecution in most cruel forms. Such a course causes hatred and division where love and union once prevailed. It is easy to see that brethren who do not agree often treat each other worse than they would members of the denominations. This shows lack of that kind of brotherly love that belongs to all true Christians.

New Testament Christians were disciples—that is, pupils, or learners of Christ. They were not supposed, even under Inspiration, to know all things. Paul spoke of some who knew things freely given to them of God (1 Cor. 2:12). Again, he mentions knowledge as one of the gifts of the Spirit (1 Cor. 12:8). Nevertheless, he admonishes Timothy to study, and Peter exhorts brethren to desire “the sincere milk of the Word,” that they might grow thereby (1 Pet. 2:2). With such instruction before us, it seems strange that so many men would insist on making their ideas of doubtful questions tests of fellowship with others! This, however, is but a manifestation of human weakness. The child thinks it knows better than its parents what it should do. The Freshman in college is often more conceited than his aged or learned preceptor. And an ignorant beginner in the Lord’s work often imagines he knows all about the subject he has never really studied. This is where humility as a virtue shines. It is one of the most beautiful and valuable of the Christian graces, but it can never dwell in the same house with conceit.

The point I am trying to make is that Christians are characters who have been molded after the same fashion into a likeness of subsequent growth,—they may differ on many religious questions while yet brethren in the Lord. We do not believe such differences justify open division and the foundation of sects. Every line of reason in the premises opposes sectarianism, while Scripture and human experience teach

that prayerful study and self-denial tend to remove differences. Had child-like faith and true brotherly-love, tempered with reason and moderation, guided professed disciples of Christ in past centuries, we should never have had either our denominational bodies or the existing divisions among those who call themselves simply "disciples of Christ."

The extent to which human opinion drives zealous religionists is exemplified by a doctrine I have recently heard good men advocate. It is, that no man is scripturally baptized unless he believes certain special things about the Sunday-school, the Cup question, etc. In other words, a man's views on all manner of questions that pertain to the Lord's work must be thoroughly settled and corrected before he can obey the Lord in baptism! If this is true we should lengthen the Confession into something like the Methodist catechism, and ask the candidate to confess his acceptance of a creed absolutely unknown to the New Testament.

In some parts of the country able men among us are making one's views on the Second Coming of Christ a test of fellowship. A good old brother once warned a church against calling me for a meeting on the ground that I was not "sound" on the Millennium. I have read several books on these and allied subjects. I have found there is room for doubt on any position one may take on such subjects. I have my view of the whole matter. Of course, I believe I am right; but I trust I shall never become so dogmatic as to declare disfellowship with a brother over such questions.

I meet brethren who preach against what they call "Sec-tarianism" with all their power, yet they set up certain things as tests of fellowship with others that are in principle identical with those that led others to found denominational bodies. Such men have made the Church of Christ today, in the estimation of many, simply another, or rather, three or four other sects. Men permit their opinions to take the place of what the Lord said, or fill in what He left out. Jumping to conclusions, often from very uncertain premises, has flooded the world in every age with false and ruinous theories in every department of human study.



#### THE MARBLE BOAT

Is one of the sightseeing objects for the tourist in Peking. As he thinks of the civilization which provided these objects let him think of its weakness with no God to give pardon and peace and life everlasting. China, with a fourth of all the world's people, is too big a place to be overlooked by the church.

Pray for the China Workers: Bensons, Mattley, Bernards, Wright, Gruver, Whitfield and Davis.

## THE MANHOOD OF JESUS CHRIST

R. H. B.

Those who believe in the Lord Jesus Christ as the Son of God, of the same Nature and Being with the Father, have ever found difficulty in grasping the fact of His Manhood. That He became man, really, truly *man*, is hard to understand. The most general impression is that He was God in human guise, or disguise, as it were—God playing the part of man, just as kings have sometimes mingled with their subjects, in working men's or even beggars' garb. But to think thus of the Lord Jesus is to misunderstand His real life and work, and to lose many of its precious lessons. It is needful to realize that when the Word became flesh, He took upon Himself the whole nature and constitution of humanity. He did not, indeed, lose His identity; it was He who was in all eternity with the Father, who shared the Father's glory with Him before the world was (John 17:5) and through whom all things were made—it was that same One that emptied Himself of His glory and took upon Himself the form of a servant and was made in the likeness of men. He did not become another—it was still He; yet He became man. And real man He was, subject to all the conditions, all the frailties and limitations, all the difficulties, trials, burdens involved in human estate, and all the obligations and responsibilities pertaining thereto; never leaving His place or transcending His station as a man. Excepting only *sin* (which is an abnormal thing not belonging to man's proper estate) He was made in every respect like unto us. "Being found in fashion as a man, he humbled himself"—that is man's right attitude—"becoming obedient"—that is man's one obligation toward God. (Phil. 2:5-8.) Though begotten of the virgin mother through the Holy Spirit, He came into the world as all human beings come—by way of birth. Though the angels heralded Him in His birth as "Christ the Lord," yet as a helpless, unconscious babe, He lay in the manger, wrapped in swaddling clothes. Like every other child He grew—"not as a child with an old man's head on him," but as a natural child, developing and unfolding, growing in wisdom, in stature, in favor with God and man.

These things are difficult to realize. But there are other facts even more difficult, and none the less true. It was stated above that He never went beyond His limits and station as a man. Instantly however this is met by the objection that He did things which man had never done and man could never do. Which is true. But that was not due to His leaving His human estate. The fact is that we have never realized what man really is. We have seen the wreckage of humanity left after the destruction by sin—wonderful even at that, but only the wreck and ruin of God's first thought. And we have measured *man* by that. But the Lord Jesus was *normal man*,

the true Man, doing and accomplishing all God meant men to do and to be. No other ever did this. In Jesus we see the true Manhood. Therefore in Him also we see God, for man (true, perfect man) is the image and likeness of God, God's representative, and God's hand and arm in the physical universe.

The miracles of the Lord Jesus were not so much the marks of His Divinity as of His true Humanity. They were not arbitrary demonstrations of Jesus' Divine nature—they were the works of true man, acting in dependence and obedience for God. For it was ever God's design that man should wield the omnipotent power of God, and thereby rule and control the physical universe. (Psalm 8.) It must be evident to the reader of the four gospels that the mighty works of the Lord Jesus were carefully regulated by the will of God. From the first He held His miraculous power as a sacred trust, never to be used except in the Father's interest and according to His bidding. He would not, though He could, turn stones into bread for His own private benefit; nor cast Himself down from the temple for any private satisfaction. The power of God in His hands was a stewardship entrusted to Him by His Father. He obtained His right and power to do the things He did by *prayer*. (John 11:41-43.) His miracles, wonders, and signs were those which the Father gave Him to do (John 5:36) and which *God* did by Him. ("Jesus of Nazareth, a man approved of God unto you by mighty works, wonders, and signs which God did by him in the midst of you." Acts 2:22.) The Father showed Him what to do—He did it accordingly. But of Himself He could do nothing (John 5:19, 20). "Many good works have I showed you from the Father." (John 10:32.) The perfect Man then was God's perfect Agent, exercising God's power in the world. This was God's intention concerning man originally, and imperfect glimpses of it break out all along in the course of the sacred Story—as when Moses divides the sea, or Joshua bids the sun to stand still, or Elijah shuts up the heavens for three years and six months, as well as by the many recorded answers to prayer in Old and New Testament. If such things could be done even by *sinful* man, what could not God do through His Man, the Holy and True?

And God *must* have a man. "The heavens are the heavens of Jehovah." There His will is done, perfectly, at His own ordering. "But the earth hath he given unto the children of men." (Ps. 115:16.) On the earth the initiative is man's. God must wait until He finds a man who is fit and willing that God may work through him. From the time that the first man Adam failed Him, God never had another till His Son came into the world. All that came before Him, the best of them, were but poor, spoiled instruments, through whom comparatively little could be effected. But by Jesus Christ our Lord,

God could do all His work—a work that is not by any means finished yet, nor will be until through Jesus He has brought many sons unto glory (Heb. 2:10) and a new heaven and a new earth at last will praise and adore Him for ever.

Moreover the Lord Jesus Christ, having become man, had to be tested and tried, and had to win the right and the power to do God's work in the earth by *victory*. In all His temptation (and He was tempted in all points even as we are, sin apart) in all His conflict He fought His battle as *a man*, with no more supernatural help than any man in right relationship with God can have. It is *that* fact that makes His victory significant to us. It was a Man, acting in the interest of His lost brothers, and by the will of God, that won the victory over the powers of evil. That gave Him the right and power to help us. ("For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:18.) He went from His baptism "full of the Spirit" into the wilderness to be tempted of the devil. He came forth from the wilderness victorious and went forth into Galilee, now not only "full of the Spirit," but "in the power of the Spirit." (Luke 4:1, 14.) The kingdom of Satan was dismayed—the demons fell down before Him and cried out that they knew Him, who He was. Yes, this was God's man. Because He would not unfaithfully turn stones into bread to appease His hunger, He may now feed the thousands, as the occasion may require. Because He would not bow to Satan to grasp at the kingdoms and glories of the world, the kingdoms of the world shall become His. (Rev. 11:15.) Because He loved righteousness and hated iniquity God hath highly exalted Him and gave Him the name which is above every name, that in the name of Jesus every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father. Because He poured out His life unto death by the Father's will, behold He lives for evermore and has the keys of death and Hades. Moreover His life is reproduced and reduplicated in many, who like Paul can now say, "Christ liveth in me." He ascended on high that He might fill all things.

But all this power to bless and help and save was wrought out and fought out by the Man Christ Jesus, who, as our Kinsman-Redeemer made common cause with us, and championed our cause for us, and in obedience, through tears and blood, retrieved us from our defeat and Himself won back the forfeited life and victory for us. In Him and through Him we have our acceptance and access to God. Through Him, in His name, we have victory (for "I can do all things in him that strengtheneth me," Phil. 4:12) and, like Him (because through Him) we can go about "doing good and healing all that are oppressed by the devil." Our salvation, our life, our hope, our all is bound up in Him, who laid His glory down, and became one of us—the Man Christ Jesus.

## THE PROFITABLE WORD

FRANK S. GRAHAM

How quickly men learned enough to obey the gospel, and thus to be saved, and added to the church! "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." (Acts 2:41.) Yet how long the apostles continued teaching in the same locality. Though "many of the Corinthians hearing, believed and were baptized" (Acts 18:8) Paul continued there (in Corinth) a year and six months, teaching the word of God among them.

Paul wrote in his second letter to Timothy, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." While certainly we can be saved, and be complete in Christ, still unacquainted with much of the profitable word, we should not speak of any truth of the scripture as nonessential or impractical. Many, no doubt, have been saved without having read Paul's record of his sufferings in 2 Cor. 11, yet that record has encouraged thousands to endure persecution.

Any truth which strengthens the faith of even one Christian may make him more bold to teach the gospel to others. If it makes one Christian purer, a larger number may be won to Christ by the godly conduct of that Christian. Thus, we can easily see how any of these profitable truths of the scripture may prove essential to someone's salvation.

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### PORTLAND CHRISTIAN SCHOOL

Portland Christian School closes its ninth session June 9. The high school commencement will be on the night of June 8. Seven seniors are graduating. Brother Wallace Cauble is to deliver the Commencement address. Ten pupils have passed for high school and will receive their diplomas the following night, when a program will be given by the whole school.

Notwithstanding the financial situation, which has registered its effect upon the resources of the school, the teachers have been able to carry on, and the school continues in its accredited standing with the State. The same five teachers have constituted the faculty the past four years. We confidently expect the added blessing from the Lord which will enable the school to enter enthusiastically upon its tenth year in the fall. Observing the quality of those who have gone out as graduates from this school and the excellent work being done for the Lord by them with hardly any exceptions, and by many of the undergraduates, one finds strong proof that the outlay for the support of the school is by no means commensurate with the fruit being borne. In these things the teachers find increased compensation, while they yearn to be able to help every pupil to the same high ground to which many have attained. We are grateful that the school has so many praying friends.

Stanford Chambers.

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This is a good time to read Charles Neal's book on prophecy, "Light in a Dark Place." It is free to those who request it, for one new subscription to Word and Work.

## BOOK REVIEWS

## DAVID LIPSCOMB ON "ROMANS"

There are many yet living who remember that great and able servant of the Lord, David Lipscomb, the strong, true man of God whose writings for nearly half a century guided and edified many thousands in the ways of the Lord. His words and teachings are still eagerly sought after. No doubt this commentary on Romans also—a posthumous work, ably edited by J. W. Shepherd—will be welcomed by many, not only because it is from the pen of Brother Lipscomb, but for its intrinsic value and helpfulness. Special praise is due to Brother Shepherd. No other man could have done this work, which (as he himself tells us) "required much research and arduous labor." No other man known to me has such capacity for painstaking accurate research-work, arranging and sifting of material, tabulating and indexing, as Brother Shepherd. He not only went through the mountainous piles of notes left by Brother Lipscomb, and by him entrusted to Brother Shepherd, but plodded through files of the Gospel Advocate covering more than a generation. Where Brother Lipscomb's notes and comments were fragmentary, Brother Shepherd added, in brackets, notes from other valuable sources. Much of the appreciation therefore, and our thanks, must go to Brother Shepherd whose tedious and faithful toil has made such a volume possible.—R. H. B.

(Gospel Advocate Co., Nashville, Tenn., Publishers. Price \$2.)

**The Voice of the Pioneers,** On Instrumental Music and Societies. By John T. Lewis.

An article by M. D. Clubb, Editor of the "Tennessee Christian" containing the assertion that "Our brethren have always been committed to organized mission agencies," and that the position of "our conservative brethren" in "their opposition to instrumental music and organized missionary work" does not agree "either with the apostles or the pioneers"—on top of that M. D. Clubb's challenge to "any man to prove that this is not true"—led to a series of masterly and powerful articles by John T. Lewis, in which he takes up Clubb's challenge, and from the pages of the Millennial Harbinger and other valid sources, completely disproves the assertions made by Clubb. These articles, answering to wide and wise demand, are here published in book form.

The material so carefully collected and collated by John T. Lewis is not valuable merely for its historical interest; nor is this volume merely a "Q. E. D."—just to show how Brother Clubb's assertions could be utterly disproved. It is far more than that. It is a revelation of the faith, of the deep and true convictions, of the burning zeal, and a sample of some of the unflinching, uncompromising battles waged by some of those same "pioneers" in their endeavor to restore and uphold the church of the New Testament. Incidentally also of the clear, and pure vision and teaching of some of those selfsame pioneer preachers and teachers. I regard this a very valuable book. It makes good reading and should be tonic in its effect upon an easy-going generation.—R. H. B.

(Gospel Advocate Pub. Co., Nashville, Tenn. Price \$2.00)

**Biographical Sketches of Gospel Preachers.** By H. Leo Boles.

Ninety-three illustrated biographical sketches of gospel preachers who have gone to their reward, from the earliest pioneers, Thomas and Alexander Campbell, down to some of the late brethren of our day. These are not dry notes of dates and facts, but annals of the faith, a sort of eleventh chapter of Hebrews, life stories fraught with the toil and sacrifice, the tears and triumphs of earnest men of God. Brother Boles writes well and lucidly, and the words of wisdom he weaves into the narratives add to the edifying quality of the book. It is a volume full of information, instruction, and inspiration.—R. H. B.

Gospel Advocate Pub. Co., Nashville, Tenn. Price \$2. Order any of these from Word and Work.)