

THE WORD AND WORK

WORDS IN SEASON

R. H. B.

SALVATION BY GRACE—JUDGMENT ACCORDING TO WORKS

Some may wonder how it is that salvation is by grace but judgment according to each man's work. Yet so it stands. Salvation is by grace, wonderful and free; "not of works, lest any man should boast." But judgment is to "every man according to his works." Even the child of God, though he "cometh not into judgment," must stand "before the judgment-seat of Christ, that each one may receive the things done in the body, according to what he has done, whether it be good or bad." (2 Cor. 5:10.) The answer to the question comes out in a statement by Paul. In 1 Cor. 15:10 Paul says, "By the grace of God I am what I am." That is true of every Christian. It was signally true of Paul. Was there ever a man who was so evidently the creature of God's grace as Paul? Arrested in the midst of his mad campaign against the Lord, in the very act of guilt, without any possible claim or plea, the glory of the Lord Jesus shone upon him and he was appointed to be His minister and witness. He was saved from the depths, as it were, by Christ's free mercy. The "Stone of stumbling" at which he was stumbling, and that "Rock of offense" became his precious Cornerstone and a Rock of sure foundation, on which his feet were set by sovereign grace. Was ever God's grace so wonderful in the case of any sinner? By the grace of God he was what he was. But then Paul tells us another thing—and that throws light on our question: "And the grace that was bestowed upon me was not in vain, for I labored more abundantly than they all," he goes on to say. If he had not labored the grace bestowed upon him would have been *in vain*, that is to say useless, to no purpose, wasted. The works then determine whether the grace bestowed upon a man was or was not bestowed in vain. Grace received, enters into the heart and springs up into a new life and a particular sort of works. That is why the works are the test and the basis of judgment. If the works are not there, the grace was bestowed in vain. The heart did not receive it. Like the seed in bad soil it found no true entrance and scope. But where faith works by love, there the grace of God has been operative. The works tell the tale.

GOD'S GRACE LOOKING FOR FRUIT

It is God's way to expect a something, corresponding to the good He has bestowed on us, to spring up in our hearts and conduct. In the parable of the Unmerciful Servant, for example, after the servant's great debt of 20 million dollars was freely forgiven (although nothing of that sort had been pre-

viously stipulated) it was expected that the great kindness he had received from his lord, would bring forth a like kindness in him toward his fellow-servants. "Thou wicked servant," his lord said to him when he heard of his unmerciful act, "I forgave thee all that debt because thou besoughtest me; shouldst not thou also have had mercy on thy fellow-servant even as I had mercy on thee? And his lord was wroth and delivered him to the tormentors." (Matt. 18:32, 33.) Had he not been the recipient of his lord's great mercy, the unmerciful servant's conduct toward his fellow-servant would not have been blameworthy. It would then have been merely an ordinary lawful demand and transaction, though somewhat uncouthly enforced. But for a man to whom all had been granted and forgiven by the mercy of his lord, such action was wicked and intolerable. God always looks upon it in this light. The good that has been done to you must bear its fruit in your life and in your dealings with your fellow-men. "What do you more than others?" the Lord Jesus asked of his disciples. "If ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the Gentiles the same? And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners to receive again as much." (Matt. 5:46, 47; Luke 6:33, 34.) And why should they do more than others? The answer is that so much has been done for them. If nothing comes of it, the Lord reckons that His grace was not appreciated, not appropriated, not truly accepted in the heart. The fruit tells. Hence judgment is according to works—not according to the intrinsic merit of the works in themselves, but as indicative of the work of God's grace in the heart.

WHAT DO YE MORE THAN OTHERS?

If a Christian wonders how he stands with God—here is an easy test: "What do you more than others?" What is there in your life and actions that is not found in the life of the ordinary, unsaved man? It is not a question of morality and integrity—that is common worldly virtue even. Nor a matter of common charity or philanthropy; the world has that also. But what do you more than others? If you love as and because God first loved you; if you show mercy as He has shown mercy to you; if you forgive others even as God also in Christ forgave you; if you are kind to the unthankful and evil, as He is (and has been to you); if you do good to His servants because they are His servants, and extend goodness and mercy to human beings because they are dear to *Him* and as He also was gracious to you before you knew Him, when you were yet in your sins—these are not works of law by which a man strives to attain to salvation, but the fruit of God's mercy to-

ward us, the response of our hearts to his grace; and they are proof that we are His, and that His grace was not bestowed in vain.

"NOT I"

Yet there is another thing to be observed. "His grace that was bestowed upon me was not found vain; but I labored more abundantly than they all—." But here Paul stops, and another fact breaks in upon his mind: "*— yet not I, but the grace of God which was with me.*" He is conscious that even as a response to God's grace his work was not his after all. Another power was working in him. "I labor," he says elsewhere, "striving according to his working, which worketh in me mightily." (Col. 1:29.) It is His grace, nay, it is He Himself—not indeed against my will, but influencing my will, that works in me. My good works, though they be the fruit of His grace toward me, are not mine: they are His work in me—as the Vine that bears fruit through the branch. These works of faith and love are themselves a manifestation of His grace (unmerited favor) toward me, lest again I might boast. Was it not the grace of God in the churches of Macedonia that prompted them out of the depth of their poverty to give so liberally for the saints at Jerusalem? It is His grace that prompts, that impels, that works in us mightily. And we must *work out* with fear and trembling the great work He *works in* us: "for it is God that worketh in you both to will and to work for his good pleasure." (Phil. 2:12, 13.) For He "gave himself for us that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." (Tit. 2:14.) Now the God of peace . . . make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever, Amen." (Heb. 13:20, 21.)

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WHEN THE SAINTS REIGN

The reign of the saints comes after the suffering of this present time, and is part of "the glory that shall be revealed to usward." (Rom. 8:17, 18.) It is a promise given to those who overcome and keep His works to the end. (Rev. 2:26-29.) How then say some that the saints are reigning now? Reigning? Over what? Over whom? "If in this life only we have hoped in Christ, we are of all men most pitiable," says Paul. The promise is not yet. The hope is not realized. Now is the time for suffering and patience: now we sow in tears; now it is reproach and humiliation; now are God's people tempted and tried, rejoicing only in being partakers of the sufferings of Christ, that at the revelation of His glory also they may rejoice with joy exceeding and full of glory. "Already ye are filled, already ye are become rich, ye have come to reign without us" says Paul to the self-complacent Corinthians—"yea, and I

would that ye did reign, that we also might reign with you." (1 Cor. 4:8.) If the Corinthians had been reigning, the apostle also would have been reigning with them. He would that they were reigning, he says, for then the time of his reign, too, would have come, and he would reign with them. But were the apostles reigning? Far from it. They were as "men doomed to death," "a spectacle unto the world, both to men and to angels." "Even unto this present time," he continues, "we both hunger and thirst, and are naked, and are buffeted . . . being reviled we bless, being persecuted we endure; being defamed, we entreat: we are made as the filth of the world, the offscouring of all things, even until now." (1 Cor. 4:9-13.) But when the crown is bestowed then all sufferings are past and the reign begins. They only reign who receive the crown; and the crowning-day is not till Christ's appearing. (2 Tim. 4:8; 1 Pet. 5:4.)

TWO RELIGIONS

There are in the main two religions:—one says that salvation is from man, the other that salvation is from God. The former kind has by far the larger number of adherents. All the religions that hold out salvation as attained by man's own merit belong to that class. That includes all the great religions of the East, Mohammedanism also, every sort of idolatry and paganism, legalistic Judaism, and all the perverted forms of Christianity. To the other class belong those "elect from every nation" who simply accept the gospel, and believe in the Lord Jesus unto eternal life. These boast of no righteousness of their own, but only in that righteousness which is from God through faith in Jesus Christ. (Phil. 3:9.) Their plea is well expressed in the words of the old hymn:

"Nothing in my hand I bring
Simply to thy cross I cling,
Naked, flee to thee for dress;
Helpless, look to thee for grace;
Vile I to thy fountain fly,
Wash me Savior or I die."

To these salvation is by grace, through faith, and that *not of themselves*: it is the gift of God; not of works lest any man should boast. (Eph. 2:8, 9.) Their religion is purely from God through Christ, who was made unto them wisdom from God and righteousness and sanctification and redemption.

The other sort bank on such goodness of their own as they can put up, and rest their hope and confidence on their ability to get by. Of course the matter is bound to be problematical. In view of the countless pitfalls and temptations along the way, they are not altogether sure that they will be able to pull through. And, being always haunted by a consciousness of failure, they are not quite sure that they can come up with the requisite amount of goodness so as to be

accepted at last. In fact as to that latter there is always a very, very grave doubt. On what goodness they think they have to their credit they dote with pathetic pride. Their regularity and scrupulousness in performing religious duties, their liberal gifts and sacrifices, their charitable works, their personal standing and character—those are the mainstays of their hope. Is it enough? Have I done the best I could? Shall I be accepted? Perhaps after all I have done I may be damned for some fault or some lack of which I am not even conscious. The outlook is the same wherever such religion is found, in the heathen religions, in Judaism, in perverted Christianity, in every religion that is based on the idea of "acquiring merit," and salvation by works. Their adherents swing to and fro between spiritual pride and despair. There is no real hope, no assurance, no peace with god, possible for them.

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TOPICAL PREACHING AND BIBLE STUDY

The topical method of preaching and Bible study so generally in vogue now, is very good, sometimes indispensable, but also has its drawbacks, and needs to be supplemented by another sort. It is possible by the topical method for a man who has no real Bible knowledge to make a fine showing of knowledge and authority. The topical method lends itself to the advocacy of every sort of error; for it is quite easy to select isolated texts, without regard to their real meaning or context, and prove almost anything; or even in sincere search after truth to overlook, or over-emphasize or slight, passages bearing on the subject in hand. By an array of misapplied scripture-texts, skilfully arranged, it is possible to make a plausible argument on any side of almost any question. The hearers, unable to discriminate, and not sufficiently versed in the Bible to detect mistakes and misuses, are too easily imposed on in this way. This does not of course discredit the topical method of Bible study and teaching, which is necessary, and good if the word of God is handled aright; but it should caution against these natural perils. The topical method is the safest in the hands of those who have the best knowledge of the Bible as a whole.

The fundamental method of Bible study is the reverent, patient reading (and re-reading) of its books and its chapters in order and connection, always with prayer and a heart surrendered to do the will of God. And the sort of preaching (a sort which has fallen too much into disuse) which will best bring hearers into contact with the mind and truth of God and the real teaching of His word, and which will do most to build up Christian faith and to break down sectarian prejudices and barriers, is the careful, faithful expounding of the scriptures in their connection. There is great need of that sort today.

*I have heard of one man who saved himself from "Seventh Day Adventism" by "always reading the verse before and the verse after."

NEWS AND NOTES

Examine the date tab on your envelope—and Renew!

"Mrs. _____ read one copy of Word and Work and decided to subscribe at once for it, because it was suitable for her husband to read and to hand to others. Her husband is not a Christian, but attends church."

"Bro. Sidney Mayeux, Glenmora, La., is very desirous of being able to do work among the French of Louisiana. He would appreciate our prayers to that end and for the conversion of his own French people. Brother Ivy Istre also wishes Bro. Mayeux could be enabled to do such work."—Stanford Chambers.

From Dallas: "The work at Mt. Auburn continues with increased interest. The outlook seems better than at any time for a great while. There has been some response to the invitation of the Lord and an increase in attendance, and I believe a manifest spiritual growth in the church as a whole. Peace and love abound among us, thanks be to God, and there is also an increase of zeal for the souls of men. The church is having regular fellowship with Bro. Garrett. Our new class rooms are about half done. Your prayers on our behalf are much desired. We are totally insufficient and unable to carry on except as the Lord may enable us."—Frank Mullins.

From Erin, Ontario: "I still appreciate the issues of Word and Work. The many good things published do provide food for mind, heart, and soul. May you still be used of our Lord to carry on so wisely and well."—H. L. Richardson.

From Leatherman, N. C.: "Your 'Great Songs of The Church', to my taste as a gospel singer, has more soul-uplifting and soul-stirring songs than any other book I have seen in a long time."—Walter H. Dalton.

From Alhambra, Calif.: Brother Ernest Beam just closed a four week's meeting at Twelfth and Alimitos, Long Beach. Fifty-six responses, 28 by baptism."—Wm. T. Owen.

From Cameron, W. Va.: I have seen the song books and think they are fine."—Mrs. G. V. McCracken.

From Lexington, Ky.: Brother Rutherford is too modest to write much of his work here but we can do it for him. Fifty-one have been added to the church, the crowds are increasing every Sunday. One hundred five were in Bible School last Sunday, and it would be hard to estimate the good he is doing in personal work among the young people. More people are reading the Bible than ever before, and in every way the church is taking on new life. Hope you can visit us and see for yourself.

"We are all looking forward to having Bro. Boll with us beginning April 15."—Jessamine Smith.

From Clovis, N. M.: "I have examined the book carefully and unreservedly pronounce it the finest collection of gospel songs I have ever seen. W. Stillman Martin urged us not to buy until we had inspected 'Great Songs of The Church'."—Clarence C. Morgan. (W. Stillman Martin is the composer of the famous song. "God will Take Care of You.")

"Though we are hard hit financially, we would not sacrifice the opportunity of getting the spiritual food which comes from the Word and Work. You brethren stand behind the cross to teach. That is what makes the Word and Work the great paper that it is. May the Lord spare you a long life in which to teach his word in humility."—J. W. Shewmaker.

From Fort Collins, Colo.: "All are well. Mother had her 88th birthday February 20. and is well. We hope times will be better for all soon. They have been beyond us for three years now, but we have received spiritual benefits."—Mrs. L. C. Healy.

"We are enjoying our new books which we lately purchased from you. We will be in the market for another hundred copies soon. It will take some 300 copies to fully 'book' our auditorium."—T. B. Thompson.

From Columbia, Tenn.: "Since January 25, I have lived in and worked for Tennessee Orphan Home. I eat with the children and know the food is wholesome and well prepared. The matrons are efficient, sympathetic, and manifest a Christian spirit toward the children. The Superintendent of the schools, where the children attend, speaks in the most complimentary way of the deportment and progress of the children; even speaks complimentary of their behavior on streets while going to and from school. Their health is properly safeguarded and they have the advice of the best physicians and nurses in Columbia. I have never engaged in a work that gives me more genuine pleasure, nor a work that more nearly measures up to my conception of the Master's teaching."—E. P. Smith.

"Studies in Stewardship," by Traylor, 106 pages, full of helpful, stirring teaching on Christian Stewardship, \$1 each. It will stimulate zeal and strengthen Christian life.

We have in stock 300 copies of Bro. Janes' splendid tract, "Real New Testament Missionary Work", and they are available in any quantity for voluntary contributions in any amount, stamps or coin. They could probably be circulated in the congregations by offering them on the same principle.

Chas M. Neal delivered a unique address before the Winchester (Ky.) Rotary Club on Feb. 23. The subject was the question, "What's the Matter with the World?"

The usual Letters and Reports from the missionaries are omitted this month to make room for the special missionary emergency matters.

This office is pleased to forward subscriptions for the monthly paper edited by Winifred Mason Moore, of Wichita, *The Christian Woman*. Price, 50c the year.

E. E. Kranz, who has labored successfully at Linton, Ind., for some years has moved to Sellersburg, Ind., to give his time to the work of the church at that point.

Brother Boll begins protracted meeting at Lexington, Ky., on April

15, and at South Side, Abilene. Texts, on May 13, Lord willing.

Freed-Hardeman College, Henderson, Tenn., orders 300 copies of our alphabetical hymnal, "Great Songs of The Church". All the Christian schools of the conservative churches of Christ use this book.

Already, responses are beginning to come for the African Distress Fund, of which Brother Janes is the faithful steward. The expense of the appeal (which was mailed to some hundreds the same day the intelligence came from Africa) is being paid out of special gifts from local friends or churches for that purpose. No, there is no "take-out" for Brother Janes' labor! But suppose we had no such voluntary servant as Brother Janes, to do this work continually, and whenever the need arises! Brethren trust him with thousands of dollars annually—for others; but who ever thinks of sending a love-gift to Brother and Sister Janes!

From Lexington, Ky.: "Brother H. N. Rutherford and family moved here 18 months ago to take up the work of the Lord in this sin-cursed section of the earth. Through him and his good wife and family, together with the other members of the body of Christ here, God has given an increase to the Lexington church of fifty-one members, 16 by primary obedience and 35 by statement.

There is not a male member of the congregation who cannot take part in the public service, both young and old.

"The Lord has given increase to God's Kingdom during the last 12 months of more than a hundred souls through Brother Rutherford's efforts. With the exception of two or three meetings all were held in the regions round about and in Lexington, Ky.

"We are now meeting in a well-equipped basement church-house 45 by 65 feet in dimensions, erected in the fall of 1932. We hope under the hand of the Lord, to complete the church building in the not far distant future. Pray that we may."—H. A. Shockney.

S. O. S. FROM AFRICA

Radiogram from Brother Reese, South Africa: He is \$500 behind—credit exhausted—cannot get food, even so much as corn meal—mission property, if not kept up, reverts to government—locust plague, devouring everything—a *crisis*.

This is the brief account, which means volumes of suffering, of humiliation and agony of spirit. Brother Merritt and his family, Brother Garrett and his family, Brother Brown and his family, perhaps Shorts and Scotts also—all in need and distress. This news constitutes an emergency-call to all who love the Lord Jesus Christ. Here we must help, and pray and give and sacrifice. These worthy, faithful servants must not be forsaken or left to perish; the name of the Lord must be cleared of dishonor; the loss must be averted, and that good and faithful work must not be abandoned.

Send at once—send freely, as individuals, as congregations—contribute, give, sacrifice and send.

The Word and Work, or D. C. Janes, 1046 Dudley, Ave., Louisville, will forward your gift instantly, without charge or deduction even for postage.

Do not diminish your gifts to other missionaries, but let us make a real sacrifice for His Name's sake.

R. H. B.

EARNESTNESS

R. H. B.

Of those that profess Christianity all are not really in earnest. There are some who are Christians *tentatively*, as it were, and only with big reservations. It is all very nice and good so long as it suits and isn't too much trouble. But if any difficulty comes up—if the church-folks are not friendly, or someone hurts my feelings, or if trouble arises in the church; or if there is a change of circumstances—some matter of business, work, removal, or some friendship or ambition that makes faithfulness inconvenient they are ready to throw everything overboard. Such people generally have plenty of "reasons" and excuses many for their unfaithfulness. They are "not so narrow"; or, "it isn't all in running to church"; or "many others are just as good and just as sure of heaven as those goodie-goodie churchmembers." Or perhaps they "can't believe a lot of that stuff," or they are tired of "so much hypocrisy in the church"; and so forth without end. These are the rocky-ground hearers of the Parable of the Sower—shallow believers, whose hearts beneath the thin surface are hard as stone. But the children of God who have understood the solemn meaning of the grace of God, the awful necessity, the terrible alternative, the meaning of Christ's Sacrifice and the greatness of the love of God, come in and stay in for life and death and evermore, whatever else may come or go.

"MARKING THEM"

E. E. SEWELL.

I write to express my approval of R. H. Boll's article in February *Word and Work*, on "Marking Them."

Some time ago I wrote a series of articles for another paper opposing the *Word and Work* position on the future kingdom question. I have not changed my views in the least, but think it right to say that I certainly do not agree with the proposal to "mark and avoid" those who hold opposing views on that subject.

I have never been able to understand why brethren should not freely discuss this subject without division, any more than we should divide over any other subject on which we differ, such as the use of literature in Bible study, the scripturalness of Bible colleges, etc. Perhaps there has been too much "individualism" and not enough "team-work" among us, as in social and political affairs; but that fault may be corrected without dividing into factions, or giving up the liberty to study the Bible for ourselves.

If this were a fundamental question such as was raised by those Judaizing teachers who caused so much trouble in the church, and whom Paul probably had in mind; or, if these brethren of ours who advocate the future-kingdom idea, were such as "serve not the Lord Jesus Christ, but their own bellies"; then Paul's injunction to "mark and avoid" would be applicable to them. But neither of these is true, and such a use of this passage seems to me clearly a misapplication of the Scriptures.

Nashville, Tenn.

DECISIONS

"And we know that to them that love God all things work together for good, even to them that are called according to His purpose." Rom. 8:28.

Every day brings decisions of some kind. Some are great and some are small. All are important.

There are many decisions that seem difficult because it appears that we must lose so much that the world has to offer. But the promises of God are sure—the only sure promises there are. And God has promised that no sacrifice for His sake is in vain, nor will He fail to recompense. He honors our decisions for Him and is searching constantly for people whom He can trust. Perhaps this last decision of yours for Him is the gateway to a fuller service and proof that you are worthy to be trusted.

J. H. McCaleb, in *Chicago Christian*.

"The success of the preacher of the Gospel is proportionate to his earnestness."—H. W. Ferrin.

THE THRONE AND TABERNACLE OF DAVID

J. B. HUNLEY, in *Christian Standard*

Replying to certain questions raised with regard to his comments on what will happen after the second coming of Jesus, he shows the Scriptural grounds for his teaching that the kingdom of David is then to be restored. (Note by Standard Editors.)

The church of Christ began on Pentecost (Acts 2), and will reach its earthly close at the coming of the Lord (1 Thess. 4:13-18). There will be no chance for conversion to the body after that time. The righteous dead will be raised and the living will be translated to meet the Lord in the air (1 Cor. 15:51-54; 1 Thess. 4:13-18). There they will be judged, not unto condemnation, for they are already justified by faith in Christ (Rom. 8:1), but for the deeds done in the body, for the service rendered, and for the dispensing of rewards (2 Cor. 5:10; 2 Tim. 4:8; 1 Cor. 3:13-15). During this dispensation Christ is calling out from both Jews and Gentiles a people for His name (Acts 15:14; Rom. 1:16). He is not saving everybody, but only those who believe (Mark 16:16; Rom. 1:16). There is no other means of salvation than the gospel of Christ (Acts 4:12). To those who hear and reject the gospel there is no other hope.

The Whole World Not To Be Converted Before He Comes.

The idea, however, that the whole world is to be converted before the coming of the Lord, I believe to be contrary to both revelation and history, and to reason itself. I shall not take the space here to give Scripture for this, which is so abundant in the parables and teachings of Jesus and the teachings of the apostles, who daily expected the Lord's return, and died awaiting the fulfillment of that "blessed hope" (Tit. 2:13; 2 Tim. 4:8; Phil. 3:20, 21). There has never been a city or a land where everybody was converted to Christ. Not even in Jerusalem, where the apostles taught, was everybody converted. In lands where Christianity made its first triumphs, the evil one followed, sowing his tares, and he has continued to do so down to the present hour. Has the gospel, then, failed? Certainly not. It has done, and is doing, exactly what God designed it to do. An elect body is being chosen of choice souls, as Abraham was chosen and as the Jewish race was chosen, for blessing upon all mankind.

I do not believe that the coming of Christ means the termination of all mundane affairs, with the utter extermination of the human race. Judgment there will be upon those who reject the gospel, upon apostate Christendom and the world rulers of this darkness (Matt. 25:31-46; 2 Thess. 2:8-12). But if there is to be the end of the human race and the planet itself, where would there be any place for the kingdom to come and the will of God to be done on earth, as Jesus taught and asked His disciples to pray for (Matt. 6:10)? How could the vision of all the Hebrew prophets be fulfilled of the universal kingdom of God on earth (Isa. 11:6-9)?

Coming Of Christ The Coming Of The Kingdom In Fullness.

The coming of Christ means the coming of the kingdom in its fulness, power and glory, and that is different from the church. To be sure, the kingdom is here to the extent that its principles are expressed through the church, and members of the church are members of the kingdom, for the church is the "colony of heaven" (Phil. 3:20, 21—Moffatt's Translation) pushing the reign of God out into the darkness of the world, and making ready for the coming of the King. The church has been chosen for honors in the age to come, which will never be accorded to any other rank or class (Eph. 3:10). To her will be accorded the peculiar honor of reigning with Christ as His bride, His body, the fulness of Him that filleth all in all (Rev. 2:26, 27; 2 Tim. 2:12; Rev. 20:4).

Take The Bible For What It Says.

After this age has run its course and the body of His church has been completed, Christ will return and "build again the tabernacle of David, which is fallen." While this is foreshadowed in the church, the church is not its fulfillment. The tabernacle of David means the tabernacle of David. It refers to Jerusalem and the Jewish people, and not to the church. If we interpret it to mean other than what it says, we need not criticize the Christian Scientists for saying that the cross of Christ does not mean the cross of Christ. The spiritualizing method which began with Origen, and is employed to such a wide extent by the Protestant church, has done violence to the Word of God. It has gone to such extremes that many people take nothing literally. The words of Scripture are taken to mean anything but what they were intended to mean. A literal promise to the Jews concerning their future, and the land which was given them as an everlasting possession (Gen. 17:8), argues a literal fulfillment on a literal earth. The church, the spiritual seed of Abraham, need not appropriate all the blessings promised the Jewish people, while at the same time it is quite willing to see in their plight the fulfillment of literal warnings.

Furthermore, the throne of David is the throne of David, and not the throne of God in heaven. The fact that Peter stated in Acts 2:29-36 that God had promised that of the "fruit of his loins he would set one upon his throne," is no proof that Christ's exaltation at the right hand of the Father is the final fulfillment of the promise. When, before or since the promise, did David ever reign in heaven, that Christ should take David's throne up there? Peter said that "he both died and was buried, and his tomb is with us unto this day" (Acts 2:29). The truth is Christ is not now on David's throne. He, of the tribe of Judah and the royal seed of David according to the flesh, is seated on His Father's throne at the right hand of God (Mark 16:19; Acts 2:33; Rom. 8:34; Heb. 1:4). He is Lord and King to His church, but not to the world, and will not be until

"in his own times he shall show who is the blessed and only Potentate, the King of kings and Lord of lords" (1 Tim. 6: 14-16), at which time every knee shall bow and every tongue confess (Phil. 2:9-11). He has not yet taken His own throne, but He has promised that He will, and that He will share it with all His faithful church (Rev. 3:21; 2:26, 27). The words of Daniel (7:13, 14) mean more to some than a fanciful interpretation which causes the messages of the Hebrew prophets to be lost in a vague, poetic dream: "I saw in the night vision, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

He Did Not Judge The World At The First Coming.

In John 3:17 it is emphatically stated that God sent not the Son into the world to judge the world, but that the world should be saved through Him. And that refers to His first coming and the gospel age of grace. But beyond this age there is to be a time of judgment which will be followed by marvelous blessing upon all mankind. When Jesus in the synagogue at Nazareth read His commission from Isa. 61:1, 2, He stopped not at the end of the sentence, but at a comma. He stopped with the words, "to proclaim the year of Jehovah's favor." He did not read the following clause, "and the day of vengeance of our God," because He had not come to judge the world at that time. But His second advent will be the "day of vengeance of our God," which in turn will be followed by the era described in the phrase, "to comfort all that mourn," and by all that follows in that wonderful chapter, which is but a sample of the prophet's thrilling descriptions of the millennial age, found in so many places in his prophecies, as in all the Old Testament prophets. Commenting upon Isa. 11:6-9, Sir George Adam Smith, who is probably the greatest living authority on Isaiah, says in effect that the fulfillment of it lies beyond our present age. Any one who reads the eleventh chapter of Isaiah must see that it has never been fulfilled in the Christian dispensation except in a very limited sense.

Now turn, if you please, to the passage under question, in Amos 9:11, from which James quotes in Acts 15:16, and read the context: "in that day" (that is, following judgment) "will I raise up the tabernacle of David that is fallen; and close up the breaches thereof; and I will raise up the ruins, and I will build as in the days of old; that they may possess the remnant of Edom, and all the nations that are called by my name, saith Jehovah that doeth this. Behold, the days come, that the plowman shall overtake the reaper, and the treader of

grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring back the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be plucked up out of their land which I have given them, saith Jehovah their God."

Christ Did Not Deny The Restoration Of The Kingdom.

Accepting Origen's principle of interpretation, the Gentile church has taken the position that this and all other such passages refer to the church, making it mere poetic imagery. But no Hebrew prophet ever took that view. No apostle of Christ ever took that view. The early church never took that view. Christ Himself never took that view. On the day of His ascension, the disciples asked him, saying, "Lord, dost thou at this time restore the kingdom to Israel?" Did He deny that He would restore it? He did not. He simply replied that it was not for them to know times and seasons when it would be restored, and that they must go on and do the work immediately in hand. To show his love and concern for their expectation, He immediately dispatched two shining messengers with the assurance that this same Jesus would return in like manner as they had beheld Him going into heaven. A short time after that, Peter, in Solomon's Porch, exhorts the Jews to repent in order that God might send Christ, "Whom the heavens must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old," intimating that their repentance must take place before the restoration of all things, and the kingdom could come as it had been promised. By the time of the first church council in Acts 15, James had come to see the place of the church in relation to God's plan for the future of Israel and the kingdom. Hence his statement substantiated by Peter's position, "How God first [before the restoration of Israel could take place] visited the Gentiles to take out of them a people for his name." And then he adds from Amos what every Jew present understood: "And to this agree [synchronize] the words of the prophet; as it is written, After these things I will return, and I will build again the tabernacle of David, which is fallen, and I will set it up: that the residue of men may seek after the Lord, and all the Gentiles upon whom my name is called."

The Blessed Hope In Dark Times.

This interpretation we believe to be in entire accord with the Scriptures. It violates no principle of the blessed gospel of God. It shuts us up to the one task of preaching the gospel, with the light of His coming and His kingdom as an inspiration. It offers the one hope out of the present world disorder,

instead of leaving it in its darkness for untold millenniums. It is the "blessed hope." In it we have found peace and untold comfort and inspiration. People everywhere are asking about these things. We believe it is far better for the Christian minister to unfold them to his people than that they should be left to the mercy of the cults who pitch their tents and scatter their literature in every city.

When our people accepted the maxim, "Where the Scriptures speak, we speak," they committed themselves to the attitude of openmindedness. To those who reject the Scriptures, we have nothing to say in this connection, but to those who claim to make them the rule of faith and practice, we have much to say, when they are willing to accept the authority of two or three passages of Scripture for the weekly observance of the Lord's Supper, while ignoring whole sections that have to do with the Lord's return. We maintain that all Scripture is profitable. We believe that all things are ours.

EDUCATING OUR YOUTH

ROBERT B. BOYD

Being a member of the younger generation, I can truly appreciate the problems that confront our modern youth and can realize their need of Christian education.

Ordinarily, the influence that surrounds the modern youth is extremely antagonistic to his religious training (if he has any), especially in our large towns and modern cities. Apparently, we are confronted with the same temptations that confronted those in times past plus many new and appealing ones. And it is impossible to deny the fact that these temptations are leading the young people astray.

After the child reaches the age to attend school he is practically out from the influence of his parents. The greater portion of his time is spent under the influence of others and in company, oftentimes, with corrupt associates. And no matter how well the child may have been trained; no matter how well Christ has been instilled into his heart, he is still young, in fact too young to face the dangers of falling under the influence of the world. If parents could realize the responsibility that rests upon them and continually teach their children the scriptures! All too often, even when children are at home, there is no mention made of religion. The children are not taught to study the Bible.

I am thankful to God that there are a few sincere, godly men who are deeply interested in the young people of today. The men that I speak of are those who are sacrificing their personal desires and conveniences in order to maintain Christian institutions of learning. My prayer is that the parents of today will see to it that their children receive the advantages that make for Christian success!

Harding College, Morrilton, Ark.

RUSSIA—THE MOB ON THE THRONE

This speaker read with the keenest interest the deliberate opinion of William Durant, author of "The Story of Philosophy" as contributed to Panorama of Boston. Let Philosopher Durant tell his own story, and from it draw your own conclusions:

"I went to Russia loving not wisely but too well," says Will Durant. "Like a hundred thousand intellectuals and liberals, I have dreamed of her as engaged in a heroic struggle to liberate at least a portion of mankind from the injustices of modern individualism.

"I had expected to see a people suffering hardships, but happy—a government human and infallible, but generous, enlightened, fair. And indeed, I saw heroic things. For the first time in modern history a nation was planning its economic life. Almost overnight this once undistinguished plain had been dotted with immense factories, power houses, oil wells and mines.

"Men had been permitted to free themselves from superstition. Thousands of new schools had been opened, and illiteracy—the secret of Czardom—had been almost wiped out.

"But never had I known such despotism, such herding and hounding of men, such industrial serfdom and conscription of labor. Never had I seen a people so unhappy, so suspicious of one another, so obviously living in endless terror of universal secret police. Never had I observed such ruthless exploitation of the country by the schools, or so thorough a deception of the people by a government-owned radio and press, or such rigid censorship of drama and every book, such brutal application of exile or death as deterrent to criticism and dissent. This terrible colossus—the mob on the throne—cared nothing for free speech, or free press, or trial by jury, or those other liberties which have become the unconscious basis and assumption of Western society. It pronounced as just and moral any means to any end desired by the state. It seemed appalling that Europe and America, tortured by poverty and deluded by propaganda, should look upon this barbarism as a paradise, and should for a moment think of it as a way to life that could be borne by Englishmen or Americans.

"I take my stand without equivocation or obscurity. Let the oppressed fight as they will for bread and butter—it is their right. But let some of us, at least, fire a shot for our old goddess, liberty, the most precious inheritance of modern man."

—Edwin C. Hill, Feb. 21, 1934.

DISTRESS FUND *Latest word from Africa: One missionary wishing to sell car, etc., to avoid debt; cattle of another dying of starvation.* —D. C. Janes.

SCANDAL

"Speak not evil one of another, brethren"

A whisper broke the air,
A soft, light tone and low,
Yet barbed with shame and woe;
Now might it only perish there,
Nor farther go.

Ah me! a quick and eager ear
Caught up the little meaning sound;
Another voice has breathed it clear;
And it so wandered round,
From ear to lip, from lip to ear,
Until it reached a gentle heart,
And that—*it broke*.—Sel.

BOOK REVIEW

Neal-Wallace Debate: Gospel Advocate Company, Nashville, Tenn, \$2.00

A. Campbell said of his opponent while debating Purcell: "He makes propositions and assertions for me which I never uttered, and spends his time descanting upon his own misapprehensions . . . the reader . . . will frequently find the bishop, instead of meeting his opponent, demolishing men of straw of his own creation." Thus does the negative in this debate. Repeatedly do we find him attributing to the affirmative interpretations and positions never affirmed or subscribed by him.

From his first speech to his last and in every one between the negative finds what affords both coloring and "fireworks" for his "fight" in a non-existent Neal-divided church. Naturally we look for apology for said course after the affirmative produces the authentic documents which utterly disprove the charge, but we look in vain.

After vehement denial and disavowal of having any theory of interpretation of prophecy and loud profession of being absolutely a non-speculator, are you surprised to find the negative does have a theory of interpretation of Revelation after all—the historical theory? This writer confesses no surprise at his having such a theory, but is surprised at his letting it out so plainly as he does in his final. However, bringing this forth in his final insured its not being answered!

It is a tolerably safe venture, when a man is so vehement in his opposition to another's teaching that he attributes wrong positions and motives, and by stigmatizing and otherwise discrediting seeks to disqualify him as a teacher, that he, himself, has a theory at stake. In the case of this debator it is surely enough a "pet theory", for he makes it a test of fellowship, as he plainly shows in his last speech. His is the historical theory of interpreting Revelation with its attendant year-for-a-day theory of counting prophetic time. He says the 1260 days mean 1260 years. Brother Neal's proposition affirming the thousand year reign runs counter. If Brother Neal would say 365,000 years and then take it from between the coming of Christ of Rev. 19 and the resurrection of chapter 20, it would not be nearly so objectionable to his respondent. "According to the Scriptures" Christ was to "rise the third day." That prophecy did not mean the third year. Jeremiah 25:11 prophesied that Judah should be in Babylonian captivity 70 years. Did he mean that it should be 360 times 70 years? But such is this year-day theory that had it been held previously to the captivity, Daniel (Dan. 9:2) and others reading Jeremiah on the captivity would have made a serious miscount. But our brother of the negative part is no "speculator"! He tells us so in every speech! And if Brother Neal will cease to teach contrary to this historical year-for-a-day theory he will cease to be a speculator or divider of churches!

—Stanford Chambers.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.



A. B. Reese, the man we too nearly forgot.

"Received some offerings from Louisville, Canada and Montana which enable me to keep my language teacher."—Odessa White * * Our attitude towards missionary work is a sort of barometer of our spiritual condition. * * Bro. Boyer sent an air mail letter to his father carrying postage equivalent to a common laborer's wages for five days. * * Bro. L. T. Oldham has been sick in bed. * * Seventy-two were baptized in Bro. Dow Merritt's work last year and one self-supporting church "set itself up". * * Sister Mattley expects to visit the home land this year. * * "Pray that the Chinese Christians may be spiritual and may in all things obtain the favor of the Lord."—Geo. S. Benson. * *

Let every Christian reader give due consideration to the Missionary Distress Call and that without diminishing from any other missionary giving. * * There were over 100 baptisms in the interior field where Bixler, Rhodes, Fox, and Japanese Christians worked last year. * * Forget not the travel fund of the fine family of Harry R. Fox soon returning to Japan. * * "We are busy with building a new chapel in Calapan this month."—O. T. Rodman. * * Apparently Wright and Gruver are making good use of their time in Northern China. * * Pray regularly for the missionaries. * * Nearly 1,700 medical treatments and extraction of 56 teeth last year was a part of W. L. Brown's work at Namwianga, Africa. * * It is also time for the Merritts, Smiths and some other missionaries to pay a visit to the home land. * * "I stayed at Robert's bedside practically day and night for a week."—Dewitt Garrett. Both doctors and nurses despaired of his recovery, but the Lord was gracious. * * Bro. Sherriff still suffers from his overwork in the intense sun heat at Huyuyu, but there is no complaint. John Sherriff is a missionary. God bless him. * * If Bro. Tob Acco Chewer stood by his dying child and knew the cost of his tobacco would save the life of the child, would he spend for tobacco or for the child's recovery? It is highly probable that enough Christians are gratifying their flesh with tobacco and other unnecessary things to use up every day of their lives the equivalent of the support of 1,000 missionaries.

THE AFRICAN EMERGENCY

RADIOGRAM: Livingstone, Rhodesia, (Feb.) 21.

"Deficit 500 dollars; Merchants refuse credit; No meal; Must close if no funds; Property endangered; Locusts; Crisis."

INTERPRETATION

In the light of letters from African missionaries the explanation is: Bro. Reese who has carried debts from 1932 has gone his utmost limit on credit and being \$500 in arrears, merchants will sell him no more food. "No meal" signifies that they have not even cornbread on hands. "Must close", etc. is self explanatory. They can't go on without means. "Property (viz. the mission farm and improvements) endangered" because the government (we understand) requires maintenance of the mission on a certain scale or it reverts to gov't. "Locusts" is a terribly significant word. Vast swarms (reminding of Egyptian plague) visited Rhodesia last year; some gathered them by sacks full for poultry food. Apparently eggs have now hatched and the crops are imperiled. Finally, "Crisis" simply means they have come to the end of their way without immediate help. They can neither run the mission nor *live* without support.

For long, thoroughly deserving brethren working in Africa have been cramped and hindered and put in debt by short support. Their case would have been worse, but by favorable exchange the money gained and thus helped. Now we understand the exchange is against them and they will receive even less than the face of what we send them. Practically all the workers in Africa need help.

Dow Merritt: 5 in family; debts of \$250; wife sick in bed about 3 months; been in Africa near 8 years; 72 baptisms last year, etc., etc. Denominations send workers to the coast in about 3½ years. For the missionaries, Sherriff says: "I plead with you to give them the means of obtaining the rest they need." We and others believe it is time to bring the Merritts home.

S. D. Garrett: Family of 6; immersions last year, 64; short support compelled going to country; has sore foot; one child has dysentery; had to go to hospital; Drs. and nurses said no hope; now better; another child to hospital for infection of foot, etc.

Bro. Brown: 8 in family; short support; in debt; Robert prefers to stay and work, but seems he must come home on account of illness. "The whole country is covered with locusts and food is very scarce," says Brother Brown.

All this, requiring perhaps \$3,000 will be a very simple and easy thing to do, if all of us to whom this intelligence comes act sympathetically and promptly. It will be very easy. If only a hundred or two are heard from it will be vastly differ-

ent. Please answer quickly. Let the churches act promptly in remitting. Please send to "Distress Fund" and the Reese needs will be taken care of first; Merritt Debt and home-coming next; and others as the funds and the needs can be associated. Don Carlos Janes, Treasurer "Distress Fund."
1046 Dudley Avenue, Louisville, Ky.

"JEHOVAH SEETH NOT AS MAN SEETH"

FRANK M. MULLINS

"Jehovah seeth not as man seeth." This is a fundamental truth taught abundantly throughout the scripture. Many illustrations abound: we refer to three familiar ones.

Matt. 6:28, 29. Here is the lily of the field, and the glory of Solomon—wealth so abundant that silver was accounted as nothing, wisdom so great that peoples and kings of all the earth came to hear, power that even the most ambitious would not dare dream of attaining. The queen of Sheba had heard of this splendor, but would not believe it until she came to see for herself. Then she exclaimed, "The half has not been told me, thy wisdom and thy prosperity exceed the fame which I heard." Man looks and says "This is supreme." God looks, and then turns to the simple purity and life of the lily and says, "that even Solomon in all his glory was not arrayed like one of these."

Rev. 3:17. Here is a description of a church that said, "I am rich, and have gotten riches, and have need of nothing." But God looked upon them and said, "Thou are the wretched one and miserable and poor and blind and naked."

Luke 16:19-31. Man passes by and looks upon a beggar at a rich man's gate, eating the crumbs that fell from his table, poor, ragged, full of sores which the dogs licked. Man's heart is moved with compassion. To him the poor beggar is in dire need and the rich man has no need. But God lifts the veil and lets us see that the great need of man is first spiritual, not physical.

It is regrettably true that many of God's people are blinded by selfishness, greed, and worldliness until they cannot see the great need of man, the responsibility that is ours, and the necessity of working while it is day. But thanks be unto God that by His grace there are many who see as God sees, and have willingly made great sacrifices. Many have given themselves and all that they held dear in order to bear the message of salvation to the benighted regions beyond the seas. Many others are gladly sacrificing here: giving up themselves for the work of God at home, keenly sacrificing of their means to support the work at home, ever mindful of those who have gone to the regions beyond, earnestly, steadfastly, faithfully upholding God's servants in prayer. Thank God for these.

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LESSON QUARTERLY NOW READY

(Second Quarter.)

From the first this quarterly met with favor and its constantly increasing circulation shows that it is gaining in favor everywhere. It is now at the height of its circulation so far.

The advantages of it are these: first, *it is compact*. A lesson rarely covers more than two pages. No needless comments and data; yet enough for an understanding of the lesson. Second, *the question method*. The teaching of a verse can be brought out by direct statement. That is good—yet not nearly so good as when brought out by a well-put and suggestive question. It is all the difference of simply putting a gift in one's hand, or letting him reach out after it for himself. The student finds for himself what the teacher would tell him. The questions are generally so easy, the answer so obvious, that they serve chiefly to *call attention* to what the verse says. Sometimes a reference given supplies the answer. Sometimes the question is intended to provoke thought and discussion, rather than to be settled by an immediate answer.

The question method saves space. But it requires a little more time and effort than a mere reading off of comments requires. It is by that much more valuable. The effort to answer a question prepares the mind for the reception of the answer. Having sought and found the answer for himself the student is far more certain of it than if someone else, however trusted, had merely told him. Then it sticks better: he will remember what it was and why. Then there is that pleasure of finding a thing oneself, and that sense of ownership that comes with it.

An extra set of questions brings out the teaching of the text. The usual questions of a general nature appear at the end of each lesson also.

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