

# THE WORD AND WORK

(Volume XXXIX, April, 1945)

## WORDS IN SEASON

R. H. B.

### FOR ALL SEEK THEIR OWN

That was a bad comment of Paul's on his helpers in the spread of the gospel. He had no man but Timothy who *truly cared* for the state of the Christians. The rest were all on the lookout for their own advantage. (Phil. 2:20, 21.) It was good that the word of God did not lose its saving power even when delivered through such poor mouthpieces as those were. It is good now that it does not, for Paul might not find many who truly and unselfishly care for the things of Jesus Christ and the welfare of the flock. But even through the ministry of the self-seekers souls are saved. I have lit a fire with a match that was even then going out and did go out. But the fire was lit by it. So souls are saved by the preaching and teaching of those who are supremely concerned for their own remuneration, comfort, place, and honor, and at the bottom care little or nothing for God's poor sheep. The gospel can indeed work under difficulty. It goes forth conquering now, even upon the lips of men who (as some one puts it) "have a tender regard for their dinner," and who keep an eye open to their own well-being, financial success, and glory. But how much more could be done if the same number, like Paul and Timothy—nay, like the Lord Jesus Himself—would forget self in the love of God and love of souls, willing to endure pain, hardship, and poverty for the work of God's sake, and plunge boldly ahead, leaving the while the care of themselves to the faithful hands of the Father. The world is languishing for the need of such devoted men and women, and God himself yearns for them. "And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" And blessed are they who in the same earnest spirit with Isaiah say: "Here am I; send me." (Isaiah 6:8.)

### THE HIRELING

In a conversation recently a farmer remarked upon the scarcity of good and intelligent help. Very few hired men take any real, personal interest in their employer's aim and work. If the employer does not, as it were, stand over them constantly to direct and push and watch, both the quantity and quality of the work will suffer; and to leave things in hired hands is a short cut to loss and failure. Once in a while there is a man who has true interest in his master's interests, and works from the heart, and seems to know his employer's

mind. Such a servant is worth gold. The Lord's work in like manner has suffered much from hirelings—Christians who care only to perform what is required in a perfunctory way, so as to get the name of having done it; anxious only to do enough to keep out of hell, and incidentally to get all out of the world they can. There are others, not too many, who are identified with Christ and his interests, and whose prime and really only object is to magnify Him in their body, whether by life or by death. They are more than servants—they are sons. Let us get on our knees today and tell the Lord truly whether we have been hirelings that care neither for Him nor His work, or sons who live and die for Him and His interests.

### **PETRIFIED SPIRITS**

Too many Christians, especially those of middle age and past, have settled down to be what they are for the rest of their lives. They think they are doing tolerably well or very well, as the case may be, and they look forward to nothing more. There is a kind of fatalism in this, and hopelessness and consequent lack of aspiration, a kind of self-content and lazy comfort that is unwilling to be shaken out of its rut. Now and then the Lord gets hold of such a mummy and shakes it back to life, and that in no gentle way. That is kindness and special grace on God's part. But do not wait for that. Quit that hopelessness and that self-complacency now. Plow up your fallow ground. Look forward to something. It is not at all recorded that you must always be what you are; and it is only Satan that always whispers, "No use." We must get a better knowledge, a truer outlook, a better spirit, a cleaner heart, higher love, a sincerer life. Do not shun the difficulty of the attempt and of the disturbance of lazy, automatic habits. A spiritual fossil is of no account. Neither is there life without strife—none worth mentioning. Get thee up hence. Make a sincere beginning right now, and God will take notice of it and fall in to help you.

### **LOVE, EMOTION, AND FEELINGS**

The service of love is not by any means a service based on emotions. It may be, and frequently is, accompanied by emotions of affection, joy, or sympathy, or distress, according to circumstances; but these are only incidental. Love does not stop to take account of them or dote on them. Still less does love concern itself with personal feelings; it is too unselfish to consult them at all. To work by love does not mean to do nothing except what you "feel like doing." What mother in her care of a sick child will ask herself how she feels before doing any needed thing? For a fact there is nothing in the world that imposes such burdens and so crucifies the flesh as Love. Yet is its yoke easy and its burden light.

## NEWS AND NOTES

Johnson City, Tenn.: "Winston N. Allen of Knoxville, Tennessee, delivered a most excellent message to the young people of the Locust St. church Sunday night, March 11. All of our regular services March 11 to 16 were given the youth emphasis, with excellent results. On Tuesday night, March 20, Bro. J. L. Addams of the Parkland church, Louisville, brought us a most excellent message.

"A Texas preacher, personally acquainted with this field, and knowing of our desire to build a church building in the near-by Carter-Sell addition, surprised us recently with a fifty dollar (\$50.00) contribution. I teach a Bible class in the Carter-Sell addition each Thursday night, and last night (March 22) there were approximately 45 to 50 people present — quite an audience for a home meeting! We are praising God for the good interest the fine people in that community are manifesting."—Robert B. Boyd.

Dugger, Ind.: "One of the most inspirational meetings I have had the privilege of attending was held here in Dugger the last Tuesday night in Feb. Officers and leaders from neighboring congregations met to discuss present day and post war problems. Short talks followed by round table discussion strengthened the ties of fellowship and stirred our hearts to be better prepared unto every good work. All agreed that it was a very helpful meeting and approved having another one a month later, which, at this writing, will take place next week."—Maurice Clymore.

Borden, Ind.: "On the third Lord's day in March it was my privilege to be with the church at Winchester, Ky. Here is another group of earnest disciples. There was one baptism at the close of the evening service.

"I will be with the Beeler St. church in New Albany, Ind., the second Lord's day in April.

"Our work becomes more interesting with the Borden church each week. We have some zealous Christians here, able to carry on without the preacher.

"For more than two years we have had a weekly Bible study in

Pekin, Ind. We have studied Matt., Romans, and are now in the book of Revelation. This has been a very delightful work."—F. S. Spaulding.

### Report on Home Mission Fund

Robert B. Boyd

Our efforts to raise funds with which to send forth laborers into needy fields, as God leads and directs, is meeting with good success. The Lord be praised! The following churches are now cooperating: Sellersburg Church, Sellersburg, Ind. (\$15.00 per mo.); Camp Taylor Church, Louisville, Ky. (\$10.00 per mo.); Duncan Church, Welford, S. C. (\$5.00 per mo.); Estherwood Church, Estherwood, La. (\$4.00 per mo.); Jennings Church, Jennings, La. (\$10.00 per mo.); and Locust St. Church, Johnson City, Tenn. (\$10 per mo.). By the time this report appears, it is likely that several other congregations will have begun definite cooperation. One individual, Winston Allen, Knoxville, Tenn., is giving \$5.00 per month. Other individuals have sent contributions as follows: W. H. Hall, Chattanooga, Tenn., \$5.00; Mrs. A. L. Walker, Arlington, Tex., \$1.00; Cora Poole, Linton, Ind., \$5.00; "One Who Loves the Lord," Texas, \$5.00.

Several laborers are in view for the Louisiana field, to begin definite work early in June. Another worker is being sent to a newly discovered East Tennessee field, likely to begin this month. We are confident (and that confidence is ever increasing) that this work is of God. Let the people of God continue to pray! The fields are white unto harvest, laborers are sorely needed, and it is God who must raise them up, and send them forth!

Guadalcanal: "There are two boys here with whom I am able to take the Lord's supper. We endeavor to live and learn more fully Christ's will and also to teach others. God has blessed me with health and given me courage and faith to endure thus far. I could use 100 or more tracts, 'Why Not Be Just a Christian?'"—Pvt. Winston Neil.

France: "I am glad to see the Word and Work being received so heartily by so many Christians. This is certainly as it should be, for

the simplicity of the truth contained therein is very refreshing, especially to me and others who have not been privileged to enjoy the exposition of the whole counsel of God in our chapel services. However, I can say that the chaplains that we have had thus far have been unusually true to the Word. For this I am thankful."—Pvt. Wm. Cook.

Chattanooga, Tenn. "The McCallie Avenue church is getting on well in the new quarters. We are having good interest and attendance. Some are coming to our services who had not been before. It is nice to have a church home after some time in rented places."—E. H. Hoover.

Winchester, Ky.: "I preached at Cat Creek last Wednesday night and we had a good meeting. Brother Martin is well and the work is progressing splendidly.

"One was restored at Salt Lick lately, and interest there is on the upward trend. They enjoyed having Brother Jack Blaes preach for them one Sunday recently.

"The work at Antioch looks very promising for this summer. New people are attending and interest is good."—Asa Baber.

Davis City, Iowa: "We have been busy and the winter has passed rapidly. Have done quite a bit of visiting, and have been with churches in these parts over Lord's days. We were at Leon Church three Lord's days in succession to help in lessons on Hebrews.

"Spent eleven days in central Iowa lately, visiting and seeing about some plans for future efforts in advancing the kingdom. Visited the brethren at Des Moines and Grinnell on Lord's day, and was with Bro. Lagle in some of his week-night classes in Bible Study."  
--Wm. J. Campbell.

#### Louisville Churches

Louisville, Ky.: "We are always glad to see soldiers in the audience at Highland Church. The location of the church at Bardstown Road, near Longest, is in easy access of bus lines and helps strangers to find us. Have had several visits from a service man at Nicholas Hospital. Recently a Texas boy, stationed at Ft. Knox, came to the worship on Sunday night, being able to catch a bus back to Camp that night. Broth-

er Dennis Allen is giving some fine, helpful, spiritual messages from the Highland pulpit while Bro. Jorgenson is away on his song tour.

"Brother Jimmie Hardison has been filling in at Parkland in the absence of Brother J. L. Addams for a short time. Bro. Pat Edens and some of the dormitory boys, along with local talent, have been conducting meetings at the 17th and Portland mission.

"Brother LaVerne Houtz and wife go to Fisherville each Sunday, where Brother Houtz preaches regularly."—Mrs. L. B. Holloway.

The Jefferson Street congregation where Claude Reader is minister has had 8 baptisms, and two to come for membership and restoration since the first of the year. Their average attendance at Bible school is about 90 and their church attendance runs around 125. Brother Reader says, "The work is encouraging. We believe that God is with us and that He will do greater things for us yet."

Brother R. E. Daugherty, minister of the Worthington church, near Louisville, reports that two have turned to the Lord in primary obedience there this year. Their Sunday school attendance is close to the fifty mark. They have recently started to use Word and Work quarterlies.

Four have responded to the Gospel invitation at the Cedar Springs church this year. The work is progressing nicely under Brother E. E. Kranz as minister. Highest S. S. attendance, 92, average 80.

**CORRECTION:** On page 99 of this issue, the fifth line from bottom of page should read, "**together with the same** (not same) **established unity.**" This error was detected after page 99 was printed.

Bro. Ernest Lyon of the Ormsby Avenue congregation reports that Bro. Robert Boyd of Johnson City, Tennessee, is scheduled for a two weeks' tent meeting with them beginning August 12.

James Hardison, who labors with the 17th and Portland mission reports 15 baptisms for 1944. Two have come for membership and three for public confession and restoration this year. Their highest Sunday school attendance this year

was 43. Brother Hardison works at a secular occupation to support himself and family. The average weekly contribution of the mission is about \$8.00.

The following report comes from the Fifth and M Church of which D. H. Friend is minister: "Our highest Sunday school attendance thus far for 1945 is 134 with an average attendance of 111. One has been baptized and one restored this year. We are planning a meeting in May with Willis H. Allen of Fort Lauderdale, Florida, as evangelist.

"A monthly get-together of two of our young people's classes has been started. These classes meet thus for wholesome, supervised entertainment and refreshments."—P. T. Addams.

The Sellersburg, Indiana, congregation has reached 222 in Bible school attendance this year with an average attendance of around 205. Last year they averaged 215. Their church attendance averages around 265 per Sunday with a night attendance of a little over 100. Average attendance at their Monday night Bible classes is about 185. Three have been baptized under the ministry of the church this year. This splendid report speaks for itself.

Brother Howard Marsh is minister of this congregation.

Brother R. A. Zahn, who has been sick this winter is back with the Rowan St. congregation. He and his wife are grateful for all kindnesses bestowed upon them during his illness.

Brother Sterling Yeager, former minister of Ormsby Church, has not been well for some time. Christian friends should remember him in their prayers.

J. R. Clark, minister of the Camp Taylor church of Christ, is to be with the Abilene, Texas, South Side church in a meeting from April 8 to 18. Brother J. M. Forcade is to fill the pulpit at Camp Taylor in his absence. The Bible school has reached a high mark of 107 at Camp Taylor during this year. Two have been baptized into Christ.

New Albany, Ind.: "The Beeler Street congregation in New Albany, Indiana, is planning two meetings this summer. We are planning a week beginning May 6, to revive the membership of the church. Then the last two weeks of June Brother F. S. Spaulding of the Borden congregation, with the Pekin, Indiana, tent, is to help us in an evangelistic meeting."—Jesse Bibb.

### MRS. BEN BOLING

Mrs. Mollie Pittman Boling departed this life at the Ephraim McDowell Memorial Hospital, Danville, Kentucky, March 13, 1945. Sister Boling was reared in Boyle County, and spent her life of useful service in the neighborhood of Parksville. Her passing was a great blow to Brother Ben Boling, her husband, and to the community as well as to the Parksville Church. For many years she taught the young ladies' class at the church and the Girl's Bible Class at the High School. Although in very poor health the past few years, she continued in her duties, teaching her Bible Classes up until the day before she went to the hospital.

Her home was always open to visiting preachers, with one room called the "Prophet's Room," set aside for this use. Especially close to heart were the memories of the years of faithful service rendered the church by Brother E. L. Jorgenson. Brother Jorgenson was on his western tour and unable to conduct the funeral services. These services were held at the church March 15, with N. Wilson Burks in charge.

Her passing will be felt by all, but especially by Brother Ben and by one of the surviving sisters, Miss Allie Pittman, who lived in the home for a number of years. Besides Miss Allie, one other sister, Miss Sallie, and two brothers, Sam and Madison, survive her.

Thus passes a worker for the Lord, one of a family of fifteen children. Parksville has lost many of the older faithful members the last three years, including Brother and Sister George Hocker, Sister Mattie Brown and Sister Lula Rose. We are confident, however, that the younger members who love the Lord will assume the responsibilities and burdens laid down by the faithful servants.

N. Wilson Burks.

# FOR PEACE AND GOOD UNDERSTANDING

R. H. B.

There's many a quarrel in which one side simply must misapprehend or misrepresent the other, or else the quarrel could not continue. For if the other side were set forth fairly there would be nothing left to justify a controversy; and that would be fatal to the controversy. It is too bad that in such a case sometimes the mistaken side, unwilling to admit its mistake, and too proud to give in or give up, will endeavor to find ground to maintain the controversy when there is no real ground: will dig and search and hunt and scrape, even to putting perverse construction on utterances, and eagerly grasping at hearsays, magnifying differences, making issues where there are or should be none, imputing evil motives, or endeavoring in some way to incriminate the parties of the other side. Whenever that spirit ceases it will shorten the way to peace and good understanding mightily. In hope that such a spirit may be wanting among us, the Editor of the Word and Work is willing to help this much toward such peace and good understanding, as to set forth in the fairest way possible, his attitude toward some matters of controversy—feeling the assurance that such a statement, if given publicity and kindly consideration, will at least greatly modify the scope of the dispute.

First — That on the subject of Prophecy or any other Bible theme, he is absolutely willing to speak as the Bible speaks; and to give to every theme so much of prominence and emphasis as the Bible gives it. Neither the editors of this magazine nor any friend of theirs, so far as known, would ask more than that, or would want anything better. To which may be added that such has been their avowed principle first, last, and always, from which they have never designedly departed.

Second — That on the subject of Prophecy he is contending for a more faithful study and treatment of the prophetic scriptures, rather than for any special result of such study; and for sound principles of interpretation rather than any specific result of the application of such principles; and for the great leading facts and features of Bible doctrine on those topics rather than details. By this is of course not meant that the results of study, or the details are regarded as unimportant; but that principles and great facts are first.

Third — That the one great fact of prophetic prediction which is of chiefest value is the Second Coming of the Lord; and that this event is imminent — by which term none of those who have been criticised mean (or ever have meant or said) that it will certainly occur in a day, a week, or this year, or even necessarily in our life-time, or at any designated date; but that it is a thing liable to occur at any time, and always to be expected — so much the more now after all the lapse of

time. We judge too that it is a Christian's right to note any correspondence of our time with the Lord's predictions. "Watch and be ready, for at an hour that ye think not the Son of man cometh." This doctrine is given the greatest sort of emphasis and prominence in the New Testament, and has been made the basis for exhortation to all virtues and holiness and Christian activity.

Fourth — That neither the editors of the Word and Work, nor any of the friends who have been criticised along with them, have ever at any time, taught any of the distinctive doctrines of Russellism. I say distinctive doctrines — for Russell teaches a number of things which all or many have held or do hold in common. These are not distinctive. But such doctrines as "Soul-sleeping," "Annihilation of the Wicked," "Chance After Death," as well as Russell's denial of the deity of Jesus Christ, and of the personality of the Holy Spirit, none of us have in any wise countenanced. Take these things out of Russell's teaching and there is no more Russellism. We may fairly say therefore that Russellism is not taught by men who repudiate these things.

Fifth — That we have never stood up to contend for the right of "Speculation," but are by principle opposed to speculation. This really belongs under the item, "First" above, but deserves special mention, since it has been specifically charged. Probably every uninspired preacher on earth has made a statement at one time or another that could not be substantiated by Scripture; but the preacher who is right at heart will want to be corrected and correct himself when he sees that he has made such a slip.

Sixth — That nothing we have ever taught has had the slightest tendency to prevent any man's doing the whole will of God without addition or subtraction, or has in any wise affected congregational practice, except to spur and inspire unto faith and effort, purity of life and worship. Nor is there anything in the disputed positions that would necessitate or could ever in any wise, justify division; and all attempts by opposers to create a division on ground of these teachings, have utterly failed, as they must fail.

Seventh — That neither the editors nor any friends of theirs, have ever taught that Jesus would come back "in mortal flesh," to live in the present "dirty town" of Jerusalem, possibly in some house there, and sit on some four-legged chair of wood or perhaps of gold, called a "throne," and hold a rod of iron in His hand, and force people to do right, and that the church will be "abolished." or that any of us have "already picked out the cities over which they shall rule in the millennium," or other such like childish things.

Eighth — That none of us, so far as I have learned, have subscribed to or are contending for any set theory or system of doctrine; nor do we set ourselves up as wiser or better than

others; or claim that we are infallible, or inspired, or miraculously endowed and called of God, or able to answer all the How's that may be raised, or explain every difficulty of Scripture. It is too bad that among Christians a man should have to be put to the necessity of denying such charges, but if it be helpful, I am not above it; nor am I even above the making of any apology or amends in any matter if I have been in the wrong at any time.

Lastly — That none of us that hold any of the disputed positions on prophecy have ever refused loving fellowship to brethren who differ with us—nor would we do so. We have not reciprocated evil, nor drawn the line upon those who drew the line upon us. In conclusion, I append the following extract from an old work (by Roger Chillingworth) which in homely old-fashioned words and spelling, expresses my heart's sentiments:

“There is no sure certaintie but of Scripture only, for any considering man to build upon. This, therefore, and this only, I have reason to believe; this I will professe; according to this will I live, and for this I will not only willingly, but gladly lose my life, though I should be sorry that Christians should take it from me. Propose me anything out of this book, and require whether I believe it or no, and secure it never so incomprehensible to human reason, I will subscribe to it hand and heart, as knowing no demonstration stronger than this: God hath said so and therefore it is true. I am fully assured that God does not, and that men ought not require of any man more than this: to believe the Scripture to be God's word, to endeavor to find the true sense of it, and to live according to it.”

In the preface of an English commentary I find the following declaration: “For the exposition herein presented the writers alone are responsible. They represent no school, they speak with no authority, save that authority which is inherent in truth. They not merely recognize a ‘right of private judgment,’ they insist upon the responsibility of every man to whom, in the Providence of God, the Scriptures come, and in whatever tongue, to read them for himself as he shall one day answer to God therefor. The direct responsibility of man to God is the foundation of human freedom.” I could choose no better words to express the principle upon which the Word and Work stands.

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Every restoration Israel has ever had, great or small, soon played out and they were scattered, even as at this day. But here is a restoration from which there is no relapse, no scattering:

“And they [Israel] shall come and sing in the height of Zion, and shall flow unto the goodness of Jehovah, to the grain, and to the new wine, and to the oil, and to the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.”—Jer. 31:12.



## THE CALL TO SUFFER

Dennis Allen

Mazzini has said that no appeal is quite so powerful in the end as the call: "Come and suffer." The truth of this statement is not apparent at first because it is so contrary to our usual lines of thinking. On the surface we would think the greatest appeal would be the one that promised great rewards without suffering. For example, we know that thousands are being led away into false cults and religions because they make the way to eternal life broad and easy. We know also that most people do not like to suffer and prefer the way of least resistance.

However, when we study closely the great movements in the world's history, we see that this appeal to suffering for a great cause has given them the power to succeed. The world conflict today is a case in point. Through years of systematic teaching the youth of Germany were fired with the doctrine that it is glorious to suffer and die for the fatherland. Their ideal was a greater Germany, and they believed they could well afford to give their strength, intellect and life blood to reach that goal. Hitler's youth have manifested more blind patriotism than their fathers ever did, because he has demanded more of them. They were inspired by the appeal that demanded their all.

The youth of our own land, many of whom lived sheltered, selfish lives, responded with enthusiasm when the call came: "Come and suffer for your country." By the millions they have gone. Many have made the supreme sacrifice, and the nation is behind them.

Many of these same boys were Christians at home before the war. They had pledged their allegiance to Christ, but what did they ever do for His cause that will compare with the sacrifices they are making now? Are the boys to blame? No, not nearly so much as are the parents, teachers, and ministers who failed to impart a vision of heroic Christian service and to cultivate a true sense of values. The youth which could have been inspired to carry the Gospel to Germany and Japan, are now giving their lives to destroy these peoples, and their loved ones back home are praying more fervently for their victorious return than they ever have for the missionaries. Should we not bow our heads in shame as we realize our tragic failure?

Christianity began with this appeal to suffer and it swept across the Roman world with amazing swiftness in spite of ruthless persecution. This call was an inherent part of the Gospel Christ proclaimed. His cause was worth man's giving his all for. "If any man would come after me, let him deny himself, take up his cross daily, and follow me. For whosoever would save his life shall lose it; but whosoever shall lose

his life for my sake shall save it." (Luke 9:23, 24.) So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." (Luke 14:33.) "Ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake." (Luke 21:16, 17.) "Yea, and all that would live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12.)

And men hearing these words followed and gloried in persecution because they had a cause worth suffering for and dying for. The Kingdom for which they suffered would never be destroyed. In that faith, they rose to heroic heights "not accepting their deliverance that they might obtain a better resurrection." The challenge their Master put before them struck their highest cord. They had entered into Life, so they sang their way through tribulation and persecution "rejoicing that they were counted worthy to suffer dishonor for the Name."

The Christianity of today has lost much of its power, because we have taken most of the suffering out of it. The call of Christ still rings in His word. His sustaining power is still available without measure. May God give us the faith and courage to respond as did the saints of old!

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## SOMEWHERE ON THE WESTERN FRONT

(A letter from Chaplain Wm. W. Allen)

January 10, 1945.

Dear Friends:

To my many friends in the United States and in the United Kingdom (having spent several months in England and Wales before coming to France) I send Christian greetings and a little account of how my time is being spent in the U. S. Army. At present I am "somewhere on the Western Front" in good health and experiencing a deep joy in living with our troops and proclaiming the Christian gospel. Over here all other faiths are shattered; only the Christian faith stands the severe tests to which men are being put.

Perhaps I can best explain my activities by citing a few facts regarding my work in a recent typical month. A total of 42 services were held during the month, a total attendance of 1175 or an average of about 28 at each service. There were 17 Sunday preaching services and 14 Sunday communion services. There were eleven week-day meetings, six of which were discussions, three were Bible classes, two were prayer services. One man was baptized near the German border. He is Cpl. Benjamin Raines of Lonaconing, Maryland.

Our field artillery units are distributed over the countryside and must be reached by traveling about in a jeep. My driver is Cpl. Vernon T. Hanneman of Lincoln, Nebr., former-

ly a teacher in Nebraska high schools. He conducts our singing, and in other ways assists in worship and helps the chaplain in his duties. To reach all of our men with religious services requires a full Sunday schedule and some precision timing calculated against odds of driving through deep mud or (as is the case at present) over ice roads, and through snow in near zero weather. We select the best places available for worship, a large room in a house, a cave, a schoolroom, or a barn. Frequently such places cannot be heated and they are rather drafty to put it mildly. Everywhere are the marks of war, shattered windows, caved-in ceilings, parts of walls demolished, occasionally a good room is available, made comfortable and even attractive and appropriate for the best of worship. No matter where we are, an altar, a worship center, is prepared. A GI blanket is used for a covering, the silver cross and the emblems of the Lord's Supper taken from my field communion set and placed upon the table. The field communion set is beautiful, as well as practical. If our service is held in the driveway of a barn or if it is held out-of-doors (as in the summer) our jeep's hood is covered with a blanket and an altar and communion table made upon it. Our hastily improvised worship center has a significance. It silently proclaims: "This place is now a place of worship. The service is about to begin."

Of course, chaplain's duties are more than the conducting of services. There are many ways that he can make himself helpful to the men; guide and build Christian character. He is charged with responsibility to act as a morale builder for his entire outfit. One thing that is important and takes much of his time is visiting his men wherever they are. I get much inspiration and help in visiting our men at their gun positions, in their foxholes and shellproof dugouts, or in their rooms.

I am sure our Christmas season will not be soon forgotten. Uncle Sam provided a lot of Christmas mail and a beautiful turkey dinner both for Christmas and for New Year's day. Men brought fir trees and mistletoe from the woods, used ornaments found in demolished houses, for trimming, and prepared mess halls in the villages for the eating of the holiday meals. Much ingenuity was exercised in promoting the holiday spirit. Even mimeographed menus and souvenirs appeared in some outfits. Nor was the religious emphasis neglected. Special services were scheduled at which we sang Christmas carols. The word of God was read. Sermons were preached. Prayers were offered. Meanwhile the noise of battle continued. There was shell-fire and there was the crack of many artillery guns around us. This was our Christmas. There were many memories of home, thoughts of family reunions in the past. Most of them were thinking of you, the folk back home. They wondered, too, where they would be next Christmas. May God bless you all is my prayer.

# THOUGHTS WORTH WHILE

D. H. F.

## WRONG ORDERS

Some years ago a passenger train was flying into New York as another train was emerging. There was a head-on collision. Fifty lives were snuffed out. An engineer was pinned under his engine. The blood was pouring from his nostrils and tears were running down his cheeks. In his dying agonies he held a piece of yellow paper crushed in his hands, and said: "Take this. This will show you that someone gave me the wrong orders." Unregenerated men and women will stand before the Great White Throne and point to their Modernist preachers, saying, "Someone gave me the wrong orders."—*Christian Digest*.

## HAD TO PAY LIKE A SINNER

A story is told of a North Carolina preacher who lived in the days when traveling preachers were entertained at hotels free of charge. He put up at a small hotel for a few days where he was most hospitably entertained by the host, but he was much surprised when on leaving he was presented with his bill. "Why," he said, "I thought preachers were entertained free." "Well," said the innkeeper, "you came in and ate your meals without asking a blessing; you went to bed and rose in the morning without ever saying a prayer; while here you talked about everything but religion; pray, how were we to know that you were a preacher? You have lived like a sinner; now you will have to pay with the sinners."—J. W. H. Brown.

## BUILDING FOR PAUPERISM

D. L. Moody told of a rich American who lay dying. His little daughter was greatly puzzled over what was happening. Her father loved to have her, and she often sat on his bed wondering why her big, strong father was lying helplessly there. One day the heads of his business came to pay their last call. There the rich man lay looking at his little girl when she said, "Father, are you going away?" "Yes, dear, and I am afraid you won't see me again." Then the little one said, "Have you got a nice house and lots of friends there?" The successful man of the world lay silent for a while, and then said: "What a fool I have been. I have built a great business here, but I shall be a pauper there."—*Life of Faith*."

## GENERAL LEE'S ELOQUENCE

Just at evening, before one of the great battles of the Civil War, Gen. Robert E. Lee, perhaps personally more beloved of his armies than any other military leader, rode out to visit the encampment of some of his most hard-pressed

companies. The tired men formed and stood at attention as General Lee, on his famous white horse, rode slowly before the ranks. There was utter silence, as every man saluted. The General rode back along the line. He spoke not a word. With the dignity that never left him, he took off his hat, bowed slightly, and slowly rode away. Suddenly a Georgia sergeant, unable to contain himself any longer, literally burst out of the ranks, "Now then," he shouted, "*now then, after what the General said, will you fight, or won't you?*"—*Christian Advocate*.

#### HE KNEW HIS MOTHER'S HAND

There is a beautiful story told of a soldier in World War I who was wounded on the battlefields of France, taken to a hospital, and finally brought back to America. He was in a critical condition when he reached an American hospital—his eyes blinded, his mind beclouded, and his body mangled. And then his old mother traveled many miles to his bedside, laid her hand on his brow. Instantly he said: "It's my mother's hand! I'd know it anywhere!" The mother had not spoken, but he knew the touch of her hand! So it is that Christians who truly know their Lord also learn to recognize and long for "the touch of His hand." There are so many references in the Word to those hands! They touched so many suffering ones—and made them whole again.—*Christian Digest*.

#### WHEN OUR EYES ARE ON THE KING

"The cost of discipleship very often lies in turning the eyes from the better to the best. Dr. Henry Jowett, in a sermon in the Fifth Avenue Presbyterian Church in New York City, described how, at the coronation of Edward VIII, he sat in Westminster Abbey and watched the honorable assembling of princes, princesses, earls, dukes, and so on. He said: "There was much bowing and respect shown as these people of high degree entered, but when the king arrived all eyes left the people of lesser rank and were fastened on the king. So," said Dr. Jowett, "literature, music, art, and science hold our respectful attention, but when Jesus Christ comes into our heart and our life, He must be King, and all lesser subjects must take their lesser place."

#### DANGEROUS FAMILIARITY

A colored man had applied for a job as teamster. "Are you familiar with mules?" asked the employer. "No, sah!" replied the applicant, "for ah knows mules too well to get familiar wid 'em." There is great danger of our getting used to sinful practices because of their commonness. Let us insist on keeping a conscience which will not grow dull to sin because it is prevalent.—*Gospel Quarterly*.

## WANTING RIGHTEOUSNESS—A FUNDAMENTAL

J. H. McCaleb

If we want something earnestly enough we usually have some success in obtaining the objective. There is a strange surge of power within us when we strive for something that is the result of strong desire.

I can remember how difficult it was to go to the coal shed and bring in a few buckets of coal. The large lumps were all spotted with candle wax because it was long after dark when I finally got around to the unwelcome task. In the afternoon, however, my time had been given without stint and without reservation to the arduous task of sand-lot football. My pants were torn and my muscles bruised. Sometimes large patches of skin were lacking. My flesh was gloriously tired. I was deeply interested in what I was doing. I liked the game and loved to pursue it.

But those few buckets of coal were pain and anguish to my soul. I just wasn't interested.

And so with our "want to" in religion. Too often we are within the arms of the church and in the society of Christian influence because we are afraid not to be. Or, we find it expedient to make some protestations of religious interest. It's pretty much like the candle wax on the coal pile—a kind of last minute project.

The Lord has promised that if we really want righteousness, we shall be filled. Our general lack of goodness can be explained by a lack of real desire. Surely we can believe the promise that we shall receive the righteousness of God if we do diligently seek after it.

And then too, we may have an earnest desire for the wrong thing. Perhaps it is only a semblance of religious depth that we really want. If that is so, a shallow and superficial religion will result. We must earnestly desire the right thing.

"Blessed are they that hunger and thirst after righteousness, for they shall be filled." Do we really want it? Is it righteousness or just religion that we seek? God has promised that we shall get just about what we want. We can't blame any one else for the failures of the church.

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### A PLEA FROM GOD

God says to the backslider that He is willing to forgive and forget every injury done to Himself. He is eager to draw every backslider back to Himself. "I will love them freely" is His promise. "Freely" means impulsively, even as the father in the parable loved the Prodigal Son, when he saw him in his misery, and had compassion on him, and ran and fell on his neck and kissed him. A welcome as impulsive and warm as that waits for everyone who will return to God. Even if you can hardly believe it, and can come only in trembling and fearfulness, nevertheless arise and come. God will love you freely.—Sel.

## THE SECOND CHAPTER OF FIRST THESSALONIANS

R. H. B.

It was a great day, a day never to be forgotten, when Paul brought his gospel into Thessalonica. It was indeed "the day that changed the world" to some; and they told it abroad till all the country around had heard of that wonderful entry of Christ's apostle into their midst. ("For they themselves report concerning us what manner of entering we had unto you." 1 Thess. 1:9.) Paul again recalls the event in 2:1—"For yourselves, brethren, know our entering in unto you, that it hath not been found in vain." By an earthen vessel was the water of life ministered to those perishing souls. There is peculiarly frequent and varied reference here to the entry of the gospel. "We waxed bold in our God" (it certainly required *boldness*) "to speak unto you the gospel in much conflict." He calls the message he brought as "our exhortation"; "the gospel" which he spoke, "not as pleasing men, but God, who proveth our hearts." He imparted "the gospel of God" to them; he "preached . . . the gospel of God" unto them; they "received from us the message, even the word of God" (2:2, 3, 8, 13.) All the change that was wrought in Thessalonica, all the salvation and good and blessing that came to the dwellers in that city, came through that gospel as ministered by these true messengers, who, not in word only, but in life and example also, proclaimed the good tidings of God to them.

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In this (second) chapter we see a sample of that high ministry of the word—the earnestness, the conscientiousness, the unselfishness, the zeal, the love, with which the gospel was brought to these people by these devoted servants of the Lord. There was no catering to men's foibles and weaknesses; no pleasing and comforting errors, no condoning of sin, no tricky methods of guile. As he tells us elsewhere—"we are not as the many, corrupting the word of God; but as of sincerity, but as of God, in the sight of God, speak we in Christ" (2 Cor. 2:17) —so did he here "speak, not as pleasing men, but God who proveth our hearts." (2:4.)

Three pitfalls endanger the preacher's career; one is the desire to win popular favor; the second is covetousness; another is self-exalting ambition. These often hang together. There is the preacher that flatters his people—and as Lord Chesterfield said, "make people well pleased with themselves they will be pleased with you." Covetousness goes hand-in-hand with time-serving and man-pleasing. Somewhere in the *Millennial Harbinger* I saw this statement: "Pay a servant of the Lord well and you will soon make a servant of the devil out of him." Alas, there is too much truth in that! Then there is the passion for fame and eminence—the self-seeking desire for "the chief seats in the synagogue," the scramble for

high place and praise which some run after; whereof cometh envyings and jealousies, and hatred and strife, and a whole brood of evils that have cursed the ministry of the gospel.

From all these plagues the service of Paul was free. "For neither at any time were we found using words of flattery, as ye know, nor a cloak of covetousness [for covetousness wears many different cloaks] God is witness; nor seeking glory of men, neither from you nor from others when we might have claimed authority as apostles of Christ." (2:5, 6.) But there was much gentleness, tenderness, self-sacrificing love; hard work for self-support "that we might not burden any of you";\* holy, righteous, blameless conduct in their midst, exemplifying the purity and holiness of the gospel; and much individual dealing ("personal work," it is called today) which is exacting and difficult, and brings little notice or praise: "as ye know how we dealt *with each one of you*, as a father with his own children, exhorting you, and encouraging you, and testifying, to the end that ye should walk worthily of God, who calleth you into his own kingdom and glory." (2:7-12.)

\* \* \*

Thus came the word of God to those Thessalonians. And now Paul thanks God especially for one thing—namely that when they received the message from him, they accepted it not as the word of men, but, as truly it was, *the word of God*. On what ground did they so regard it? Oh, they had reason, even aside from "the signs of an apostle" (2 Corinthians 12:12) such as accompanied his preaching elsewhere (but which are not mentioned in connection with Thessalonica) there is something self-evidencing in the gospel to honest hearts, especially when presented by such men as these. The Bereans convinced themselves of the truth of the message by carefully checking up on it, by their scriptures (Acts 17:11). God does not ask for blind, irrational faith. Intelligent conviction rather than mere credulity is what He wants. And the word of God in various ways bears its own valid testimony to itself. Whatever the ground was on which their faith was based, the Thessalonians received Paul's message "as it is in truth, the word of God." And if indeed it is the word of God, then it should certainly be received as such. (2:13.)

All the riches of their salvation, the new life and power and hope, came to them through this Word of God. It did its pure and perfect work in their hearts. For it worketh *in them that believe*. As the word of good tidings did not profit Israel of old "because it was not united by faith with them that

\*They were indeed a poor people, these Macedonians among whom Paul was laboring. In our circumstances we can hardly realize how deep was their poverty (2 Cor. 8:2) and how really it would have been a burden for any of them to provide for Paul and his company. Paul's work in Thessalonica illustrated Christ's saying, "The poor have the gospel preached to them."



heard" (Heb. 4:2), so it is still. If it is received by faith into the heart, then it works. "Faith conditions its efficacy. Gospel truth is an active force, when it is within the heart; but it can do nothing for us while doubt, pride, or unacknowledged reserve, keep it outside."

\* \* \*

But when one does receive God's word into the heart, straightway he will encounter trouble. It cannot be otherwise. The word of God is so adverse to the thoughts and ways of men, and so contrary in all its spirit to the world's ideas and ideals, that clash is inevitable. Sooner or later you stand marked; for in your aims and manner of life, your views and judgment and your stand in regard to the world and its principles, it will be perceived that you are different and distinct from your fellowmen, and your former friends and associates, yea, perhaps even from your own family and relatives. They will resent that. They will think it strange that you no longer run with them in their ways, speaking evil of you. They may think that it is all a fad, or that perhaps your mind has become affected with this new teaching, or that you want to attract notice to yourself, or that you want to show how much better you are than others. Such things will be said and thought about you; and you will have to work a long time before you are able to convince your friends and neighbors of your sincerity and the reality of your new life in Christ. The world at large will never be convinced. "If ye were of the world, the world would love its own; but because ye are not of the world, but I chose you out of the world, therefore the world hateth you." (John 15:19.) It is always the word of God, by faith received into the heart, that causes this enmity and opposition of the world. "I have given them thy word," said the Lord Jesus in his great prayer—"and the world hated them, because they are not of the world, even as I am not of the world." (John 17:14.)

\* \* \*

So it was in Thessalonica. No sooner had those poor souls received the word of salvation than the persecution broke loose. "For ye brethren became imitators of the churches of God which are in Judæa in Christ Jesus: for ye also suffered the same things of your countrymen, even as they did of the Jews . . ." (2:14.) Something of the trouble is told in Acts 17:4-9. There is something peculiar in the animosity against the gospel. If Paul's preaching had been of error, or of uncleanness, or of guile (2:3) there would have been no strife over it. But against this pure gospel, the message of God's love and mercy through Christ, what hate, what rancor, what an outbreak of riot and mob-madness! One wonders, why? Human nature and psychology might explain some of it; but after all that is allowed for, we are still in the

presence of a fact for which we cannot find an adequate cause. Back of the phenomenon is a supernatural factor, not open to human observation: it is "the prince of the powers of the air; the spirit that now worketh in the sons of disobedience." (Eph. 2:2.) He is the great world-spirit, "the god of this world" (2 Cor. 4:4), who understands perfectly what the preaching of the gospel means to his kingdom. When one accepts the gospel and turns to Jesus Christ, he thereby serves notice of war to the devil; and he will be sure to take up the challenge. That was what happened in Thessalonica. They had to suffer the same things at the hands of their countrymen as the churches in Judæa suffered at the hands of the disobedient Jews, Paul said. And really the disobedient Jews were the prime movers of the persecution in Thessalonica also. (Acts 17:5.)

The Jews—how they had filled up their measure! (Matt. 23:32.) How the Lord Jesus had pleaded with Jerusalem, and with Israel! (Matt. 23:36-39.) "All the day long have I spread forth my hands unto a disobedient and gainsaying people," said the prophet of God. (Rom. 10:21.) But they would not hear. They went further and further in their rebellion. They "killed the Lord Jesus and the prophets, and drove out us [the apostles], and please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they may be saved; to fill up their sins always: but the wrath is come upon them to the uttermost."

This wrath abides upon them unto this day. The Jews indignantly repudiate the charge that *they* killed the Lord Jesus; and there are many sentimentalists who hope to win the Jews by denying their national guilt. However there will be no hope or forgiveness for that people until they turn and confess their guilt and accept their Messiah in humble penitent faith. "Antisemitism" (the hatred of the Jews) is abhorrent to all true Christians. But we do the Jew no favor when we clear him of the national crime, which alone can account for their present and age-long dispersion and affliction. The man who penned these words, Paul, loved the Jews better than he loved himself. Though for the excellency of the knowledge of Christ he had gladly suffered the loss of all things, yet he would have been willing to be anathema from Christ, for his brethren's sake, his kinsmen according to the flesh. (Rom. 9:3; Phil. 3:8.) But facts are facts, and nothing is gained by calling things by a false name. Such is the desperate condition of the Jew; and so it will continue to be until they shall say, "Blessed is he that cometh in the name of the Lord." (Matt. 23:39.)

\* \* \*

Ever since he left them, Paul had desired to go back to his beloved Thessalonians. But he was providentially hindered. He said *Satan* hindered him. (2:17, 18.) Sometimes

hindrances come from the Lord (Acts 16:6, 7). But this one he recognized to be of Satan. Nevertheless, even what Satan does works into God's plan (Acts 4:28). As He makes the wrath of man to praise Him, so does God restrain and overrule the wrath of Satan, and in the end all things work together for good to them that love God.

One reason for Paul's great concern for his Thessalonian converts is seen in the hope which he expresses regarding them at Christ's Coming. Then he hoped to present them with loving pride before the Lord—as if he might say, "See, Lord Jesus, I have not come alone; behold this one, and this one, and another, and all this train, whom I have gathered for Thee in sore toil and with prayers and tears—I have brought them with me." And as one of our songs says, then

"Just a smile from my Savior, I know,  
That shall be glory for me."

"For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his coming? For ye are our glory and our joy."

#### NOTES AND PERSONAL THOUGHTS

**How real and near was the hope of Christ's return to Paul's mind and to the Thessalonian brethren!** Should it not still be so? Ah—but it has been so long, and the Lord has not come—how can we still expect Him? That would be perilously near the scoffer's thought, "Where is the promise of his coming? For from the day that the fathers fell asleep, all things continue as they were from the beginning of creation." (2 Pet. 3:3, 4.) The unfaithful servant also said something like that. (Luke 12:45.) The fact that the Lord has so long deferred His promised coming makes it all the more certain and imminent.

**The Lord did not reveal the date of His coming.** He did not commit himself at all on that point. He warned that it might be nearer than anyone would think; and again implied that it might be a long time. In any case it would be sudden and unexpected. "Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrow, or in the morning; lest coming suddenly he find you sleeping." (Mark 13:35, 36.)

**In the meanwhile those who looked for and waited for Him lost nothing.** That is at every time the proper attitude of Christ's people (Tit. 2:14; 1 Thess. 2:10); and though He did not come in their day and they fell asleep in Jesus, they shall lose nothing by that. (1 Thess. 4:15.) The loss is theirs who give up the hope.

**Some one said of the doctrine of Christ's imminent return that it cuts the nerve of missions.** It did not work that way in Paul's case. Rather it spurred him on to effort more devoted, so that, at Christ's coming, he might present the more souls won for the Savior and for eternal life, as trophies to his Lord.

**Walking worthily of God.** (1 Thess. 2:12.) We are so closely identified with God that what we do reflects honor or dishonor upon Him. Our lives should be a credit to the name of God. There is a section of the book of Leviticus which enjoins items of daily conduct upon Israel on the ground, oft repeated, "I am Jehovah your God." (Lev. 19—21.) Yet more should Christians walk worthily of their God, who called them out of darkness into His marvellous light. (1 Pet. 2:9.)

"Buy the truth, and sell it not;

Yea, wisdom, and instruction, and understanding."—Prov. 23:23.

# SHAWNEE CHURCH OF CHRIST

Claude Neal



The Shawnee Church of Christ, located at the corner of Michigan Drive and 41st, Louisville, Kentucky, originated in 1920 when a group of Christians met in the house of Brother and Sister George Jetter on Cecil Avenue. Shortly the meeting place was moved to the garage of Brother and Sister Herman Yentsch at 4208 West Broadway. This garage was formerly built as a temporary meeting place by another kind of church. Not long after it was decided to purchase a lot at the intersection of 41st and West Walnut (now Michigan Drive) streets and put up a temporary building. One of the barrack buildings from Camp Taylor was purchased and erected on the lot in 1921. This building served as a place of worship until February 1929 when it burned just before the morning service one very cold Sunday from an overheated stove. Services then were continued in the home of Claude Neal, then minister, and in the Shawnee Temple at Fortieth and Broadway until the present building was completed. This house was formally opened for service November 10, 1929.

Of the four ministers who have served the congregation during its history, J. Scott Greer was the first; William Greenaway, the second; J. R. Clark, the third served during the years 1923 and 1924; Claude Neal, the present minister, came to the congregation from Winchester and Lexington, Ky., on June 4, 1925.

Over the years some of the brethren who have held meetings for the church are the following: O. E. Phillips, H. N.

Rutherford, J. D. Boyer, C. M. Neal, D. H. Friend, E. L. Jorgenson, Charles Gruver, Howard Marsh, R. H. Boll, E. H. Hoover.

With the increase of the number of men in the congregation possessed with the ability to take public part the brethren felt that the church could be fully organized. Hence early in 1944 Theodore Wetzel and Jacob Zinn were ordained elders. Frederick Zuercher, Herman Yentsch, W. J. Glover, Ted Zimblemann, and Charles Kranz were appointed deacons. Brother Zuercher was appointed chairman of the deacons and to serve with the elders.

This congregation endeavors to keep itself free from the prejudices that hinder the truth, and restrain the declaration of the whole counsel of God. Its aim is to serve God in the Spirit of Christ, and to cooperate in every good work.

## **"GREATER THINGS FOR GOD" AT SHAWNEE**

Freda Zuercher

About a year ago, Shawnee Church of Christ at Michigan Drive and Forty-first Street, Louisville, resolved to get out of its rut and do "Greater things for God." Having a regular business meeting was the first step taken, and it may be said to the credit of the men that not a month has passed that the meeting has not been held. One of the features of every meeting is earnest prayer. Deacons and elders were soon after appointed. At a very impressive Sunday morning service these deacons and elders were given official recognition by the laying on of hands by Brother Neal. At that service, seventeen came forward to place membership and some (perhaps all) for reconsecration. A number of physical improvements were made about the house, chief of which was the enlarging of the basement so that appropriate Sunday School rooms could be provided. The money for this work came with remarkable speed and willingness. Not only money, but the skillful and cheerful work of the men put the building in very good condition. We Shawnee members believe that we should be as concerned about the comfort and attractiveness of the Lord's House as we are of our own homes.

One of the things we have been striving for especially at Shawnee is fellowship. Last spring we had a fine homecoming service which was well attended. Many came who at some time or other had worshipped at Shawnee. On this occasion Brother Neal in his sermon sounded the keynote of doing "Greater things for God."

We feel that on February 25 we had another occasion worthy of special note. After our regular morning service, we went down to the basement where the good ladies of the church had spread an abundance of excellent food. Oh yes, the men had rigged up long tables and provided chairs for

our comfort. One of the sisters had the table beautifully laid with white tablecloths, a lovely centerpiece of flowers, and green crepe paper decorations and green candles at each end. The green was prophetic of the coming of spring which somehow always brings hope with it. Everybody was welcome to this feast of good things, and we are happy that we were able to serve some who had no part in the preparation—indeed, in one case at least, the food was a total surprise.

After the physical refreshment and the good fellowship we went upstairs for an afternoon service. Brother Charles Kranz led us in good, sweet songs of love and fellowship, and Brother Forcade of Louisiana gave us an inspiring and practical message out of the Book and out of his own rich experiences in doing personal work for the Lord. It was indeed a great occasion for those that attended.

We are not unmindful that the preaching of the Gospel is the supreme work of the church, and this we always plan to do. Besides our regular services we made a special effort last spring and last fall to save souls and to build up the members. Brother Howard Marsh held our spring meeting, and Brother Boll the fall meeting. Shawnee is a difficult field, surrounded by denominational churches which have more to attract young people (humanly speaking) than the simple New Testament Church, but we carry on, and even if we can't ever be great in numbers, we want to excel in love. We should like to have it said of us, "Behold, how those Shawnee members love one another!"

We take this opportunity to invite any who might be interested in attending our second home-coming which we plan to make an annual affair. This is to be the first Sunday after Easter, but further notice will be given announcing the guest speaker of this occasion.

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#### HE KNOWS — HE CARES

*"For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin."*—Heb. 4:15.

We are exhorted to come boldly to the throne of grace. Boldness is not contrasted with reverently and tremblingly. It means literally "saying all," with that confidence which begets thorough honesty, frankness, full and open speech. Pour out your heart before Him." Come as you are, say what you feel, ask what you need. Confess your sins, your fears, your wandering thoughts and affections.

Jesus went through all the sorrows and trials the heart of man can go through, and as He felt all affliction and temptation most keenly, so in all these difficulties and trials He had communion with the Father. He knows, therefore, how to succor them that are tempted.—Adolph Saphir.

## “FAITH OF OUR FATHERS”

During his life-time Brother Don Carlos Janes gathered from the writings of pioneer preachers of the Restoration Movement many helpful and weighty articles, which, in his last will, he requested should be published. Pursuant to this request the Word and Work, with this issue, and under the general title, “Faith of Our Fathers,” begins this new department, in which these articles will appear. They are without exception excellent articles, and will prove a valuable additional feature of the Word and Work.—R. H. B.

PREAMBLE, by E. L. Jorgenson

With this issue of the Word and Work we begin the “precious reprints” from the Janes Collection. And we are happy that, together with the great regular features of this magazine, they are to reach a greatly extended list of readers. The one outstanding end and purpose of the reprints is to foster unity and effect a better understanding.

There is no hiding or evading the fact that a very serious unity question has been raised in certain quarters in connection with prophetic truth: must sincere disciples break and separate over such secondary differences, or may we not “receive” each other nevertheless, and cooperate on the basis of Christian love?

“I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace.”

—Ephesians 4:1-3.

It is much more than a unity problem. The whole question of simple, undenominational Christianity is at stake.

It is a question of Religious Freedom, or the Yoke of Bondage (Gal. 5:1).

It is a question whether the members of the church of Christ shall continue as brethren of the free and simple churches of Christ, or whether their faith is to be controlled by ecclesiastical overlords and dictators (Matt. 23:8, 9)—those who have thought to tell the people how much of what the Bible *says* they may and may not believe—on pain of being cast out of the church.

It is a question between the one true, unsectarian, undenominational church of the New Testament, as against the incipient sectarianism which springs up in every movement unawares, and which would reduce the Church of Christ to a mere sect *called* “Church of Christ.”

The question is *not* primarily who is right and what is right, doctrinally, on the millennial question and the Second Coming; but whether the plain unity ground of the New Testament (Eph. 4:1-3), together with the same, established unity practices of the faithful fathers, is all to be thrown overboard in our day, in favor of a new system of unwritten creeds (or written—in the papers!), and leaders who are to have lordship over our faith (2 Cor. 1:24) in a kind of miniature Romanism.

At last, the Righteous Judge will Himself lay bare the motives and reasons—whatever they were—that moved a handful of men to stampede the simple, humble people of the churches, and urged them on to separate from, if not to hate, each other: we have nothing to do with that. But we do now have the solemn duty and privilege of showing in an orderly way (from what is perhaps the world's largest collection of great literature on this line) that these same differences—both in faith and teaching—have continued all along among disciples; and that never before, so far as history discloses—at least in this latest “Restoration”—have they been urged to draw the line; to condemn humble brethren who (right or wrong) believe Revelation 20:1-6 in its plain, grammatical sense; to “mark” and ostracise sincere Christian men and women—even ordinary “laymen”—for no reason except that they are “pre-millennial” (in the simple, fundamental *dictionary meaning* of the word: “Coming before the millennium”)—yes, even men and women who disavow any and all ecclesiastical connection with any premillennial sect or party as such.

We shall not, in these pioneer reprints, undertake to prove directly what is right, doctrinally, on prophetic questions; only the word of God can settle that. But, in the interest of freedom and unity, we shall show abundantly that separations over such issues is a new thing among disciples, a definite departure from the history and practice of the most illustrious leaders of the Restoration movement; and that these teachings are not divisive in themselves—they “cause trouble” only where there is some one, pro or con, to see to it that they do!

That there are hundreds and thousands of brethren, including many ministers, who openly hold the right *principles* on these lines, and the true New Testament unity ground—of this we are positively sure, from our contacts with them, East, West, North, and South—throughout the length and breadth of the land. And we have abundant reason to think that there are hundreds of others who hold these unity principles inwardly and secretly—in fact, sometimes confess them, in the right circles! Lacking in courage they may be, and they are; but they are only waiting for the time and for the freedom when they can speak out and take a stand without what seems to them the loss of influence, place, and livelihood. And that time is coming. It may be difficult for courageous men to see their point of view; but it is not entirely beyond comprehension when one remembers that there are some who are now as brow-beaten religiously as Hitler's victims are politically.

Any movement, current or future, to “blackball” and separate disciples without just cause is so “unnatural,” so unscriptural, and so un-Christlike that it will hardly survive a second generation—the younger, coming generation of Christian men and women. It is like a monstrous, crooked, leaning



house that finally falls of its own unbalanced weight.

To this good end, then—that is, to the cause of Christian unity, forbearance, and better understanding among all who truly love the Lord—to this good end and purpose these last few pages of the Word and Work each month are dedicated. This month, it is the attitude, the spirit, and the interests of the great Reformer, Alexander Campbell, that we historically exhibit.

#### THE INDEPENDENT STUDENT

(Italics ours)

Certain exchanges have of late quoted freely from Alexander Campbell on the "Second Coming" and the "Millennium," but chiefly from his writings in the early "forties" of the last century. At that time America was in the midst of the Miller date-setting delusion: the Campbell arguments of that period are far from a full representation of that growing student's maturer views, and of his interest in prophecy.

Campbell declares explicitly that the changes of 1848 were "such as to command us to break silence on subjects we have never before presumed to meddle with," adding: "Now is the time for the students of prophecy to keep their vigils, to trim their lamps and watch."

In 1854 he said, "We have had it (the subject of the millennium) often before our minds, and are glad to see it is eliciting more attention than formerly"; again, "We design to give to this great theme much attention, and to spare no pains to assist our readers in the investigation of the prophetic oracles."

In 1855, "We are glad to see a continually increasing interest in that theme. . . . We feel constrained to contribute our labors to that subject, now annually growing in its claims, and by the signs of the times demanding our special interest and attention."

In 1856, "Whatever is taught in the oracles of God respecting the present or future condition of the Christian profession, demands our most grave and serious consideration. . . . It is indispensable that we understand our times, and their position on the chart of prophetic development."

In the same year, he wrote, "That the Redeemer shall come out of Zion and turn away ungodliness . . . from Jacob is an express oracle indicative of some special and glorious interposition of the Lord Jesus — which may usher in what we usually call *the personal reign of Christ*—*the subjection of all nations to him.*"

In 1866, the last year of his life, he wrote, "The signs of the times are surely portentous, and all meditative spirits cannot but long to look into the deep significance of the long unfulfilled but yet sure words of prophecy, to see if they give us any foreshadowing of that which is to come. The cry comes up from the waiters, watchers, 'Watchman, what of the night?' . . . We have already promised to furnish our readers with the results of our own reflections on this subject, and will, the Lord willing, keep it constantly before mind

and heart, for their benefit. Let us search diligently what manner of times are coming upon us."

Alexander Campbell never fossilized. At first disparaging the subject (*Millennium*), at least for that particular time, he soon became an earnest student of prophecy and an ardent advocate of prophetic truth. His life is a story of *growth* — "in grace and knowledge of the truth."

An interesting bit of biography occurs in Frazee's "Reminiscences," to the effect that in the winter preceding his death, Campbell preached a sermon in his sleep. It was of a half hour or more in length, and (according to Sister Campbell) one of the most eloquent sermons ever delivered by the great preacher. The theme was one which had more and more engrossed his mind in waking hours, exceeding precious to him. That theme was—"The Second Coming of Christ."

In this strain of growing knowledge and increasing interest the great reformer continues with increasing urgency up into 1860. (These references are only samples.)

May we say again: the *Word and Work* does not quote Campbell, Lipscomb, nor any other man as doctrinal authority, nor do we in all matters claim doctrinal agreement with men from whom we quote: they were perhaps all mistaken on some points, as probably we all are today. But it is in their spirit of *interest in God's whole Word*, their *growth in knowledge*, and their *attitude of forbearance* toward those who differed, that we would commend them as examples.

It seems apropos to give here a fine paragraph concerning Campbell's growth and freedom, quoted by S. H. Hall in the *Gospel Advocate*, from an Editorial in *Firm Foundation*:

"Campbell's religious career was a sort of evolution. He kept on learning, and he changed only as he learned. His colossal intelligence and his deeply spiritual environment from his boyhood contributed to make him a very profound student of both philosophy and religion during his entire life. He studied the Bible and aimed at being scriptural rather than consistent. He felt that if one's ideal is to be consistent with himself, he could never learn, or at least could never in his practice apply, any new thing. In this he was right. Otherwise one in practice of a false religion could not change — it would be inconsistent with his former practice. Campbell insisted on individual freedom — for every one to go to the Bible personally, read what it says, and do what it requires — without any inhibitions from lordly bishops, prelates, priests, or preachers. And he was in this undoubtedly right."—Reprinted from *Word and Work*.

#### CAMPBELL ON FORBEARANCE

"I know we all use this term forbearance in a very unwarranted sense, and that it is difficult to find a term every way appropriate to communicate correct ideas on the subject. To bear with, or allow a brother to exercise his own judgment, is no doubt all that you intend by this term, and this is certainly inculcated in the apostolic writings. And I am willing to carry this principle to its greatest possible extent, though, as you say, there is and must be a stopping place. So long as any man, woman, or child declares his confidence in Jesus of Nazareth as God's Son, that He was delivered for our

offenses, and raised again for our justification; or, in other words, that Jesus is the Messiah, the Savior of man; and so long as he exhibits willingness to obey Him in all things according to his knowledge, so long will I receive him as a Christian brother and treat him as such.”—(Quoted from Campbell’s reply to Bishop Semple.)

#### CAMPBELL ON OPINIONS

“*Question:* Are men never to be called to an account for their opinions?

“*Answer:* No. There is no instance of this kind in the Jewish or Christian Scriptures—God alone is judge of thoughts and private opinions.

“*Question:* But if private opinions are expressed, are they not to become matters of discipline?

“*Answer:* By no means, unless a person expresses them for the sake of compelling others to receive them, or to exclude them from their fellowship if they do not receive them. In that case he is answerable, not for his opinions but for his practices. He is a factionist, is seeking his own honor, making a party, and on these accounts sins against the Christian constitution; and such a person, on a second admonition, is to be rejected.”—*Millennial Harbinger Abridged*, Vol. II, pp 38, 39.

#### SRYGLEY’S STATEMENT

Interesting, to say the least (in connection with “Opinions”), is the statement made by F. B. Srygley near the end of his career:

“What right has any one to say that one who believes an error should stop trying to teach it?

“If one is in error, I have no right to ask him to cease preaching error until he learns that it is error; then he should stop teaching it.”—F. B. Srygley, *Gospel Advocate*, March 30, 1939.

#### CAMPBELL COMMENDS PREMILLENNIAL BOOK

We conclude this installment of “Precious Reprints” with this remarkably friendly and tolerant Review by Campbell of a strictly “premillennial” book.

Though Campbell was not “premillennial,” at least not yet, nor even inclined that way (for during the early forties, in discussing Miller’s date-setting delusions, he leaned heavily toward the common “post-millennial” view—that Christ’s personal coming follows the millennium); yet, he was great and gracious enough to commend the Begg brothers, and their “premillennial” book, offering to handle orders for it, and even substituting a lengthy resume of that book in the Harbinger for one of his own featured essays on prophecy! Let all modern “markers” take a leaf from Campbell’s attitude and spirit in this thing! We feel that, in the interest of true unity, the space here devoted to this incident in the great reformer’s life is well assigned.

#### “THE COMING OF THE LORD”

“A connected View of Some of the Scriptural Evidence of the Redeemer’s speedy Personal Return and Reign on Earth with his glorified Saints, during the Millennium; Israel’s Restoration to Palestine; and the Destruction of Antichristian Nations, with remarks on various Authors who oppose these Doctrines. — By James A. Begg.

“The above volume was handed to us the other day by the broth-

er of its author, who is preparing to republish it in America. We read it through with our usual despatch. We must say that we never read any work on prophecy with more interest, nor, upon the whole, with greater satisfaction — though our measure of knowledge of prophecy will not yet permit us to yield assent to all that it contains. But could we make out even a long list of exceptions to this work, such are its merits as still to render it worthy of a very cordial recommendation to the students of prophecy.

“The author seems well balanced, temperate, modest, argumentative. He is a *layman* too — no small recommendation in this age of clerical pretensions. *If the reader is not willing to admit of the general return of Israel and Judah to their own land, of the literal coming of Jesus Christ, and of the literal resurrection of all the dead saints before the commencement of the Millennium, he may expect to find the most formidable array of scripture and argument against him he ever had to encounter in any 278 pages he has read on the subject of prophecy.* — Subscriptions taken at this office. Published by Wm. Begg, Cannonsburg, Pa.

“Indicative of the principles upon which this work proceeds, and as a substitute for one of our Essays on Prophecy, we will, with full approbation, give the following extracts. The reader will see how they tally with what has already been said upon the method of interpreting prophecy.” *Millennial Harbinger*, 1832, pp. 255-257.

Later, Campbell referred again to Begg and his “theory”:

“I have had the pleasure of an intimate and fraternal acquaintance with our sensible and estimable Bro. (Wm.) Begg, commencing many years since. He is a good man, well read in Bible literature, and zealous in the defense of the whole truth as he understands it. . . . Few men are superior to him in Christian knowledge, decision of character and perseverance. . . . Brother Begg has a brother in Scotland, who is distinguished for his zeal, diligence, and perseverance to that theory.

“I would not be understood as now opening my pages to that view of his kingdom yet to come, purposing, however, soon to enter that subject. I prefer to dispose of other matters, more immediately and imperiously demanding our attention. At a proper time, we may hear from him on that subject, too.” — *Millennial Harbinger*, 1854, pp. 556-558.

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### “LO, I AM WITH YOU ALWAYS”

“We have all had experiences that we would not trade for anything, yet we hope never to have in our lives again.”—Alice E. Broadus, in *March Missionary Messenger*.

“The past three years have been the fullest and the emptiest, the richest and the poorest, the easiest and the hardest of our lives. If we had it all to go through again, knowing beforehand what we know now, *we would do it again*. It has been the most precious experience with God that we have had the privilege to experience, and we are far better fitted for service than we could ever have been without it.”

—H. G. Cassell, in *March Missionary Messenger*.