

THE WORD AND WORK

(Volume XL, September, 1946)

THE SAVIOR'S CALL

Mrs. W. T. Curtis

Come ye, my sheep, to the pasture,
Ye lambs, come into my fold;
Ye weary, find rest in my shelter,
Ye poor, come take of my gold.

Ye deaf, come hear my glad message,
Ye weak, come learn of my might;
Ye foolish, come take of my wisdom,
Ye blind, come walk in my light.

Come all, at the call of the Master
Be saved from the darkness of sin;
Today is the day of salvation,
Make haste, a new life to begin.

WORDS IN SEASON

R. H. B.

TIMES OF TRIAL

The days of affliction are days of blessing and purging, and at such a time God draws very near to his children. (Zech. 13: 9.) They are also testing days, so much so that the words "affliction" and "trial" came to be used interchangeably. They are times that try men's souls, like the fierce winds try the oak, and either uproot it or make it take stronger hold. Some men grow reckless in their sufferings and plunge into sin; some become humbler, purer, more established in their submission to God. How supremely important it is in such crises to hold fast to God; to keep faith and hope and loyalty; to flee to God, not from him; to stand fast when all winds and floods would sweep you along! That, rather than sweetness of spirit, constituted the patience of Job. That is the "temptation" which if a man endures, God will give him a crown of life. (Jas. 1: 12). That is the proving of our faith, of which Peter says that it shall turn unto praise and glory and honor at the revelation of Christ. (1 Pet. 1: 7.) It was in great stress that the psalmist wrote: "My soul fainteth for thy salvation; but I hope in thy word. . . . I am become like a wine-skin in the smoke; yet do I not forget thy statutes. . . . They

had almost consumed me upon earth; but I forsook not thy precepts." (Ps. 119: 81-87.) And afterwards, when the clouds were passed and the clear vision came, he saw that "unless thy law had been my delight, I should then have perished in my affliction." (Verse 92.) So do all God's faithful ones live to be glad that they did not grow reckless, but stood fast in the days of adversity.

"REACHING THE MASSES"

I fear that as long as church people talk about "reaching the masses" they will reach nobody. The very expression implies a class distinction — "we" on the one hand, "the masses" on the other, which amounts to "the elite" on the one hand and "the common herd" on the other. And I can say that if they should come experimenting on any one of us with intent of reaching "the masses" as represented by myself, what little sense of personal dignity we possess would rise up in defiant revolt. What self-respecting man wants to be approached and dealt with as "one of the masses"? I am not one of a lot; I am an individual. The heavens center above my head. The Almighty has attached a solemn importance to my existence. God knows me personally, cares for me personally, and loves me in particular. Jesus Christ died for me personally. And though he humbles me, he does not humiliate me, nor trample my dignity as an individual, as a man in God's image, but rather by his love and grace heightens my self-respect while my self-abasement before him takes on a deeper tone. With what particular interest, with what tender respect, with what personal love he addresses himself to the lowest sinner! And when the sinner rose up, pardoned and healed, *he* also understood, as never before, that he was a man, even God's man. But these folks that profess to love "man," the race in general, and would not turn round for any particular one; these that would like to herd up "the masses," and have neither the love nor the humility to deal with any one of them on the common level — the redeemed sinner with unredeemed, as in the sight of God — these have no salt in them to save others or even to save themselves. But Christ's religion is a "one-man" religion. There is joy in heaven over one sinner that repenteth.

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BUYING OFF

Much of the giving that is done is of the nature of buying off from the Lord. Here is a man who punctiliously contributes one-tenth of what he makes, with which sum he thinks to have bought from God and from his own conscience the privilege of consuming the other nine-tenths upon himself. Here is another who, by the gift of five, ten, or a hundred dollars, has rolled an enormous burden of obligation from his heart — obligation which he felt to help, lift up, teach, bless others, as God did him. But now he has bought off. It is very convenient. It is easy — suspiciously easy. And it is plausible — for in doing so is he not giving his labor to the Lord? Is he not helping men in supporting those that do help? Now let me not be misunderstood. Certainly it is right to give; it is even a Christian

duty; and in helping those who work for Christ we have a share in their work and reward. But there are things we cannot do by proxy. I cannot pay a man to speak the loving word, to touch with warm, loving helping hand my sinning fellow who daily comes within my reach. I cannot neglect my gift to teach or edify or comfort — perhaps persuade myself that I have no such gift, and turn my attention wholly to money-making, intending the while to pay some one to exercise my gift on my behalf. These things, I say, cannot be done. Furthermore, when I give in a mean, slavish spirit, to release myself from obligation, to ease my conscience in my worldly way, to buy off from God — this is not a sacrifice well pleasing to him. But a gift of faith and a sacrifice of love is very precious to him. Take heed. This age tries to put everything on a money basis. But the work of God today needs consecrated hearts and hands more than gifts of money.

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THE GOD OF HOPE

Our God is a God of hope. Satan, as always taking the opposite ground, is the chief discourager. God discourages us only as to our own condition and prospects and ability to retrieve ourselves, so that we may turn wholly to him for help and guidance. But Satan does not reveal himself as the god of discouragement until he has lured us into deserts and swamps by means of false hopes. Then he leaves us helpless and hopeless. God says: "Hear and turn: be of good courage; him that cometh to me I will in no wise cast out." But Satan's word is: "There is no use." God supports the weak and faint-hearted with loving encouragement, warning, and assuring promises. The devil tramples them down with gloom and pessimism and curses. He misrepresents God; he denies God's mercy and love and goodness; that men may grow reckless and desperate. To which do you listen?

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TWO PROVERBS

Two remarkable sayings, one from the German, the other English, both true, but taking opposite views of the same matter, come to warn us of a danger on either hand which we must avoid if we would do our best. The English proverb says: "The good is the enemy of the better." Which is to say that because a thing is good we grow content with it and never aspire for a greater, better thing. This is the principle of "letting well enough alone." It arrests any man's growth and holds him on a common plane when he might have excelled. The German proverb, on the other hand, declares that "the best is the enemy of the good." When, for instance, a man has an ideal of how a thing ought to be done, yet knows he cannot do it in the highest and best fashion, he may, as a result, just do nothing at all. He might do good work, very good work; but because he cannot realize his ideal standard he will not attempt it. Thus his ideal of the best destroys the good he might have done. This latter is a nobler sentiment than the first; but both are alike wrong and unfaithful. To avoid both extremes, adopt Paul's principle. (Phil. 3: 12-14.)

NEWS AND NOTES

NEW MINISTER FOR SOUTH LOUISVILLE



Brother N. Wilson Burks is the new minister at South Louisville Church of Christ, 5th and M Sts. He arrived Sunday, August 25, to take over the pulpit, filled for nineteen years until last April by Brother D. H. Friend.

Widely known throughout Central Kentucky where his major labors have centered, Brother Burks brings to his new charge a record of extensive and fruitful service in the Master's vineyard.

Bro. Burks comes directly from his home town of Horse Cave, Ky., where he recently resigned a two-year ministry. In Louisville he returns to familiar "home" scenes also; for it was here in 1926 that he began preaching while a student for three years in Portland Bible School classes. At the same time he attended the University of Louisville, and was awarded a bachelor of arts degree there in 1930.

In the years following he served congregations at Bohon, Parksville, Salem, Ebenezer and other sites in Boyle, Mercer, Harrison, Washington and Barren counties. At several places he taught school, and more recently served as

superintendent of the Barren county school system. Next spring a master of arts degree will be conferred upon him by Western State College at Bowling Green, Ky.

Brother Burks is 39 and the father of four children: Nathan Lloyd, 15; Mary Ann, 13; Virginia Jo, 10; and Harold Smyth, 2. Mrs. Burks was Miss Edna Smyth of Harrodsburg. They will reside at 3206 Taylor Boulevard, Louisville.

Frankfort, Ky.: "We closed our revival last Sunday. Interest was good and attendance excellent all through the meeting. Baptized 9, one placed membership, one confessed sins. Brother Moreland did fine preaching and I think the church was made stronger. Baptized one just before the meeting. Our work here is very promising. The people seem to have a mind to work.

"We have papered our building and given it an outside coat of paint this year."—Asa Baber.

Chattanooga, Tenn.: "McCallie Ave. church is going along very nicely. Very good interest manifested. Baptized a young man re-

cently. Our offerings also good. Attendance good. Word and Work messages continue excellent."—E. H. Hoover.

Pine Apple, Ala., R. 1: ::"I have unintentionally delayed writing this card, as per your request of Mrs. Hall. Brother Maurice Clymore visited me at the Infirmary June 10 with liberal, substantial help from his own funds. I came home Monday thereafter. I returned to the Infirmary weekly for 29 days, then was told to return on the 8th and stay for 8 days. I was permitted to return home on the 15th on condition that I would avoid all exertion for two weeks. I have gotten along very well, I think. On the 21st I

preached here at home in the morning on holding fast our faith and hope, using Heb. 3:14 as the beginning text. In the evening, I spoke from Ps. 103:2, 3. I sat and taught a class and also led the songs. Such service on two succeeding Lord's days have not seemed to be physically weakening on me. Some have helped me in meeting expenses, for which we are deeply grateful. All help of the kind we trust is worthily bestowed."—Flavil Hall.

Tulsa, Okla.: "The Lord willing we will have Bro. Spaulding here in a meeting the last of October and first of November."—Leroy Yowell.

Johnson City, Tenn.: "Had an enjoyable meeting in Lexington, Ky., with the Melrose church. The meeting didn't seem to create any sensation in the Melrose community, but several came regularly, and there were some responses to the invitation. I feel the Melrose work is a great opportunity, especially if much personal work could be done, as it is the only church in the community. I got out one afternoon while there, and visited house-to-house. Possibly went to 75 to 100 houses. Several in the community were not aware of the church, but I was treated well by the folk.

"The folk here enjoyed Paul Clark. They all spoke well of him, and he seemed to take extra well with folk. He has a fine personality, and that will be a great asset to him all along. Do you know of any young man in Louisville, with some experience, who would like to go to college, and at the same time preach some? Milligan College is near here, and is not a bad place to go. It's a Christian Church college, on the conservative order, I think. I thought it might be possible that some young man there would like such an arrangement. He would need to have some preaching experience and ability, but not a great deal, of course.

"Brady Green is working hard in Ft. Lauderdale at a real mission point. He has a children's work, mostly, and is a man that takes well with children. He makes himself a real pal to them. Their need for a permanent meeting place is great there, and he is scouting around continually, trying to find a lot to

be purchased at a reasonable price. Property is sky-high there. He meets with many discouragements, and should be prayed for. We would like to sponsor a meeting there this summer or fall, but he is having difficulty in finding any place to have a meeting."—Robert B. Boyd.

Napoleon, Ky.: "Bible School and evangelistic services at Sugar Creek are coming along very well. We are living with Brother and Sister Hendrix at Napoleon.

"Last night Brother Rutherford gave us a fine sermon on "Four Indisputable Facts."

"We are all fine and happy to be in the work of the Lord. There is nothing so great as serving the Lord, and it certainly makes me feel good to know that the Lord has given me the opportunity of serving Him. It is a definite privilege, and I pray that I may remain humble."—David Broaddus.

J. R. Clark, our efficient publisher, is away. From his good meeting with Elmer Ringer at Tell City, Ind., he went direct to his old home in Springfield, Mo. The aged father is very ill there.—E. L. J.

Elmer Clark

Since the above was written my beloved father went Home to be with the Lord. He was seventy-six years of age and had been a Christian since he was nineteen. He was a consistent Christian and will be missed by his family, the church, and his many friends. He leaves his companion, eight children, twenty grandchildren and eight great-grandchildren. My father and mother lived together happily for 57 years. This is the first death that has come to our family. Brother C. L. Wilkerson, who officiated at the funeral service, brought a very comforting and helpful message."—J. R. Clark.

Kerrville, Texas: "Please take note that after August 5, 1946, our address will be 1300, Kerrville, Texas, instead of Route 4, Abilene, Texas."—Gospel Tidings.

New Orleans, La., Aug. 19: "After our Hapeville meetings I came across into Louisiana, wife joining me at Auston. Have preached at Cheniere, Alexandria, where labor Johnson and Burgess, Glenmora,

Forest Hill, Oakdale, Cypress, Jennings, Estherwood, and New Orleans. Spoke here three times yesterday, including one broadcast substituting for Brother Mullins, who is in meetings in Texas. Spoke four times at Oakdale, Mayeux and Boyd co-operating, who continued the week following. Spoke three times at Jennings, Istre and LaFleur co-operating. There, too, we found our P. C. S. student, Harry Prather. (All these brethren are in the love and service of Christ. Istre and LaFleur recently closed an interesting mission meeting (in French) at Abbeville. There in the home of Brother Henry Reed, a number of French disciples assemble every Lord's day for the breaking of bread, and Brother Reed, himself French, discourses with them. We'll likely hear more of him. Tomorrow night I am to preach at Amite, A. K. Ramsey's place; back here Wed. night, and then start for home. Would that I could speak of all the many saints we've met and learned to love, or to love more. Lord bless every one."

—Stanford Chambers.

Davis City, Ia.: "The tent meeting at Blythedale, Mo., closed Aug. 4, having continued 19 nights with good interest.

"The annual meeting at Davis City, Aug. 21, had 20 congregations represented and about 180 present. Rain hindered a number from being present. The messages by the 15 preachers present and seven others were filled with plain Bible teaching, exhortation, and encouragement, on the whole the best we have ever had in such meetings. The day was saddened by the sinking of our aged Bro. W. R. Manchester with paralysis during the morning session. He passed away at 5:30 that evening at the age of 90 years, 5 months, and 14 days, faithful to the end.

"The meeting of Bro. Waldo Hoar with the Zion church near Eagle-ville, Mo., is being hindered by rainy weather."—W. J. Campbell.

Lexington, Ky.: "Our efforts at Fisherville, Ky., closed Sunday night, Aug. 18. We appreciated working with Bro. Curry and the pressed especially with the cooperative attitude manifest in the young good church there. We were im-

people, and appreciated very much their invaluable assistance toward the success of the meeting. It seems, to me that Bro. and Sister Curry and others have done a very excellent work with the young people, and there is good prospects for a strong and active church there for many years to come.

"The Lord blessed our efforts, there with 5 baptisms and many expressions of appreciation and help, received during the meeting. We thank God for all work accomplished for His kingdom.

"Leaving Fisherville, we came the next day to Bohon church near Harrodsburg. At present we are engaged in a Vacation Bible School and meeting here. David and Victor Broaddus are to help in this effort. We have promise of a good meeting.

"The work in Lexington has been carried on in my absence by the Broaddus brothers. They have done very well and the church there loves them and appreciates all their good work with them. These young men are valuable servants for Christ and give promise of being great workers in His kingdom."—Orell Overman.

Jennings, La.: "Brother J. Miller Forcade of DeRidder, La., brought us some good, practical, helpful lessons in the meeting held at the Estherwood church. The meeting was well attended by the local people and also by the brethren at Crowley and Jennings. All were strengthened and edified.

"It was the happy privilege of Brother Maurice LaFleur and your reporter to hold a meeting in French at Abbeville, La. Bro. LaFleur preached the first half of the meeting, and I led the song service. For the last half of the meeting Brother Harry Prather was song leader and I spoke. We had good attendance every night—better than was expected by the local brethren. We had the opportunity of sowing the Word in many hearts for the first time. The Lord will give the increase in due season, and we are looking for a harvest of souls before long. Brother and Sister Henry Reed (whom I have known for 28 years) are living at Abbeville, and are true to the Lord. Together with the small group of Christians there, they meet regularly in their

home for worship in accordance with the New Testament pattern each Lord's day. Brother LaFleur is with them one afternoon each month. Continue to pray for them.

"We were blessed with the brief visit of Brother and Sister Stanford Chambers. During their stay among us, Brother Chambers spoke 3 nights in Jennings and the fourth night at Estherwood. As usual, his messages were uplifting and edifying. The churches here were strengthened and encouraged by his spiritual teaching. Services were well attended, even though the rice harvest was on. May the Lord bless them richly as they journey back home to resume their work in the school where they are being so greatly used of the Lord."—Ivy J. Istre.

Amite, La.: "After running eight days a very fine meeting closed here Sunday night, August 18. Richard D. Ramsey did the preaching and many came out to hear him. He was a home boy, grown up and come back home with a message for the people of his town. Former teachers, class mates and friends were among those who heard him—Baptists, Catholics, Christian Scientists, Episcopalians, Methodists and Presbyterians, of all creeds and no creeds came to hear him. He and his wife left us the night of the 20th for points in Tennessee. From there they will go on to Louisville where he will be on the faculty of the Portland High School when it opens in September.

"Brother and Sister Stanford Chambers came by to see us and spoke in behalf of the Lord to those who were present Tuesday night, Aug. 20. He brought us a great message on Faith, and all were happy to see him face to face again. Brother Chambers is held in high esteem here. Brother and Sister Templeman of New Orleans came up with them, driving home after the service.

"Bro. Vernon Lawyer, of Searcy, Ark., is with the Big Creek church this week and will visit other points before returning to his home."—A. K. Ramsey.

Lexington, Ky.: "We, Victor and David Broaddus and I, began at the good old Sugar Creek Church on August 12 and continued through

August 22. Bro. David left us on August 17, and Bro. Nick Marsh joined us on August 18 and remained with us till we closed.

The Daily Vacation Bible School at Sugar Creek was a new venture and proved to be a great factor in our revival there. Brother Victor acted as superintendent of the DVBS and did a most creditable job. David was most useful with us as teacher, and they both had a most salutary influence on all the young people and the church. They are young men of great power in the Spirit. The average attendance was 45 daily. There were 8 baptisms, and brother Victor Broaddus did all the baptizing in God's Baptistery, the "Beautiful Ohio," near Warsaw, Ky. The church was greatly revived and strengthened. They are getting electric lights in the church house and a road to the house which will be a great blessing to the work at Sugar Creek."—H. N. Rutherford.

Sellersburg, Ind.: "Had a glorious meeting with the church at Borden, Indiana, the last two weeks of July. Crowds were large, interest high and visitors from other congregations were many. Brother and Sister Spaulding are doing a fine work there. 18 responded to the invitation in this effort.

"I am now (last two weeks of August) in a meeting at Worthington, Indiana, where Brother Horace Hinds ministers. The meeting is getting off to a splendid start with good interest and attendance.

"The work at Sellersburg continues with interest also. I recently baptized two men, one 69 and one 70 years of age. We thank God that their lives were spared this long.

"Repairs and re-modeling on the new Children's Home at Sellersburg are almost completed and an official opening will be announced soon. We take this opportunity to thank all those who have contributed to this work, and solicit your continued prayers and support."—Howard T. Marsh.

The No. 5 Transcription

An artist-critic writes: "I heard the new 'No. 5' recording last Sunday on the Chicago program. To me, it sounded fine. The words were clear, and the tempo in each

number is right, due to ELJ's fine leading. It is a definitely better job of cutting than your former records, due to the fine equipment in the N.B.C. studio."—A few more pressings of this fine recording are available, at \$10 each, postpaid. Order from **Great Songs Press**.

Note: F. S. Spaulding is to begin a meeting with Brother Yowell in late October. He is an excellent preacher: hear him, if in reach of Tulsa.

Tulsa, Okla.: "I am happy to report that we have baptized 8 and had 2 restored in the last two months."—Leroy Yowell.

THE BEGINNING IN L. A.

"The church here was started by the labors of Brethren G. W. Riggs and R. H. Boll and others about five years ago. Since that time Brother Riggs has lived here, and has done, and is still doing, some good work preaching in this needy field."—Note in **Gospel Advocate**, 1909, p. 760.

The first Los Angeles meeting was in 1903, Brother Boll doing all the preaching. Boll and Riggs held another meeting, in the tabernacle, in 1907.

Dugger, Ind.: "Brethren decided to have Homecoming in connection with meeting commencing the 22nd, and lasting through Oct. 6, with Brother Olmstead doing the preaching. I understand this will be his first visit in these parts.

"Attendance at S. S. has averaged about twenty more per Sunday this summer than last summer."—M. Clymore.

New Albany, Ind.: "The work at the Cherry Street Church of Christ at New Albany moves along with fine interest. The Sunday School has reached an attendance of around seventy-five. The young people, under the leadership of Brother Chowning are a great inspiration to our work. Two restorations since last report. We plan now for a baptistry and more Sunday School rooms, which we very much need. We expect soon to have our church bulletin ready each month. We work and pray and the Lord gives the increase. Pray with us."—E. E. Kranz.

Borden, Indiana: "Our revival meeting closed Aug. 4. There was

good attendance from the first service. Brother Marsh of Sellersburg delivered excellent sermons with his usual force and pleasing manner. There was a goodly number of baptisms beside some by membership, and some for re-instatement and consecration. Many from several congregations attended the meet."—F. S. Spaulding.

Lantana, Fla.: "Brother Pryde Hinton, misunderstood by many and loved by all who know him well, has just left for Birmingham and Dora, Alabama, after a short visit with us. While here he preached to our Central Church of Christ (West Palm Beach, Fla.) congregation twice on Lord's day (Aug. 25) and at Brother J. J. Green's home on Monday the 26th. Such Christians as Brother Hinton and his family should receive more encouragement to help them carry the cross."—Frank Lyman.

Winchester, Ky.: "Brother H. E. Beck has been in our midst a year now and we think he has done a good work at the Main Street Church of Christ during that time. He is a hard and tireless worker and has accomplished good things for the Lord.

"The Sunday school attendance has doubled what it was a year ago and church attendance is good. The interior of the auditorium has been redecorated and the windows repaired. Thirteen have been added to the church during Brother Beck's ministry. He has also got a move started to buy a parsonage and has collected \$2315 in that fund. We have also made a contribution to the orphanage at Sellersburg, Indiana.

"Brother Beck brings good sermons regularly. He has a young people's meeting each Monday evening and seems to be making progress in developing young talent, a thing that is very essential here. He also has been instrumental in getting the work started in West Irvine, Ky. We think Brother Beck is a fine leader, a good speaker, and a man that wants to get things done. Pray for us to the end that the good work here may continue."—O. D. Marsh.

R. H. Boll is to be in Johnson City, Tennessee, for Gospel work from September 11 to 26. He is scheduled to speak at the Locust St. church from the 11th to the 22nd

and at Carter-Sells from the 23rd to the 26th.

Brother Boll is to be in a meeting at the Seventh and Camp congregation at New Orleans from October 6 to 20.

J. Scott Greer is to be in a meeting at the Parksville, Ky., church, beginning September 15.

R. R. Brooks of Mackville, Ky., is slated for a meeting at Pekin, Indiana, Beginning September 15 and continuing through September 30.

The Ormsby Avenue Church has just closed a Gospel effort with R. B. Boyd as evangelist and E. L. Jorgenson as song director. Both of these men did excellent work and the meeting reached revival proportions. Brother Ernest Lyon, local minister, did his part well. He had more freedom this time from other duties to do personal work. Four young people were added by primary obedience, one came for reconsecration, and one for renewal and membership.

Splendid crowds attended the two-week's meeting at Tell City, Indiana, where Elmer Ringer labors in the Gospel. J. R. Clark did the preaching and Paul Clark led the singing. Four responded to the invitation, returning from other connections to the local congregation where they had formerly been affiliated. It seemed that many outsiders who attended were impressed with the Gospel and it is hoped that they will respond in regular meetings.

YOUR ORDER APPRECIATED

We can still supply from stock most of the Bibles, Testaments, devotional and Bible Study books advertised in the August issue of the Word and Work. Your order will be a help to us in carrying on for the Lord and you will receive a blessing from the books. We have received a new shipment of the new Revised Standard Version of the New Testament and are now filling all orders.

Plan to Attend

Read about the Louisville Christian Training School on inside front cover. We need more trained workers in the church. Each congregation in Louisville would do well to send a few of their members to the evening classes. Everyone is wel-

come. No educational background is necessary and no age limit is set. Those who wish to be more efficient as workers for the Master will do well to avail themselves of this rare opportunity.

Brother Sterling Yeager, former minister of the Ormsby Avenue Church, Louisville, recently went Home to be with the Lord. Brother Yeager was a good man and was loved much by the church in Louisville and by all who knew him. We wish to carry some tributes from one or more friends in the next issue of Word and Work.

As we go to press we learn of the departure of Sister Will Reader of the Camp Taylor Church. Sister Reader loved the Lord and was very active in His vineyard. We also reserve details about our worthy Sister for next issue.

El Paso, Texas: "Glad to be able to say that the work is going better here. Or so it seems at present. Attendance at the Sunday morning services has reached and passed the 20 mark 3 times. That I know sounds very little, but to us who have been accustomed to an attendance of 6 to 12 people, 20 seems like a big crowd. Of course the street services are much larger.

With the small crowds we have we feel that we must use every other means available to reach people with the word of the Lord.

"My youngest brother, David, is with me now and is a great help in distributing tracts, etc. Also an old friend who helped me in mission work in California in 1942 is with us now in this work. The Lord be praised!"—W. L. Wilson.

Pekin, Ind.: "A number of Pekin brethren were privileged to go down to the Revival Services at Borden. The meetings were wonderful, fine messages from Brother Marsh, near capacity audiences every night. There were a number of additions.

"We were blessed of God, by one addition here. Baptism took place in the river in town."—A. M. Simpson.

The publishers regret the mix-up in our **Lesson Quarterly**, third quarter. The headings for fourth and fifth Sundays in September are reversed.

THE REVIVAL WE NEED

E. L. J.

"O Lord, revive thy work in the midst of the years."

So prayed the prophet Habakkuk. And it may be that those who preach revival, and those who pray for revival, are making the greatest possible contribution to our country's peace, and to the end of wars. To ancient Israel, God said, "If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (1 Chr. 7: 14). And God is just the same today.

I am of those who believe that we need in America a *real, old-time scriptural, spiritual revival; a great God-fearing, Christ-exalting, Holy Spirit-recognizing, Bible-believing, blood-honoring, grace-magnifying, Second-Coming expecting, soul-saving revival!* I am aware of a large school of thought in the churches that has no revivals, and wants no revivals; and that is precisely why we so urgently need one! For it is only in the fires of revival that doctrinal heresies are burned away; it is only in the blaze of real religion that the veil of unbelief is torn from the eyes of men, and they come to see the Truth!

And when at last it comes—if it comes—that revival that we need, it will come like this—unless I have entirely missed the mind of Christ:

First of all, it will bring a mighty deepening of prayer among us! Our prayer meetings will be prayer meetings—we will not be wondering whether they are always interesting and entertaining; because saved and unsaved will go out with the feeling that they have been in the presence of God.

Did you read that strange story—I am not explaining it, just telling it—that strange story of a missionary in charge of ten out-stations in a foreign land? When everything seemed dead and hopeless, with nothing ever happening anywhere, he wrote to his brethren in the home land asking that ten praying persons would make these ten missions the burden of their prayers, one station each. Soon things began to happen—in seven of the ten: conversions, confessions, baptisms; but in the other three, no change. Writing back home for a possible explanation, he was told that only seven prayers had been found—none had taken on their hearts the other three stations! That was the explanation! Yes, prayer will bring revival; and revival will bring a mighty deepening of prayer.

2. Revival will bring a deeper sense of sin among us; and with it will come the spirit of confession. "Confess your sins one to another," writes James, "and pray one for another." If this is good in times of sickness, "that we may be healed," it must be good in times of health, that the soul may prosper with the body. Read Ezra; read Nehemiah; read the Old Testament and the New: you will find that seasons of spiritual revival have always been seasons of deepest penitence and confession of sin. For confession of sin will bring revival;

and revival will bring confession of sin.

3. But revival will not only affect the public meetings of the church; it *will* powerfully do that; but it will reach out into our homes, and change things there. And I believe that one of the first things to happen in our homes will be this: We will build again the Family Altar that is fallen down, and raise up the ruins of it! You remember that Abraham, that hero of faith, was always building altars. We read that he *pitched* his tent, but he *builded* his altar. The altar, the family worship, was to be more important and more permanent than his dwelling house! And the name, and the fame, and the influence, of that one man and his family, reaches down to us today! Some one has likened family worship to the roof over the family house: Each time we neglect the morning family worship, it is like ripping off a shingle from the roof—until the pelting storms of trial and temptation come down upon us and our children, storms that are too heavy to bear. How many a father might have been saved from the temptation that was too hard for him; how many a mother might have withheld the cutting, irritating word; how many a son and daughter might have faced the day victoriously—if together they had lingered for a little moment around the sacred morning hour! I think the sweetest memory of my childhood is the lingering vision of the family altar. We were poor, and we must be at work by starlight in the winter time; but first, by the light of the coal-oil lamp, father must read to us in the old red Danish Bible. And if I read with my family today, I think it is because my father read with his: Will *your* son have that sacred memory? And will he read with his family. Remember, he will do what you *do*; not what you say!

4. Very closely related to that, is the fourth thing I mention: I believe the revival we need will take hold of our young people; not alone through teaching, but through contagion. I have learned that young people can have high purposes, high ideals and standards—sometimes higher than ours. We who are older have seen so much, and dealt with so much that is sinful. Conscious of our own frailties, and willing to bear with those who are weak, we are inclined to compromise and let the standards down. But young folks like to bear the banner high! I believe they can come to see the vanity and emptiness of worldly pleasure, and that they can know what it means to “seek first the Kingdom of God and his righteousness;” to put God first, and to give God a real chance in their lives. And there is no greater influence in the world, for good, than the influence of devoted, consecrated youth. I think that real revival will lay great hold on them.

5. But the revival that we need will reach beyond our meetings and beyond our homes; and beyond even our young people; it will reach our neighbors! It is sad to know that many of our neighbors—our kind, refined, accommodating neighbors—are walking that broad way that leads at last but to the outer darkness! It was the sweet, soft lips of our Savior himself that said, “These shall go away into the eternal fire, prepared for the devil and his angels:” You need not tell me that He didn’t know! Or that you know better than that.

You must not make my Lord a liar! It was He again who said, that God so loved the world that he gave his only begotten son, that whosoever believeth in him *should not perish*, but have eternal life; and it was He who said, "Repent or perish"! But just across the way; perhaps just next door to my house, there are kind, good, well-meaning neighbors who will perish. They will perish, unless, somehow, by the grace of God, by prayer, and through the Holy Spirit, our lives may impinge on theirs in effectual, saving power. I saw how the Homestake mine—the largest gold mine in the world—I saw how they had turned a stream from its course for seven miles, and dropped it down in great tubes over a precipitous cliff; I went down under to see the water strike upon the cups of the water wheel—not in a column five feet in diameter, but narrowed to a stream the size of my little finger! If I had slipped my hand beneath that little stream, it would have cut a hole through my hand like a bullet. That is what I mean: Some heavenly help (that I need most of all) to impinge effectively upon the lost—the churchman on the worldling; the Christian on the non-Christian; the saved upon the lost—in moving, saving power.

6. But finally, the revival that we need will reach yet further: it will surely reach across the sea. It will be like the pebble cast in the pond, and the stone cast into the lake. For God so loved *the world*; we may call them by our odious names—Greasers, Japs, Chinks, Bohunks, Dagoes, Cheneys—and what have you? it matters not to God. He bears the whole wide world on His bosom, and the uttermost parts of the earth on His beating, pulsing breast. "Ye shall be my witnesses—those words that come floating back to us almost out of the air, as He went back through clouds of silver into the old-time glory: "Ye shall be my witnesses, both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth." "O Lord, revive thy work in the midst of the years!"

WESTERN SONG-TOURS DOUBLED

From now on, through 1949—if we live and God permits—the compiler of the alphabetical hymnal is to visit the West Coast *twice* a year, with song meetings enroute as usual.

The tours are planned to occur uniformly in the months of January and July each year, except that the trip now next in order is scheduled for October of the present year.

Winter tours will be laid out by Southern routes westward, and middle or Northern routes back; while summer trips will be by Northern or middle routes westward, and Southern routes back. As much as possible, Mrs. Jorgenson will accompany her husband on these journeys among the churches.

In religion two things should happen—
Something should happen IN us,
And something should happen THROUGH us.
—Joseph Fort Newton.

DO WE WORSHIP GOD?

John Kernan

At our Sunday evening service a couple of weeks ago, the minister spent about half of his sermon time exhorting the brotherhood to conduct itself seemly during the services. At the conclusion he apologized for taking up sermon time with such a subject, but said that he felt it should be called to attention of the congregation. Many in the audience indicated they thought he should have made the plea months before, and at the morning service in order to reach more people.

I have noticed this lack of proper conduct not only in my home congregation but in groups throughout the United States. My impressions are that audiences in general have distinctly disrespectful attitudes during the period of time allotted for worship; that in many meetings there is an atmosphere of real irreverence.

We go into the church-house talking and laughing with our friends. After we are seated we continue conversations with those about us. True, such talk is usually muted, but innumerable whispers combine to approach the confusion of a tower of Babel. There is one commendation we must give our brethren who use the organ—their meetings are not hampered by small talk and laughter; as one enters the aura of the organ he is immediately placed in a reverential atmosphere which can only induce a like response in the person.

Yet I will not say that an organ is necessary to such response. We must bring ourselves to proper attitude without this artificial stimulus, and this we can do very simply by remembering that the meeting-house is the dwelling-place of God. With such a thought we cannot be other than reverential.

The song-service begins. We sing dutifully . . . dutifully. Where is the joy, the ardor, the fervent praise of the psalmist and the apostle?

"Thy life, thy life, was given for me . . ." our lips repeat, while our minds continue, "Give me a two-ninety-eight Christmas present."

"What have I given for thee . . ." "A five-dollar present. Well, I just won't send Mrs. Jones anything this year; if she sends me one we'll just be even."

Later in the service our mouths utter, "Jesus, I come; Jesus, I come," while our thoughts are concerned with the beautiful roast we're about to come home to.

Singing is a form of worship; through song we theoretically praise God and pray to Him. How many of us actually do? We can read the words; we can repeat them by rote—what do they mean to us? For how many of us is there any significance in the singing?

During the sermon there is often present an attitude of unrest, disinterest, boredom on the part of a great many members of the congregation. Whispers, nodding heads, giggles, eyes turned toward the windows—such actions indicate that the sermon is having little effect on the listener. Or dare we call him "listener" who engages in such activities?

Comes the Lord's Supper. Shifting of feet, increasing of whispers, whipping out of compacts, general lessening of attention. We drink the juice, eat the bread as a matter of course. Do we think that this is the blood and body of Christ? Do we consider the suffering he went through in order for us to have this privilege?

A denominationalist once remarked that the passing of communion through the pews leaves her "cold;" she gets nothing out of it. Apparently it has the same effect on many of our own people.

It is necessary that we discipline ourselves, that we partake of the Lord's Supper in the spirit that was Christ's when He inaugurated it.

Finally, we come to the closing hymn. During the singing, we place our books on the seat behind us, slip into our coats and hats, set our feet for a dash to the nearest exit. Some of us leave before the song is ended—two minutes stolen from God. The rest of us wait impatiently for the final "Amen;" then we are scrambling through the pews and aisles as though someone shouted "Fire." And outside we appear to have thrust the service completely out of our minds.

What do we do at church services? We have social contact with friends, we lip the songs, we bow the head and close the eyes for prayer, we allow the minister a few minutes for a sermon, we partake of the Lord's Supper and give of our means. Do we worship God?

Atlanta, Ga.

BEN'S BUDGET

Ben J. Elston

Satan has succeeded all too well in blocking the efforts of many who surely mean only well. It becomes the honest laborer to carefully resurvey his grounds, making sure of both perfect sincerity and correctness of message. Then in love to those who but for his work will be lost, and to the Lord who only can save, let the truth be told. Rashness is not necessarily heroism. Nor does pious discretion at all mean cowardice. A most successful evangelist of a long generation ago was scrupulously careful, first of all, to have those he would win have entire confidence in him. "Take heed to THYSELF *and* to thy teaching." However, not before the binding of Satan, if ever, can the most correct, careful and loving, hope to win *all*. The "honest and good heart" is indispensable. For my own part, I hope to watch with increasing care both what I say, and what I piously, purposely refrain from saying. The servants will ought to accord whole heartedly with that of the Master's. This alone carries hope for the herald and teacher, and for those who may be saved. "Watch and pray."

My last brother—in the flesh and in the Lord—on August 12, at the exact age of 90 $\frac{1}{3}$, left me to "linger here the last."

The light of friendship is like the light of phosphorus, seen when all around is dark.—Crowell.

“EXCEPT JEHOVAH BUILD THE HOUSE”

Robert B. Boyd

“Every plant which my heavenly Father planted not, shall be rooted up.” (Matt. 15:13.)

That which leaves God out is a failure. Imposing and impressive things may be built. They may command the respect of the world. But “except Jehovah build the house, they labor in vain that build it; except Jehovah keep the city, the watchman waketh but in vain.” (Ps. 127: 1.) A day of great uprooting is coming. The determining factor is contained in the answer to this question: Is it a plant which God planted? If the answer is No, then regardless of all else, it will be rooted up.

“Judge not according to appearance.” So warns Jesus. But in spite of that, and similar warnings, we make “appearance” our major standard of measurement. Many seemingly great and successful religious movements, claiming to do great things in the name of the Lord, are plants which the heavenly Father did not plant. Apparently “many mighty works” are being done, and their leaders claim to prophesy by the name of the Lord. In various respects their work is impressive, and to all appearances very successful. And without a doubt many good things are done. Many, without looking deeper into the matter, and without giving heed to the warning of Jesus, join hand-in-hand with such movements. But these shall be rooted up. In an awful day to come, these will be saying, “Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works?” Strange, isn’t it, that Jesus did not deny that, to all appearances, they had done these things. But they had not done them in His Name. Professedly they had, no doubt, but not actually. So Jesus must close this scene with these words: “And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” (Matt. 7:23.)

It is customary for the devil to appeal to appearance — to that which we can *see*. “Hath God said, ye shall not eat of any tree in the Garden?” asked the devil of Eve. Yes, that is what God has said, replied Eve. Well, it wasn’t long until the devil had Eve *looking* at the forbidden tree. She *saw* that the tree was good for food, and that it was a delight to the eyes — all of which led to sin. And today, many are building in vain, not because they intend to, but because they are led of Satan to judge according to appearance. It is the road of sight — a very popular road. It is a road that to all appearance, is safe and good — the way that seemeth right unto a man. But man has forgotten, or has not learned, that “the end thereof are the ways of death.”

Great and wonderful things can, in fair weather, be builded upon the sand. Satan does his best, with too much success, to keep us looking at the impressive structure, and not at the foundation. But may God help us that we be not misled by the apparent grandeur of the structure. Let us put all things to the test. That which is built upon

the sand is not built of God, and has been erected in vain. The great day of uprooting is coming — a day of storm, of wind, of rain, and of floods. Such buildings will fall — and great and awful will be the fall thereof. Much better it is — immeasurably better — to build insignificantly (as worldly standards go) upon the rock foundation. In the day of testing, such a structure will stand forever. It is the planting of God.

“My hope is built on nothing less,
Than Jesus’ blood and righteousness.
I dare not trust the sweetest frame,
But wholly lean on Jesus’ name.”

ANTI-EVOLUTIONARY LITERATURE

E. E. Lyon

Several years ago, while I was encouraging a Christian student to distribute gospel tracts to other students at the University where I teach, that student said to me, “The greatest need before handing out Christian literature is to have first of all some brief booklet giving the truth about evolution. The students don’t want to believe evolution, but they are continually taught it on all sides.” Since that time I have searched a great deal for such booklets and would like to give a brief review of three of the highly satisfactory pamphlets I have found. I would be glad to give such notice to any other materials that the readers may know. Simply send copies to me (or tell me where I can get them) in care of the Word and Work, and I shall include them in a future article on the subject.

EVOLUTION, a Handbook for Teachers and Students by a Medical Scientist published by International Christian Crusade, 366 Bay St., Toronto 1, Ontario, Canada. Last quoted price was 20¢ each or \$2.00 a dozen postpaid. This book contains 92 pages of carefully documented material in the eighth edition, revised. The material, though intended primarily for college students, is satisfactory for high school and adult use. It is divided into three parts: Part I, The Facts About Evolution; Part II, The Statements of Authorities; Part III, The Results of Evolution. Particularly valuable are all of Part II and the discussion of the foundations of the various theories of evolution in Part I. Let me quote from the introductory paragraph to the last-named section: “The theory of evolution is based primarily upon five fundamental considerations, together with some experimental evidence. The five fundamentals are (1) comparative anatomy, (2) embryonic recapitulation, (3) the geological record, (4) the blood precipitation tests and (5) the so-called vestigial organs. The experimental evidence (6) is derived from the production by artificial selection, and other means, of new forms of life in both the animal and vegetable kingdoms. To these may be added also (7) the alleged findings of anthropology.” The discussion of these is brief but satisfactory to the open mind.

JOCKO-HOMO HEAVENBOUND, by B. H. Shadduck, Ph. D., Homo Publishing Company, Ashtabula, Ohio, 20¢ each, 10 for \$1.00 at last price quotation. Beginning on page 19 (the material before that is directed largely at theistic evolutionists) and continuing through the first paragraph of p. 26, Dr. Shadduck uses his uncommon common sense, his extensive observation and reading, and his biting pen to give what is the most complete routing of the evolutionists from the aggressive viewpoint I have ever read. His discussions of "abstract law," "starters and stoppers," "the impassible gulf," "trick rules" (worthy of being memorized), "What upset Darwinism," etc., are absolute "musts" to the Christian leader who would deal with the young (and sometimes the old).

MISTAKES GOD DID NOT MAKE, By B. H. Shadduck, Homo Publishing Company, Ashtabula, Ohio. Same price as above. This book furnishes reasoning from nature itself that shows the impossibility of evolution and the absolute necessity of God and special creation. It is a very good practical proof of God from "the things that are seen." To the soul wavering between doubt and faith, this book has proved to be a bulwark of strength.

These three books are by no means all the available material showing the absurdity of the evolution theory. If the readers would like more, I would be glad to extend this into several more such columns with discussions of smaller and larger books and pamphlets. Is it worth the time and space?

I AM GLAD

Ben J. Elston

I am glad: that I have children—let their mother have the credit—who lovingly and fully attend to my wants in "the weakness of age"; to have the honor of fellowship in a congregation, so many of whom seem sincerely and intelligently stirred by scripturally spiritual life; to see young boys lead in reading the word of God, in thanksgiving and prayer; to know of good and thoughtful ones afar who have read my "Budgets," heard my voice, and send appreciated appreciation; to know that no 'labor is vain in the Lord,' and that no saint need "weary in well-doing;" to know that even the most amazing advances in radio communication do not approach the free access God's child has to Him—and no price to pay, no hindering *static*, no being pushed aside to permit (perhaps) the godless to clutter the air with seeds of sorrow and ruin—to a Father who will grant us "exceeding abundantly above all we can ask or *think*, and who knows our needs before we make petition, and would grant more if we would considerately ask more. I am not glad: that "vile ingratitude" is so abundant; that such a God is so shamefully repudiated in His own wonderful world; the really "Big Three"—Father, Son, and Holy Spirit—are not allowed to bless and save their own misled, ignorant, yet too rebellious creatures. May *He* lead *me* to do all *I* can to make better the sad situation. Let who will copy.

THE FORGOTTEN FRONTIER

In 1894 a world famous German scientist, in lecturing to the graduating class at Columbia University, stated that in the field of science men already knew all that was to be known. The field of scientific discovery was no longer a frontier.

On Christmas Eve of the very next year Robert A. Millikan, one of the members of that class, witnessed in Berlin a demonstration of the newly-found radio activity. In the same year radium was discovered. Since then Einstein has expounded his theory of relativity, Thompson isolated the electron, and the atom has been split, opening up an infinite frontier — a frontier appealing to thousands of men, young and old.

But in contrast to the outstanding success in this frontier, there is an even more decided failure on another. One out of every five marriages now has a tragic end in the divorce courts of our land. Crime costs more than fifteen billion dollars annually. Millions of freedom-loving people are daily becoming the slaves of alcohol. And people throughout the world are wondering about the peace for which so many died, while men representing the nations of the world are fearful, selfish, and full of revenge.

This moral condition should startle us. We have centered too much attention on material progress. In our zeal to advance one frontier, we have forgotten another.

I suggest that as we look about for frontiers to explore and worlds to conquer, we should look within ourselves. There, hidden by our own blindness, is the most challenging frontier that could engage the energies of strong men. We have yet to conquer ourselves — our greed, our fears, our passions. Until then, "What shall it profit a man if he gain the whole world and lose his own life?"

Will Durant said, "To be great is not to be placed above humanity, ruling others; but to stand above the partialities and futilities of uninformed desire, and to rule one's self." Our real heroes, then, are men who have won victories on the battlefield of the human soul.

There is one whose life was truly heroic. Phillips Brooks says of Him, "He never wrote a book, he never held an office, he never had a family, he never went to college, he never travelled two hundred miles from the place where he was born, he never did one of the things that usually accompany greatness. Nineteen centuries have come and gone. Today he is the centerpiece of the human race and the leader of the column of progress. I am far within the marks when I say that all the armies that ever marched, and all the parliaments that ever sat, and all the kings that ever reigned put together have not affected the life of man upon this earth as that one solitary life."—Logan Fox, in *Chicago Christian*.

Most of the shadows of this life are caused by standing in our own sunshine.—Ralph Waldo Emerson.

THOUGHTS WORTH WHILE

D. H. F.

HAPPINESS

Outward, external things so abound in our life that, instead of nurturing the true Source of happiness, we tend to make these our direct aim. So, we end in looking for happiness in the possession of the external—in money, a good time, somebody to lean on. We are impatient, hurried and fretful because we do not find happiness where we look for it. Let us change our ways and look for it in the spiritual service of God and find a true happiness that shall never fail us.—*Messenger of Peace.*

REAL CONCORD

In the cowboys' camp meeting, held annually in the Davis Mountains in West Texas, the men were in a prayer meeting. As they drew up in a circle on the hillside, the leader said: "Before I read any Scriptures or call on anybody to offer prayer, I want to tell all of you something. You know, I was converted last night, and I took a public stand for Jesus. That meant I must be done with hatred. But I have been living to hate a certain fellow that's sitting here tonight. I guess I've done him a lot of wrong because he's done me an awful lot of wrong. What I want to say is, I'm ready to give it up. I'd like to say to him that I'm sorry, and I wish he would forgive me forever, just like I stand ready to forgive him." Immediately the other man rose up and strode over to him with outstretched hand. "Of course, Bill, I'll forgive you, and I'm plenty glad you're forgiving me." The men gathered there looked on while these two wept for joy. Jesus had done for the two men what had never been possible before, united them as brothers forever.—*Teacher, S.B.C.*

TRANSFORMED

The sermon was finished and the invitation song was sung. Down the aisle came a deacon side by side with a tall stooped slave of sin. His face looked like the wreck of the Ten Commandments. To look at him was to loathe him. His first question, however, shook everything in me. "Can God save a wretch like me?" I told him I knew without a doubt that God could save *any* wretch. Back came his request, "Will you get down here on your knees and pray for me?" The crowded church sang on while we prayed. That was six years ago. The transformation was slow but beautiful to behold. When that man came by my door a month ago to shake hands and chat a little I said to him, "You are positively handsome." He was straight and tall and good to look at. His answer is worth remembering, "If Jesus can change me from what I was into a man that you would compliment like that, He can do anything on earth." I agreed with him. God's arm is not shortened — the power of Jesus not limited.—*The Teacher, S.B.C.*

There is no road so rough but that the Lord paves it with His love and gives His child courage to go on.—E. L. B.

NOT COUPLED

Two travelers, who fancied they were abundantly able to take care of themselves, entered a railway carriage when the train was being made up and found comfortable seats. They had dropped into conversation when a porter looked in and told them to go forward. "What is the matter with this coach?" they asked. Nothing," he grinned, "only 'taint coupled onto anything that'll take you anywhere." That is the trouble with many beautiful creeds and theories—they sound well, but they do not take you anywhere. The soul that would journey heavenward must make sure of the coupling.—*Heart and Life.*

YOUR CALL

Two young girls were talking one day. "It is splendid of you, Elsie," said one, "to give so much time to teaching the tenement house children. I never had any call to that kind of work."

"Any call?" Elsie's eyes were questioning.

"Yes, of course. I suppose you felt a special call to the work, didn't you?"

"I don't know. I don't think I ever thought of it just that way. I saw the need of something that I had time and strength to do; that was all. But wouldn't that be call enough?"

The need is the call. What plainer call could there be than a need that we can meet?—*Earnest Worker.*

"BY MY SPIRIT"

My brethren, if we had the Holy Spirit upon our ministry, it would signify very little about our talent. Men might be poor and uneducated; their words might be broken and ungrammatical; there might be no polish of Hall, or glorious thunders of Chalmers; but if there were the might of the Spirit attending them, the humblest evangelists would be more successful than the most pompous of divines or the most eloquent of preachers.

It is extraordinary grace, not talent, that wins the day; extraordinary spiritual power, not extraordinary mental power. Mental power may gather a congregation; spiritual power will save souls. We want spiritual power.

Oh, we have some before whom we shrink into nothing as to talent, but who have no spiritual power, and when they speak they have not the Holy Spirit with them. But we know others, simple-hearted, worthy men, who speak their country dialect, and who stand up to preach in their country place, and the Spirit of God clothes every word with power; hearts are broken, souls are saved, and sinners are born again.

Spirit of the living God! we want Thee. Thou art the life, the soul; Thou art the source of Thy people's success. Without Thee they can do nothing; with Thee they can do everything.—*Spurgeon.*

"It is good to check up once in a while and make sure you have not lost the things that money cannot buy."—*George Lorimer.*

"FAITH OF OUR FATHERS"

E. L. J.

DAVID LIPSCOMB ON CHRISTIAN UNITY

He shows that failure in love and kindness makes sectarians of our hearers; and that many, in opposing sectarianism, themselves become sectarians. That is, by opposing that which is wrong in a bitter, partisan spirit, we only make disciple partisans, and fail to really forward Christian unity. The italics are mine.—E. L. J.

The rights and privileges God has granted to man cannot be compromised. To do this is to join in rejecting the authority of God. We may for the time being overlook and disregard the truth, but the law of God must be maintained. *It must be done in a spirit of kindness to men, loyalty to God, and devotion to truth.* It must be done in a spirit of loyalty to God and love to men, *rejoicing to encourage all truth held by others.* It cannot be done in a compromising or unkind spirit to man. The masses of disciples of this age and land have failed to make unsectarian Christians. *They fail to manifest the spirit of love to man and love to fight as partisans, not as lovers of truth. They oppose wrong in a bitter, partisan spirit.* Christians that cannot show the spirit of Christ cannot overcome for Christ. The disciples of Christ have two sets of partisans. One, in its abounding liberality, is ready to compromise any and every truth for union upon human and improper grounds, willing to become a party to unity with parties. But extreme begets extreme. In running from one extreme we so often run to the opposite. From the extreme of sacrificing truth for the sake of union, *many substitute their own narrow, imperfect, and exclusive ideas for the law of God,* and demand the sacrifice of much liberty and many helpful gospel privileges to satisfy their narrow conceptions. *Many become sectarians in opposing sectarians.* Everything that admits what God excludes is sectarianism. Everything that excludes what God has not excluded is sectarianism. A strong and clear faith in God, a clear-minded distinction between things indifferent and things embraced in the commands of God, is needed now to maintain truth and keep clear of the things forbidden by God. Where these extremes can be upheld and kindly presented, the world may be saved by the truth of the gospel presented by even a few. Sectarianism in its grosser form is now dying. The danger is, faith in God may die with it. *Let us maintain faith in God, loyalty to Jesus Christ, love for the truth, and kindness to all men.*—D. L., in *Gospel Advocate*, 1909, p. 46.

THE TRUTH THAT SAVES

When we have the truth, *it is easy to maintain it in a bitter, vindictive, party spirit.* That is human, and it is easy to be weak and frail human beings. It is easy, if we have the truth, to compromise away the truth of God and be popular with the people. But what right has a human being to compromise or set aside the truth of God? The thing *above all else* to do is *to hold the truth of God*

in a kind and gentle spirit and to manifest the Spirit of God in practicing the precepts of God. This makes men sublime and Godlike in their lives and characters, and it is the effective way to benefit and save our fellow-man. That is God's way to bless and save men. The whole life is thus made the outgrowth and fruit of a living faith in Christ Jesus. The Christian's life ought to be the outgrowth and fruit of a living faith in Christ our Lord, and should *manifest his teachings in spirit and in precept*. This is the mission of the Christian in the world. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1: 7.)—D. L., in *Gospel Advocate*, Jan. 21, 1909, p. 98.

LOVE OF THE BRETHREN.

M. C. Kurfees

It is with something like a sigh (for the failure that followed) that we read this fine essay extolling that love without which there can be no Christian unity. But it is important to know—and for posterity to know—how much so ever any of us have failed in the practice of it, that in days of clear thinking we were agreed on the main causes of discord, and on the utter indispensability of a genuine love in order to a real and lasting unity. For truly, "God has no way of holding his simple disciples together unless they love each other!"

Then, when the paragraph on "Co-operation" is added, from the pen of the same writer (in a later issue of *The Gospel Advocate*), the ground of Christian unity is well-nigh complete.

We want the world, and coming generations too, to know that these things were said; and we want to practice these fine principles of unity ourselves, as God may give us grace to do so.—E. L. J.

The oft-repeated admonition in the New Testament that brethren in Christ should love one another might lead one to wonder why a quality so beautiful and attractive in itself, and so manifestly full of blessing for all, should need to be urged with such frequency, if it were not for what our eyes are made to see and our ears are made to hear all around us. Just now, for instance, the crimination and recrimination appearing in the religious press among brethren in some parts of the country not only furnishes a sufficient reason for the oft-repeated admonition, but it furnishes incontestable proof that many are failing to give heed to it.

The Willett controversy among brethren of the Christian Church has not been without interest on its own merits, in so far as it involves his attitude toward the Bible and the significance of his occupying a place on their Centennial programme; but the real issue seems now to be almost completely obscured by the ugly personalities lugged into the controversy. The Christian Standard, the Christian Century, and, I think, the Christian-Evangelist, are the three principal journals taking a hand in the melee, though I have not seen the last-named paper. In the midst of charge and counter charge, punctuated now and then with what at least appears to be bitterness and unlovely insinuation, one not only feels inclined to ask where it will all end,

but to quote to the combatants Paul's appropriate words: "But if ye bite and devour one another, take heed that ye be not consumed one of another." (Gal. 5: 15.) Paul found it necessary to say this to the Galatians; and he said it, too, in immediate connection with his admonition that they should love one another.

Assuredly some of these brethren, in the papers named, are showing us how *not* to conduct a controversy; and I have concluded that it would be good for them and for all of us to consider, just now, the subject of love of the brethren. Let us consider some sample New Testament statements enjoining this beautiful grace; and let us hear, first of all, the Lord's own words: "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13: 35.) Here is the divine badge of distinction which we are authorized by the Lord himself to wear before the world, and by which the world is to know that we are the Lord's. This badge, conspicuously worn and honored, is vastly more to the world than all Centennial programmes or any other attempt to display numbers and power. So prominent was it among the early disciples that "the multitude of them that believed were of one heart and soul." (Acts 4: 32.) What a happy condition this was, and how beautiful for the world to behold! No wonder Paul said afterwards, "In love of the brethren be tenderly affectioned one to another; in honor preferring one another" (Rom. 12: 10), and to the Thessalonians: "But concerning love of the brethren ye have no need that one write unto you: for ye yourselves are taught of God to love one another." He then followed this with the high compliment to them, "For indeed ye do it toward all the brethren that are in Macedonia;" and finally, to show that he did not overlook the fact that they already loved one another, he added: "But we exhort you, brethren, that ye abound more and more." (1 Thess 4: 9, 10.) The writer to the Hebrews commends the same quality when he says, "God is not unrighteous to forget your work and the love which ye showed toward his name, in that ye ministered unto the saints, and still do minister." (Heb. 6: 10.) Even where it existed among brethren, in order to emphasize its importance, he wrote: "Let love of the brethren continue." (Heb. 13: 1.)

No less clear and earnest is the apostle Peter in joining with Paul on the same beautiful theme: "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently." (1 Pet. 1: 22.)

Now, we are led to ask, what regard can brethren have for such an array of passages when they are engaged in unholy strife, bickerings, and acrimonious accusations one of another? Have they, for the moment, wholly forgotten that such passages exist, or can they willfully ignore them?

Let us have controversy — dignified, honorable, manly controversy — as long as error in any form shows itself to the disturbance of the peace of Zion; but let us temper it all, and always, with brotherly love, bearing in mind the gentle reminder of Abram to Lot: "For we are brethren." (Gen. 13: 8.) "Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all

malice; and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you." (Eph. 4: 31, 32.)—M. C. K., in *Gospel Advocate*, 1909, p. 109.

UNION AND COOPERATION

"We conclude, therefore, that while even 'exact agreement' in all things is desirable as far as it can possibly be had, yet the point at which we draw the line between having and not having union and cooperation is not whether the proposed cooperants are agreed in everything, but whether any of them are or are not by the said union and cooperation involved in any wrong act or in any act which they believe to be wrong. If any of them are so involved, they cannot consistently enter such union and cooperation; but if they are not so involved, they can."—*Gospel Advocate*, Aug. 13, 1914.

THE IMPORTANCE OF LOVE

Here Brother Elam writes in the same strain as the foregoing. In fact he felt it so important and so needed that a series of articles appeared from his pen on this line in 1909. We can, of course, give space to excerpts only.—E. L. J.

Pride of opinion, the love of place and power, greed for gain, selfishness and envy do much toward crowding out and destroying this, the greatest of all Christian virtues—love. In the ratio that love is so often commanded, envy, jealousy, and hatred, and all the evils which spring from them, are condemned. . . .

When the whole truth had been revealed, and enough miracles performed to confirm it, there was no further need of miracles, and they ceased; but the church, in all its harmonious and beautiful spiritual proportions, remains. The props, stays, and scaffolds so necessary to the erection of a building are all removed when the building has been completed. But after all miraculous gifts have ceased, faith, hope, and love remain.

Love is an act of one's heart. He can love God and men or not as he chooses. He becomes morally and spiritually better as he controls his affections and sets them on things above, and not on things on the earth. His moral and spiritual condition depends upon the action of his own will. God can cause an irresponsible ass to speak, or wicked men to speak "with the tongues of men and of angels," but he does not force people to love him and to love men. People must choose for themselves to love God and men. So unless one loves God and men, should God cause him to speak with tongues, etc., he is nothing more than "sounding brass, or a clanging cymbal," so far as his own worth and spiritual good are concerned. All miraculous gifts, bestowed by God's arbitrary power, were, without the love of those upon whom they were bestowed, to them nothing. Then the action of one's will in purposing to serve God with reverence and awe, to control his fleshly appetites and passions, and to love men, was to him far more than the power to work miracles, and is now far more than the power of eloquence, chief seats in the synagogues, fortune and fame.—*Gospel Advocate*, 1909, p. 175, 175.