

THE WORD AND WORK

(Volume XLII, August 1948)

THE DAY BEFORE

Some time some ordinary day will come.
A busy day like this, filled to the brim
With ordinary tasks – perhaps so full
That we have little care or thought for Him

And there will be no hint from silent skies,
No sign, no clash of cymbals, no roll of drums,
And yet that ordinary day will be
The very day before our dear Lord comes!

The day before we lay our burden down,
And learn instead the strange feel of a crown!
The day before all grieving will be past,
And all tears wiped away at last, at last!

When we shall bid farewell, nor see again,
Our bittersweet lifelong companion, pain;
For by unmerited, unfathomed grace,
Our rapt eyes shall behold our Savior's face!

O child of God, awake, and work, and pray!
That ordinary day may be today.
And yet the setting of tomorrow's sun
Will find a billion souls still here, unwon!
—Selected

WORDS IN SEASON

R. H. B.

THE FORGIVEN LIFE

At the root of the new life in Christ lies the forgiveness of sins. It is the most important and essential element of our salvation—in fact it *is* salvation. For without that there could be no hope. The only prospect of the unforgiven sinner is that of certain judgment and condemnation. If there were no forgiveness of sins the only thing left to live for would be “Let us eat and drink for tomorrow we die.” But there is forgiveness with God that He may be feared (Ps. 130:4). It was for this that Christ suffered and died—that repentance and *remission of sins* should be preached unto all nations. And in Him we have our redemption through His blood, the forgiveness of our sins, according to the riches of His grace (Eph. 1:7).

The only real Christian life is that which begins with the assurance of sins forgiven. There are indeed professing Christians who

never have realized (or realized only in part) God's free gracious mercy toward them in Christ Jesus, nor have known that full and free forgiveness which He bestows upon those who come to Him at the call of His gospel. There are doubtless some also who, because of a wrong attitude toward God, are in secret doubt; and some who have not understood the meaning and principle of God's free gift. But where there is no true reception of God's loving pardon and forgiveness the resulting Christian life (if it can truly be called that) is apt to be cold and loveless, selfish, critical and self-righteous. But he who has some conception and appreciation of what the Lord did for him when He took away the burden of his sins, and has some understanding of what it means and what it cost the Lord Jesus Christ to do this, and how freely and gladly He did it—to him it is the beginning of a new life indeed; and thereby he is fitted unto true devoted heart-service for God.

David Livingstone, whose life-work in Africa is well-known, says that at the heart of all his sacrificial labors lay this realization of God's forgiving love. "The change it wrought in my life," he says, "was like what may be supposed would take place were it possible to cure a case of color-blindness. The perfect freeness with which the pardon of all our guilt is offered in God's book drew forth feelings of affectionate love to Him who bought us with His blood; and a sense of deep obligation to Him for His mercy and has influenced in some small measure my conduct ever since." Again he speaks of "the evangelistic labors to which the love of Christ has since impelled me"; and "in the glow of love which Christianity inspires" (he says) "I soon resolved to devote my life to the alleviation of human misery." Many another could give a similar account of the beginning of his Christian life and service to God.

THE JOY OF SINS FORGIVEN

The forgiven man is always a humble and thankful man. The grace of God has taken all pride and self-righteousness out of him and now he boasts only in the Lord. He has joy in his heart. Like the psalmist he sings, "Bless the Lord, O my soul . . . who forgiveth all thine iniquities." He has peace—peace with God, which means to be at peace with one's own conscience. "Being therefore justified by faith we have peace with God through our Lord Jesus Christ," says Paul. Because he has been loved he loves in return. He forgives, because he has been forgiven—and when he forgives he forgives even as the Lord forgave him: as freely and gladly and wholeheartedly. He is ready to do, to serve, to sacrifice, for he realizes in the depth of his heart that henceforth, with all that he is and has, he belongs to the Lord.

THE SHEPHERD-KING FORGIVEN

Probably all of us know the terrible sin which marred the splendid record of David, God's shepherd-king. It was a crime which man could not forgive, and for which the sinner could not forgive himself. Yet God forgave the penitent sinner; and, as God always forgives, if He forgives at all, He forgave him fully and completely.

"I confessed my sin unto thee, and mine iniquity did I not hide. I said, I will confess my transgressions unto Jehovah: *and thou forgavest the iniquity of my sin.*" So spoke David in the 32nd psalm. The whole psalm breathes the faith, the joy, the peace, the blessedness of sins forgiven: "Blessed is he whose transgression is forgiven, whose sin is covered; blessed is the man to whom Jehovah imputeth not iniquity and in whose spirit there is no guile."

THE FORGIVEN PROPHET

A quite different case—one of a man whose life and character was blameless in the eyes of his fellowman, who perhaps did not think of himself as a sinner, lost and condemned, was that of the prophet Isaiah. But men are not rated either by their own estimate of themselves, nor by the judgment of their fellows. There is a higher standard, and according to it we have all sinned and fall short of the glory of God. God's prophet Isaiah, than whom there was probably no nobler, purer soul in all Israel, stood in the temple-precinct, and in rapt vision. He saw the Lord sitting upon a throne, high and lifted up. In the light of God's holiness thus displayed, he instantly realized his own sinfulness, and cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts."

One of the seraphim took a live coal from the altar (it was a symbolic action) and touched it to the prophet's mouth, and said, "Lo, this has touched thy lips; and thine iniquity is taken away, and thy sin forgiven. From that moment all was suddenly different and new. The sense of sin and defilement was gone. Clean and fit he stood in the holy presence of God—and to mortal man there can be no joy so great. Then he heard the voice of the Lord calling for a helper: "Whom shall I send? and who will go for us?" Quickly in the gladness of sins forgiven, Isaiah responded, "Here am I, send me." So the Lord sent him on his errand, a life-long task which only this initial peace and assurance of acceptedness with God enabled him to fulfil. So go all those whose sins are forgiven, and no others can serve the Lord aright.

THE WOMAN OF LUKE 7

Again, as we turn the precious pages in the New Testament story of Jesus by Luke, we see a woman, a sinner, timidly making her way behind the row of dinner guests in a Pharisee's house, as they reclined at the table, till she stood at the feet of Jesus. Manifestly she had seen Him and heard Him before this, and had received the priceless blessing from Him, which only He could bestow. **for the errand on which she had now come was evidence of that.** She was carrying an alabaster cruse of ointment. As she stooped over the Savior's feet her tears began to fall, and she hastily sought to wipe them away with the tresses of her hair; but being now so near to those blessed feet she could not refrain herself, and she covered them with kisses. Then she poured out the ointment over them.

The Pharisee across the table looked on with cold scorn. "If

this man were a prophet," he reasoned, "he would have known what manner of woman this is that touches him." Yea, Jesus was a prophet, and much more than a prophet; and He also knew quite well who this woman was: but He did not react to her touch as the Pharisee thought a prophet should. Reading the Pharisee's thought Jesus said to him, "Simon, I have somewhat to say unto thee." He answered, "Teacher, say on." "A certain creditor had two debtors: one owed him five hundred shillings, the other fifty. When neither had wherewith to pay he forgave them both. Which of them therefore will love him most?" "The one to whom he forgave most," answered the Pharisee. "You have rightly judged," said the Lord. "I came into thy house, you gave me no water for my feet; but this woman hath bathed my feet with her tears and wiped them with her hair. You gave me no kiss, but she hath not ceased to kiss my feet. My head with oil thou didst not anoint, but she hath anointed my feet with ointment. Wherefore I say unto thee, her sins, which are many, are forgiven her; for she loved much; but to whom little is forgiven, the same loveth little." And turning to the woman He said, "Thy faith hath saved thee: go in peace."

She went forth from thence, not to an easy earthly life, but to face an unfriendly world. There was for her the problem of finding an honest subsistence, and to live above the doubt and scorn of religious people, and the taunts and hatred of her former associates in sin. Yet she went forth in the peace of God, well assured of her acceptance, and of His care, come what may, into a new life in the blessedness of sins forgiven.

OTHER FORGIVEN MEN

The time would fail me to tell of the many other forgiven men, such as Zaccheus, who, in his joy, gave half of his goods to the poor, and vowed that if he had wronged any one to restore to him four-fold; of Simon Peter who had denied his Lord, but who, forgiven, loved and served Him to the end; of Saul of Tarsus who was once a persecutor and blasphemer and injurious; but to whom the grace of God abounded exceedingly, and he thenceforth was willing to suffer the loss of all things for the excellency of the knowledge of Christ Jesus His Lord, counting all things refuse that he might gain Christ; and many more whose new lives had their rise in the free forgiveness of God, which in turn had its source in the love and grace of God and in the sacrifice of Jesus Christ His Son, which made it all possible.

My reader, have you tasted the forgiving love of God? Do you know the joy of the new life and the blessedness of sins forgiven? You may have it from this day and onward if you come to Jesus now. We wonder why every sin-sick, sin-burdened soul today would not accept this precious gift.

It is often easier to preach a long sermon than to perform a short duty; but the doing of the duty is better than the preaching of the sermon.—The Young People.

A GOLDEN MINISTRY

Stanford Chambers, former editor of the Word and Work and regular contributor to its pages from its beginning, has been celebrating the fiftieth year of his ministry this summer by visiting many points where he labored for the Master in years gone by. Incidentally in his report to us he mentioned that Brother Ben J. Elston married him and Sister Chambers fifty years ago. Thus Brother Chambers is celebrating a double golden anniversary.

While in Indiana, with Dugger as radiating point and the home of his niece, Mary Carty, as headquarters, and her husband, Marion Carty, as his manager, he conducted what he calls a circulating revival. This unique revival lasted through three Lord's days and took him to twelve congregations in driving distance of Dugger, namely, Berea, Sullivan, Dugger, Farnsworth, Linton, Pleasant Grove, Ellis, Jasonville, Antioch, Summerville, Cass, and Shiloh. Berea, Shiloh and Linton got the Sundays, with basket dinner at each of the three. He spoke eighteen times in all, with some hearing every sermon but one and others in almost every meeting.

Brother Chambers states that he had been instrumental in starting some of these congregations, and that he found children's children carrying on in places where leaders that he once knew "rest from their labors and their works do follow them." He says, "Our tears were from mingled emotions. The missing ones are more than those we know of the ones left by far. Preaching brethren present were Clymore of Dugger, Paul Neal of Jasonville, Squires of Pleasant Grove, Hoar of Linton, Edward Neal of Berea, with whom we started preaching and who is still ministering to the flock at Berea.

"It was fitting that this series of meetings should begin at Berea, where we first preached just fifty years ago, and that we close at Shiloh, a congregation over a hundred years old. There belonged our grandparents, both sides, our parents, and there 'O happy day that fixed my choice on Thee, my Savior and my God! Well may this glowing heart rejoice, and tell its raptures all abroad!' That choice was made in December, 1894. She who became my wife (and companion in travel, and in much travail besides, accompanying me on this joyful tour) was baptized on the same day in the same icy waters."

Today we received this communication from Brother Chambers: "I am in the 'Deep South,' having preached in a series of meetings at Oakdale and at Alexandria, once each at Cyprus, Glennora, DeQuincy, Bayou Jaque, and twice at DeRidder. We are happy to see fellow-preachers, Mayeux, Istre, Hazelton, W. J. Johnson, J. Edward Boyd, Arthur Johnson, Burges, Ingalls, Palmer, Franks, and Elston, who has knowledge of my whole half century of preaching, and who also married us fifty years ago."

Let us say "Congratulations" to Brother and Sister Chambers by sending subscriptions (\$1 per year) and gifts to lift his present deficit of \$70 on "Truth Advance," his fine family magazine.

NEWS AND NOTES

News From Louisiana

"The meeting at Oak Grove is doing fine. Ten boys and girls were baptized yesterday." — Richard Ramsey.

"Brother Hazelton is a very busy man in the work of the Lord at Oakdale, La., and elsewhere. He preaches at Oakdale, Forest Hill, Cypress, and Turkey Creek, besides his job at the plant. Last Sunday a young lady of Oakdale confessed Christ and was baptized the same day by Brother Hazelton." —Sidney Mayeux.

"The series of gospel meetings conducted by Brother N. B. Wright at Bayou Jacque resulted in eleven baptisms and seven reconsecrations to the service of the Lord."—W. J. Johnson.

"Our studies in the book of Revelation at Glenmora continues on Wednesday nights. Much interest is manifested by those who attend; but there should be more of them. We need to get all the light we can from the Lord's prophecies in these dark days."—J. Edward Boyd.

Above Louisiana items taken from **Friendly Visitor**.

"The work here in New Orleans is not growing as we would like, but some souls are being reached. Last Lord's Day I preached in a community north of Baton Rouge near where I held a tent meeting a couple of years ago, and one girl confessed Christ and was baptized. During the summer we hope to spend a couple of weeks in and around De Ridder preaching and visiting. The girls are looking forward to the trip with pleasure as they enjoy getting out in the country. Sister Forcade is gradually getting stronger and it may be the Lord will open the way for us to go to a foreign field before we are too old to be of some use there. We know His ways are best, and all of us have been benefited in different ways by our sojourn here in New Orleans even though it is a very difficult field and the results obtained from our labors are often disappointing."—J. Miller Forcade.

Camp Taylor, Ky.: "The Camp Taylor congregation just completed a Tent Revival, with N. Wilson

Burks as evangelist. The tent was well-filled from night to night and the sermons excellent. Four were added during the meeting, three by primary obedience and one by membership. Also five of our members rededicated their lives to the Lord in a public way. A well-attended children's class was conducted each evening before the preaching by Jule Miller and J. R. Clark. The work at Camp Taylor is looking up. For the last few months the attendance at Bible school has averaged an increase of about 25 per Sunday. Church attendance and offerings have also been better. The church does considerable mission work, has a special fund for the relief of those who need, and helps in other worthy projects, besides its home work."—J. R. Clark.

Frankfort, Ky.: "We are in the second week of the meeting with the Antioch church, near Frankfort. There were several responses early in the meeting. Attendance and interest is good so far. The Lord is using Brother and Sister Baber to do a mighty good work. Brother Glen Baber is leading the singing." —Robert B. Boyd.

Brother Boyd reports also that his new assistant in the Johnson City, Tenn., work, Paul Clark, baptized a woman at Greenville, S. C., and a boy in Johnson City recently.

Louisville Area Gospel Tent

This 30 by 40 tent was purchased along with 150 folding chairs at a total cost of \$615. A total of \$123 has been donated to apply on this equipment. The balance due is \$492. Any individual or church desiring to have a share in this good work may send contributions to N. Wilson Burks, 3206 Taylor Blvd., Louisville, Ky.

The tent is now pitched in the Valley—Pleasant Ridge area south of Louisville (August 5). Willis H. Allen is evangelist in this mission effort. Young men from Fifth and M and Shawnee congregations have charge of the singing from night to night. This meeting is to continue until August 13.

The tent will then be moved to Utica, Indiana, for a meeting, with N. Wilson Burks as evangelist and

J. R. Clark in charge of youth work. The date for this meeting is from August 16 to 27, inclusive.

The Fifth and M and Parkland congregations plan to sponsor a meeting at Hazelwood, a subdivision of Louisville, early in September.

Revival at Cedar Springs

Word comes of a gospel meeting to be held at Cedar Springs church, near Seatonville, Ky., from August 15 to 29, with Willis Allen as minister and Charles Kranz as song leader. Services will be at 8 each evening.

The Ellis church of Christ, two miles from Dugger, Indiana, is announcing a Home-coming for Sunday, August 29. The regular morning services begin at 10. There will be a special afternoon Home-coming service at 3 o'clock.

Sellersburg, Ind.: "The Cherry Street Church of Christ in New Albany, Indiana, has just completed a fine Gospel meeting with N. Wilson Burks assisting. The meeting was one of the finest in the history of the church. Brother Burks proclaimed the message simply and yet forcefully. There were twenty responses to the invitation: sixteen for baptism, three for membership and one reconsecration. Many new faces are now appearing at both the Sunday School and the church services. Brother Burks was well liked and asked to return for another meeting next year."—Edward E. Kranz, Min.

Fisherville, Ky.: "Brother H. N. Rutherford, my brother Victor and I held a two weeks Daily Vacation Bible School and evangelistic meeting at Ebenezer from June 21 through July 4. The three of us took turns preaching at night. The attendance at the Bible School was an average of 103 daily. Twelve young people gave their lives to the Lord Jesus and were buried with Him in baptism.

"Victor and I have just returned from an inspirational two weeks at the Wa Ki Cu Be youth camp under the direction of Brother Hall Calhoun Crowder at Cordell, Oklahoma. The Lord richly blessed us and twenty-one souls were added to the church of the Lord.

"Bible classes were held every morning and the afternoons were

spent in supervised recreation. Each day's activities ended with an inspirational prayer circle which, I am sure, will leave a lasting impression upon the minds of those who attended.

"We are now teaching in a Vacation Bible School at Fisherville, Ky., under Brother Orell Overman's direction with 103 present the first day and 142 the second. There have been five baptisms so far in the night services with very good interest."—David Broaddus.

New Orleans, La.: "I have spoken to the boys and girls at Turkey Creek, Jennings, Bayou Jacque, and Seventh and Camp about a matter I choose to call "One For Me and Two for You." If any of the young folk, including boys and girls of any age, who read the Word and Work and who are seriously interested will write me, I will mail in return a card of explanation."—N. B. Wright, 1129 Seventh St., New Orleans 15, La.

Winchester, Ky.: "The Main Street Church of Christ has just completed a four week's program consisting of two weeks D. V. B. S. followed by a revival conducted by Willis H. Allen.

"Our Bible School had an average daily attendance of seventy-one. Our enrollment included children from Jackson, Miss., Washington, D. C., Harrodsburg, Elkhorn City, and Stanton, Ky., as well as children from Madison and Menifee Counties. A remarkable spirit of cooperation was manifest and we were blessed with sufficient helpers to run our school. Twelve teachers and assistants were on hand each day to conduct the four departments of our school. We presented our final program to a large and appreciative audience.

"On the night of July 5, Brother Willis H. Allen began a series of inspiring and edifying messages. Attendance and interest were good and the Lord added two young souls to our number by obedience in baptism, three by membership, with one rededication. On Wednesday night following the meeting one dear Methodist lady came prepared to obey her Lord in baptism, and an elderly gentleman has expressed his desire to do the same this Wednesday night."—B. D. Rake.

JONAH PREACHES REPENTANCE

N. Wilson Burks

When God spoke to Jonah the second time in the third chapter of Jonah, the stubborn preacher was ready to listen. While this chapter tells of the turning of a mighty city, yet Jonah himself is a first-rate example of repentance, for, at first, when God told him to go and preach to Nineveh he rebelled, but in response to this second command he arose and went.

Repentance, a doctrine Bible-wide and as old as sin, is required of all who turn aside from the will of God. The word "repentance" means to turn. When a man rebels against God who formed him, that man must turn back to God. As long as one treads the path of the rebel he moves farther and farther from God. The longer a man waits to make a change, the harder it is for him to turn. Thus those of us who preach continue to urge people who are lost to turn back to God in early life, to submit and confess sins before age and deadened conscience makes turning almost impossible. We use the words "almost impossible" because sin has a way of building a wall which man's will finds hard to surmount. Only the power of God and the grace of our Lord Jesus Christ may remove this wall of self-will.

In Jonah chapter three we find these clear words of command: "And the word of the Lord came unto Jonah a second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." Here is an example of the unchangeable nature of God. When you refuse to obey Him and do the opposite of what He has commanded, merely being punished for your disobedience is not enough. Nor is mere sorrow for the wrong sufficient. God may send you troubles as severe as were Jonah's and you may confess that you deserve all of the punishment He sends, yet all of this does not erase the need for obeying Him. It was after Jonah had been deposited on the shores of Asia Minor that God ordered him a second time to go to Nineveh and preach. This time he was ready to go and straightway journeyed directly to Nineveh. He confronted them with a message that must always be preached when men are sinners. In this case God set a time limit on His projected judgment: "Yet forty days and Nineveh shall be destroyed." The message was as simple as that. This was a harsh statement, but the kind of preaching that makes men realize what a terrible thing it is to be a sinner. In this one-sentence sermon nothing is said about forgiving the city should the inhabitants repent. Today it is vastly different, for coupled with the warning of judgment to be meted out for sin is an offer of forgiveness should the sinner repent. This promise is measured by the fulness of the love and mercy of God. And God's love and mercy means grace—grace, the tenderest, truest word that ever a sinner finds in the New Testament.

It took Jonah three days to cross the city. He moved, we suppose, from street to street, shouting with vim (unfortunately he had no high regard for his listening sinners), "You have forty days be-

fore your city is overthrown!" Never was a message more effective; never was there a more complete turning. Even on Pentecost when three thousand believed, the total response was not as great, for Nineveh, a city of 60,000, from the king down to the least slave, united as one man in a piteous cry for mercy. "The people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them."

What would happen to your city if the entire citizenship believed God? If we did, all of us, we would listen to our Jonahs. We would make very definite changes, for faith that draws men to God is an active power within men. We would become alarmed over the loss of our youth, over the indifference of our mature citizens, and over our own sinfulness. But first we must believe God—this is essential. We must believe every word He speaks regarding the deadliness of sin. We must believe that sin brings eternal punishment, that sin causes man to part company with God, that God wants us to do something about sin. Furthermore, we must believe that God has provided a way of escape, and that through Jesus on the sacrificial cross the mark of death may no longer rest on those who cry to the name of the Lord. The Lord Jesus becomes our curse if our faith takes hold of the promises. We ought to turn as though forty days—or even less—were the days allotted of God for the sparing of sinners that they might repent.

The king set the example. He proclaimed a period of shame, sackcloth and mourning. It is refreshing to know that he had that much wisdom. Have you ever considered that God wants the man in high place to humble himself. There is a terrible and weighty truth contained in the response of the king of Nineveh. Being a king will not save a man even as no human goodness nor merit will save him. No citizenship, nor service club will save, regardless of the good that may be accomplished thereby in the neighborhood. You are not saved by fraternal ties, although their motives are lofty and worthwhile, nor by your family standing, nor by your position in life. It takes tears, sorrow, and turning to the Son of God and to His atoning sacrifice for one to be saved. Our Saviour shed as much blood for the king on the throne as for the maid behind the mill, but it is hard to convince honorable people that they must be humble. But for us all, good or bad, there must be sackcloth and ashes of spirit; otherwise the Lord cannot save us.

Jonah and Jehovah were not in accord on the saving of Nineveh. Jonah wanted God to pour out His wrath, but God heard when the people cried unto Him. It says, "God repented Himself," which means that the wrath of God was turned aside. Those who make the Old Testament God a Being filled with harsh and vengeful purposes should read the ancient Word with greater honesty. More than once God changed His mind when those under sentence of judgment repented. "God saw their works" of sorrow and repentance, but this did not lessen God's full expression of grace. Nineveh still deserved punishment. Only the mercy and love of God saved them. They were a type of those of us today who are "saved by grace

through faith."

Thus God turned aside the evil and destruction that Nineveh should have received. Man should remember this trait in God's character when the fires of His wrath begin to glow. God stays the hand of wrath awaiting a turn of heart, a cry for mercy, and a clinging to His promises of goodness and forgiveness. In the same manner as Nineveh so could Sodom and Gomorrah have been spared, and by the selfsame heart-break Noah's generation could have warded off the flood. But they would not repent, leaving God no choice but to purge the earth of wickedness.

WHAT LACK I YET?

Willis H. Allen

That was a very important question that was asked by the rich young ruler of the Lord Jesus: "What shall I do that I may inherit eternal life?" (Read the story in Mark 10:17-27.) The young man had all the qualities that the world would think should enter into a well-rounded life. Note the character: he had possessions, position, exemplary morality, very intense earnestness, undoubted sincerity, great moral courage, piety, and benevolence. Yet, all these things together did not and could not save him. They will not save any one. If a man has all of these, and they are all he does have, there is a fatal lack in his life, which, unless filled, will result in his utter and eternal ruin. Jesus referred him to the law, for he was living under the law. But he had kept the law from his youth, and if the mere keeping of the law would give him eternal life, then he was indeed in a safe position. But there was something else for him to do; and our Lord, recognizing and appreciating all these fine qualities, yet replied, "One thing thou lackest." But that one thing represented the cost of discipleship to him, and he was not willing to pay.

It does not seem to the average man a very serious matter to lack only ONE thing. But this lesson teaches us that to lack one thing may be fatal. It may be the very thing that will damn our souls. Whether it is fatal depends on what that one thing is and what we do about it. In the case of this young man (and there are thousands of others like him today) the one thing was a lack of supreme love for Jesus Christ. He was willing to do much for Christ, but not everything. There was one thing that he loved more than he loved the Lord, and that he was not willing to surrender. When Jesus told him to sell what he had and give to the poor, He wanted to bring him to see this. Money was his idol, and the Lord knowing it, put His finger upon that. And the spirit of that command holds for all the disciples of Jesus. He calls upon those who would come after Him to give up something. It may be one thing in one person, and something else in another. But love for Him makes it easy to give up anything. By that test do we love the Lord? It may in some cases mean even the giving up of loved ones. That has often been the test, and many have been called upon to make that sacrifice.

But Jesus says, "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me" (Matt. 10:37). If one would be saved he must follow Christ. And to follow Him is to do His bidding in everything. He is our only Savior.

To be a Christian one must deny himself. Fleshly desires must be curbed, and all our physical and mental powers brought into subjection to the will of Christ. Jesus says, "If any man would come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). Suffering is a part of the lot of all Christians, and represents part of the cost of being a Christian. (See 2 Tim. 3:12; Matt. 5:11; 1 Pet. 4:16.)

WHERE, THEN, IS THE PROFIT? Paul answers this question in 1 Timothy 4:8: "For bodily exercise is profitable for a little, but godliness is profitable for all things, having promise of the life which now is, and of that which is to come." The most that can be said of this earthly life of worldly joy, pleasure, and treasure is that it is temporal. They are just "for a little while." The "pleasures of sin" are only "for a season." The exercise of ourselves unto godliness brings the promise of temporal as well as eternal blessings. "Treasure in heaven" is worth infinitely more than all the treasures of earth.

The rich young man went out of the presence of Jesus very sorrowful. Why? It could have been so different. By turning away from Jesus rather than giving up his earthly treasure he lost eternal treasures and lost his soul. The young man desired eternal life, but he desired riches more. Contrast the attitude of this young man with that of Matthew when the Lord said to him, "Follow me." There was a world of meaning in the call. It involved the renunciation of self and taking up the cross and saying farewell to earthly ambitions, possessions, and prospects, but it would bring reward and honor and blessing immeasurable (John 12:26). Nothing else costs so much as to follow Christ; yet nothing else pays so well. If Matthew had said "no" to that call of Jesus, he might have gained by it financially, but by saying "yes" he became one of the very few men of that day whose names have survived the centuries, and also became an heir of God and a joint-heir of Jesus Christ. What does all else matter as compared with both the temporal and eternal blessings enjoyed in Christ Jesus? In Him there is present joy and peace, and a glorious reward for eternity. Paul says in Romans 8:18: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed to us." And Jesus asks the most important question in Matthew 16:26: "What shall it profit a man if he shall gain the whole world and forfeit his life?"

Jesus was willing to pay the price for our redemption. And what a price it was! Shall we not gladly forsake all that we may gain Christ, that we may "know him and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death, if by any means I (we) may attain unto the resurrection from the dead?" (Phil. 3:8-12.)

A HEAVY DEBT

J. R. Clark

The Apostle Paul was heavily in debt. He felt that he owed every man he met: the merchant, the farmer, the teacher, the beggar, the king, the Jew and the Greek. Wherever he turned he came face to face with a creditor. "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish," he said.

After the panic of 1837 a bank in Springfield, Illinois, went bankrupt. The assets settled all of the \$800,000 liabilities except \$228,000. Jacob Bunn, the head of the bank, was free legally but, because of a keen sense of honesty, he paid all he could the rest of his life. After his death his sons, with the same determination, assumed the obligation and by December 25, 1925, the full amount was paid to the creditors and heirs. In the same determination the Apostle Paul faced a great debt which was hanging over him. His was a debt of love. In Romans 13:8 he says, "Owe no man anything, save to love one another." A knowledge of what God had done for him brought a consciousness of debt and a corresponding response in his life. "And his grace which was bestowed upon me was not found vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me." (Paul in 1 Cor. 15:10.) Again he said, "Woe is to me if I preach not the gospel." The fact that the Lord had saved him made it a crime for him to do nothing about the salvation of others, who were in similar plight; it put him in debt to all about him.

Are we any less obligated than Paul? Were we not equally doomed? Did it not take that same blood to redeem us? Are not others standing where we stood—without God and without hope in the world? How can we, therefore, be indifferent to the needs of those about us, and feel no obligation nor urge to help them?

Paul was ready to pay this debt. "So, as much as in me is, I am ready to preach the gospel to you also that are in Rome." (Rom. 1:15.) During the revolutionary war the minute men did an invaluable service to our country. They were always ready to answer the call. At the time of the Russo-Jap war of years gone by a man who was in California said that some Japanese were laughing and some were weeping—those who were weeping were the ones who were not called to the colors. They were ready. The Lord said to Isaiah, "Whom shall I send and who will go for us?" Then Isaiah, whose lips had been touched with coals from the altar of God, answered quickly, "Here am I, send me." Isaiah was ready to serve.

In 2 Corinthians 11 Paul recites the sufferings he encountered in fulfilling his mission; in Philippians 3 he tells of what he had given up that he might gain Christ. O, the sufferings, the hardships, the privations, the persecutions, the sacrifices—but nothing could stop him. To him, preaching Christ, especially in new fields, was a passion. Little by little he was paying his debt—his debt of love. What about us today? We have been singularly blessed. Shall we

be the unsympathetic ministers of a mighty passion? Shall we live the Christian life coldly and indifferently, and yet claim to have the brand of religion as did Paul?

But Paul goes a step further by declaring, "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith." Unconverted persons may think of several reasons why they should be ashamed of the gospel: of the One who was despised and rejected of men, who died without the camp in shame and disgrace. But Paul thought of several reasons why he was not ashamed of the gospel.

The word gospel which he used means "good news." And why should one be ashamed of good news? When men have good news they hasten to tell it. "The doctor says you will get well!" "You have inherited a fortune!" "The governor has granted you a pardon!" How we love to bring good tidings and how it thrills those who receive it. And there is no news quite so good as that embodied in the gospel. My friend, have you heard? Let me tell it to you now: Jesus died that you might be released from sin and have hope of eternal life!

Again, Paul says that the gospel is the power of God unto salvation. Men are not ashamed of their arcoplanes, automobiles, guns, and tanks, for they represent power. The word "power" as here used by Paul is literally, "dunamis," or dynamite. The gospel is God's dynamite, which, when all else failed, blasted away our sins—He loosed us from our sins by His blood.

The gospel is adapted to all, "to every one that believeth." It is just what the beggar needs, but it is also what the governors and kings must have if they are saved. It is good enough for the best.

Paul says that in it is revealed a righteousness of God, by which is not meant the commonly accepted righteousness of God revealed in the Old Testament. Not *the* righteousness of God, but *a* righteousness of God; it is something different that is revealed in the gospel of Christ. Otherwise it would not be good news. If a person were guilty of murder and someone informed him that the judge before whom he was to be tried was righteous and just and would give him full justice, that would not be good news. In like manner for a sinner to be informed that God is just and holy in His dealings with sinners would only frighten him. The righteousness that is unveiled in the gospel is a substitute righteousness, for in the gospel the Lord Jesus becomes our righteousness. "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him." (2 Cor. 5:21.) Oh, happy thought: He took our sins and in exchange imparted His righteousness to us. As Paul says elsewhere, it is a righteousness which is from God by faith. And this indeed is good news to the sinner.

Never should God's children be ashamed of the gospel of Christ. It is good news; it is God's power to save; it is for one and all; it is God's way of imparting righteousness to the condemned sinner.

THE SECOND COMING OF CHRIST

R. H. B.

We may assume that every believer in God's word receives the doctrine of the return of the Lord Jesus Christ from heaven. The passages in which this is taught are many; the promise is oft-repeated, definite and clear. To be sure, no declaration of scripture, however plain, is safe from perversion. The doctors can doctor Bible-texts wonderfully when they have a mind to do so. Some have seen (or have professed to see) in the destruction of Jerusalem in A. D. 70, the fulfilment of the prophecy of Christ's return. Others have identified it with the descent of the Spirit on Pentecost. Others again have concluded that Christ has been coming ever since He went away, and that the alleged progress of mankind, and the spread of Christian ideals in the world is the practical significance of the return of Christ. Others—not a few—hold that Christ comes to us at death—that the Christian's death is the equivalent of Christ's coming—for, as they say, it really comes to the same thing, since as we die so the Lord will find us when He comes. Such are some of the current notions about this great future event, which holds such a prominent place in the teaching of the New Testament.

But the language of the Book is not obscure. It speaks for itself. The candid student, or even the humblest reader, will get no other impression than that the Lord Jesus who was born in Bethlehem, who grew up in the town of Nazareth, who was baptized of John in Jordan, who in the days of His ministry went about doing good and healing all that were oppressed of the devil, who died on the cross of Calvary for our sins, who was buried and rose from the dead on the third day, who ascended to heaven and sat down on God's right hand—that He—even *He*, Himself, in Person, will come back from heaven. There are also equally clear declarations as to what His return will mean to the great world of mankind, and to the people of Israel in particular, and what it will mean to those who are His own—His faithful church.

Just here let us center our interest upon the last-named aspect of Christ's return—namely, the significance of Christ's coming to His church. Here we have the simplest, easiest, approach to this great subject, and the most directly practical teaching concerning the return of our Lord. When Christ comes back His first concern is for His own. Having loved His own who are in the world He loved them to the end; and His first and nearest object is to get them unto Himself. "If I go and prepare a place for you (He said) I come again, and will receive you unto myself; that where I am, there ye may be also." So spoke the Lord Jesus to His disciples on that last night, when He was with them in the upper room. In the great prayer which followed He said, "Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world. (John 17:24.)

After the day of Pentecost this promise was preached by the

apostles, the original inspired proclaimers of the gospel, and this teaching concerning the return of Jesus had great influence in causing sinners to turn to Christ. Thus, for instance, when Paul preached in Thessalonica, those who heard him "turned unto God from idols, to serve the true and living God, and to wait for His Son from heaven, whom He raised from the dead, even Jesus, who delivereth us from the wrath to come." (1 Thess. 1:9, 10.) Clearly Paul preached the second coming of Christ to the pagans of Thessalonica, and in such an earnest and winsome way that they felt constrained to turn to God not only "to serve the true and living God," but also "to wait for His Son from heaven." Is such "first-principle" preaching ever heard in our day?

THE MYSTERY

In his subsequent teaching, Paul gave them further details concerning the promised return of Christ. "The Lord himself," he said, "shall descend from heaven, with a shout, with the voice of the archangel, and the trump of God." The first event immediate upon Christ's descent is that the dead in Christ shall rise. Now there will be Christians living when this occurs. "Behold, I tell you a mystery," says the same apostle in another place (and a "mystery" in the Bible-sense is always a secret previously unrevealed). The "mystery" is this: "We all shall not sleep, but we shall all be changed"—not by a long and gradual process, but "in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." What the change will be, from what to what, is explicitly told us, both here and elsewhere. "This corruptible," he says, meaning this body which we (the living Christians) now have, and which is liable to corruption, must put on incorruption; and "this mortal"—that is, this present body which is mortal, i. e. subject to death, "must put on immortality." The idea suggested by the term "put on" is that of being clothed with immortality and incorruption as with an enveloping garment. In fact, the apostle so speaks of it in 2 Cor. 5, where he says: "we that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that what is mortal may be swallowed up of life." "But" (he goes on to say in 1 Cor. 15) "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written: 'Death is swallowed up in victory.' O death, where is thy victory? O death, where is thy sting?" This instantaneous change of the living is spoken of as a re-shaping and re-moulding of our present bodies. Thus in Phil. 1:20, 21 we read, "For our citizenship is in heaven, whence also we look for a Savior, the Lord Jesus Christ, who will fashion anew the body of our humiliation, that it may be conformed to the body of his glory." Lest the thing might seem impossible, the apostle adds that it is "according to the working whereby he is able even to subject all things unto himself"—in other words, it will be an act of Divine omnipotence.

FOREVER WITH THE LORD

Returning to our passage in the fourth chapter of 1 Thessalonians—after the dead in Christ are raised, they, and the living (now changed), are caught up together: “then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” (1 Thess. 4:17.) This does not mean, of course, that we shall remain in the air forever; nor does it mean (as some have thought) that the Lord will never come nearer to earth than “the air,” and will never set his foot on the earth again. We must charge such views to the sectarian zeal which would force the word of God into compliance with a pre-adopted scheme. What this statement does say is that the risen dead and the transformed living ones shall be caught up in the clouds to meet the Lord in the air, and that henceforth they shall ever be with the Lord—never to be separated from Him through all eternity. Wherever thenceforth He goes—they go with Him; and whatever He does they are always associated with Him in the doing of it. When He comes forth to “the war of the great day of God the Almighty,” they are represented as “armies of heaven,” “the called, chosen, and faithful,” who follow in His train (Rev. 17:14; 19:11, 14). When He is manifested to the world in the glory of His Father, then they also are manifested with Him in glory (Luke 9:26; 21:27; Col. 3:4). When He sits down in the throne of His glory at His coming (Matt. 25:31) they also sit down with Him in His throne (Rev. 3:21). And if He judges the world, His saints judge with Him. “Know ye not that the saints shall judge the world?” (1 Cor. 6:2.) When the kingdom of the world has become the kingdom of the Lord and He takes over the reign of the nations of the earth, His saints also share with Him in that reign. “He that overcometh and he that keepeth my words to the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father: and I will give him the morning star” (Rev. 2:26-28). For the church having been joined to Christ in heavenly wedlock (Rev. 19:6-9) is eternally one with Him, and identified with Him for ever in all that He is and does throughout all the unceasing ages to come.

A NEGATIVE PROMISE

These are some of the prospects and promises connected with the Second Coming of Christ. But there is also a negative promise given. In the text quoted from First Thessalonians (1:9, 10) we read that the Thessalonians were assured of a deliverance from the wrath to come. All the scripture testifies that the present world-order will end in fearful catastrophes, expressive of the wrath of God. The “great and terrible day of the Lord,” though long deferred in the patience of God, will certainly and surely break, with suddenness, unexpectedly upon sinful humanity. It is the manifestation in time of God’s righteous indignation against sin. “For the wrath of God is revealed from heaven against all ungodliness and un-

righteousness of men . . ." And surely the earth has in the course of the centuries run up an awful account against itself. If the world's sin and transgression which constantly goes on—if the wrongs and iniquities perpetrated even during one 24 hour day could be visualized—the wickedness of men, the adulteries, fornications, murders, lies, robberies, thefts, oppressions, deeds of vileness and violence, the blasphemies against God, the injustices and cruelties of man's inhumanity against man—in short, if all the evil perpetrated even within one single day, could be seen as it is, and as God sees it, it would seem like a vast and towering mountain of guilt reaching up to heaven, crying for judgment and vengeance.

THE DAY OF WRATH

Twice in the past there was a manifestation of God's wrath and judgment—one world-wide in the day of the Flood; the other a local sample, as it were, but in its intensity, leaving the deepest scar on the face of our globe—the destruction of Sodom. As it was in the days of Noah, as it was in the days of Lot, so shall it be again in the day when the Son of man is revealed. But to Christians the promise is that Jesus at His return from heaven will deliver His own, His church, from that day of wrath. He "delivereth us from the wrath to come."

In the last chapter of this (first) Thessalonian epistle, Paul speaks upon this theme more fully.

"But concerning the times and the seasons, brethren, ye have no need that aught be written unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief: for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober. For they that sleep sleep in the night; and they that are drunken are drunken in the night. But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore exhort one another, and build each other up, even as also ye do."

In this passage two things stand out very clearly—first the sharp contrast between those to whom Paul was writing and "the rest," who are of "the world." "When *they* are saying Peace and safety," then sudden destruction cometh upon *them* . . . and *they* shall in no wise escape. But *ye*, brethren, are not in darkness that that day should overtake *you* as a thief, for ye are all sons of light and sons of the day." Upon this promise the apostle bases his exhortation that they should not sleep as do the rest, nor give themselves over to self-indulgence, but to be sober, putting on the breastplate of faith and love, and for a helmet the hope of salvation.

The word "salvation" is the high-light of this passage. It stands out against the dark background of the Day of Wrath. "For God appointed *us* not unto wrath," he says, "but unto the obtaining

of salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep we should live together with him."

This re-echoes the words of Christ with which he closes His prophetic sermon recorded in Luke 21—

"But take heed to yourselves, lest haply your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and that day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man."

Here we have the same contrasting distinction between the people of the world and Christ's disciples; and the same promise of deliverance to the latter, together with the same admonitions, as those of Paul's in the Thessalonian letter. The final words of Christ's exhortation are, in the original, quite remarkable. He does not speak of a mere escape from the things that shall come to pass, but shows the wonderful *manner* of their escape—namely that they shall "stand before the Son of man." Our translation does not bring out the full force of the Greek. Literally it is that they shall be set or stationed, in front of—before the face of the Son of man. And this certainly points forward to the fuller revelation given through Paul that we shall be "caught up in the clouds to meet the Lord in the air: and so shall we ever be with the Lord"—which even must necessarily precede the day of wrath. It is in this manner that the Lord Jesus, at His coming, shall deliver us from the wrath to come.

The Bible is a great and powerful tree. Each word is a mighty branch. Each of these branches have I well shaken. And the shaking of them has never disappointed me.—Martin Luther.

J. W. SHEPHERD

In his 87th year—in the home of his daughter and son-in-law, Brother and Sister Claude French, of Detroit—Brother J. W. Shepherd, long known and much loved by thousands of his brethren, as a faithful preacher and a true soldier of Jesus Christ, fell asleep in the Lord. His whole life from early youth was spent in devoted and able service of the gospel. I had known Brother Shepherd since 1895; and in my earliest efforts to speak for Christ he encouraged me in a manner I have never forgotten. Through all these years his friendship and brotherly love toward me never failed. It is with a feeling of reverence for a great and good man, a faithful servant of Christ, long tested and much tried, and in the tenderness of Christian love for a dear brother in the Lord, and a faithful long-time friend who has gone before, that I write these humble words of tribute to his revered memory. Brother Shepherd's funeral was held in Nashville, Tenn., where he had spent most of the years of his long life; and he was buried by the side of his faithful wife, Mother Shepherd, who passed away a few years since.

R. H. B.

THOUGHTS WORTH WHILE

D. H. F.

A SUNDAY SCHOOL TEACHER'S PRAYER

Make of my heart an upper room, I pray,
Swept clean of pride; let self be but a door
Through which young lives may come to Thee this day
To know Thee as they have not known before.

Speak through my voice that they may hear Thine own;
Shine through my life in beauty and in truth,
That they may see the Comrade Christ alone,
And in the glad impulsiveness of youth

Rise up, as did those fisher-lads of Thine
Who left their boats and nets to follow Thee;
So may they walk beside Thee, these of mine
Whom out of all the world "Thou gavest me."

IS IT WORTH THE COST?

"Do you play cards?" "Do you dance?" "Do you drink wine?" "Do you go to the theater?" These questions in quick succession were asked of a well-dressed woman who was speaking to a poor wreck in a rescue mission. To each question she made a firm reply, "No." The man then said, "Very well, then you may talk to me, but I won't listen to one word from the fine folks who are doing on a small scale the very things that have brought us poor wretches where we are."—W. W. Hamilton.

WATCHING VOLTAIRE DIE

The French nurse who was present at the deathbed of Voltaire, being asked to attend an Englishman whose case was critical, said: "Is he a Christian?" "Yes," was the reply, "he is a Christian in the highest and best sense of the term—a man who lives in the fear of God: but why do you ask?"

"Sir," she answered, "I was the nurse who attended Voltaire in his last illness, and for all the wealth of Europe I would never see another infidel die."—Illustrations, by Webb.

IS IT YOU?

The following story is told of a man who was dissatisfied with his own home:

He decided to sell his house and build another. He put his place into the hands of the broker, and looked about for something that would suit him better. Picking up a newspaper one day he read the description of a place that was offered for sale. It was exactly what he wanted. He said to his wife, "I would be proud to have a house like that. I must secure it." With haste he went to the dealer and told him of his determination to buy the place that was adver-

tised. The dealer smiled and said, "I presume it could be arranged all right, but the house you have read about is the one you are offering for sale yourself."

Sometimes it is difficult to see the greatness of our own possessions until they are described by some other person who has looked at them from a slightly different angle.

BOTH KNEES NEEDED

"Knowing of whom thou hast learned them" (II Tim. 3:14).

A lecturer recently declared at the outset of his lecture that he "Received his moral training at the knee of a devout mother and across the knee of a determined father." One wonders how many of the oncoming generations will be enabled to make such a statement.—*S. S. Times*.

THE FOOTPATH TO PEACE

To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice, to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends and every day of Christ; and to spend as much time as you can with body and with spirit, in God's out-of-doors — these are little guide-posts on the footpath of peace. — *Van Dyke*.

FIVE SUNDAYS IN ONE

A RESTFUL Sunday is a physical necessity for all.

A QUIET Sunday is one of the greatest moral forces in the universe.

A FAMILY Sunday is a preserver of the home.

A CIVIC Sunday is a charter of industrial freedom.

A CHRISTIAN Sunday is a bulwark of the righteousness which exalteth a nation.

—*King's Business*

INLET AND OUTLET

While there is one inlet of power, there are five outlets of power. . .

First, through the **life** . . . what we are.

Second, through the **lips** . . . what we say.

Third, through our **service** . . . what we do.

Fourth, through our **money** . . . what we give.

Fifth, through our **prayer** . . . what we claim in Jesus' name.

"The last enemy destroyed in the believer is self. It dies hard. It will make any concession if allowed to live. Self will permit the believer to do anything, give anything, sacrifice anything, suffer anything, be anything, go anywhere, take any liberties, bear any crosses, afflict soul or body to any degree . . . anything if it can only live. . . . It will permit any rival if it can have first place."

“FAITH OF OUR FATHERS”

E. L. J.

Once again, before beginning an orderly series of doctrinal reprints from the “Restoration Fathers,” it seems good to give over one or two installments for the clearing of certain letters from men now gone that have long been crying for the light. Odds and ends they are, a sort of “potpourri” on unity but valuable in the cause of Christian fellowship.

The materials gathered by Brother Janes, now being winnowed and edited for this department, consist of fifteen immense, home-made volumes, a total of 4000 pages. These pages are full letter-head size, single-space typewritten, or printed clippings pasted in, except that a few very important letters are preserved in the original longhand, such as Tant’s and Armstrong’s. Besides these “home-made” books there are many loose-leaf papers and scores of printed volumes, including a complete and beautiful set of Campbell’s *Millennial Harbinger*, 41 volumes, covering 41 years, 26,785 pages; and of course the *Christian Baptist* which for seven years preceded it.

Already, most of this material has been given a “once-over,” either by the present writer or by his secretary; and to this date ten of the fifteen special Janes-made volumes have been carefully read, marked, indexed, and culled, by this editor. The work calls for a tedious labor of verification, as well as for much original confirmatory research on our own part—in order that the ultimate book toward which we are driving may be the most complete and accurate account of its kind in the world. It should be a power for good, especially in the hands of ministers and young preachers, for generations to come. It is definitely designed to forward Christian unity; and we believe that it will greatly advance the plea, so often made and so little practiced, to preach “the whole counsel of God.”

It seems unbelievable that Brother Janes had been able to examine 700 books along this line of teaching, as his notes and “Lists of Books Examined” show that he had. He possessed the means (from his own personal, inherited estate), and he took the time, to visit the great theological libraries of America—those of the “Restoration Movement” particularly. He extracted what was most germane, and paid for stenographic help to put it into working shape for future sifting.

A bit odd he was, in some respects; aggressive, urgent, persistent, sometimes to a fault; but always honest, true, and purposeful. It may well be that God was pleased to raise up such a soul for reaching out, for laying up, and for gathering in—of money and materials for this work; but that in His strange providence He over-ruled that other eyes should winnow the materials, and other heads should judge their value for our changed and changing times. It is for this task that we are constantly standing in the need of prayer.

But now we yield the page to other pens than ours—pens that have written well, but write no more.—E. L. J.

THESE, BEING DEAD, STILL SPEAK

E. A. ELAM TO R. H. BOLL

(Italics ours—E. L. J.)

"I had another conversation with Brother F. W. Smith today. *He accepts your statement and withdraws the charge of falsifying as far as he is concerned.* . . . Frankly, in my judgment you have covered the ground, and Brother Smith says upon that he withdraws the charge of falsifying." (From letter of Elam to Boll, October 12, 1925.)

"I feel that I have done all I can—that is, all in my power to do. I am glad to say, too, that *you have done the same so far as the settlement of personal differences are concerned—more could not be expected or asked of you on this point.* As to the 'doctrinal differences' or 'differences of opinion,' *I have hoped that we might get these on a working basis of Christian forbearance and love.* I have worked and prayed for this and done my best; but this important matter will have to be left with each one to decide for himself in the light of the truth and in view of the judgment." (From letter of Elam to Boll, Dec. 8, 1925; both letters were published later in *Christian Leader*.)

F. B. SRYGLEY

(From articles published shortly before his death.)

"Many of us see our imperfections without being told of them or being abused for them. What most of us need is mercy and forgiveness. If Christ had no more mercy than some of us have we would all be lost, though we might boast of how sound we are in the faith . . .

"I am afraid that those of us who made the fight [against the millennial teaching] early in the beginning of it had too much personality in the fight."

TWO LETTERS FROM J. D. TANT

His "Position" on Unity

"I hold the same position Boll and H. Leo Boles held in their debate—that these items [the prophecy differences] should not cause us to disfellowship each other."

"I have baptized 3,000 to 5,000, and wonder how many of them will be saved. In the long, long ago, I held a meeting *under law* at ———, Ky., and stated the last night I would never hold another meeting like it. In that meeting was [four men are named] and others who had been my personal friends, yet I was not permitted to call on a single one of them to lead in prayer." (Written to D. C. J. in longhand; Oct. 2, 1938; Feb. 21, 1939.)

Brother James' Reply to Tant

"I think you are right—that the questions involved should not be allowed to alienate brethren; and *we* freely fellowship those of the other side as we have opportunity, and have opened the way for a number of them to come into our midst and preach. The ill-feeling that has been stirred up in certain quarters by a small and noisy minority is far worse than the teaching, I think, even if the teaching should be mistaken."

The Boles "Position"

Here, following, is Brother H. Leo Boles' paragraph at close of the Boles-Boll debate in the *Gospel Advocate*. This is the "position" to which Brother Tant referred in the first extract from him above. If Brother Boles renounced that attitude later, or assumed one that was less pacific, he did so without the least new cause, or change of course or teaching whatsoever on the part of his respondent. Here are H. Leo's good closing words in the Debate (Unfulfilled Prophecy, p. 411).

"I reciprocate the fraternal expression and high regard which Brother Boll has for me. I have had many discussions and many kinds of opponents, but I have never had a more courteous and brotherly opponent than Brother R. H. Boll. My high regard for him has been increased because of the discussion. I believe him to be sincere, pious, and a cultured, Christian gentleman. I entertain the kindest personal feelings toward him. We differ, as the reader knows; but our differences and a discussion of them do not keep me from esteeming him very highly as a brother in Christ Jesus."

S. R. LOGUE

He quotes a strong appeal from "one of our most beloved leaders" which we believe to be J. N. Armstrong, 1939.

"We cannot break fellowship with our premillennial brethren because:

1. "Since the beginning of the restoration movement the steady and unwavering practice of those striving to restore the New Testament Church has been to bear with one another in honest differences as they have struggled toward their goal.

"All have been recognized as brethren, have been highly esteemed as Christians, so long as they held the common faith in Christ. The lamented F. D. Srygley expressed this practice in these fitting words:

"The whole sum and substance of Christianity may thus be reduced to faith in Christ and obedience to His commandments. Beyond this men should not be restricted in opinions or circumscribed in investigations. When we believe in Christ and obey his commandments, we are Christians. Having done this, if we differ, we should differ as Christians, as brethren in the Lord and not make our differences denominational barriers which interdict Christian love, destroy brotherly fellowship, prevent successful cooperation, and promote party strife and ugly contentions."

2. "The second reason is that we hold too much in common with these premillennial brethren. We and they hold the common faith. We all believe that Jesus is the Christ, the Son of the living God. No true unity will be possible between persons who are not wholeheartedly at one upon this central truth, in which is the essence of Christianity. For a Christian is first of all and above all committed to Jesus Christ, his Lord and Savior.

"The premillennial brethren hold this in common with us all. They believe with us that the Bible is the inspired word of God, and that it is the all-sufficient rule of faith and practice.

"They believe that Jesus was born miraculously of the virgin

Mary; that he was crucified, buried, raised, and crowned King of Kings and Lord of Lords. They believe he now reigns with all authority in heaven and in earth; that he began this reign on the first Pentecost after his resurrection from the dead. They also believe that he must continue to reign until he shall have abolished all rule and all authority and power; and that he will then deliver up the kingdom to the Father and he himself become subject to the Father. This, again, is the common faith.

"Those brethren believe with us that the Gospel is the power of God unto salvation and that men must obey that gospel to be saved. No other group of brethren in this country has been more faithful in its effort to give the pure gospel to the whole world in these twenty years than they.

"The proof of the pudding is in the eating, and by their fruits ye shall know them. No churches in the world today are more faithful to the New Testament pattern in their work and worship than the host of churches in which these brethren have ministered these twenty odd years. How could we disfellowship these brethren and those New Testament churches without being divisive, without causing division contrary to the doctrine of Christ, and without becoming sinners before God?

3. "We cannot disfellowship the premillennial brethren because we are already bearing with brethren who hold as grievous errors as these brethren hold—errors even more grievous than theirs.

"We have not forgotten the bitter conflict in this great brotherhood over the rebaptism question about forty years ago. After the smoke of that battle cleared away and we viewed the ruins, we discovered that nothing had been settled by the fight, but that the two groups were still with us.

"Even till this day there are brethren in almost all of the churches who hold the two positions on that question. But in spite of this serious difference the two groups today get along together, as brethren, and good fellowship is maintained.

4. "In denying fellowship to brethren who hold the common faith we would go contrary to the approved practice of the New Testament churches, churches directed by the inspired apostles and prophets.

"There was in the church at Rome two parties, groups. One had learned the truth about keeping days and the other group had not. Strife had sprung up in the church between the two groups and they were judging and setting one another at naught.

"Paul exhorted them to cease this ugly treatment of one another, telling them to be fully persuaded each in his own mind about the matter. They were all God's servants and He was receiving them and was able to cause them to stand. (Read Rom. 14.) But no fellowship was broken."

More good letters next month. Last month's article, "Cause, Course, and Cure," is now available for free distribution. Also the pamphlets containing all preceding reprints by years, 1945, '46, '47.