

# THE WORD AND WORK

(Volume XLIII, February, 1949)

## Blessings of Today

"Let us gather up the sunbeams  
Lying all around our path;  
Let us keep the wheat and roses,  
Casting out the thorns and chaff;  
Let us find our sweetest comfort  
In the blessings of today,  
With a patient hand removing  
All the briars from our way."

—Selected

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## WORDS IN SEASON

R. H. B.

### THE CHRISTIAN LIFE

When I say that the question of the Christian life is an extremely important and serious one, I probably have the assent of all. Most people have a high conception of what a Christian life should be. Many think it to be quite unattainable; and there have been some—perhaps many—who would have liked to come to Christ for salvation but shrank from accepting what they regarded as the great obligation of the Christian life. They did not feel adequate to such an undertaking, and were sure, from their own self-knowledge and sad experience that they could make no success of it.

### "WHO IS SUFFICIENT UNTO THESE THINGS?"

But it must be evident on the face of it that there is bound to be some mistake. Not that they have set the standard too high. It is high. The Christian life is the Christlike life—and we may well ask "Who is sufficient to this?" Yet here is the fact on the other side that Christ invites sinners—all, without exception, who are weak and heavy laden to come to Him, and He would give them rest. Did He come to call the righteous to repentance? Did He not come to seek and to save that which was lost? And was He not sent to proclaim release to the captives, and the opening of the prison to them that are bound? The sinners, the publicans, the harlots, the outcasts were invited by Him, and He assured them all with the word that "him that cometh to me I will in no wise cast out."—But how could such people assume the heavy obligation of living a Christian life? It would have appeared more reasonable if it had been said that Christ came to gather up only the best of all fine characters in the world, and only those of strong will-power and high ideals. Perhaps such as these could come somewhere near to living a Chris-

tian life. But, instead, He drew most of His converts from those whose characters were broken down, whose hearts and wills were hopelessly damaged by the curse of sin, and them He bade to come follow Him. What explanation is there of this strange contradiction? The answer and explanation lies in this, that the Christian life is a life lived by faith. This may not, upon first thought, seem very explanatory. Yet it is a tremendous truth. Sinners do not know it, and perhaps most Christians have not understood it. But in this fact lies the whole answer and solution; and indeed all our hope hangs on that.

### **"BY FAITH"**

Let us inquire into the meaning of this. Here and there in the Bible we often read of things having been done by faith—as for example in Heb. 11:32ff. What is meant by that? Looking into the facts we find that when a thing is done "by faith" it is done (1) purely upon God's revealed word; and (2) in reliance upon the power and faithfulness of God. Let us take for an illustration of the first item, the incident of the miraculous draught of fishes in the 5th chapter of Luke. Jesus sat in Simon's boat and after having taught the multitudes that stood on the beach, He ordered the fishermen to launch out into the deep and to let down their nets for a haul. The proposition seemed unreasonable—here in broad daylight, and after all the commotion caused by the crowd on the shore—it would seem senseless to try to catch any fish there. Simon could not refrain from implying as much: "Master, we toiled all night and took nothing—" but, thinking better of it, he added, "but at thy word I will let down the nets." Now that is what is meant by an act of faith. When for no other reason, yea, even against our own common reason, we do a thing simply because God said so—that is faith. Thus for further illustration—when we were baptized we went down into the water—not because we would have thought of ourselves of doing such a thing, but (granted we acted sincerely) only because our Lord told us to do so. It was an act of faith. Or, again, in our worship on the first day of the week we break the bread and partake of the memorial cup, in remembrance of His body that was given, and the blood that was shed for us—though we would never have thought of such a thing, or have seen any sense or reason in it, but for the fact that the Lord so ordained. So when we do this from the heart we are acting by faith. Whatever is done purely upon the word of God is done by faith.

### **FAITH TAKES HOLD OF THE POWER OF GOD**

But granting that when a man acts upon God's word and simply because God so directed, the act is an act of faith—we still may not see how a man can do more than he can do, even though following the direction of the word of the Lord. That brings up the second important fact, namely that faith lays hold of the power of God. No better illustration of this could be found than the episode related in Matt. 14 of Peter's walk on the water. We cannot go into the circumstances leading up to the incident, but take up the story

at the point where the Lord Jesus walking on the waters of the lake of Galilee, approached the boat in which His disciples were. When they saw Him they cried out for fear; but Jesus said to them "Be of good cheer—it is I; be not afraid." "Lord if it be thou," said Peter, "bid me come to thee on the water." The Lord's answer was in just one word—"Come." Instantly Peter got out of the boat and stepped out on the water. If he had tried to do that without the warrant of Christ's word, it would have been pure folly and fanaticism. But Jesus had said, "Come"; and acting upon that word Peter came; and, lo, the water sustained him. We learn here the principle that when one acts by faith in God according to God's word, then the power of God works for him and with him—upholding, sustaining, enabling him.

But having gone a little way Peter suddenly became aware of his perilous situation. He saw the wind and the waves and became afraid. That moment he began to sink. Though no doubt a good swimmer—all his natural power now failed him, and he could only cry out, "Lord save me, I perish." The Lord Jesus immediately extended His hand to him and raised him up. And He gently rebuked Peter—not for lack of skill or of strength, but for his failure of faith: "O thou of little faith, wherefore didst thou doubt?"

#### **WE WALK ON THE WATER**

So is the Christian life. We walk, as it were, upon the waters of life's troubled sea. Our power and ability to do so is not in ourselves, but in Him who called us. At His word we stepped out—His word and power sustains us amid all perils and temptations. We walk safely while we look to Him; but when we take our eyes off Him, and look at the dangers and measure our chances against our weakness, straightway we fail and sink. Good is it for us that the Lord is nigh and that He is willing to hear our plea and lift us up again.

So the Christian life is lived by faith, that is to say, in the power of God. And from this we learn another fact—namely that any feat accomplished by faith leaves us no ground for boasting. "Where is glorying then? It is excluded. By what manner of law? Of works? Nay, but by a law of faith." The glory and praise of that which was achieved by faith belongs to the Lord alone. There will be no boast of man in heaven. The twenty-four elders will cast their golden crowns before the throne and give the glory and honor to Him that liveth for ever and ever. And I also

When before the throne I stand in Him complete,  
Will lay my trophies down, all down at Jesus' feet.

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"Turn your eyes upon Jesus!  
Look full in His wonderful face;  
Things of earth will grow strangely dim  
In the light of His glory and grace."

## A Letter From Colis Campbell

The weather has been pleasant here ever since we arrived in Japan; the sun shines about every day and it warms up to around 60 degrees before the day is over. We are truly thankful for this as we have had trouble with our stove. We are also thankful for our American type house.

Last Sunday Brother Rhodes baptized three and today he baptized another. We are all encouraged by these responses; also we are expecting more before long. We are thankful for the privilege of working with Brother and Sister E. A. Rhodes. They are wonderful people. They do not know how long they will be here though, and we surely would hate to think of their leaving, as it would be lonesome without them and there is more work than one couple can do. I feel that there is a very great opportunity for teaching the gospel to these people.

The other day a young man came to ask about Christianity and we talked for about two hours. Some of the questions he asked were as follows: Is Christianity scientific? Does Christianity believe in government? Why are there so many divisions in the religious world? How could Christ be both human and divine? You can see from these questions that these people think for themselves. This boy is a College student and he is probably trying to decide between Communism and Christ. On Sunday evening he came back and I had another long talk with him. I hope that he becomes a Christian in the near future.

On Sunday night we heard a knock at the door. When we opened the door before us stood 16 boys ranging from 13 to 20 years of age. They wanted to learn English; I told them to come back each Sunday evening and we would study English and Bible. These boys all live here in the neighborhood and are farmer boys. Such experiences as this cause me to believe that there are wonderful opportunities over here. I also have a class each Sunday in a housing district nine miles from Yokohama.

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### WORD FORM DOCTOR FRED C. SCHERMAN

We arrived safely and were met by eleven missionaries. After going through customs we all drove over to the home of Brother and Sister Rhodes where we had songs and prayer, and then enjoyed a fine dinner. We were told that we would start there and be taken down by degrees (in food), as we are introduced to life in Japan. That evening after supper we drove to Tokyo.

Today I went down to the river to watch a young man be baptized. He had come from the foot of Mt. Fuji and had asked to be baptized. It doesn't sound right to have some one come to ask to be baptized; it generally has been that we have to ask them to be obedient to the Gospel.

For the Campbells mail gifts to J. R. Clark, 1046 Dudley Ave., Louisville 4, Ky., and for Brother Scherman and wife to S. M. Scroggins, 1201 Ray Avenue, Louisville, Ky.



# NEWS AND NOTES

Ontario, Canada: "Even as we have informed a number of our Christian friends, we have launched out trusting the Lord and those whom He moves to supply means and relief clothing, etc. We have traveled and ministered publicly and from home to home both in this area and in Manitoba. There have been responses to His Grace. Nine Indians, including youth and married folks, were baptized in the Assinaboine River near Portage la Prairie, Manitoba, in September and October. I hope to go back to Manitoba in January to help these and others. In the meantime there is much to do in this area. O pray for them and for us!"—H. L. Richardson.

Brother Richardson's address is Little Current, Manitoulin Island, Ontario, Canada.

Linton, Ind.: "We started a weekly Bible reading here last week with a good class. We had a baptism and a restoration this week."—W. S. Hoar.

Abilene, Texas: "As the year ended we at South Side had many things for which to be thankful, and already this year have gotten off to a good start with good attendance each Sunday so far. Bad weather has not seemed to make much difference for the last few weeks, especially in Sunday services, and that is a mark of a people who really want to worship the Lord. If only all who name the Name of Christ could be as faithful as some, the congregation here and the church of God as a whole would really be a light 'in the midst of a crooked and perverse generation.' Our prayer is that we accomplish double here over last year, if such be according to His will."—Carl Kitzmiller.

Jacksonville, Fla.: "Woodstock church has had three additions since the first of the year: two by baptism and one for membership. I believe that the total number of baptisms for the year of 1948 were 32 at Woodstock. Brother N. B. Wright held a very fine meeting in the fall. We plan to visit the Brady Greens one Sunday in February and drive down to Key West

for a day. We enjoyed short visits and sermons by W. H. Allen and Brady Green on route to and from Ft. Lauderdale.

"We are all looking forward to the Louisville preachers' meeting in the fall. I plan to bring my family this year. It will probably take two cars to bring the group from this section this time."—Dan Richardson.

## Wanted, a Boles-Boll Debate.

One of our readers wonders if some one might have a Boles-Boll Debate that he would sell. Contact this office. Also we have repeated calls for old bound volumes of the Word and Work. If you have any that you would sell please write in to us listing years that you have.

Amite, La.; "We closed 1948 in a healthy condition spiritually and financially at Amite. The New year has brought an upsurge in attendance. During the past year we had fellowship monthly with at least three foreign fields, some home fields, and some orphan homes, besides keeping up our local work; and, with co-operation of our other local congregations, have conducted a weekly radio program over the Hammond station. Besides this we have been accumulating funds for a new church building badly needed here. Plans are now in the hands of contractors with bids returnable February 1. If figures are within our ability to pay we hope to go forward with the building.

"On the afternoon of Jan. 16, we baptized a young girl who has waited long and patiently for the privilege. In 1944 she was first contacted and soon expressed a desire to be baptized into Christ. Family objections prevented, the delay of nearly five years followed, and finally without permission she surrendered herself to the Lord in the face of unpredictable consequences. During all this time she has been brave and determined, yet kind and gentle with the objectors. Never have I witnessed a greater manifestation of real joy and happiness on being baptized, and that quietly expressed.

"Brethren N. B. Wright and Richard Ramsey of New Orleans are of worthwhile assistance to congregations in this field. They are doing a good work at Seventh and Camp streets church in New Orleans, alternating Sundays there, and here too. Under supervision of the New Orleans church they conduct a Sunday radio program with hundreds of regular listeners in this field."—A. K. Ramsey.

Winchester, Ky.: "As we, here at the Main Street Church, look back upon the year 1948, we find that the Lord has indeed richly blessed us. It is true that He has called seven of our number home to be with Him, and they are greatly missed. However the work is progressing with interest and cooperation. During the year, nine placed membership with us and ten were added through baptism. The Sunday school attendance now ranges in the 90's. Our earnest hope is to pass the one hundred mark for an average attendance before long. The young people's work proves most interesting; more of our young men are taking part as they grow in the Lord.

"There is much to be done for the Lord in 1949. We plan a spring meeting in April, to be conducted by Bro. John Adams, and a fall meeting in October with Bro. Robert Boyd bringing the messages. We also plan a Vacation Bible School in June.

"May the Lord's work everywhere grow and prosper in 1949 is our earnest prayer."—B. D. Rake.

Lexington, Ky.: "W. H. Baylor, The Homewood Apartments, Baltimore 18, Maryland, has an excellent little 24-page booklet entitled **Some Don'ts for Young Preachers**, which he will send to anyone upon request. I suggest that it is good for old preachers, too."—Jonah W. D. Skiles.

Henry Harding, formerly of Louisville, is working with the Piedmont Avenue church of Greenville, S. C. He reports some increase in attendance along. Brady Green of Florida visited this small congregation in December. He speaks favorably of Brother Harding's labors.

Johnson City, Tenn.: "Lord willing, I go to Abilene, Texas, for

a meeting from June 1 to 12, then to Oakdale, La., from June 13 or 14 to June 22. My next meeting is at Melrose in Lexington, Ky., July 11 to 22. In August before the preachers' meeting I am to be at Berea near Dugger, Indiana; and early in October, Main Street Church in Winchester, Ky., where R. B. Rake ministers.

"Brother Brady Green preached at Locust St. church on Wednesday night, December 29. A young married man made the good confession at the close of the service, and was baptized Sunday night, January 1.

"On the first Sunday of 1949 there were four other responses to the invitation, and there have been two or three others responses so far in January. Attendance at both churches has been very good so far in the new year. We praise God!"—Robert B. Boyd.

Camp Taylor, Ky.: "Another fine young man united with the Camp Taylor church recently. Several substantial couples have come in with us in the last few months. Our average attendance in Bible school for January, in spite of rain and cold, was 126 plus. Our average for 1948 was a little over 102, with a much better average the last six months than the first six. The spirit of the work is fine with considerable activity in Christian work in evidence. The present minister was asked to continue with them for 1949. It is a pleasure to work with a growing church."—J. R. Clark.

By the time this reaches you the 1948 bound volume material will be in the hands of the binder. We hope to make deliveries the first of March.

#### Another Song Tour

E. L. Jorgenson is now on a song tour through the South. As these notes are being written he is in Dallas, Texas, at Mt. Auburn, where Frank Mullins ministers, which means that his tour is about half over. He has at this time already visited McCallie Avenue at Chattanooga, with E. H. Hoover; Hapeville church, near Atlanta, where Bill Cook ministers; Seventh Street, New Orleans, with Richard Ramsey and N. B. Wright; Amite, La., A. K. Ramsey, evangelist and preacher; and Jennings, La., Ivy J.

Istre, that fine man of God. From Dallas he is to go to Wichita Falls, Texas, for a week; then to Cordell, Oklahoma; then to El Paso, Texas, to enjoy visits with two congregations; W. L. Wilson is one of the active workers in this city. The last point on his schedule is Tulsa, Oklahoma, where Leroy Yowell is minister. We think this is quite a missionary journey. Very fine reports are coming in of the services so far.

#### Fine Clubs Coming In

We are thankful for all the fine clubs which are coming in day after day. One is over 100, another 50; a Sister calls in and says she is sending 53 names. Many others are sending large clubs. And we

also appreciate the clubs of four. Our hearts well up with gratitude. Let's keep them rolling in until our reading audience is doubled. Our main preacher is Brother Boll and our church house is made up of hundreds of homes. Will you attend our services regularly?

Brother Arthur Phillips and family plan to sail for Africa about March 17, fulfilling their desire to take the Gospel to the lost of that continent. His present address is 2505 Portland Ave., Louisville 12, Ky. He may be able to visit your congregation with a message if you wish to contact him. Brother Maurice Clymore, Dugger, Indiana, solicits funds for the Phillips.

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### THE SABBATH

"The Bible says that the Sabbath is to be perpetual. (See Ex. 31:16.) How then can any one teach that it is not to be observed now?"

This is a favorite text with Sabbatarians. Even they, however, teach that offerings and sacrifices of the law of Moses were but for the dispensation before Christ, yet the same word "perpetual" is used also with reference to them. See Ex. 30:8 for example, which pertains to the burning of incense. Notice such references as Lev. 3:17; 24:9; 25:34. There are many others. So "perpetual" does not mean eternal, and the point is not sustained. Moreover it is expressly stated in Ex. 31:16 that it is the children of Israel who are commanded to observe the sabbath and that does not mean Gentile, neither does it mean Christians. "Remember the sabbath day to keep it holy" is not in the New Covenant. In Ex. 31:17 we read, "It is a sign between me and the children of Israel for ever." It is not a sign between Him and any other people or race. "For ever" simply means for that age. The word "perpetual" means no more, else the sacrifices could not have ceased. And Paul tells us in Col. 2:14-16 that the sabbath law together with other ordinances has been taken out of the way. God took it away; let not man undertake to bring it back. We are "not under law, but under grace."—Stanford Chambers, in *Truth Advance*.

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"Often a person who claims to be a 'cross-bearer' is really just a 'cross bear.'" To be a cross-bearer is scriptural; but a "cross bear," who poses as a "cross-bearer," is miserable himself, and spreads his misery to others. A true "cross-bearer" suffers, no doubt; but he does it with joy! "Rejoice in the Lord always: again I will say, Rejoice." (Phil. 4:4). "But inasmuch as we are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy." (1 Peter 4:13).—Richard Ramsey.



# RECOGNIZING GOD'S CHILDREN

Stanford Chambers

"The Lord knoweth them that are his." The Lord "looketh upon the heart." Were we able to do that we, too, could always know them that are His. Even in the days of inspiration and spiritual gifts there were those who crept in unawares. There were hidden rocks in their love feasts. Time was required in the case of some, time for fruit to manifest itself. "For by their fruits ye shall know them." "Prove the spirits, whether they are of God." There are "wandering stars." There are those who by fair speeches beguile the hearts of the innocent. "Prove all things; hold fast that which is good."

Once the disciples found one casting out demons in the name of the Master, and they forbade him. "Forbid him not," said the Lord Jesus, "for he that is not against you is for you" (Luke 9:50). Their objection was, "He followeth not with us," but Jesus was able to discern that the man's face was in the right direction, and that he was not "against you." In John 6:66 we are told, "many of his disciples went back, and walked no more with him." This case is different. These had been with Him, and now they go back. The other did not have his back toward the Lord but his face. In later years John relates a thing (1 John 2:19): "They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out, that they might be made manifest that they all are not of us." It should be clear then to Christians that they that are *of* us belong *with* us; that we who are *of* such belong *with* them (yet not within denominational walls). "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin" (1 John 1:7). Division disrupts fellowship. Contrary to God's will division exists, yet God permits it, and it is in these days becoming confusion worse confused. Nevertheless it serves one purpose: "For there must be also factions among you, that they that are approved may be made manifest among you" (1 Cor. 11:19).

Whom then can we fellowship? This is a serious matter under present conditions. Every congregation sincerely striving to be the Lord's church will ever be "endeavoring to keep the unity of the Spirit in the bond of peace." Its prayerful aim will certainly be to maintain such an atmosphere of "righteousness and peace and joy in the Holy Spirit" that any truly born-again one can discern the Spirit of the Lord and recognize that "God is among you indeed," and will feel at home as every child of God (not a subject of discipline) should be enabled to feel in his Lord's assembly. That the Lord has people in various divisions and branches of Christendom doubtless no one would deny. They do not belong there. They are involved. The majority of these "branches" are under or are being brought under the domination of the Federal Council of Churches, the hotbed of modernism. Moreover they are under a code—a creed to which each was committed on becoming a member of



the denomination. Some are waging a fight to stay the tide of modernism sweeping down upon them, which is taking over their schools, publishing houses, conventions, pulpits—but in most every case they are gradually losing the fight.

What should be the attitude of a congregation of those simply Christians toward any such coming into their assembly? The question is quite well answered above. Most all such are hungry for fellowship in the Lord; most of them want the truth, nothing else. If for the Lord's sake some of us are standing fast in the faith and are endeavoring to maintain that uncorruptness and purity of the simplicity in Christ (2 Cor. 11:3) we should welcome all such and encourage them in the direction their faces are turned. An old minister used to ask, "Can a bartender and a Christian walk arm in arm? That depends on which way they are going; if toward the saloon, nay, verily; if toward the church of God well and good." Sometimes excellent workmen and teachers have been discovered, having no axe to grind, no party or organization to be campaigning for. When some one comes however as a representative of his party and for the manifest purpose of gaining recruits therefor, the matter is altogether different. It can be safely set down as a rule that any and all born-again ones to be found in the denominations should be come-outers—not to form another denomination composed of the more agreeable, kindred spirits under a creed formulated more to their liking, (some have done that), but to constitute simple and independent congregations in their respective geographical locations to worship and serve their Lord and to fellowship and safeguard one another in the truth.

And what is the proper attitude of a simple Christian toward the various sects of Christendom? Surely not to build them, nor to recruit them. It sometimes happens that in a group are those hungering for something not being ministered unto them, and someone has learned that you have something they do not have, but want, and you are called upon to give them some teaching—surely that is an opportunity to be bought up. And what shall you immediately undertake on their behalf? That depends on their present status and what they are able to hear. If you had only time or opportunity to increase their hunger for and confidence in the wisdom of God's word and their hunger and thirst after righteousness, that would be something not to be despised. The Lord's messenger looks to Him for the message, and purposes to deliver that.

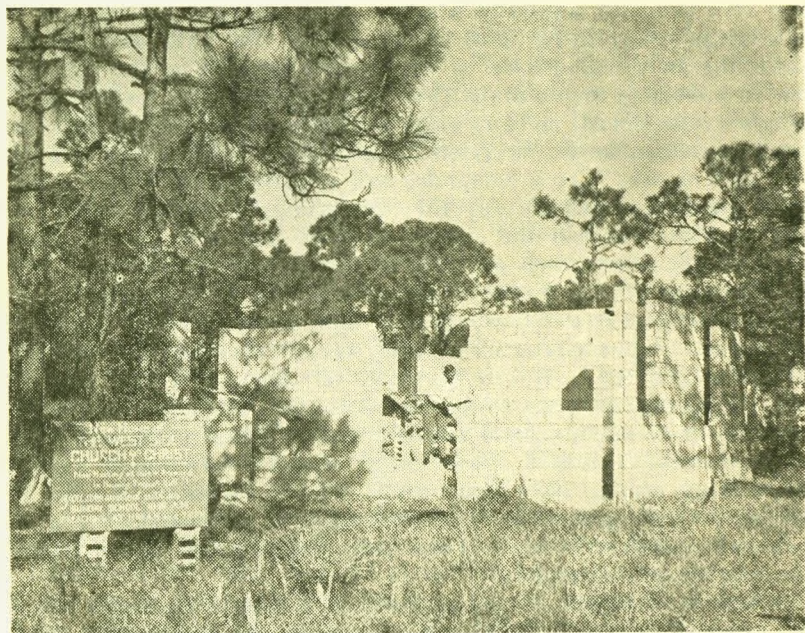
God's people should find each other. Try the spirits; there are wolves purposely appearing like sheep. Charity is a good word. Toleration needs to be exercised, yes, even toward the intolerant. Meekness is always in order. The spirit of the Lord is indispensable, the Book infallible and sufficient.

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"You are writing a gospel, a chapter each day,  
By deeds that you do, by words that you say;  
Men read what you write, whether faithless or true:  
Say, what is the gospel according to you?"

## LET'S COMPLETE THIS CHURCH BUILDING — DEBT FREE!

Robert B. Boyd



Pictured above is the unfinished new church building of the West Side church of Christ in Fort Lauderdale, Florida. The lot located in an ideal section of the city, was purchased in August of 1946 at a cost of \$800.00. In 1947 the building was started, on the "pay-as-you-go" basis. Brother Brady M. Green, the present minister, has directed the work, and has done the greater part of the actual work himself. The picture is typical, showing Brother Green about to put a concrete block in place. The building is approximately 40 by 60 feet in size.

Brother Green writes: "At present (Jan. 14, 1949) both side walls and the inside front wall are built all the way to the top, the rear wall is about half way up, and the front lacks considerable work. The West Side church estimates they have on hand enough cash to complete all the walls by closely economizing." (Much of the economizing is done by Brother Green himself. Not only does he do a great part of the work, but at present his income is under \$25.00 per week, and he has recently undertaken extra expense in letting a school girl live with him and his wife.—R. B. B.)

It is estimated that it will cost about \$2,000 to put the house in condition to be used for church services. One of the brethren

there thinks he knows where a loan can be secured to complete the building. **WHY NOT JOIN HANDS, BRETHERN, AND COMPLETE THIS BUILDING DEBT FREE?** Brother Green's support has decreased, instead of increasing. The cause: Your writer forwarded \$60.00 per month for a while from the Home Mission Fund. Gradually those who contributed to the mission fund (some of them) ceased giving. So Brother Green's support decreased to \$50.00, then went down to \$40.00, and at present is \$39.00—the actual amount coming in to the mission fund. Well, with a building debt, the few brethren there cannot increase their support to the preacher—so shall we go on letting the faithful preacher on that field do just about all of the sacrificing?

Again, quoting Brother Green: "The location is near the first part of the city to be inhabited. There are thousands of people in easy reach of this church, and there is no other church of any kind near the West Side church of Christ. An unusual opportunity! The church is close by the West Side School, and is barely a block from the bus line. It is only about three blocks from the present temporary meeting place."

Brethren, there is a great opportunity for the work of Christ in southern Florida. Faithful brethren have labored, and are laboring there. Brother Willis H. Allen was the minister when the West Side church began, in 1943. Then in 1946 Brother Green began his labors there. At present, Sunday School attendance runs from 30 to 50, averaging about 40. The morning worship audience averages about 30, with offerings running, on an average, from 20 to 30 dollars per Sunday.

Let's complete this building. Send a donation now to: Brady M. Green, General Delivery, Fort Lauderdale, Florida. Brother Green will acknowledge the gift. A shower of dollars from every individual who reads this, plus larger offerings from congregations, will quickly get the job done.

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## Love's Fires

If you are called to some great sacrifice,  
And I should come to you with frightened eyes  
And cry, "Take care, take care, be wise, be wise!"  
See through my softness then a fiend's attack,  
And bid me get me straight behind your back;  
To your own conscience and your God be true,  
Lest I play Satan to the Christ in you.

And I would humbly ask of you in turn  
That if some day in me Love's fires should burn  
To whiteness, and a Voice should call  
Bidding me leave my little for God's all,  
If need be, you would thrust me from your side—  
So keep love loyal to the Crucified.



# THE VOICES OF THE PROPHETS

R. H. B.

"They that dwell in Jerusalem, and their rulers, because they knew him nor, nor the voices of the prophets which are read every sabbath, fulfilled them by condemning him." (Acts 13:27.) Thus the apostle Paul sums up the causes that led to the rejection and crucifixion of the Lord Jesus Christ. The Jews knew Him not, nor did they know the teaching of their prophets; and so, in their ignorance they fulfilled them by condemning Him. If they had known the prophets they would have known Christ; and if they had known Him they would not have crucified the Lord of glory. How important was the right knowledge of prophecy to them, if this terrible failure and misdeed resulted from their ignorance of the word of prophecy. Doubtless there were then (as there are now) men who thought that prophecy was of no special importance; and perhaps some also, then as now, who thought that unfulfilled prophecy could not be understood. For long centuries it did not seem to make any difference whether they understood the prophecies or not. But one day Christ came, and then—"because they knew him not, nor the voices of the prophets . . . they fulfilled them by condemning him." So today also there is the same ignorance of the prophetic word; and, as George Washington Carver, the colored scientist of Tuskegee, divided them, there are three classes of ignorant folk: (1) those who just don't know; (2) those who don't know, and don't care; and (3) those who don't know, and don't want to know." But the days are fast coming on when it will be fateful not to know the prophetic word of God. Wherefore, as John says in the preface to the book of Revelation, "blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein; for the time is at hand." (Rev. 1:3.)

But there was something peculiar in the Jews' ignorance of the prophets. They were certainly familiar with the voices of the prophets, for, as Paul declared, they were read to them every sabbath. Yet they did not know them. Their rabbis and their scribes could repeat whole scrolls of them verbatim, from memory, and would instantly give any passage called for. Yet they understood them not. The wonder deepens when we realize that those prophecies were given them for the very purpose that they might know their Christ when He should come. Why then did they not understand them? It could not have been because those prophecies were too obscure. If that had been the case God would not have held them responsible for their ignorance and misunderstanding. The fault lay not in the prophecies, but in them—in their attitude and spiritual state. Some reasons for this is pointed out in the word of God.

1. They did not know the prophets because they did not believe them. It seems strange, but with all their profession of loyalty and devotedness to Moses, their law-giver and greatest of their prophets, they did not really believe him. "For" (as the Lord Jesus plainly

told them) "if ye believed Moses ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:46, 47.) Even Christ's own disciples were slow enough to believe in *all* that the prophets had foretold. ("O foolish men, and slow of heart, to believe in all that the prophets have spoken." Luke 24:25.) Much of the ignorance of prophecy today is due to plain unbelief. Because we can't see how this or that, though plainly foretold, could or could not come to pass, therefore we conclude that it *can't* be and *will not* come to pass. And here, as in other things, "blind unbelief is sure to err."

2. A second, and deeper reason, why they could not see was that they did not have the "single eye." (Matt. 6:22.) Earthly interests have a tremendous influence on most men. That Demetrius, for example, who carried on a thriving business manufacturing silver shrines for the goddess Diana at Ephesus, and who made no little gain out of it for himself and the other craftsmen, would have been one of the last men ever to receive the gospel. Among the Jews and among Gentiles as well, then as now, a good job, a fat salary, or a lucrative business, would certainly be a hindrance to the reception of any truth that would endanger such profit and income. Now "the Jews had agreed already that if any man should confess him to be Christ, he should be put out of the synagogue." (John 9:22.) And that would mean boycott, ostracism, and confiscation of property. Who would want to risk that? No—the prophets might have spoken ever so plainly, few would have been willing to believe and understand them in the face of such earthly loss. It was a severe test. And even of many of the rulers it is said that they secretly believed on him, but because of the Pharisees they would not confess it, lest they should be put out of the synagogue; for they loved the glory that is of man more than the glory that is of God." (John 12:42, 43.) Thus worldly (or religious) honor and prestige can become an insuperable hindrance to true faith. How can ye believe," said the Lord Jesus to the Jews, "who receive glory of one another, and the glory that cometh from the only God ye seek not?" (John 5:44.)

3. They could not understand the prophets because of their preconceived ideas. Just as people are doing today, the Jews picked out from the prophetic scriptures such passages as they liked—statements here and there that flattered their national pride—visions of grandeur and glory for their nation under the leadership of their "Messiah Ben David," the Messiah of the seed of David, by whose might Israel would be delivered from all their enemies, for evermore, and exalted above all the nations of the earth. There are indeed such passages in the prophets clear and unequivocal, which foretell such a glory; and they are not to be discounted, for whatever God has spoken He will fulfil. But (as people now) the Jews picked out the things they liked, and ignored or explained away everything else that did not suit them. They completely overlooked the prophecies of the Messiah's humiliation, His death, His resurrection, His ascension to the right hand of God; all of which was

written in the law of Moses and the prophets and the psalms concerning Him. Moreover (and this also was a fatal oversight) they failed to see that the promises of Israel's great final restoration and glory were not made to a sinful people, but to a righteous nation; that God foresaw a penitent, believing, humbled Israel; and that the promise was not to a merely fleshly, but to a regenerate nation. Nor were they to receive those glorious promises under the old covenant, but on the terms of a new covenant. All this they had overlooked and set aside. The Lord Jesus who came meek and lowly did not appeal to them. They wanted to hear nothing about the Lamb of God that taketh away the sin of the world. They could find no room in their scheme of prophecy for such a Messiah as that. And so, in their blindness they themselves fulfilled the scripture, and the Lord Jesus died and rose again, even as it was written of Him.

But there were humble hearts who despite His lowly guise were quick to recognize and to receive Him. There was Andrew who ran after his brother Simon with the glad word, "We have found the Messiah"; and Philip, who said, "We have found him of whom Moses in the law, and the prophets wrote, Jesus of Nazareth, the son of Joseph." And Nathanael who on but little evidence saw and understood and cried out, "Rabbi thou art the Son of God; thou art the King of Israel." It is the true Israelite that receives his king. And then as now God hid His truth from the wise and prudent and revealed it to babes; for so it was well-pleasing in His sight.

Not only of the prophetic word, but in regard to all the words of God it is true that sincere and humble hearts alone receive its true light.

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#### YOU MAY

Hope for eternal life, as the rich young ruler  
Give of your means as Ananias and Sapphira  
Desire spiritual gifts, as Simon  
Wish to die well, as Balaam  
Bring an offering, as Cain  
Have an angelic visitor, as Lot's wife  
Live with God's people, as Gehazi  
Hear preaching gladly, as Herod  
Make good resolution, as Felix  
Be warned by handwriting, as Belshazzar  
Minister in the priest's office, as Nadab  
Ask for prayers, as Pharaoh  
Be almost persuaded, as Agrippa  
Find no fault with Jesus, as Pilate  
Be children of godly parents, as Hophni and Phinehas  
Make long prayers, as the Pharisees  
Be able to prophesy, as Saul  
Have many followers, as Theudas  
Have the lamp of profession, as the foolish virgins

AND YET NOT BE SAVED.



## PETER'S VENTURE ON THE WATER

Orell Overman

"Peter answered and said, Lord, if it be Thou, bid me come unto thee on the water. And he said, Come. When Peter was come down out of the ship he walked on the water to go to Jesus."

Here we have an illustration of the character of Peter and the character of faith. At the beginning Peter was right in what he did; but he did not carry his task through. It was well begun, and according to the proverb, "Well begun is half done" and no amount of proverb can make half done whole done. It was in the other half that he failed.

This was an entirely new thing, and in this lies the great blessing. There are great possibilities in faith if we only respond to its urge within us. Faith in Jesus is anything but dull and unprofitable. Alas, many of us make it so! There is a little glow of faith when we first come to Jesus that soon fades away into the commoner sort. But here, at first, Peter certainly leads us right. You have no idea, Christ virtually says, where faith will lead you if you let it. "If ye had the faith as a grain of mustard seed, ye should say to this mountain, Be removed into the midst of the sea; and it would obey you." "The works that I do, ye shall do also," He said, and for a time at least Peter believed it. There may be some of my readers who are crying out for that same elevation of faith. "Lord show me a new thing; bid me come to Thee on the water; give me strength; let me do the impossible."

From all appearances the Lord was glad for such a faith. His only word was the invitation to launch out. Peter here prepared a new thing, but before he got the length of it he spoiled it—let us begin where he did and go on.

My brother, perhaps some time ago you did something like this. You were called rash, inconsiderate, and reckless and you allowed the waves to engulf you—well begun, half done, but a failure in the end. Do I speak to any brother today whose heart is meditating some new thing—a wild thing, an utter absurdity to the common level of faith? God speed you. If Jesus stands on the waves beckoning, let nothing hinder your climbing out of the boat. It is safer, and keeps our clothes dry to stay in the boat: but if you think you can go out, I believe I would cheer you on. "Well, done, Peter, try the outlandish and impossible; we have all become too earthly, too commonplace." In such a time, Peter's faith stretched up to the true height where normal faith ought always to be. When you see Peter climb down out of the boat with the storm light in his face and the spray in his hair, you get a glimpse of what Peter by the grace of God was meant to be—what you and I by the same grace were meant always to be—a people so filled with the vision of the eternal God that things seen and temporal no longer hold us to the earthly level.

Walking on water was impossible: but Peter did it! However "when he saw the wind boisterous" he was afraid, and began to sink. The thing that marred this beautiful story was that Peter

got cautious. After beginning so well he feared. He began in the Spirit, and ended in the flesh. He walked by the power of God, but becoming carnal, immediately sank. It is a shame that we should ever get so keen-sighted as to see the wind. This is being alert on the temporal side of things. We ought to be blind to the wind, to be deaf to the noise of the waves. If we would show glory to God, we must go on as we began, "looking unto Jesus, the author and finisher of our faith." But when he saw the winds he gave up faith. As someone has said he suddenly became reasonable about the whole thing. He remembered that it was after three in the morning, and rather a wild morning at that; he had no business out walking on Galilee at three in the morning in a storm and he sank more quickly than it takes to explain it.

You need to forget about your surroundings, that this is the twentieth century, that primitive faith is rarely seen, if you would do God's will and serve the hour. We are paralyzed by thinking, and calculating. We are saying that we walk by faith, but never get outside the realm of the boat or human reasoning. We walk by the foresight of committee-men, and by human sight and desire. Peter began well; who did hinder him? He tripped up over his own doubting feet. When a man walks on the water with Jesus he needs to forget all about common means of locomotion.

"He was afraid, and began to sink, and he cried, Lord, save me." Even when Peter is down we get a lesson from him. Peter's climbing over the side of the boat to walk doesn't look like me, but it is certainly like me to sink. Will we learn even now? Poor sinking brother, and sister, going down and down, with the hull smashed and the wind and waves howling through the sails, learn a lesson from Peter. One eager, quick, urgent cry, "Lord, save me," and salvation is yours. Do not perish without a cry. Peter's prayer will bring to your rescue the same Hand that lifted Peter out of the waves.

"And immediately Jesus stretched forth his hand, and caught him, and said to him, O thou of little faith, wherefore didst thou doubt?" He did not say, "Wherefore didst thou start on such foolishness," but "Wherefore didst thou doubt?" When will we learn that we are just within earshot and arm's length of the eternal One? We began well, what has hindered us? Let us hasten to set ourselves right, I have no doubt that Peter, standing there beside the Master, felt differently now—so glad was he that he started, but greatly chastened that he had so miserably failed. Peter could say: "See what a wild morning it is; look how the waves toss and rage." Still the Master says, "Wherefore didst thou doubt?" We have no right to doubt. Let me say again, that out there in the world and in the world's books, doubt is rather a wonderful thing and gathers much glory to itself; but here in the Bible it is altogether the unreasonable and wrong thing to do, and will have no answer to the question of the Lord.

# NEW TESTAMENT EDUCATIONAL SYSTEM

Dennis Allen

## THE ORGANIZATION

The organization of the church was set up only as the need for it arose. At first the only leaders in the Jerusalem church were the apostles; then the seven deacons were appointed when a situation arose requiring their special service (Acts 6:1-6). Later we find elders at Jerusalem (Acts 15:2), but the time or occasion of their appointment is not given. However, this development of organization was not left to human wisdom and expediency but was under Divine direction and approval. Since this was true it is not surprising to find that the New Testament church was patterned along lines different from those of human organizations.

While Christ was still present with the disciples He was the Teacher. They shared a common teaching and a common hope. He was the bond which joined them together. When the church was established, although He was no longer present with them, He was still the bond which joined them together. However, now the other side of the fellowship became prominent, i. e. their relationship to each other because of their relationship to their common Lord. This wondrous fellowship was an underlying principle in all Christian organization. It would have been a miserable failure apart from this, but with it it surpassed all other organizations.

In spite of the differences in background and comprehension of the truth, there was unity in the New Testament church. It was not built on a human basis. Christians were one with each other because they were one with Christ. "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." (Eph. 4:4-6.) It was a unity of the Spirit and was not maintained by any external ecclesiastical organization. Christ was the Head of the church and the only bond of union was their common faith in Him and submission to His will. He was the final authority in every question and difficulty.

The church as a visible body of believers in any given locality had an organization originated and set in order by the Lord Himself (Eph. 4:11; 1 Cor. 12:28). Within the local churches the organization was composed of elders and deacons (Phil. 1:1; Acts 14:23; 20:17). These were appointed from men in the local congregation who were approved by them (Acts 6:3; 14:23). A fuller treatment of their functions will be given under the discussion of the "leaders." However it should be noted here that there was a simple but definite organization of the local churches and that these congregations were independent. There was no centralized organization that maintained jurisdiction over the churches or that formulated their policies and programs. Each individual congregation was responsible for the education of its own members and the training of its own leaders. Neither were there substitutionary organi-



zations within the church to carry on the various phases of its work. For example, we find no mention of special organizations to carry on children's work, youth work or missionary work, nor did they dream of organizing such. The church embraced all and did the work of all these organizations through the local congregations in each city and village. Every type of activity and service was provided for, yet the unity of the body was maintained. As Paul said to the brethren at Rome:

For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another. And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting: he that giveth, let him do it with liberality; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. (Rom. 12:4-8.)

Thus with each member exercising his own gift the education of the church was carried on.

Some may think it strange that we refer to the church as an "educational system." (In our day we associate education with "schools.") There is one reason for this. I have looked in vain for a mention of any separate agency or organization apart from the church that carried on this work. The education of its membership was an integral part of the work of the church. The significance of this fact and its implications for us today we hope to discuss later.

In this day of numerous, complex organizations to carry out the educational program of the church it may come as a surprise to some that the New Testament church had such a simple organization. How was it able to meet all of its educational needs and responsibilities with such an organization? Let us note some of its advantages.

1. With such an organization the disciples were placed in a position of continual dependence upon the Lord and the power of the Holy Spirit. They could not look to some "headquarters" to supply their needs, either material or spiritual.

2. They were not dependent upon some organization for the supply of their leaders. This enabled them to be independent of outside control and forced them to develop leaders from among their own number. This encouraged the development of indigenous churches in every country and community where the church was planted.

3. The fact that leaders were developed from their own midst and could aspire to no high positions of authority kept down the danger of professionalism.

4. It was according to nature for the elders who were ripe in experience to take the lead and exercise authority in the local congregations.

5. Since each congregation was independent, if one congregation

did depart from the faith, other congregations were not necessarily corrupted.

6. With one simple organization which carried on all phases of the work there was no over-lapping, duplication, or unnecessary machinery to cause wasted effort, expense, jealousy, strife and destroy spontaneous effort.

7. The organization was efficient, yet it placed the maximum responsibility upon each individual and allowed the greatest freedom for the exercise of individual gifts.

(The home also played a vital part in the educational system of the New Testament church. We plan to discuss its functions in a future study.)

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## WHEN HE COMES

W. H. Crain

*"And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel"* (Matt. 19:28).

*"But when the Son of man shall come in His glory, and all the angels with Him, then shall He sit on the throne of His glory: and before Him shall be gathered all the nations . . ."* (Matt. 25:31ff).

When are the apostles going to sit on twelve thrones and judge the twelve tribes of Israel?

Answer: When Jesus sits on His throne.

When will that be?

Answer: When He shall come in His glory, and all the angels with Him.

Isn't He sitting on His throne now?

No. He is sitting at the right hand of His Father; He is sitting on His Father's throne.

He tells us that if we shall be overcomers, He will give us to sit down with Him in His throne, as He also overcame, and sat down with His Father in His throne (Rev. 3:21).

It seems to me, that those scriptures ought to settle the matter. We are told by many preachers that Jesus is now sitting on His throne, and the apostles are now sitting on twelve thrones, judging the twelve tribes of Israel. I prefer to accept what the Lord says about it.

"It is better to take refuge in Jehovah

Than to put confidence in man.

It is better to take refuge in Jehovah

Than to put confidence in princes." (Psalm 118:8, 9)

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There is a story of a man who was a Doctor of Divinity who lived with his son who was a Doctor of Medicine. The telephone bell rang one day, and the D.D. answered it. "Is that Dr. ——— speaking?" "Yes." "Are you the one who preaches or the one who practices?"

The Lord Jesus was both. — The Sunday School Times.

# CHRIST'S TEACHING ON PRAYER

R. H. B.

## CHRIST'S SECOND LESSON

Like the first, so this second lesson also is found in the Sermon on the Mount. The first teaching stressed the necessity of sincerity and singleness of motive in prayer (Matt. 6:5, 6) and warned against the foolish views of the Gentiles, who thought that the effectiveness of prayer lay in the multitude of words—in which connection the Lord gave them the simple pattern of prayer, known generally as the "Lord's Prayer" (Matt. 6:7-15). \*

There is a still earlier reference to prayer in Matt. 5:44, where the Lord teaches His disciples to "pray for them that persecute you." By such an attitude toward their enemies they were to manifest their sonship and likeness to God, who bestows the gifts of His love upon the unjust as well as the just, upon the evil as well as the good. Read the whole passage—Matt. 5:43-48.

✓ The second lesson on Prayer is given in Matt. 7:7-11.

*"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."*

With that follows an earnest assurance:

*"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."*

These words are perfectly plain and clear; even a little child can understand them. Yet do they not puzzle us? Many shake their heads and wondering ask. What does it mean? That we can just ask and receive? Surely the matter could not be so simple as that. Haven't we all, at one time and another, asked and failed to receive? There must be some conditions, some if's and but's, behind this broad promise. If the Lord meant that we could simply ask and receive, why are prayers unanswered? So straightway we begin to cast about for reasons to explain this strange contradiction, and we pile up if's and but's so many as to snuff the Lord's promise clean under, and practically nullify it. But look at it again: "Ask and it shall be given you . . . for every one that asketh receiveth . . ." Why if He had not meant it would the Lord have said such a thing? In threefold repetition, and three times repeated assurance He declares the sure efficacy of our prayers; and, as if that had not been enough, he re-inforces it with a similitude drawn from human parental love and applied *a fortiori* to the love of our Father in heaven.

*"Or what man is there of you, who, if his son shall ask for a loaf, will give him a stone; or if he shall ask for fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?"*

How could He have used language more simple, clear, and strong, to urge us to pray, and to assure us that our petitions would not be in vain? But the promise seems to be wholly unconditional. Are there no conditions to it at all? Yes—there are some conditions, and they are implied in the very promise itself.



1. The first condition which is also the most difficult, and the one most generally disregarded, is simply *that we believe Him*. Of course we do not doubt his veracity—we wouldn't dare say such a thing, or even think it. For this He was born and came forth into the world that He should bear witness to the truth. Yes, we believe that His word is truth—surely we do. And yet—how hard it is for us to take His promise at face-value. Oh the doubts and fears that arise in our poor, weak hearts! We do indeed make our requests known to Him, but “the peace of God which passeth all understanding” does not come. (Phil. 4:6, 7.) Why not? We cast our burden before the Lord in prayer, and then pick it up again and go on our way with it, as before. We cannot rest in His promise; we cannot trust Him to do as He has said. Is it any wonder that we “ask and receive not”? “Let not that man”—that doubting man—“think that he shall receive anything of the Lord,” says James. (Jas. 1:7.) With that unhappy father in the gospel story, we often must cry out: “Lord I believe; help thou mine unbelief.”

2. “But I asked for something in undoubting faith, and did not get it,” replies one. So would you set up this experience to discredit the promise of the Lord, and to deny His truthfulness? “Oh no,” he would say—“but there must have been another reason besides unbelief in my case.” Likely there was. John puts in a qualifying phrase: “If we ask anything *according to his will* he heareth us.” (1 John 5:14.) “Yes, but in Matt. 7:7-11 the Lord says nothing about any such condition and limitation.” Doesn't he? So you think He meant that you could ask for something contrary to the will of God, and get it? That would be bad for you. (Ps. 106:15.) But look again at the promise in Matt. 7:7, 8. Did the Lord say, “Ask and you will get the thing you asked for?” No doubt often, yea, in most cases you will. But the Lord did not so commit Himself. Only one thing He made certain and definite: namely that your asking shall not be in vain. Here is what He said: “Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you.” Now this “it” is impersonal and indefinite; very much as when we say “it rains,” or “it is warm.” What the Lord said was that if you ask you shall receive; and if you seek you will find; and if you knock a door will be opened to you: not necessarily that what you ask for you will receive, or that you will necessarily find the thing you are seeking, or that the special door at which you knock will be the one that will be opened to you. By all preference, yes: if your asking is right and good; if your request can be granted for a blessing—surely the Father will rejoice to fulfill your actual petition. But He does not bind Himself to give anything and every thing, always, for our asking. Yet the assurance is that you shall receive—and if not the very thing that in your blindness you may have asked, then a better thing instead. So ask—ask in faith—you cannot lose.

3. It will be seen that the whole meaning of the Lord's comparison turns not merely upon the Father's ability and willingness to give us for our asking, but on the fact that He *knows how* to give

*good gifts* to them that ask Him. Even earthly fathers do this for their children. The point of the illustration of the loaf and the stone, of the fish and the serpent, lies in the similarity of these things. The son may mistake the stone for a loaf, and ask his father for it, thinking to appease his hunger with it: will the father then give him the stone? Will he not interpret the son's request and give him—not what he thinks he wants, but what he *really* desires? He will not give him a stone that looks like a loaf—yea, he may even give him a loaf which, at first sight, might look to him like a stone—but it will be nothing less than good satisfying bread. "If ye then, being evil [for there is none good save One] know how to give good gifts unto your children, *how much more* shall your Father who is in heaven give good gifts to them that ask him? How much more? By so much more as He is better than the best father that ever lived on earth.

4. Immediately follows in verse 12, what we call "The Golden Rule." Some have wondered why that was given in conjunction with this teaching on prayer, and they could see no connection. But there is indeed a connection. The blessings which God freely bestows upon His children—are they to be used up in self-satisfaction and for selfish enjoyment? Nay—if that were our aim, then, as James told us, such prayers would have to go unanswered. (Jas. 4:3.) The "good gifts of God must issue in blessing to our fellow-men. He puts no restrictions on the good gifts which He will bestow; but they were given to enable us to live a new, a different, a Christlike life. Many talk about the Golden Rule, as the true standard for human conduct. Few follow it. None *can* follow it in its high and true sense, but those who have first been blest—namely the children of God by faith in Christ Jesus, upon whom He has bestowed His Spirit, and who have free access to His treasures for constant power and blessing. For the Golden Rule is summed up in one word—*Love*. "We love because he first loved us." (1 John 4:19.) His love to us is reflected back to Him; and from us out to our fellow-men. "*All things therefore whatsoever ye would that man should do unto you, even so do ye also unto them: for this is the law and the prophets.*" For "love is the fulfilment of the law." (Rom. 13:10.) It does all that the law requires—and that "not in the oldness of the letter but in the newness of the Spirit." And the Spirit is the Spirit of our Lord Jesus Christ who loved us and gave Himself up for us.

"Love has a hem to its garment

That trails in the very dust:

It can reach the stains in the streets and lanes,

And because it can, it must.

It dares not abide on the mountain—

It must come down to the vale,

For it cannot find its fulness of mind

Till it falls on the lives that fail."

And can *I* have such love as that? Well—do you *want* it? Then—Ask and it shall be given you; seek and you shall find; knock and it shall be opened unto you."

## In Memoriam

### SISTER SAM P. ROBINSON

The following words are true of the subject of this sketch and are by no means words of fulsome flattery: "Mrs. Ada Drury Robinson was born in July, 1883, and departed this life November 28, 1948. Early in life she united with the Mt. Pleasant Baptist Church in Anderson County, Ky., but a few months ago she became a member of the Church of Christ in Lexington, Ky. It can truly be said of her that she was a faithful member and a devoted mother and wife and a neighbor who was always ready to lend a helping hand in time of need. Her husband, Brother Sam P. Robinson, two daughters, ten grandchildren, five step-sons and their children, two brothers and a host of relatives and friends rise to call her blessed and praise her as God's worthy woman.

### BROTHER ROBERT L. SUTTON Jr.

I conducted the funeral services of Brother Robert L. Sutton, Jr., Pfc., who was killed in action in Account, France, October 5, 1944, at the Mackville Church of Christ, January 12, 1949. A large crowd gathered to pay respect and honor to the memory of our departed brother and honorable citizen of this good land of ours. Brother Sutton is survived by his widow, Margaret Barnett Sutton, and little son Barney Allen. He also leaves five brothers and four sisters in bereavement. I spoke of "Some Things That War Cannot Touch." Among these things that the cruel hand of war cannot touch is the Peace that Jesus has left us, John 14:27, 1-3. It cannot touch our trust in God. And, praise the Name of Our Lord Jesus Christ, war cannot touch that home and mansion which He has gone to prepare. No storm-clouds gather and no battles rage in that far away home of the soul.

"That unchangeable home is for you and for me,

Where Jesus of Nazareth stands;

The King of all Kingdoms forever is He,

And He holdeth our crown in His hands."

"Let not your heart be troubled, neither let it be fearful."—John 14:27.

### SISTER PHOEBE HARLOW

On the 20th of December, 1948, sister Phoebe Harlow, one of the charter members of the Mackville Church of Christ, departed to be at home with her Lord, whose return she has been loving and waiting for through these many years. Sister Harlow loved the prophetic Word and especially those promises that pertain to the Second Coming of Christ. I am sure that this good sister did not lose one thing by looking for the blessed hope and appearing of the glory of Jesus Christ, and now that she has fallen asleep in Christ and is at home with the Lord it is still far better to await that glorious day within the veil with her loved and own and her liege Lord and ours. We in the flesh and they absent from the body at home with the Lord await the Return, the Resurrection and the Rapture. This was the subject of the funeral discourse.

The wisdom of making this great event imminent, and the date indefinite, exists in the fact suggested that disciples are to be so living in the hope of it, that they would not be surprised if it occurred, while not so confidently dating it as to suffer disappointment in its delay. The argument that this event could not be "at hand" nearly two thousand years ago, and yet so remote as time has proven it to have been, ignores alike the difference between man's and God's computation of time, and the transcendency of the event. If with God, "a thousand years are as a watch in the night when it is past," we see no difficulty in the Spirit's expression, "the time is at hand." Neither did our Sister Harlow. May God bless and comfort her husband and sons and daughters in the promise of seeing Sister Harlow in the presence of Christ at His coming. "Yet a very little while, He that cometh shall come, and shall not tarry."

—H. N. Rutherford.



## Book Reviews

Dennis Allen

**The Daily Sacrifice**—H. A. Ironside. Loizeaux, New York. \$1.50. This new book of daily devotional readings by one of the outstanding Bible scholars of our time is based on selected Scripture portions beginning at Genesis and running through Revelation. The comments on each of these portions contain many choice nuggets of spiritual truth. The comments on each day's Scripture portion are followed by a suitable poem or hymn.

These readings could be put to valuable use in private or family devotions when used in connection with the Scriptures. The book also contains many seed thoughts which elders and ministers might well find suggestive for development and use in feeding the flock of God.

**Hallowing the Home with Helpful Hints for Parents**—Norman B. Harrison. The Harrison Service, Minneapolis, 64 pp. 25¢.

This attractive booklet presents a very practical, pointed treatment of this neglected topic. The author sets forth the tremendous responsibility of Christian parents and gives definite suggestions for effective family worship, the use of music, proper reading, solving family problems, the father's place in the home, the children's friends, and many other vital issues which must be faced in every home. It is a book that will stir your heart and cause you to look at the possibilities of your home in a new light.

**The Pilgrim Church**—E. H. Broadbent. Pickering and Inglis, 421 pp.

This book presents a refreshing departure from the usual outline of church histories. Instead of presenting a history of ecclesiasticism as manifested in the church of Rome and the major Protestant denominations, the author presents a picture which is largely obscured and distorted in the average church history, though it is of much greater value and significance to the simple Christian than the dark, confusing picture of the apostate churches.

In the words of the Author:

"An attempt is made in this book to introduce those who have not much time for reading or research, into some of the experiences of certain churches of God which, at different times and in various places, have endeavored in their meetings, order, and testimony to make the Scriptures their guide and to act upon them as the Word of God, counting them as sufficient for all their needs, in all their circumstances."

In carrying out this aim the author proves himself to be a thorough, reliable scholar. He has collected information here that the average Christian would never have access to.

The author shows that there has always been a pilgrim church, tracing its history through succeeding centuries in such groups as the Waldenses and Albigenes, the Hussites, United Brethren, Anabaptists, Mennonites, Pietist, Moravian, early Methodists, the restoration movement of Campbell and others, the Plymouth brethren and many more obscure groups. The history of many of these groups has been grossly misrepresented, because they were despised by the leading historians of their day.

This book should encourage all who take their stand on the Word of God alone as they see the mighty host of those who from apostolic times on have at great cost taken the same stand also. On the other hand it will humble the reader and warn him from becoming Pharisaical in his stand when he sees that all of these groups have fallen short of their goal and that many of the movements that began with the purest motives were later corrupted and turned from their original path. In spite of these failures one is also impressed with the conviction that all the way through God has been keeping watch over the church and that He will bring eternal purpose in it to a glorious fulfillment.