

THE WORD AND WORK

(Volume XXXIX, May, 1945)

DEAL KINDLY

Deal kindly with the aged ones,
Give them thy tenderest care,
And though they sometimes fretful be,
With patience sweet forbear.
The lines of anguish, grief and pain,
Deep written on their brow,
Tell of the days when storms beat hard:
Oh, do not grieve them now.

Deal kindly with the aged ones,
Let them not sigh or pine,
With no soft voice to soothe them on
Through this life's last decline.
As rain-drops falling from above
Gladden the fragrant flowers,
So kind words sprinkled round their hearts
Brighten their lonely hours.

—Selected.

WORDS IN SEASON

R. H. B.

TWO KINDS OF RELIGION

Let us suppose that you are a wealthy man and that you are lingering in your last sickness. A nephew or cousin of yours is taking a world of interest in you and waiting on you. But you understand in your heart that your relative's real motive is chiefly to get his name in your last will as heir to a goodly sum. Then imagine how you would value and appreciate that cousin's attentions and service. Let us suppose again that a friend of yours is attending you in your last days. His name is in your will, and he knows it very well, and it is no secret that he will be chief heir. But that is neither here nor there with him when it comes to serving you. You, personally, not what you have, not what you are going to give him, but *you* are the object of his concern and sympathy and love. Imagine the difference between the two kinds of service! And on which of these two principles do you serve God? There are those who say, "Lord, we have left all and followed thee; what shall we have therefore?" and are always con-

cerned about how they will avoid hell and win heaven; but there are some, no less sure (but rather more) of all their inheritance, who can only say, "O Jehovah, thou art my God; I have no good beyond thee!" and, for me to live is Christ, and to die is gain."

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CHRIST'S LIFE OF FAITH

The Lord Jesus Christ is the great object of our faith. He is also Himself the great example of faith. When He became Man He took a man's place. In the days of His flesh He had to walk by faith as other men. And no one ever so trusted and depended on God and so constantly and absolutely looked to Him for help, for direction, for guidance.

In the Messianic prophecy of the 22nd Psalm He is heard saying: "Thou art he that took me out of the womb; thou didst make me trust when I was upon my mother's breasts. I was cast upon thee from the womb; thou art my God since my mother bare me." (Ps. 22:9, 10.) And again—showing that Christ became as one of us, the writer of Hebrews adduces these words in proof of His humanity: "I will put my trust in him"—that is, He, the Christ, would put His trust in God. (Heb. 2:13.) The 16th Psalm from which Peter quoted on Pentecost, showed prophetically how in His utter reliance upon God He lived and walked, yea, and went down into death and the depths of Sheol, only holding by faith to God's promise to bring Him up again—"because thou wilt not leave my soul unto Hades neither wilt thou give thy Holy One to see corruption. Thou madest known to me the ways of life; thou shalt make me full of gladness with thy countenance." (Acts 2:27, 28.) Such was Christ's life of faith. And we are exhorted to look to Him who is the Captain and Chief Leader, as well as the Finisher and Perfecter of our faith. "Wherefore . . . let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Perfecter of our faith; who, for the joy that was set before him, endured the cross, despising shame, and hath sat down at the right hand of the throne of God." (Heb. 12:1, 2.)

JOHN WESLEY'S COMPLAINT

In the Preface to a section of his diary, Wesley says, "When at first men began to lay to my charge things which I knew not, I often thought, 'had I but two or three intimate friends who knew what my life and conversation were, they might easily speak what they had seen and heard, and all such aspersions would fall to the ground.' But I perceived my mistake as soon as I had two or three, who were my friends indeed, and not in name only. For a way was easily found to prevent their being of any such use as I once imagined they would be. This was done at a stroke, and that once for all, by giving them and me a new name: a name which, however insignificant in itself, yet had this peculiar effect, utterly to disable me from removing whatever accusation might . . . be cast upon me, by invalidating all

which those who know me best, were able to say in my behalf . . . For how notorious is it, that if any man dare to open his mouth in my favor, it needs only be replied, 'I suppose you are a Methodist too,' and all he has said is to pass for nothing. Hence, on the one hand, many who know what my conversation [i. e. manner of life] was were afraid to declare the truth lest the same reproach should fall upon them; and those few who broke through this fear were soon disabled from declaring it with effect, by being immediately ranked with him they defended."

(Then he gives a brief account of his work and its results; and continues:)

"Yet I know even this will by no means satisfy the far greater part of those who are now offended. And for a plain reason, because *they will never read it*: they are resolved to hear one side, and one side only. I know also that many who do read it will be just of the same mind they were before; because they have fixed their judgment already, *and do not regard anything which such a fellow can say*. Let them see to that. I have done my part. I have delivered my own soul . . . May 'he who hath the key of the house of David, who openeth and no man shutteth' open 'a great and effectual door' by whom it pleaseth him, for his everlasting Gospel."

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PREMILLENNIALISM

A brother once complained because we taught "premillennial doctrine," yet were unwilling to acknowledge ourselves as "Premillennialists." There is a simple reason: we are not any sort of ists or ites, but plain Christians. And should one who is a simple Christian be classified under some "ism"? It may be that the answer will come—"Yes, if he teaches that doctrine." But those same critics would refuse to be called Campbellites, and their teaching branded as Campbellism—although they may believe and teach practically all Campbell preached and taught. To this the reply would be given, "We believe and teach what we believe and teach because we find it in the Word of God, not because Campbell believed and taught it." Very well. It comes then to this, that if a man truly accepts no other authority than the word of God, and goes to it, not to any man or human system of doctrine, for his faith and teaching, he is not to be classed as a follower of some man, or a devotee of some "ism," even though he teach the doctrine so named.

THE FALSE LABEL

The injustice of that sort of labelling is yet more evident when the label is applied to one who has never subscribed to the "ism" in question, or to any other "ism," and has never committed himself to any system or theory or creed that could be so named. The editor of the *Word and Work* has frequently repudiated the name Premillennialist, and the charge of preaching Pre-millennialism—this not because of any reluctance on his part to avow his belief and convictions, but his unwillingness of being saddled with a party-name, or to be classified with a party-class to which he does not

belong, or of being listed under a system to which he never did subscribe. "But you do teach premillennial doctrine." That may indeed be so—but I teach just what I find in the scriptures, and because I find it there. A simple Christian acknowledges no authority but the word of God. And so long as he holds just this position why should he be labelled as an ist or ite? We preach much truth that is held and preached by various denominations around us—but we do not therefore belong to those denominations, nor adopt their names, nor are classed as followers of their creeds. The Lord Jesus held the distinctive tenet of the Pharisees (the resurrection) and defended it. But he was not therefore a Pharisee. And a Christian's faith and doctrine may in many points agree with what some sectaries believe and teach; but for all that he belongs to no party or sect.

THE NON-SECTARIAN CHURCH

The church of the Lord is as non-sectarian and universal as the gospel, and as the Lord Himself. It knows nothing but Him who is her Head, and in whom are all her treasures of wisdom and knowledge hidden. The New Testament Church cannot be classed under a party-name. She is not Romish, and she is not Protestant; she is neither Calvinistic nor Arminian; she is not to be classed as any sort of partisan "ist" or "ite." She stands for all the Lord says, and for nothing else. In so far as the word of the Lord is "Calvinistic" so far is she; but she does not subscribe to any creed of Calvinism. In so far as God's word is "premillennial" she is premillennial; but she is not committed to any ism or theory—only to the Lord. And under Him every Christian is free to search and see for himself and to believe and teach whatever in God's word he finds—in a liberty limited only by loyal love to the Lord and to His people.

CHRIST FIRST

Jesus once made this startling statement: "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (Luke 14:26.) What does He mean? That He is to have first place in our hearts. Not father nor mother, nor any other person, no matter how dear to us, is to be allowed to come between us and Him. Children are taught to obey their parents; but when they learn the will of the Lord, they are to obey that, even if father or mother objects. Wives are told to be subject to their husbands; but a Christian wife cannot righteously disobey the Lord to please her husband. If he disapproves, or even forbids her going to church, she should go anyhow, if possible; for the scripture plainly says, "Not forsaking our own assembling together, as the custom of some is . . ." (Heb. 10:25.) One should put Christ even above his own personal desires and comforts, being willing to undergo any sacrifice or inconvenience to do His will.—J. Edward Boyd, in *The Torch*.

NEWS AND NOTES

Johnson City, Tenn.: "A young married man confessed Christ yesterday (April 29) and was baptized last night. Quite a number of visitors were present at both services.

"Sunday School attendance during April was consistently high, and the average for the month was the highest since we've been here, and possibly the highest in the history of the church. We rejoice greatly in the blessings of God upon this work.

"I preached Sunday, April 15, at Vonore, Tenn. Lord willing, I'll be in Dallas with the Fair Park church June 5-17, and with the Glenmora, La., church June 18 to July 1. J. Edward Boyd, of Maxville, Florida, is to be with the Locust St. church during my absence, according to present plans."—Robert B. Boyd.

Louisville, Ky.: "There are occasional bright spots in the lives of our men in the service, and such came to Brother Bruce Chowning when he was called to report at Columbia, S. C., making it possible to spend the week-end with Brother B. D. Rake's family at Greenville. The brightness extended also to Bro. Glenn Moreland of that place, who was in the Portland Bible classes some years ago. Brother Rake sends an encouraging report of work going on in the little congregation on Moreland Ave. where he is the minister.

"The Home-coming meeting of the Shawnee church on April 8 was the last service that their song leader, Brother Charles Kranz, will get to attend for a time. He was called into the Navy the day following.

"Brother Jorgenson is back from his song tour. Brother Dennis Allen filled in so satisfactorily in his absence that he will likely continue with the Highland church. His lineup of the young folks is encouraging.

"Our aged Sister Doty, mother of Mrs. E. L. Jorgenson, fell in her room, after returning from prayer meeting April 25, and is in the hospital with a broken hip."—Mrs. L. B. Holloway.

Pacific Palisades, Calif.: "The Song Rally at Hollywood on April 1, with Brother E. L. Jorgenson in charge was one of the best. Cer-

tainly was good to see him again."—Elmer LaMaster.

Linton, Ind.: "A fine group of officers and brethren from several congregations gathered at Linton on Tuesday evening to talk over the work of the churches and to encourage one another. Speakers appointed beforehand were, brethren Newt Smith, Horace Hinds, and Eugene Graham. Brief rejoinders were made by several others, all in a fine spirit of fellowship. Similar meetings have been held at Dugger and Ellis and another is planned for Jasonville in May."—Waldo Hoar.

Northern Rhodesia, "The past year, 1944, has been one of progress, encouragement, and renewed hopes for all of us here in Northern Rhodesia. The school work has grown some in the total enrollment, and has been more closely coordinated. Progress in building has been very encouraging. Efforts in the production of Tonga literature have continued and there have been a considerable number of baptisms in the villages and on the mission stations. Also there have been two births and some changes as regards the workers. Altogether the results of the past year have been such that the future of the work in Northern Rhodesia seems more promising now than it ever has. And that is ample reason for rejoicing.

"There have been three baptisms and three confessions of sins here on the mission during the past month."—Alvin Hobby.

Wanted, Bound Volumes

This office will purchase the following bound volumes of the Word and Work, one each, 1919, 1924, 1926, 1927, 1928, 1929, 1930. If any one has one or more of these and would like to part with them notify this office or simply send them in, indicating price wanted.

Comments Welcome

Some have commented favorably on our new "Faith of Our Fathers" department. As the chief purpose of these pages is to encourage unity on a truly nonsectarian basis, we feel that paragraphs from our readers who are unity-minded would contribute much toward making this desired haven a reality among us.

Let those who will, come out courageously for true unity among those who stand on the same fundamental foundation, regardless of minor differences. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Words of Life Program

Some have wondered why the many cooperating congregations in Louisville did not take advantage of the radio to preach the gospel. In other cities single congregations sponsor radio programs. We now do have a weekly broadcast over WGRC on each Lord's day morning at 7:45. The chief speakers thus far have been R. H. Boll and E. L. Jorgenson with others filling in in their absence. It might interest some to know that we have a new recording of six gospel songs made by the golden gospel chorus, which we wish to use along on this program. A few small monthly gifts from individuals and churches are needed to carry on this program, which may be sent to E. L. Jorgenson, 1061 Everett Ave., Louisville 4, Kentucky.

Grays Knob, Ky.: "The church here is in need of seats, also a pulpit desk. If any congregation has these for sale please write, giving description and price. The building we use is not large, so not many will be needed. Address Ralph Embry, Grays Knob, Harlan County, Ky."—Ralph Embry.

Greenville, S. C.: "We were recently honored with a brief visit by J. L. and Paul Addams of Louisville, Ky. J. L. led the prayer meeting Wednesday night and also preached Sunday morning, March 25th. Both messages were uplifting and enjoyed. Sunday evening J. L. addressed the church at Duncan, S. C. It surely was good to have visitors from home.

"The very next week-end we were surprised with a telephone call and later a visit from Corporal Bruce D. Chowning of Dugger, Ind. He spent Easter Sunday with us. Although Bruce declined an urgent invitation to preach, he did give us a most inspiring talk just after the sermon. He stated three very definite assurances from God's word which he claimed as his. These assurances help him to press on in the difficult life he is leading at this

time. Would that all boys and girls in our country's service could trust in these same assurances.

"The work here is getting along well. We are looking forward to the coming of Brother Gibbs to hold a two weeks meeting the first part of May. Pray for the work here."—B. D. Rake.

Dugger, Ind.: "Two from Jasonville were baptized in the baptistry of the Dugger Church this afternoon. One was an invalid brought in an ambulance. Bro. Paul Neal is the minister of the Jasonville congregation. He is doing a good work and is loved by all.

"If the Lord wills, I will be with the Greenville, Alabama, brethren in a series of meetings beginning the seventeenth of June. I shall be glad to be in their midst again."—Maurice Clymore.

LOUISVILLE CHURCHES

While the Word and Work is universal in nature because it sets forth the Word of God, which is for all peoples and adapted to every generation, yet it is only natural that it go into more homes in the Louisville area than in any other locality. Furthermore, what one church community does is of interest to other church communities. Thus we again submit a Louisville column in this issue.

Nature of True Unity

The unity of the Lord's people is fittingly pictured in the active, aggressive unity of an army, rather than, say, in the peace and quiet of a graveyard. This suggests that true Christians be loyal to their great Captain, and push forward with a burning zeal to advance His cause among men. Armed with such unity, **there is no limit to the work that could be done by the many brethren who live in the Louisville vicinity if they would join hand and heart in a great all-out offensive for the Lord.**

The Portland Christian School

One of the fine Louisville projects for the Lord is the Portland Christian School. This is a work of the Portland Avenue congregation. They so regard it and though they have quite a financial outlay in carrying on they do not make appeals for outside help. Still the school serves families in various congregations of this section. Churches

are often asked to give a Sunday's contribution to an orphan home or some other worthy endeavor. In joint meetings we sometimes take up special offerings for some missionary or benevolent cause. But why do we of the Louisville churches never make a united drive to lighten the load of the Portland Christian School? It would not be a burden to any and would be a great help to this work. **The writer of this paragraph (J. R. C.) suggests that churches in the Louisville area set aside one Sunday's contribution or a gift otherwise during the month of May as a special thanksgiving offering to the school in appreciation of the general good they are so unselfishly doing.** Send contributions to Stanford Chambers, 2605 Montgomery St., Louisville 12, Kentucky.

Revival Meetings

As this number of the Word and Work is being prepared a revival effort is in progress at the Rowan Street mission here in Louisville. Dr. J. Miller Forcade is the messenger and several young men are assisting in personal work and street meetings.

Fifth and M Streets church has engaged W. H. Allen of Ft. Lauderdale, Florida, to assist in a series of meetings beginning Sunday, May 13, and continuing for two weeks. Brother Allen is a true man of God and a gifted speaker.

F. S. Spaulding of Borden, Indiana, is to be with the Jefferson Street church in a gospel effort beginning May 27. Bro. Spaulding is also to be with the Beeler Street congregation in New Albany, Indiana, in a tent meeting the last two weeks in June.

The annual tent meeting of the Portland Avenue Church, Louisville, is scheduled to begin July 16, with R. H. Boll bringing the messages. The tent is to be pitched on the church lot. The Portland Church has had 8 baptisms and 4 to come for membership this year thus far.

The Ormsby Avenue tent meeting, with R. B. Boyd of Johnson City, Tennessee, as evangelist, is slated for two weeks beginning August 12.

Brethren of Louisville can prac-

tice and advance true unity by manifesting an interest in these revivals through prayer and attendance. It goes without saying that local members of congregations should plan their time in such a way as to give full support to their local effort.

Louisville, Ky.: "Our recent meeting with the South Side Church in Abilene, Texas, resulted in five visible responses, three of these by primary obedience. I made the acquaintance of many good brethren there. They are blessed with a beautiful meeting house, some spiritual leaders, and a consecrated minister, Brother H. E. Beck. Bro. Ordis Higgs led the singing most of the time and did well. Brother J. D. Phillips brought a car load from Munday, Texas, the last night, a distance of about 75 miles."—J. R. Clark.

Report of Western Song Tour

At the publisher's request, Bro. Jorgenson has handed in the following condensed report:

The compiler of the alphabetical hymnal, "Great Songs of The Church," has just completed the twelfth annual singing itinerary to the West Coast and return. Within the 50 days from March 5 to April 24 he visited 16 churches in 14 cities—10 on the Coast, and 6 en route; and he conducted 32 services, about equally divided between singing and preaching. Every appointment was met, and met on time; and the good Lord graciously gave health and strength for the strenuous song rallies (often two and three hours long), and journeying mercies every day and all the way.

"There were several public 're-consecration' commitments in the preaching services, and even some resulting from the song rallies. The usual special singing groups assisted immensely, especially in the Los Angeles area: The Robertson Brothers, Harold Clark's Radio Chorus, the fine Ambassador Radio Quartet, and others. Scores of good song leaders and faithful gospel preachers contributed freely of their gifts and talents to make the meetings full of joy and power.

"The compiler has made it a practice all these years to go wherever invited, on or near the line of trav-

el, without regard to local conditions or prospects of remuneration — though all churches visited (except one or two each year) have offered voluntary gifts, small or large, against the expenses of the trip. He never mentions money for any purpose, never makes money on the tour, and never advertises the hymnal in the meetings—in fact, goes only where the book has already been adopted. About two thousand churches of Christ have bought the book—around half a million copies; and of these two thousand, the compiler has probably

visited, first and last, about three hundred churches.”—E. L. J.

“We, the Beeler St. Church, New Albany, Ind., are cramped in our present quarters and have selected three men to take care of the building fund, which is growing beyond our expectations. Our prayer now is that the Lord will soon give us our building. There seems to be a growing interest among the membership spiritually. Brother F. S. Spaulding has given us four timely messages since I have been with these brethren as minister.”—Jesse E. Bibb.

REPORT ON COOPERATIVE HOME MISSION FUND

Robert B. Boyd

The following congregations have started contributing to the Co-operative Home Mission Fund since last report: Judson church, Greenville, S. C. (\$10.00 per mo.); Fair Park church, Dallas, Texas, (\$15.00 per mo.); Highland church, Louisville Ky., (\$10.00 per mo.); Pekin, Ind., church (\$10.00 per mo.); Glenmora, La., ladies of the church (\$5.00 per mo.); and a gift of \$3.00 came from Melrose church, Lexington, Ky.

Contributions from individuals (not previously reported) are as follows: H. N. Rutherford, \$2.00; Cora Poole, \$5.00; Frank M. Mullins, \$15.00; A Portland Sister, \$1.00; Someone in Bowling Green, Ky., \$5.00; Mrs. Daisy S. Oldham, \$5.00; C. C. Higgs, \$20.00.

This report is not a complete account of receipts for the month of April, or any entire month; it is rather as indicated above, a list of congregations that have started cooperating since report in the April Word and Work, and a list of individual gifts that had not heretofore received public acknowledgment.

This fund began with a \$10.00 gift in January from the Jennings, La. church, totaled \$35.00 in February, \$64.00 in March, and so far this month (April) \$164.00 has been received! Thanks be unto God for His favor upon this effort! Some definite mission work is now being done with this fund, and a number of things are in view for the summer months. God willing, a more definite report on actual activities will be made next month. In the meantime, let all continue to pray God to lead and guide in everything and in every way to His own glory.

TWO GOOD MEN CALLED HOME

The past month the call of death has come to two of our members at Portland Avenue church, Louisville. On April 4 Brother J. C. Partain was called home, after man's skill had failed to relieve him of his trouble. His wife, Mrs. Nora Partain, and daughter, Mrs. C. V. Johnson, of Santa Barbara, Calif., are left to mourn their loss, besides a host of friends.

On April 30, after a long fight, again medical help failed and Brother George C. Addams was called away. He and Sister Addams came to Portland when their children were small and they grew up in the church at 25th and Portland Ave. His sons, Paul, identified with the work at M. Street, and J. L., who preaches at Parkland church and a daughter, Mrs. Jesse Bibb, and Sister Addams are left to mourn their loss here, and to look forward to joining him hereafter. Many friends also look forward to that happy reunion.

Mrs. L. B. Holloway.

The first installment of the “Faith of Our Fathers” reprints, which appeared in April Word and Work, is still available to new subscribers. A few more names of preachers may be sent for our free list.

THE FREEDOM OF SIMPLE CHRISTIANS

R. H. B.

If in the midst of the multitude of religious bodies and denominations, which make up the professing Christendom of our day, a number of men should rise up professing themselves simply Christians, and as not identified with any sectarian body whatsoever, but as belonging only to the one church of the New Testament, it would be proper and right to ask them a few pertinent questions. On what ground do you try to distinguish yourselves from the various bodies and denominations around you? By what right do you appropriate to yourselves that universal, non-sectarian name "Christian"? Are you standing on such a free, broad, universal Christian ground that the simple name "Christian" describes you and your position? If so, what is your position and in what respect does it differ from that of the various denominations? And by what right do you claim to belong to the very New Testament church itself, alone, in contrast with all the denominational world?

These are fair questions and demand a fair answer. It is evident that no man has the right to call himself simply a Christian if he belongs to some peculiar and distinctive clan or sect. Nor can he honestly and honorably claim to be simply a member of the church of Christ, if in reality he is an adherent of a sectarian body. We must know therefore what constitutes a man simply a Christian, and how a man may rightfully claim to belong simply to the New Testament church.

WHEN IS A MAN JUST A CHRISTIAN?

A Christian (if he is just that and nothing else) is a man who belongs to Jesus Christ—one who accepts Him as Lord, Savior, and as the Christ, the Son of the living God. And of course, that means as the only Lord and Savior and Christ. Such a one is therefore wholly and exclusively committed to Christ for everything. From Him alone he has his life, in Him alone he rests his hope. From Him alone he takes orders; from Him alone he receives light, instruction, truth, guidance. He has no other spiritual authority; no other master, rabbi, teacher. The Lord Jesus is the one only source of light and truth to him; and Christ and Christ's word is his only Standard and Criterion. The word of Christ's inspired messengers, the apostles, is to be expressly included in this statement as being Christ's; but all outside and human authority, and all merely human standards are expressly excluded.

Now if one who confesses Jesus as Lord does at the same time acknowledge other lordship and authority in spiritual matters, he ceases to be simply a Christian. He is then of a special kind and stripe, according to the kind of alien authority to which he owns allegiance. He is, as it were, a "hyphenate" Christian, one whose loyalty is divided, and whose obedience to Christ is limited and modified by the human over-lords to which he is subject. His allegiance to man's creed and authority makes him an adherent of the particular

sect and party which adopts those particular human standards. And in all fairness and honesty he should not pass as a simple Christian, but should adopt some appropriate human name by which he can be known or distinguished.

WHAT IS THE CHURCH OF CHRIST?

The church of Christ in the New Testament sense is the aggregate (local or general) of baptized believers who own allegiance to the Lord Jesus Christ alone. By their very name and charter they are a free people—free from all men. They are not under any yoke of human masters or human creeds. The bond that holds them together is their common faith in Christ, their all in all, and their common love toward Him and one toward another. They are directly responsible to their Lord for all they do and say. "To his own Lord he standeth or falleth." (Rom. 14:4, 8, 9.) Under Christ they also have mutual responsibility one toward another. If in their study of God's will and word they come to different conclusions (as may well happen) they mutually correct, counterbalance, and supplement one another in fellowship and brotherly love. Thus they grow together into the unity of the faith in the knowledge of the Son of God. This is a great part of their schooling and discipline. For in personal study of the word differences of view will arise; and if love abounds they will be mutually helpful. Instead of setting up, each his own findings, as standards, and splitting into factions and sects, these Christians will help one another to apprehend the word of the Lord more perfectly. They will also bear with one another in mistakes and misapplications; and unless it be for some error that destroys the very foundations of the faith itself, or by the intrusion of something that necessarily causes disruption, this bond of loving fellowship is held sacred and inviolate by them. And to be sure, such a thing as an attempt on the part of any one to dominate the faith of the rest, or any move to assume arbitrary authority over their brethren and to threaten and intimidate them into submission is not so much as to be named or thought of.

Regardless of any relative merits of any questions involved in any particular controversy—this is a matter of *principle*. It is fundamental. The very existence of the undenominational church of Christ depends on that. Any belief, though it were truth, if it is imposed upon men by human pressure and authority, loses its virtue. (Isa. 29:13.) The imposition of a human creed darkens spiritual vision, stifles faith, stunts spiritual growth, brings men into bondage, and makes simple New Testament Christianity impossible.

THE UNITY PLEA

It may be urged, however, that unity must be maintained, and that therefore disturbing teachings must perforce be excluded. This principle has its measure of truth, but can with the greatest ease be abused and turned into a weapon of spiritual tyranny. This false unity-plea is really the genesis of all authoritative human creeds. They were all "unity" measures at first; and they have all been the fruitful cause of division and sectarianism. "You must cease to teach

this or that, or there will be division," say some reputed leaders. And straightway those leaders themselves see to it that there *is* division. They will have their way, and their doctrine, or nothing. If a man will not submit he must be marked and avoided (Rom. 16:17, 18) because, forsooth, he is causing division. Now if any man can distinguish this from creed-making, and see any difference between this sort of procedure and the way of the sects he must have a better microscope to detect fine lines than the rest of us possess. That is not the way of unity; it is the exercising of arbitrary jurisdiction over the minds and hearts of God's people; it is the imposition of a human yoke. Nay, already it is altogether a fault in us if the honest presentation by a brother of what he has found (or, say, what he thinks he has found) in God's word should cause "trouble" in the church. Why should that cause trouble? Unless there were some in power who are intolerant of having their own views called in question, and who would like to have their own findings regarded as the final authority. To be sure, if the offending brother had denied the Lord Jesus Christ, or the inspiration and authority of the Scriptures, or if he had rejected the Gospel, or if he had claimed for himself some special right to depart from the word of God, or if he had tried to form and lead off a faction, or had tried to introduce some practice which would force a separation among God's people—we must needs deal with such a one according to the instructions of Rom. 16:17, 18. But if it is merely a case of opposition on the part of some who think that they have the very last word on Bible truth and who wish to cast out those who differ with them—it ought to be obvious that somebody is assuming pope-ship over God's heritage, and that such men do not know and perhaps have never known what New Testament Christianity is.

NON-ESSENTIAL DOCTRINES

Again, it is argued that if trouble is caused over *non-essential doctrines*, say, about matters of prophecy, such doctrines ought to be suppressed. We can be saved without them. It is not necessary to bring them up at all. It is mere wantonness to stir up trouble over such matters. No one knows or can know anything about it at any rate, they think, and every man should keep his ideas on prophecy to himself.

This spacious and fallacious reasoning seems to have weight with some. They do not see that it finally rests upon the authority of men who presume to lay down to their brethren what is, and what is not necessary, and therefore what is, and what is not, to be taught. It would be strange if a Christian, having the word of God in his hands, needed somebody to define for him what part of it is necessary and what superfluous; and what can be understood and what cannot; and what should be taught and what should be left off. Surely no sectarian leader would wish any wider concessions than that, and any man given that right would have no difficulty in constructing a human creed for the church. What part of God's word is unnecessary? What is the irreducible minimum of essential

doctrine? Perhaps only a few verses—say fifty, or a hundred? And shall we discard all the rest then, if someone challenged it, lest it might cause trouble? And what if the man who sorted out the essential from the non-essential made a mistake? Is any part of the word to be set aside as valueless? Granting, however, that a man could be saved without a knowledge of Bible prophecy—ought not that to be the best reason for mutual tolerance on the subject? But with strange perverseness some will make that very thing an excuse for intolerance. A man is worthy to be condemned, say they, if he raises differences over doctrines that are non-essential. Of course if he raises differences over things that are *essential*, he would then *have to* be condemned and cast out. It comes then to this, that if you dare to differ with certain of the “leaders” in the church—if it is on a non-essential, out you go, because it is non-essential; if it is on an essential—out you go, because it is essential. If you differ with them at all then on any thing whatever—out you go. No sect on earth, Rome herself not excepted, is more creed-bound than that.

VIGILANCE AND LIBERTY

“For freedom did Christ set us free: stand fast and be not entangled again in a yoke of bondage.” This admonition applies especially to those who would be simply Christians. Here also it is true that eternal vigilance is the price of liberty. And here, too, it is true that,

“They enslave their children’s children
Who make compromise with wrong.”

Now liberty is not license. We do not advocate individualism and self-will. The free Christian will feel all the more responsibility to consider his brother’s interest, to weigh well his speech and guard his teaching, because of his liberty; for through love we must be servants one of another. But watch we must forevermore; for on one pretense or another, under one cover or another, comes the danger of thralldom to man’s creed. The high position of the simple Christian and of the undenominational church must be zealously maintained against all encroachment of false authority and against the spirit of sectarianism.

A DISGUISED FRIEND

God’s servants, the best of them, are ripened and mel-
lowed by suffering. Amos, the herdsman, was a bruiser of
sycamore figs, a kind of fig that never ripened in that coun-
try unless it was struck with a rod, and then being bruised,
it began to ripen. I fear there are very few of God’s people
who will ripen without suffering. High character might be
produced, I suppose, by continued prosperity, but it has very
seldom been seen. Adversity however, which seems our foe,
is a disguised friend, and after a little acquaintance with
suffering, we come to feel that it is the shadow of a greater
joy.—Spurgeon.

IT IS FOR COUNTERACTION

Stanford Chambers

The Lord's church is in the world for two purposes: to preach the Gospel and to counteract evil. We may say the latter is for the sake of the former. "Ye are the salt of the earth," The processes ever at work in society are corrupting. The Lord would have that process counteracted. "Ye are the light of the world." The world gropes in darkness, having no light of its own. The Lord would have that darkness counteracted. While in some measure corruption is stayed, and darkness dispelled, the preached Word accomplishes the salvation of some souls. When the situation reaches that stage where these processes can carry on no longer, then the Lord will take His church out of the world. The fact that it is still left here means that the state of the world has not reached utter hopelessness.

Let defeatism be out so far as God's people and His cause are concerned. As long as His church is on the earth and until its rapture, Christians are to preach and teach and faithfully practice. "Have salt in yourselves," "Let your light shine." "The time will come when they will not endure the sound doctrine," yet in that very connection comes the solemn charge, "Preach the word." It is not ours to paralyze counteraction by "What's the use?" "Reprove, rebuke, exhort, with all longsuffering and doctrine." "Fight the good fight." At the time of this writing the Germans confess that they are in a losing fight. Yet many divisions are still fighting vigorously. They have been left on the field by their superiors to fight, and *they fight*. As long as the Lord's people are left on the field it is to fight. It is not theirs to give up. It is not theirs to surrender. To lose the life in the fight is to gain it. No make believe here. Neither are we fighting in a lost cause. Our Lord shall win a glorious victory. "And they shall overcome that are with him, called and chosen and faithful."

Yes, the Word foretells a great "falling away," but let it be counteracted as long as possible, for as long as it is stayed and its culmination not reached, that long does the Gospel still bear fruit. The Great Commission is to be in execution till "the end of the age." Counteract "the corruption that is in the world through lust." You can't stay such a tide as has set in by way of apostasy, the legitimate product of atheism, evolutionism, cultism, modernism? Stay it for some. Stay it by bearing the testimony of Truth; preach it, print it, teach it, live it. Lying propaganda is to be answered; false doctrine is to be exposed. The earth should be *salted down with God's truth*. God's people should go all out to proclaim it; they should invest all they have and are in publishing it abroad. This is no time to settle down as earth dwellers. Counteract, *counteract*, COUNTERACT!

"Isaiah the sixth chapter might well be called, "The Voice, the Vision, and the Victory chapter." It is first necessary to hear the Voice. And where there is no Vision there can be no Victory. What a sermon can be preached from this chapter!

OUR OWN ASSEMBLING

J. R. Clark

"And let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh." Heb. 10:24, 25.

Does this passage mean that Christians should start the week with a degree of coolness and indifference in approaching one another about the Lord's day assembly, and then as the Lord's day draws ever nearer to wax warmer and warmer in their exhortations? To the contrary, the fires that Christianity kindles in our hearts burn more steadily than that, and, while they may grow in intensity or undergo a gradual cooling process, it would be inconsistent for them to fluxuate in such a manner from week to week. Rather, the day spoken of as drawing nigh is the day of the Lord's second advent, as in Romans 13:12: "The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."

As that day approaches the way grows rougher and the going harder. The love of many waxes cold and iniquity abounds. Imposters wax worse and worse, deceiving and being deceived. Perilous times steal upon the world and men become lovers of self, lovers of money, lovers of pleasure rather than lovers of God. Godlessness invades the halls of learning and immorality flaunts itself in the circles of society. Jesus, foreseeing the evil of the last days said, "When the Son of man cometh will he find faith on the earth?" Along with the growth of iniquity comes more and more temptation. Thus we can very well understand why those who fear the Lord would need to huddle close together and speak earnestly one with another about being faithful to the appointments of the Lord.

Today the average Christian has much contact with the world around him. He rubs shoulders with the world eight to ten hours each day in the factory or at some secular enterprise. He hears the world take the name of God in vain, he learns of the world's excesses: of her immorality, her drinking, her card-playing, her envy, her hate, her unbelief, her lust for the lower things of life. Also much time is given to reading the daily paper and the secular magazine so that little time is left for prayer, reading the Bible, and church attendance. Surely, the Christian needs all the spiritual food and spiritual contact he can get to balance his life and to keep from being drawn into the malstrom of worldliness and sin, and how very little he gets at the most!

Our text, Hebrews 10:25, applies today to a greater extent, if anything, than it has ever applied, for the writer says, "exhorting one another; and *so much the more*, as ye see the day drawing nigh." *So much the more!* As the signs of His coming multiply and temptations beset on every hand, let us exhort one another earnestly to forsake not the assembling of ourselves together. What time we may

thus spend together in the worship of God is little enough!

As then the custom of some was to neglect the assembly, so it is today; perhaps, more so. Some excuse themselves as being too tired, Could it be also that they are weary of the Lord? Some say they have to work and therefore cannot come. But they also have a soul to save and an eternity to consider. Others think the 30 minute sermon too long and settle down at home to wade through the 400 column newspaper. The fact of the matter is that the devil already has many of our church members and is lulling them to sleep. "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee!" Eph. 5:14. Make it a fixed habit of your life to assemble with the saints on the Lord's day to remember the Lord. We need this and much more spiritual food to counteract the world and sin which we contact from day to day in this present evil age.

In the verses immediately following the worship passage under consideration we are led to the edge of a great chasm of apostasy. The placing of this picture of apostasy so close to the warning against neglect of worship causes us to involuntarily feel that there is a connection between continual neglect of duty and this awful end. Instinctively we shrink back from this awful chasm into a closer walk with God.

Toward the close of the book of Malachi a righteous remnant is pictured in contrast to an evil generation. It is said in substance that they thought on His name and spake one to another and that God bent down to listen that he might catch every word. Then their names were written in a book of remembrance before Him. How pleased He was! So today as we speak one to another about the worship and service of God, He will hear and our names, too, will be inscribed in a shining book of remembrance before God.

BEN'S BUDGET

Ben J. Elston

The pious and influential, and whose considered observations, therefore, should have weight, have remarked the difficulty of bringing about real, thorough repentance. It is indeed serious. The obligation to turn heartily and early in life from all sinful inclination is very great. It doubtless becomes increasingly difficult with the swift-passing years. The heart of man hardens more easily than is suspected. The "convenient season" is a dangerous one for which to wait. When the first divine appeal is made to the heart there can be no better time to yield. God has pictured, in His last book to man, how men will "gnaw their tongues in pain," and yet will not repent of their evil course. Reason and right lose all force when once the soul has abandoned its sense of value, and respect for God. God knows, and would arouse man to recognize, the real value of the soul. How nearer like God we are than we suspect! In a very proper way God covets our love, and in every way is entitled to it. The unloveliness displayed in our refusal to honor and serve and enjoy God,

is very provoking to Him, and thoroughly void of respect in ourselves. The earlier and more thorough and prompt our repentance, the safer and easier it is.

THE SIGNALS OF GOD

A. K. Ramsey

A few nights ago while waiting for a train at the depot I saw a wisp of a girl, weighing about 105 pounds, standing in the middle of the tracks as a heavy fast passenger train came thundering down the tracks toward her. She stood calmly waiting until the train reached a certain spot. Gently she swung the signal lights which she held in her hand back and forth across the tracks. The engineer, ever watchful and careful of his load of human freight, answered her signal with a blast of the whistle, as his hands reached for the throttle and the brake control. Her duty performed, she quietly stepped back off the tracks, set the lights down for the porter to pick up, and went merrily on her way to post some mail which she held in her hand. The big train slowed down and came to a dead stop at the station.

How wonderful, I inwardly exclaimed! My mind raced on to signals of Him who loves us above measure. Those signals are flashed across our paths and many times we fail to slow our speed. He says: "Without faith it is impossible to be well pleasing unto him." "Except ye repent, ye shall all likewise perish." "He that believeth and is baptized shall be saved." "Come unto me all ye that labor and are heavy laden and I will give you rest." "I am the way the truth and the life and no man cometh unto the Father except by me." "I am the good shepherd." "He that cometh to me I will in no wise cast out." "All have sinned and come short of the glory of God." "Though your sins be as scarlet they shall be as white as wool." "How shall we escape if we neglect so great a salvation?"

The signals of God are everywhere. Every church steeple is a warning. Every faithful Christian is a warning. Every funeral is a warning. Every Bible, every religious tract or piece of literature is a warning. Every cemetery swings its signal across your path, and every JEW is a solemn warning that the Bible is true.

The tiny girl stood on the railroad track unafraid of the approaching train—a monster in size; she waved the signal, the powerful train came to a dead stop. How wonderful it would be if all mankind on seeing the signals from heaven would come to a halt through faith, repentance and obedience, and then the onrushing monster—the judgment of God—could have no terror and no power over them. Turn ye, why will ye perish?

"The Bible is *rejected* by the world and *neglected* by the church. How can the Christian expect a world to respect a Book they neglect?"

HOW SHALL WE PREACH?

"The comment came in a letter which a friend of mine let me read. The author was commenting on her own minister. 'He gets so vehement over words which to me make only a sentence.' She went on to comment that she cannot listen to him for watching the way he wags his head from side to side like a dog's tail all the time he is preaching.

"The comment of this worshipper reminded me of the time I was preaching a doctrinal sermon in another state. An ex-Governor of the State of Michigan, who had a summer home nearby, came in and took his seat. After the service, he made himself known and thanked me for my sermon. Then came the bombshell: 'You make the ugliest faces I ever saw while you are preaching!' That took the wind out of my sails almost as quickly as when my wife, whose criticisms are so hard to combat because she knows so much about me, tells me that she always knows when I am poorly prepared because then I am loud and beat on the pulpit! When we have nothing to say, we say it more loudly and more vehemently, half in fear that nobody will hear and half afraid they will. One of my professors used to comment on some of the students' sermons by saying, 'You had nothing to say and you said it poorly.'

"All of which reminds me that one of the things of paramount importance in the kingdom of God is the way we preachers say our 'piece.' Unless people hear the gospel they cannot believe, and further, unless we present it so that they will listen, then they are lost to the kingdom and the church. Unless people 'like' us, unless they will come to church service where we conduct the worship, unless they will listen and are changed in their attitudes and actions, we can do very little as Christian ministers.

"I know a preacher who has a great message for people but he looks at the ceiling all the time he preaches. I know another whose enunciation is so poor that people beyond the eighth or tenth row cannot understand him. I know another who has strained his voice so long from ignorance of where to pitch it, that his rasping drives many people half mad when they hear him. I know another whose funereal tone kills his effectiveness. There is another whose pompousness in the pulpit, due to a childhood complex, keeps him from being a great preacher. There is still another whose belligerent attitude in the pulpit, perhaps due to an inferiority complex, keeps his sermons from appealing to many. There is still another who is so inhibited by timidity that he has no freedom whatever. The common people must hear gladly if the gospel is to be preached and the world saved for Christ."—Selected.

MADE NIGH — MADE ANEW

The Christian is one who has undergone a deep-reaching and transforming experience; he is no longer the same man that he was before; something has happened to him that has made him different, so that really and literally he is "a new creation" in Christ Jesus.

BIBLE QUERIES ANSWERED

J. Edward Boyd

WHERE ARE THE DEAD?

A Missouri reader asks concerning the dead: "When they leave their earthly home, do the good go to heaven, and the others go where? If so, what is the need of having a judgment day?"

According to Jesus, when the rich man died he went to a place of torment and was there in anguish, even while he had brethren yet living on the earth; whereas at the same time Lazarus was enjoying comfort in the place known as Abraham's bosom. (Luke 16: 19-31.) And according to Paul, for a Christian to be absent from the body is to be at home with the Lord. (2 Cor. 5:8.) Also, when he was a prisoner at Rome and it seemed doubtful what his fate would be, he spoke of it as a choice between abiding in the flesh and departing to be with Christ. (Phil. 1:23, 24.) It is evident, therefore, that while in the grave the body awaits the resurrection day, the spirit of the believer is with the Lord in heaven.

As to the need of a judgment day: In any case the Lord is not dependent upon that to find out whether a person is saved or lost. He knows full well the state of the soul at the time of its passing—yes, even before; and that is true, whether one goes immediately to his place of joy or misery, or whether he is unconscious (which we do not at all believe) until the resurrection. When the Lord descends from heaven "with a shout, with the voice of the archangel, and with the trump of God," the first thing that takes place is the resurrection of the dead in Christ and the catching up of them and the saints yet living to meet Him in the air. (1 Thess. 4:16, 17.) No judgment is needed to decide whether these are saved or not. But there is a judgment for them—an accounting of their service in the Lord and the bestowal of rewards, as depicted in the parable of the talents. There is also the judgment of the nations (Matt. 25:31ff), based on their treatment of Christ's brethren. And finally, after the millennium, there is the judgment of the great white throne, when all those yet dead are raised and judged by Him Who sits thereon. (Rev. 20:11-15.) Even here it is surely not to determine their fate; for the Lord must already have full knowledge of their works and of the names to be found in the book of life. Whatever more may be involved which we do not see, we can think of it as a public pronouncement of their doom and a vindication of God's righteousness in the judgment expressed.

The following questions came from a brother in Tenn. Question Number 1 was considered in February Word and Work

2. *"Can you get back into Christ without being baptized again after you have fallen away?"*

If by "fallen away" our querist means an apostasy such as that described in Hebrews 6:4-6, there is no possibility of restoration in any event; for the apostate has gone so far that he is unable to repent. But if, as we think more likely,

he has in mind one who has been tempted and fallen into some sin, or one who has grown indifferent and is drifting away, but whose heart is still susceptible to gospel influence, the answer is "Yes; he can be restored without baptism." For the relationship which was brought about between him and his Lord at his first baptism has not been broken; only he is out of full fellowship with Him and the church. So we find no command or example in the New Testament to suggest the necessity of his being baptized again. There is no hint of it in Christ's dealings with Peter after the denial, nor in the case of the grievous sinner at Corinth. (John 21:15ff.; 1 Cor. 5.) In his exhortation to Simon in Samaria, Peter made no mention of another baptism, but said: "Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee." (Acts 8:22.)

3. *"Can you tell the meaning of Matthew 24:19?"* ("But woe unto them that are with child and to them that give suck in those days.")

Jesus is here speaking of the time of the great tribulation, when there will be terrible distress upon the people. Under such circumstances the greatest sufferers are the prospective mothers and those with nursing infants. It will be a dreadful time for all, but especially for them.
Maxville, Florida.

A WORD OF APPRECIATION

We want to take this occasion to express our gratitude to the brethren and friends who proved so helpful to us in our time of need, during my illness, last winter. Our thanks go especially to the brethren and sisters of the Rowan St. church who kindly assisted my wife with household duties, also to friends and neighbors who expressed their sympathy in various ways;

To the Utica, Ind., church who richly blessed us with material gifts and showers of good things to eat;

To the brethren of Portland Ave. church whose frequent visits, fellowship and earnest prayers were much appreciated;

To the brethren of the Highland church who so graciously ministered to our needs by sending "once and again"; for which we are truly thankful.

A complete surprise came to us during the dark hours of suspense and anxiety when some of our dear friends of the long ago brought us a lovely serenade. They came with words of cheer and comfort and a wonderful gift of love. We shall never forget that blissful hour of joy.

Over and above everything else we are most grateful to our heavenly Father whose will it was to spare my life a while longer, that I may be able to continue in His service, and bring some wanderers to Christ.

We also wish to thank members of other congregations who visited us and showed their kindly sympathy and love in many ways.

How often we dread that which lies ahead, instead of recalling the sentiment expressed in William Cowper's song,

"Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

Brother and Sister Zahn.

THOUGHTS WORTH WHILE

D. H. F.

ONE VERSE AN ATHEIST MUST BELIEVE

I heard Mr. Moody tell of an incident in his evangelistic experience. He was preaching in a southern city about the value of the Word of God in a person's life. Suddenly he was interrupted by the loud voice of a man in the audience. "Moody, I don't believe a single word in that collection of old wives' tales you call your Bible." "My dear brother," replied Moody, "there is one verse in this Bible you are forced to believe. 'Whatsoever a man soweth, that shall he also reap.' If a man soweth wheat he does not reap potatoes or peanuts. Take the saloonkeeper, for example. He soweth drunkards, and he will reap drunkards." The man sat down as the audience broke into loud applause. Mr. Moody, of course, did not know the man, but the audience did. He was a notorious, long-time atheist saloonkeeper, and all his children, both sons and daughters, were drunkards, so Mr. Moody was told.—*Sunday School Times*.

REQUEST NOT FOLLOWED UP

A woman telephoned the business manager of a large concert hall that she had lost a valuable diamond there the night before, and asked if it had been found. The man said to hold the line. Search was made and the pin was found, but when the manager went back to the telephone, the call had been cut off. He waited for the woman to call again, but never heard anything from her, even though he advertised.

How often we act that way concerning our requests to our Father in heaven. — *The Christian*.

THE GIFT OF GOD

Thanks be unto God for his unspeakable gift.—2 Cor. 9:15.

Christ is *the Gift of God*. It is something of such surpassing excellence that its worth cannot be told to the end. It cannot be expressed. It cannot be put into words. No earthly treasures can be compared with it. It is beyond price. In this Gift we have the fulfillment of God's first promise. For ages the world waited for the promise of the coming Redeemer. The Gift having been bestowed, the *promise* has been converted into a *fact*. To grasp the gift as a fact is to rejoice in a present possession. This will deepen within us the spirit of praise. "*Thanks be unto God.*" There is nothing that can awaken our gratitude to God like a sense of the preciousness of Christ.

"If thou knewest the gift of God," said our Lord to the Samaritan woman—how different would have been her attitude toward Him who was now speaking to her!—"thou wouldest have asked of him." So a knowledge of God's Gift awakens the spirit of prayer. "Unto us a child is born, unto us *a son is given.*" "He gave his only begotten Son." — Evan H. Hopkins.

LOFTY THOUGHTS IN LOWLY PLACES

It is not a very great distance from heavenly places to earthly valleys. Likewise, those who live in the low places may enjoy the blessings of the high places.

Andrew Frazier was a very godly Irishman who knew and loved his Lord intimately and lived in the presence of God. One day as he was en route across the country, he stopped at the house of a Mr. Jason whose home was rather humble but quite comfortable. He was invited to eat lunch in this home and then to go down to the office of Mr. Jason immediately thereafter. Lunch time came, and they called Mr. Frazier, but he failed to come. Mr. Jason went to Mr. Frazier's room and found him kneeling down beside a closet door in such earnest prayer that he was oblivious to all around him.

He came down to the table, and after lunch they started for the office. They were riding in a two-wheeled cart drawn by a pony. The road was very rough and it bumped them quite badly. Mr. Jason turned to his guest and said, "I must apologize for this road. It is terribly in need of repair and is unusually rough."

Andrew did not answer for a little while. He seemed lost in thought, and then said in a quiet, sweet way, "And the street of the city was pure gold."

Though riding on the rough road his mind and heart were in a higher place with his Lord.—*Evangelical Christian.*

THEY GAVE THEIR HOME

Dr. George Truett of Texas was invited to a church that was raising \$6,500 to dedicate a church building. After all but \$3,500 had been promised, the offerings ceased. Then a plainly dressed woman arose and spoke to her husband, who was taking the names. "Charley, I wonder if you would be willing to give our little cottage, just out of debt. We were offered \$3,500 for it yesterday. Would you be willing to give our little house for Christ, that His house may be free?" The fine fellow responded in the same high spirit: "Jennie, dear, I was thinking the same thing." Then, looking up at me with his face covered with tears, he said, "We will give the \$3,500." Then there followed a scene begging all description. Men and women sobbed aloud, and almost in a moment the \$3,500 was provided. Then without invitation there came down the aisle men and women, saying, "Sir, where is the Savior, and how can we find Him?"—*Every Member Evangelism.*"

RESULTS OF THE COMMONPLACE

Knitting needles are cheap and common enough, but on them may be wrought the fairest designs in the richest wools. So the incidents of daily life may be commonplace in the extreme, but on them as the material foundation we may build the unseen but everlasting fabric of a noble and beautiful character. It does not matter so much *what* we do, but the *way* in which we do it matters greatly.—F. B. Meyer.

FAITH OF OUR FATHERS

E. L. J.

It should be interesting indeed, and edifying, especially to our younger readers, to learn something of the "dangers, toils and snares" through which our fathers passed, and by which the simple gospel and the free church have come down to us. And, inasmuch as example is always more effective than precept, it should forward materially the cause of Christian Unity, to learn of the love and forbearance by which our fathers held together through many differences and difficulties.

To this cause then (as stated last month), and to this good end, these concluding pages of the Word and Work each month are to be devoted.

Attention is called to the important editorial article in this issue, "Freedom of Simple Christians"; and to our fuller introductory "Preamble" in the April issue.

Now, since it was our studied purpose for this month, anyway, to exhibit further Alexander Campbell's position on fellowship, and to illustrate the famous reformer's spirit of tolerance; and since an esteemed contemporary journal has recently (without reference to our series) brought up the case of Campbell vs. Dr. Thomas, it seems fitting that we should here attempt to clarify this historical case—for our readers and for posterity.

It is quite true that A. Campbell and John Thomas held differing views on the subject of The Throne of David. But Campbell did not break fellowship with Thomas *over this difference* (nor even over Thomas' early "Re-baptism" practice). Campbell taught explicitly (and never changed his views on this point) that the Lord Jesus now sits "on the Throne of David as King of kings, and also on the throne of God; for he has all crowns upon his head, and affirms that all authority in heaven and on earth is given to him." On the other hand, Dr. Thomas seems to have taught that the Throne of David was and is that sovereignty which David once held, under God, over literal Israel. In this, the two men differed. But (we repeat it) *it was not this difference over which they broke fellowship*. And the reformer's criticisms of Thomas' teaching on this subject (which he said he mentions "only in passing" (Harbinger, 1852, pp. 64, came many years after Thomas had been rejected as a factious heretic *for other reasons*; and only after years of opportunity had effected no repentance or humbling in the doctor. The "Big-head," "love of notoriety," "passion for notoriety"—such were the terms applied to Thomas in a foot-note in 1852, where also the "Throne of David" difference was discussed. But the break came far back in the thirties, and finally in 1838, after long forbearance, and only after Thomas had "crossed the Rubicon"—himself broken with the Reformation brethren—and set out to lead a faction away after him, in his heresies of "soul-sleeping," annihilation of the wicked, and other errors similar to the system which we now call "Russellism."

We give first a reprint from the editor of the *Word and Work*, 1934, page 30:

THE CASE OF DR. THOMAS

The passion of religious controversy often seeks to fasten the odium of an ill-savored name or parallel upon brethren, in order to gain an unjust, unfair advantage. This should never be among brethren. Now as to Dr. Thomas of a century ago, his teaching, though professedly based on the Bible, and holding some Biblical doctrines, does not come under the head of Christianity. It was simply a human cult, evolved by peculiar methods of "interpretation." Its Christ is not our Christ but a mere creature, who had no existence previous to his birth on earth, and who when he died passed wholly out of existence, subsequently to be raised from the dead. According to Dr. Thomas, man is but body and breath. He denied also the personality of the Holy Spirit, and the existence of a personal devil; also what we believe to be the Bible teaching concerning the cross and the blood of Christ, eternal punishment, and other important truth. This man began by teaching the peculiar "re-baptism doctrine" still held by some of the brethren; and deliberately building up a hostile sect and faction in the church. After long forbearance, all loving brotherly admonition failing, he was finally disowned and distellowshipped by Campbell and his associates.

Confirmation concerning the errors of Dr. Thomas will be found in an historical work by Frederick Hodge, "The Plea and The Pioneers of Virginia." Hodge entitled one chapter, "Defection of Dr. Thomas," pointing out that—

The defection began in 1845 on only one point of contention: the re-immersion of all the Baptists who would have fellowship with us. In the Sycamore church, Richmond, where he was in charge, Thomas pressed this teaching and immersed deacons, a preacher of note, and many others. Campbell declared the "uselessness of the act," but didn't want to give publicity to "the defection." Later he reviewed him at length, concluding: There are but few brethren of whose reasonings and views I could speak so freely: whose errors or mistakes—(Oh! that I had a softer name!)—I could notice with more freedom and more hopes of success."

Campbell's kindly review did him no good, it seemed, and it was after this "Defection" that Thomas taught theories such as the following:

- "1. The soul is the breath of life and dies with the body.
- "2. In the resurrection, both soul and body will be raised and stand before the judgment seat of Christ; between death and the resurrection the soul sleeps, and is not active or conscious.
- "3. In the resurrection all arise and judgment is pronounced, the wicked will be totally annihilated, and the righteous remain for ever with God. Thus the resurrection and eternal life are for the righteous only."

And here, in Campbell's own language, we exhibit Campbell's real reasons for the break with the "big-headed" heretic:

"I either read in some newspaper, or heard from some correspondent, some months since, stating that 'Dr. Thomas had left the reformation ground; set up for himself, and had constituted a new church of a few members.' -----"

"If I am not greatly mistaken, the Doctor has set out for a new party, founded on the annihilation of the wicked, infants, idiots, pagans, and Jews. Infants, idiots, and pagans will never rise from the dead; and the unjust hearers of the gospel, when raised, shall be judged and literally destroyed, or reduced to everlasting insensibility. To this gospel the Doctor is now devoted, and of course will regularly assail us and all who will not succumb to his speculations. I sincerely pity the man, and will leave him to his own reflections."

"This gentleman, no longer building upon the foundation with us, but having set out to form a party for himself, has openly completed the character of a schismatic as delineated by the Apostle Paul, and as such is to be rejected by all the brethren."—*Millennial Harbinger*, 1843, pp 230, 419, 420.

No, it was not because of Dr. Thomas' teaching on "The Throne of David" (right or wrong) that Campbell disfellowshipped him. And, in reading the whole connected story in the *Harbinger*, one gains the unmistakable impression that Campbell's harsh footnote (*Harbinger*, 1952, page 64) would never have been written against Thomas had not the doctor proved himself years earlier an incorrigible schismatic otherwise, both in doctrine and in conduct. The former had already borne and suffered much defamation and misrepresentation at the hands of the latter; feelings were involved; and the language used—not only against the man, but against his general teaching, was now greatly influenced by these feelings. And who can say, in view of all the facts, that strong feeling and strong words were not in place?

We close this exhibit with the famous reformer's rejection of the whole credal principle (now threatening again the simple church) and his statement of what he termed the only "bond of Christian union";

"Our opposition to creeds arose from a conviction that, whether the opinions in them were true or false, they are hostile to the union, peace, harmony, purity, and joy of Christians -----"

"The principle which was inscribed on our banners when we withdrew from the ranks of the sects was 'Faith in Jesus as the true Messiah, and obedience to him as our Lawgiver and King, the only test of Christian character, and the only bond of Christian union, communion, and co-operation, irrespective of all creeds, opinions, commandments, and traditions of men.'"

—*Christian System*, pp 8, 9.

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