

THE WORD AND WORK

(Volume XL, July, 1946)

CONTENTMENT

Oh, what a happy soul am I!
Although I cannot see,
I am resolved that in this world
Contented I will be;
How many blessings I enjoy
That other people don't!
To weep and sigh because I'm blind
I can not, and I won't!

—Fanny Crosby (Written while young.)

WORDS IN SEASON

R. H. B.

THE IMPORTANCE OF THE CHIEF DESIGN

Everything designed by man or God has some specific purpose; and when the thing fails of that purpose, no matter how many side objects it may accomplish, the thing is itself a failure. So, for example, a knife was made to cut; it can be a success only if it is good for that purpose. It *might* serve as a screwdriver, or a plaything for a child; but that would not compensate at all for its unfitness for cutting, nor redeem it from being a failure. The one purpose of salt is in its savor; if the salt has lost its savor, it is good for nothing but to be cast out. The purpose of a light is to shine; when it ceases to do that, it is a failure, and might as well be put out—will be put out, in fact, for the very bushel that hides it smothers it. The fire department has one definite purpose. The men of the fire department often take pride in their station building, sometimes festooning its sides with ivy; sometimes planting gardens and beautiful flower beds around it; now and then draping it with national colors for occasions. They may also have other by-ends and objects that are good and suitable. But it is never forgotten that *the* purpose of the fire department, the very reason for its existence, is to fight fire, and to be instantly ready to respond to every alarm. If anything else should interfere with this, even so far as to delay and hinder, it must at once be discarded. It is understood that if any fire department should be unable to fight fire or to respond promptly to the call, though it have the finest of station houses and the prettiest grounds, it is a total failure.

Now what is the central purpose of the *church*? Not to put up fine buildings, certainly. A house it may be obliged to have for its meetings; and it would be proper to keep that house neat and con-

venient. But that is not the object. That, or any other side issue, if it should at any time interfere with the specific aim of the church, should be dropped out of consideration. What is the church for? To build itself up? To maintain its life? Yea. But that for a purpose. It is true of a church as of a man that it does not live just to be living. No light is lit for its own sake. Search now and see what the aim and purpose of the church is in this age, the one reason for its existence, for which God designed it and called it into being, and in the falling short of which it would be wholly a failure, regardless of how much else it may do. What is this design? That through the church the "great commission" should be carried out: that the church should maintain and sustain the testimony of the gospel of the grace of God at home and abroad; that it should bear witness of the Christ far and near, in word and in deed; and that thus God should be glorified in it. (Eph. 3:21.)

MISSING THE MAIN POINT

Just as simple and evident as this, the avowed object of the church, is, so remarkable is the failure of many churches in this very thing, in the direct and simple carrying out of this, their one chief task. There are churches in plenty that spend all in building themselves up; that rarely or never hold a mission meeting; that would not think of regularly contributing to the work of the missionary abroad. Everything else comes first. And after everything else has been attended to, there is no time or means left for the one thing the church is really for! These are like firemen who are too much occupied cleaning their station and polishing their trucks to answer an alarm. They are soldiers who are too busy shining their boots and dressing for parade to think of going out to battle. They are doctors too much engrossed with their own health and digestion to see after the sick; farmers that are too absorbed in politics to plow; fig trees too much strained about putting forth leaves to bear any fruit. What is the church for, anyway? Let us settle that in our mind. By a law that obtains in both the spiritual and natural world, you will lose your life and your strength by failure to fulfill your mission. And your houses on which you have labored will stand empty and forsaken or pass into other hands; and your congregation that you were so anxious to build up will be disrupted and eaten up with its own superfluous heat — because you have not done your work. On the other hand, any church will gain life and power and prosper as it sets out to be a light of the world, and takes its share in the work of the great commission to "make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you;" and it will share also in the promise: "Lo, I am with you always, even unto the consummation of the age."

THE HOW AND WHERE OF THE TESTIMONY

The testimony of the church is borne in two ways as regards extent, and in two ways as regards manner. As to extent: first, at home; second, abroad. As to manner: first, by the preaching and

teaching of the word; second, by good works done in the name of the Lord Jesus. No church is filling its place in God's economy that does not bear the testimony in the nearer and the farther circle, and in both word and deed. With the Lord there is no home and foreign field: it is all His one field. To specialize on the home field contracts the outlook and makes selfish. Jerusalem and Antioch did not rest content with the home field, else the people of Europe, our own race, would not have received the gospel.

Again, it must bear its testimony in both word and deed. It would be a sore failure for a church to use all its means on good works, and have nothing wherewith to send forth and sustain the preacher of the gospel; while, on the other hand, a church that would take out its share of the work in preaching alone would easily become an object of the world's contempt, as those who "say, and do not." Now let us remember that to speak of churches always involves individuals. As therefore we have opportunity, let us individually *do good* unto all men, and be careful to maintain good works; that some who obey not the word may without the word be gained by our Christian works and conduct. And privately, and (those whose work it is) publicly, and all, both personally and by supporting others who are in the field, let us speak for Christ, testifying and proclaiming the word of salvation far and near. Let us increase and apportion our gifts so that we may do a full and perfect work for the Lord.

* * *

THE CHURCH INCOMPARABLE

Occasionally one hears a *Christian* extolling the superior advantages of lodges and fraternities as compared with the church of God. The point usually is that the church is very well in its place, but that the secret societies surpass it in the matter of earthly benefits at least; and—it is not always expressed, but the conviction abides with some that even for eternal salvation the lodge is about as good as the church. Now there are two great considerations why a Christian should never be guilty of such talk. First, the simple fact that Jesus Christ originated and built the church: "Upon this rock I will build my church." It surely is not complimentary to the Lord's infinite wisdom and power to claim for an institution originated and designed by men an equal rank and place. But to this fact must be added the even graver consideration that the church is purchased with his blood. (Acts 20:28.) It was only at the expense of Christ's life that the existence of the church became possible. To rate and rank a human fraternity with this dearly bought assembly of the Lord is to disregard the value and virtue of Christ's blood, and verges near that unpardonable apostasy that "counted the blood of the covenant an unholy thing." There are other reasons—that the church is Christ's body, identified with him who is the Head, flesh of his flesh, bone of his bone (Eph. 5:22-32); that the church is a habitation of God, a holy temple indwelt by the Holy Spirit (1 Cor. 3:16; Eph. 2:20-22). But if the two considerations first named should fail of producing a supremely reverential regard for God's church,

the latter two, would, no doubt, be just as insufficient.

IDENTIFICATION

It may not appear plainly to all, but it is none the less a fact that it makes quite as much difference with what and with whom a man is identified as what personally and individually he does. Our individual attitude and actions count, to be sure; and no name or claim can shield us where that part is wrong. On the other hand, where we stood and which way our influence was thrown, whither our credit went—in short, with what we were identified—counts equally as much. A good soldier, if on the enemy's side, is a menace. A good life thrown to the wrong cause results in great harm and in dishonor to God. Good works and kind deeds that are to the credit and praise of the world or of worldly associations cannot count for the honor of God nor to the true blessing of men. It is then of vast importance, not only that a man should do right, but that he should be identified with the right side; and it is obviously fair that a man should be judged on the basis of the thing or the combine with which he is identified. If he is identified with the world, the world's sentence must be his. If any of the Lord's people dwell in Babylon, they must come out if they would avoid sharing in her judgments and punishments. Worldly partnerships and fraternities commit a man to the world and throw his influence and work on that side; therefore the entanglement will engulf him in the end that awaits the company of the unsaved. But they, on the other hand, who are identified with Christ—sheep of His flock, members of His body—theirs will be the vindication and acceptance and glory of Christ in that day. Look well to your affiliations. If you are not wholly and solely identified just with Christ, if you are yoked in any fellowship with the world or any organization that is of the world, obey today the summons of God, "Come ye out from among them, and be ye separate"; and, "Save yourselves from this untoward generation."

GOOD REASONING—BUT—?

Now it is correctly contended that our failure in supporting our best missionaries furnishes no just *cause* for invidious comparison of the scriptural work of God's church with the unscriptural missionary society. But nobody can deny that it gives *occasion* for such comparison. It is truly maintained that truth is truth though all the world go wrong. Yet it is also a fact that truth must be set forth concretely if it is to be effective, in fruit and not in theory merely. The proof that we believe what we declare lies in our actions. It is rightly urged that *all* the churches are not to be blamed for this failure. Yet it is also true that the opposer does not discriminate—indeed, has no means of discriminating. Although the several congregations of the church of Christ are in one sense independent, yet in other regards we hang together.

THE TRUE MOTIVES FOR REGULAR WORK

But, while assured of all this, it is not to be forgotten that these considerations alone are impotent to stir us up to constant and sted-

fast work in the Lord. They must be backed by faith and by love—the faith that in aiding and forwarding the world-wide gospel proclamation the Lord is with us in a peculiar and special way (Matt. 28: 20); the love of God and the love of souls; the conviction of the value and power of the gospel, as experienced in our own lives, and the appreciation of what God has done for us; the tender, Christlike compassion on the bitter need of the peoples that sit in darkness and the shadow of death, and the spirit which yearns for the salvation of men. Such must be the motives that stir us to regular, systematic effort and sacrifice. And if these be lacking, it were better that our work should cease, the churches go out of existence, and that we ourselves should cease to be known as representatives of Christ. But believing that these motives are present in our hearts to God-ward, let us express them in steadfast work to the glory of His Name.

HOW TO HAVE REVIVAL

Dr. R. A. Torrey, the famous evangelist, gave a plan for bringing to pass a revival in any church or community throughout the world. Dr. Torrey declared that the plan had never failed to work. He even went so far as to say that “it cannot fail,” if the suggestions are faithfully followed. Here is Dr. Torrey’s statement:

“I can give a prescription that will bring a revival to any church or community or any city on earth.

“First, let a few Christians (they need not be many) get thoroughly right with God themselves. This is the prime essential! If this is not done, the rest that I am to say will come to nothing.

“Second, let them bind themselves together in a prayer group to pray for a revival until God opens the heavens and comes down.

“Third, let them put themselves at the disposal of God for Him to use as He sees fit in winning others to Christ. That is all!

“This is sure to bring a revival to any church or community. I have given this prescription around the world. It has been taken by many churches and many communities, and in no instance has it ever failed; and it cannot fail!”

The great and crying need for our country at the present moment is another great spiritual awakening. You can have a real share in helping to bring about another great revival by forming one or more prayer groups in your community.

The prayer groups need not be large in numbers. During the revival in Korea it was found that a group of four people, or even three people, was most effective as they were all with one accord in their intercession.

Like Ninevah of old our country is plunging straight to destruction. In a few more years our beloved land may be destroyed and our religious liberty be lost unless we have another great spiritual awakening.

NEWS AND NOTES

Jennings, La.: "Brother Robert Boyd of Johnson City, Tennessee, spent one week with us in a series of gospel meetings which were very reviving and inspiring. His messages were strong, spiritual and uplifting. All services, day and night, were well attended, and a fine interest and spirit was manifested. There were thirteen responses in all: five baptisms, two reconsecrations, and six transferences of membership. We praise the Lord for His blessings, and your continued prayers are requested."—Ivy J. Istre.

"P. S.—We had four additions the week before the meeting started which gives us a total of seventeen for May."—I. J. I.

Lexington, Ky.: "We are at Ebenezer in a ten-day Daily Vacation Bible School—Brethren Overman, Brooks, Victor and David Broaddus and I. We began here with 59 in attendance on the first day. We are having afternoon sessions from two to four P.M. One made the Good Confession here at our first invitation. The brethren at Ebenezer have made some very helpful improvements, installing a new baptistry and building some rooms for teaching.

"We had five responses at Cramer and Hanover last Sunday, three for baptism and two for membership. Our D.V.B.S. in Lexington reached a high attendance of 139, with 202 enrolled. Our average attendance was 121 and 51 were perfect in attendance. Brother Overman baptized a fine young girl during the School. She became one of the teachers the second week."—H. N. Rutherford.

Gallatin, Tenn.: "Brother Howard Marsh of Sellersburg, Indiana, was with us a week, May 26 to June 2. The first four nights were devoted to talks to our young people. Attendance of our young people was from 50 to 125. Our boys acted as ushers, read the evening lesson (nine different boys read), waited on the congregation on the Lord's day, and most all our young people sat in a group each night.

"Brother Robert Neil was with us leading the singing three nights. Brother Fulgum from Lawrence

Avenue, Nashville, led two nights. Brother Marsh's last sermons were evangelistic. Results were three baptisms, one restoration, and one by membership. Just prior to the meeting we baptized four of our young people and had one by membership.

"For the busy time of the year attendance was unusually good. Brother Lowell Davis visited us one night. Visitors were present at different times from Nashville, Franklin, Ky., Old Union, Cottontown, Roebridge, Hendersonville, and other surrounding churches. Brother Leon Gibson from Harding College was with us two nights. Brother Marsh did a fine piece of work for our young people and the church in general. The congregation here was delighted with his work and enjoyed the presence of Sister Marsh and their son, Tommie, a part of the time."—H. L. Olmstead.

Johnson City, Tenn.: "I was recently in two short meetings in Louisiana, and the Lord blessed us abundantly. The first meeting was at Glenmora, May 14-21, with excellent interest and attendance, and one baptism. J. E. Boyd (my father), minister of the Glenmora church, led the singing. We went to Jennings from Glenmora to be with Ivy J. Istre and the Jennings church for 8 days. There were thirteen responses to the invitation, five for baptisms, six for membership, and two for restoration. Bro. Istre led the singing. While in Louisiana I enjoyed the fellowship of a number of preaching brethren, including Sidney Mayeux of Glenmora, W. J. Johnson and John Burgess of Alexandria, and Maurice LaFleur of Estherwood.

"Two have placed membership in the Carter-Sell addition since last report. Winston N. Allen of Knoxville, and local brethren (Edmonds, Singleton, and Dees) took charge of the services here while I was in La. Carl Kitzmiller is now in the Johnson City area to assist with the Lord's work in this area during the summer months. Lord willing, I'll be with Orell Overman and the Melrose church early in July."—Robert B. Boyd.

"The Lord has given a season of refreshing to Cherry Street Church of Christ at New Albany, Ind. A fifteen day revival has just closed. Eleven congregations of the Church of Christ were present at different times, some coming more than once. There were also nine preaching brethren present. A fine work was done by Brother Bruce Chowning among the young people. He was also a great help in the leading of the singing. This is a fine working church and they are happy in their new location. Ten people responded to the invitation. Three of these put on Christ in baptism, six came for membership and one for re-consecration. The Sunday following the meeting three more made the good confession and were baptized. Brother Chowning preached that day. This people have a mind to work and they feel that the grace of the Lord is upon them. We want to be used in His service according to His will and to Him be all glory and praise."—Edward E. Kranz.

Camp Taylor, Ky.: "We have just enjoyed a series of meetings with Frank Mullins as evangelist. His messages were evangelistic and deeply spiritual. He held up Christ before us, the standing that we have, or can have, through His blood, and the power to live and grow that is at our disposal through the Spirit. Many visitors from other congregations shared in our season of blessings, in fact, we had more visitors from other churches than I have known us to have. This was not a reaping time for us, but a time of happy fellowship, of seed sowing, and of spiritual growth. We thank the Lord for Brother Mullins and men like him."—J. R. Clark.

"Words of Life"

Listeners to our broadcast: please read description of new No. 5 radio record, second cover page, this issue. At the cost of much labor, and almost \$200 in cash, we have obtained "Our best transcription yet." These lovely hymns may be heard over WGR (1400 kc), at a quarter of eight on some Sunday morning in the very near future.

While the "Golden Gospel Chorus" are not the singers to the No.

5, they helped materially by allocating to this expense their little treasury (\$25 from Mongel Co., for singing at the Memorial Auditorium last Christmas). "Words of Life" will, of course, receive the record free. We never pay for records out of radio gifts. E.L.J.

Brother Boll is soon to return home from meetings at Mt. Auburn Church in Dallas, Texas, and with the South Side Church in Abilene, Texas.

The mission tent meeting at St. Matthews, Ky., wherein Brother Howard Marsh is preaching, is being well supported by brethren of Louisville and vicinity. Several young people have tried their hand at personal work in the community and we hope to see results from their labors ere the meeting closes. Brother Marsh is bringing strong evangelistic sermons. Brother Budv Clark is the very efficient song leader and Brother Ernest Lyon is doing a good job as master of ceremonies. It is hoped by many that the Lord will lay it upon the hearts of brethren who live in that section to start a simple church of the Lord through which they may bear testimony to their friends and neighbors.

Amite, La.: "Dr. Forcade is in a tent meeting at Baywood, where a number from here visited him one night this week. Attendance was improving and the message was a splendid and faithful presentation of God's word. Brother Fulton Curtis was leading the singing and making himself useful in many ways. The Curtis family has done much in that community to establish a New Testament church, and their zeal has been blessed of God greatly.

"Bro. Frank M. Mullins is billed for a meeting at our Oak Grove congregation (near Amite) to begin about July 4th and run two weeks. That congregation is in readiness for a good meeting and we are hopeful of winning some souls to the Lord. Many in that community hear Bro. Mullins each Lord's day in a radio message. Bro. Garrett also visited them recently and turned some more favorably toward the missionary field.

"We are expecting Richard Ramsey to join us here soon for a few weeks' visit and we hope to have him busy preaching while he stays with us. He has been in Harding College for about six months.

"The different congregations in this section are, we think, in good healthy condition, and all are looking for and waiting for the Lord's coming. We need a church building in Hayden's Grove community. The land has been secured and some money raised for the building, but much more is needed, and the difficulties are so many we fear building will be difficult. The congregation has been meeting in the home of Bro. and Sister James Hayden for several years past.

"Amite needs a new church building. The present one is being crowded up by business houses, and besides it is not fully meeting our needs at present. As much as the need might be, we are not financially able to build a new house."
—A. K. Ramsey.

Tellersburg, Ind.: "I have just returned from my sixth effort in a series of meetings with the Ross Point congregation in Harlan County, Kentucky. The Lord blessed our efforts in an abundant way this time. The crowds were larger than ever, interest and enthusiasm seemed to reach throughout the entire community. The visible results otherwise in this meeting were 32 responses to the invitation. There is need for more full-time workers in this field. Let us pray that the Lord of the harvest may send forth the laborers. I am now engaged in a tent meeting at St. Matthews, Kentucky. Please pray for this and other efforts to reach the lost. The Lord willing, I plan to begin at Borden, Indiana, July 22."—Howard T. Marsh.

From El Paso (to E. L. J.): "We have just had a busy day in the Lord's work, but I feel like sharing the joy of it with some one else, and I also wish to speak a further word of appreciation for your work, your visit, and your help among us here.

"From all accounts, our song rally had a rather favorable effect on the Methodist and Christian church folk who attended. I feel that this is especially true in the

case of their minister, Brother McElroy, who has continued to express his good will and appreciation, and also the Methodist preacher-singer who attended. The effect on our people was favorable also, and especially so on Brother Wittkamper, who has only recently come from them to us as an act of brotherly kindness to me and as a helper in our mission work.

"Last night we (Brother Wittkamper and I) showed a moving picture produced by the American Bible Society to approximately 200 negroes and Mexicans in front of the negro meeting house in East El Paso. Tonight we showed it to 65 Mexicans in another section of town. Tomorrow night we are to show it to two more groups in the American part of the city. We could certainly use some of your song records to advantage in this work also—to play while changing picture reels and for opening and closing.

"Brother Elkins was here today and made two transcriptions for the radio broadcast. Will look forward to receiving your John 3:16 transcription whenever you can record it, and if the Lord wills that we continue on the air. Be sure to remember this work in your prayers.

"I enjoyed our sessions together so much, and especially the trip to the air port. Bro. Gordy did also, and he is enthusiastic over the possibility of your coming back this year.

"I have enjoyed reading your booklet, "Faith of Our Fathers"; and while we may never agree on those matters in this life, I am fully persuaded that it should not mar our fellowship in Christ. I do hope and believe that there will be a greater desire and tendency toward oneness among our brethren in the next few years than there has been in recent times."—Woodrow L. Wilson.

Note: These earnest Christian men—Wilson, Whittkamper, and their helpers—may be heard almost anywhere in the U. S. on Wednesday nights, 10:45 Mountain time or 11:45 Central time, over the power station XELO. They are really home missionaries!—E. L. J.

HOLLYWOOD

No city in the world is more on the lips of the American people than "Hollywood." We promised a report of the work in that famous center, and of the meeting there, for this month's magazine.

For many years, the Hollywood church assembled in the Masonic auditorium on Santa Monica Boulevard. Under the ministry of Sam Witty, Tom Phillips, and other able men, the work became firmly established, and the brethren bought a suitable and valuable property at 600 North Rossmore Avenue. The house stands on a large and beautiful corner lot, a mile or less from Santa Monica Boulevard, as one goes south on Vine Street toward the L. A. center (Hollywood is in Los Angeles).

Here, under the wise and spiritual direction of the elders (Nichol, Benkofsky, and Himes), ably and enthusiastically supported by the ministers in their group (Click, Phillips, and Rhodes), a free and faithful church of Christ holds forth the Word of life in the midst of a worldly and sophisticated people; and here it was my privilege to preach the word for a week, in connection with the last song tour. The group is neither large (though they fill the house on Sunday mornings), nor yet depressingly small; and attendance at the special meetings was the same way, though there they were considered extra good. Several persons responded to the gospel call: some for renewal, and some for confession and baptism. The evangelist himself was greatly cheered and refreshed by the love and spiritual life of the brethren.

Most interesting factor in this good church is the present stated minister, Guy Click. Redeemed by the blood of Jesus, and marvellously delivered some years ago from a life of sin and failure, he really knows the meaning of grace; and he stands before the people as a living witness and monument to the mercy and power of God. For several years after his real and final conversion, he lived as a layman in the Hollywood church. Now, they themselves testify—"any man, living the humble, godly life that Click has lived among us these years, and having his ability as a preacher, is worthy of the place and honor that we have accorded him." For his sake, Brother Rhodes and I went deeply into the records of his past; and, so far as we could see, all, all that any man can reasonably and scripturally be asked to do to rectify past wrongs, Guy Click has done. Yes, and some things too—unknown to most—that seem almost beyond human possibility, he and his wife have done and have offered to do.

I have written these few lines of my own accord, in the love of a good church, and in behalf of a dear brother who is worthy. How gladly I would bring him to the attention of those churches further eastward that hunger after spirituality. Guy Click speaks the language of the Ephesian letter; and I believe that he and Mildred walk with God!—E. L. Jorgenson.

MRS. E. H. HENDERSON

On June 5, 1946, at Covington, Indiana, Cecile Ogdon Henderson left this walk of faith and entered into the presence of our Savior. She had endured great pain, without complaint, for many months and we rejoice in her restoration to perfect health, although we miss her bodily presence with us.

Mrs. Henderson was the oldest daughter of D. L. Ogdon, who was for many years an elder and teacher in the church at Bismark, Ill. She and her husband maintained a real Christian home and reared their sons, Thomas and Julius, in the nurture and admonition of the Lord. She was strong in the faith, a deep and eager student of God's word, a sweet singer and a mother in Israel. Rarely does one find in the present-day church, such courage and valor and readiness to accept the consequences of a stand for one's convictions.

Now her body lies at rest, awaiting the triumphant trumpet of the Resurrection. We pray we may meet her again in that glorious day.

—Salome Ogdon.

NEW TESTAMENT EVANGELISM

Stanford Chambers

Paul divides the race into Jews, Gentiles and the church of God. The church of God is formed by individuals from the other two classes, who are called out of their respective classes, gathered out to constitute the one body of Christ, His church, where there is neither Jew nor Greek, but a called-out people for His name. (Acts 15:14.) His ekklesia (church) is His called-out people, separated from the world (sanctified), solely to be His own. His name is upon them, His Spirit is within them, His Gospel has called them, and "the Lord knoweth them that are His."

Evangelization is the divine method of increasing the third class—the church of God. That class had its origin in the first execution of the Great Commission, "Go make disciples." The Gospel was first to the Jew," and the first recruits were from the Jews. Later the Gentiles began to be evangelized. The work from the beginning has been entrusted to the faithful, the Spirit-filled. In the earliest centuries of its existence the church evangelized the world. With the coming of each succeeding generation the job has to be done over. Whereas the first century Christians did the job (Col. 1:23) and the next and the next, presently there came perversions and corruptions within, and a consequent lapse of the people into gross darkness and ignorance of God's Word. As a result there are vast unevangelized regions in heathenism today, and the Jews have all but been abandoned. This due to a widespread sentiment that God has given them up. But it is plainly stated and repeated concerning the Gentile nations that "God gave them up." That does not preclude Gospel privileges to them (and so we rejoice that the Gospel has come to us), neither does it preclude Gospel privileges to the Jews. "The Gospel is for all."

Revival of New Testament evangelism is the present need. "They went everywhere preaching the word." "Philip went down to Samaria and preached Christ unto them." Later after baptizing the Ethiopian he "was found at Azotus: and passing through he preached the gospel to all the cities, till he came to Caesarea." "And it came to pass, as Peter went throughout all parts," etc. Refugee disciples "travelled as far as Phoenicia, and Cyprus, and Antioch." Then Antioch became a new center of evangelism, sending forth the notable evangelists Paul and Barnabas, later Paul and Silas. The Gospel went to Europe. New centers soon appeared, and Philippi became a supporter in the furtherance of the Gospel to parts beyond. So did Ephesus, so did Rome, et al. Later history takes account of many another radiating center, and thus by Spirit-inspired sacrifice, suffering, serving, they carried or sent the Gospel to the uttermost parts of the earth. The Gospel has lost none of its power or preciousness. The need is messengers, called of God, sent, and supported.

We commend the going forth of the Garretts for the South African fields, and the Britrell family soon to sail for the same fields.

We commend the Forcade family purposing to go to China, Shanghai, to be their center. We commend N. B. Wright who is among the few missionaries to have remained in China all through the war and since. We commend "Glimpses of Africa" and those who are contributing the informative matter of its pages for the stimulus and enlightenment of those who should be concerned for the benighted and perishing of those lands. We commend the "Missionary Messenger" put out by Janes Printing Company, 1046 Dudley Ave., this city. It stirs world-wide interest in our Lord's world-wide program. We commend Lowell Davis and Wife Odessa, now making preparations to return to their pre-war work in China. We commend Matthew 9:38 to all disciples who carry prayer lists.—From *Truth Advance*.

BLASPHEMY AGAINST CHRIST

H. F. Joseph

In a city on the Tennessee River Brother R. H. B., in a radio sermon, preached that the kingdom of Christ has existed since the events of Acts 2 and that all the redeemed are citizens thereof, as he also correctly states in preface of his book, "The Kingdom of God," citing Col. 1:13. But an adversary replied to him, saying, "What confidence can one have in a teacher that talks one way and writes another?" then quotes R. H. B. as writing: "Thus again the coming of the kingdom is made contingent upon the return of the Lord Jesus Christ." Thus he blasphemes against the Lord, not R. H. B., for while His teaching sustains the statement concerning the establishment of His kingdom on Pentecost, how can it be that said adversary had forgotten that Jesus in Luke 21:25-31 gives us signs of His coming, then says: "Even so ye also, when ye see these things coming to pass, know ye the kingdom of God is nigh." If this does not teach that the coming of the kingdom in the "stage" (Lipscomb) here meant is made contingent upon the "return of the Lord Jesus Christ" what words could so teach? Again Paul says "By his appearing and his kingdom" (2 Tim. 4:1), which carries the same thought.

Since the adversary spoke against what the Lord says, is it to be thought a strange thing if he puts sainted dead in an untrue light? He quotes what A. Campbell wrote in 1849 in reply to H. T. Anderson, who gave us a creditable translation of the New Testament, which is yet in demand,—quotes thus from Campbell as representing him before that time and onward, whereas he should have known that Campbell in his more mature thoughts did write just what R. H. B. attributed to him. Again, he says R. H. B. referred to *Questions Answered by Lipscomb and Sewell* as sustaining his teaching, which is correct. It was *Queries and Answers* by D. L., compiled by Shepherd, that was quoted, in which it is stated that when the Lord comes to the earth it will be restored to its primeval state and the will of God will be done on earth as it is in heaven.

How desperate brethren can become when committed to partisan proclivities. They seem to find "no place of repentance."

SHE IS ENLIGHTENED

R. H. B.

"Recently in a railway car, a lady, after measuring me up with her eye undertook to convert me to "Christian Science." She talked very glibly about mind and matter, and realism and idealism, and pantheism (though she did not call it that) and she fairly played with ponderous problems which the giant minds of old philosophers could not so much as raise from the earth, and tossed them like rubber-balls. She explained how God was everything, and vice versa; and how there was neither devil nor hell; and all men were sons of God and had a piece of the Almighty—the universal mind—within them, and—I interrupted. "Why," I said, do you not let your teaching stand as simply a system of philosophy or mental science? Why do you mix up the name Christian with it?"

"Because it is the very highest form of Christianity," she said indignantly.

"But suppose it contradicts the Bible?" I objected.

"It doesn't. It is in exact harmony with it."

"Beg your pardon—did you say all men were children and part of God, and none would or could be damned?"

"Indeed so. We are all component parts of the Great Intelligence."

Then I produced a Testament. "Here Jesus spoke to the Jews, saying, 'Ye are of your Father the devil'; and 'if God were your father ye would love me.' (John 8:42-44.) Again He said, 'He that believeth not shall be damned.' You say there are no 'two opposing forces' in the world. Christ said, 'Turn them from darkness unto light, and from the power of Satan unto God.' (Acts 26:18.) Every word of this is contrary to what you have been telling me all this while."

"Ah, but you don't understand that."

"I just know what it says."

"Yes but you can't interpret it. When it is properly interpreted it harmonizes beautifully with the doctrine of Christian Science."

"If it does not mean what it says, who can interpret it?" I asked.

"Mrs. Baker Eddy can. Did you ever read her book, *The Key to Science and the Scriptures*?"

"But how can you know Mrs. Eddy can interpret it? And if Christ didn't mean what he said, how do you know Mrs. Eddy can give you the true meaning?"

"She is enlightened."

"How do you know?"

"Well I just know—I can feel it."

So that was the "firm foundation" of her belief!

"Suppose," I said, "I should purposely get up the most absurd doctrine I could think of, and try to palm it off on humanity—couldn't I do it on exactly that principle? Couldn't I make people believe I am 'enlightened,' and the Bible does not mean what it says, and I alone know how to interpret it? Wouldn't that be the easiest way to

get around the Bible, and to deceive them? Couldn't I bring in anything on that plan?"

And I set about to convert her, and warned her to stay by God's word and not let the will-o-the-wisp lead her astray. Which disgusted her very much—more especially when I told her there was quite a danger of herself going to hell; the mention of which old-fashioned barbarous doctrine ended the interview for the time.

BEN'S BUDGET

Ben J. Elston

I miss my "Budgets" in Word and Work. But I usually feel that something more profitable is in its stead. It is "too bad" that the very name, or the name of its editor, is enough to destroy its usefulness with some. I both need and enjoy what it presents.

The church here in DeRidder is in fair health. Our midweek meeting is much better attended, and all who come are blessed. Fervent praying, honest, faithful teaching of the Bible and exhortations can but lift up all who will receive and practice them. And why not be happy in doing a life-giving thing? It is stupid to take questionable, avoidable chances. Why risk steps, which very likely will lead to practices, that are doubtless planned by Satan to be too strong for us to overcome? Not that they are too strong to be overcome by an honest appeal to divine favor; but that there is such a strong, probability that the saving, humbling appeal will never be made. Christians need building up in things that lead to further building up; not in indulgence in any course that only adds to the two-often burdening weights that hinder a prize-winning race. Let us build up clean, happy, public and private worship of God. "For you it is safe."

WHERE CHRISTIANS CAN GO

"I think Christians can go anywhere" said a young woman, who was defending her continued attendance at some doubtful places of amusement.

"Certainly she can," rejoined her friend, "but I am reminded of a little incident that happened last summer at a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her, she appealed to the old miner who was set to act as guide of the party.

"Can't I wear a white dress down into the mine?" she asked petulantly.

"Yes'm," returned the old man. "There's nothin' to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back."—H. R. Fox, in *Chicago Christian*.

Did you know that a live coal taken from its fellows in the fire soon turns black and dies? The same thing is true with the careless Christian. *Take heed.*—H. R. Fox, in *Chicago Christian*.

GOD'S THREEFOLD UNITY PLAN

J. R. Clark

First, God gave the *cross*, through which all Christians were to be reconciled in one body unto Him. The cross breaks down our stubborn wills and causes us no longer to live unto ourselves, but unto Him who for our sakes died and rose again. Thus genuine consecration to the Christ of the cross on the part of all will bring us to a common unity center, Christ, and thus together.

Next, He has given us His *Holy Spirit*, instructing us that "with all lowliness and meekness, with longsuffering, forbearing one another in love" we should give "diligence to keep the unity of the Spirit in the bonds of peace." His Spirit dwells in the Christian and produces a disposition that in turn insures unity, for "the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." With these characteristics one could but have the spirit of unity.

Chief among the Christian characteristics listed above is *love*, which deserves separate mention. In giving us the cross and the Spirit, God has also given us this divine spark, love, through which the objective of unity is in the immediate sense attained and maintained.

Thus when a better spirit comes among us we shall have a better unity.

We are all agreed that we should stand together on the fundamentals of the faith, on the conditions of salvation, and on the simple worship in order to have a basis for unity. *This basis we have already.*

As to other matters such as prophecy there must be allowed a certain amount of freedom. However, even here we have fundamental agreement. We all believe that Jesus is coming, that all will be raised from the dead, some to condemnation and some to life, that there is a future aspect to God's kingdom, and that all will come into judgment in one way or another, that the wicked will be condemned and that the righteous will be rewarded. Further than this, true unity will allow for our freedom in studying and bringing out any verse or passage on this subject, even though we may not always see eye to eye as to details.

Unity which allows for freedom to study the whole word of God without jeopardizing fellowship is rugged, strong and lasting, and will allow for growth in the body of Christ. Furthermore, it will tend toward bringing us all together in "the unity of the faith" the while we maintain the unity of the Spirit.

This is the solution to the unity problem: consecration to the cross, fulness of the Spirit, and the practice of love among ourselves.

A churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid downgrade.—President Theodore Roosevelt,

FAITH—NOT POLICY

LaVern Houtz

By the hand of God the children of Israel had been led out of Egypt. They were now at Kadesh-barnea. Across the Jordan lay the Land of Promise which Jehovah had given His people. The will of God had been made clear by His servant Moses: "Behold, Jehovah thy God hath set the land before thee: go up, take possession, as Jehovah, the God of thy fathers, hath spoken unto thee; fear not, neither be dismayed." (Deut. 1:21.)

Twelve men were sent to spy out the land. At the end of forty days they returned with their report. All agreed that "it was a good land which Jehovah our God giveth unto us." (Deut. 1:26.) "We came unto the land whither thou sent us; and surely it floweth with milk and honey . . ." (Num. 13:27.) Joshua and Caleb were ready to obey God's command. Would the rest do likewise? Said Caleb, "Let us go up at once, and possess it; for we are well able to overcome it." (Num. 13:30.) But no, the other ten had noticed something else. The enemies were strong; their cities were large and well fortified. Moreover, those natives were giants—what chance had a poor, weak, little nation like Israel against such enemies?

"Go up, take possession . . . fear not, neither be dismayed" rang the promise of God in their memories. Was not God greater than the cities, stronger than the fortifications, mightier than the giants? So reasoned Joshua and Caleb with the people. "If Jehovah delight in us, then he will bring us into this land, and give it unto us." (Num. 13:8.) Nevertheless, the testimony of the majority, as usual, had borne fruit. God could make His promises if He wanted to. Caleb and Joshua could stick their necks out in foolhardy trust in the Almighty if they desired—but folks, facts are facts—in the presence of those giants "we were in our own sight as grasshoppers, and so we were in their sight." (Num. 13:33.) "We are not able to go up against the people; for they are stronger than we" (v. 31). Joshua and Caleb might put their trust in Jehovah, but as for the rest—well, you know it pays to be cautious. By consensus of the majority it was decided that caution was the best *policy*.

But *policy* failed. Of all that generation, the only ones to enter the Promised Land were the two who refused to accept the policy of the majority. The rest wandered for forty years in the wilderness and there found their graves. Why did God reward Joshua and Caleb, but punish those who advocated and followed the policy of the other ten spies? Inspiration gives the answer: "And we see that they were not able to enter in because of unbelief." (Heb. 3:19.) The majority had a way of letting the fear of men obscure their vision of God's providence. As a large edifice close at hand appears small and distant when viewed through the wrong end of a set of binoculars, so God is made to appear remote and insignificant when the eye of faith is obscured by the fear of man. The eye of unbelief sees first the physical obstacles and at that point vision is

checked. In view of the obstacles, the verdict of unbelief is rendered — “We are not able . . .” In striking contrast, the eye of faith at first sees God. It brings God near—where one can have fellowship with Him. Through faith, one, like Enoch, can walk with God. In this association the man of faith need not fear the obstacles that the eye of unbelief emphasizes. Viewed through the power of God, these obstacles are rendered insignificant. With this viewpoint Caleb was able to give the verdict of faith “we are well able.”

A ministerial student in a Bible school was called into the office of the president of the institution for a bit of friendly advice. The student held certain prophetic views taught in the Bible. He was too young to be forming any opinions on that particular subject. Perhaps he would change his mind after taking some of the school's Bible classes. Even though he might not change his mind, it would be better for him not to teach his views. After all, his fellow-classmates, who would compose the brotherhood of the future, opposed this doctrine. If the young man defended his faith, he would be remembered by these classmates as a “premillennialist,” and the doors of the churches would be closed in his face. He had a choice to make — to openly profess his faith, be an outcast, and retire in obscurity; or to keep quiet, please the brethren, and live in the lap of ecclesiastical fame. He could take his choice, but surely he could see by now that caution is the best *policy*.

Could not this man see that the policy he advocated and that of the ten Israelite spies were the same? He would have the young man turn his eyes from God that the physical obstacles might be magnified to appear all important. This is the policy of unbelief — an abomination in the sight of God. Christ said, “All authority hath been given unto me . . .” *Faith* accepts this. *Policy* says, “Take my advice. Bow to the brethren.” God said, “This is my beloved Son . . . hear ye him.” *Faith* accepts this. *Policy* says, “Be careful. The brethren won't approve.” Christ said, “Be ye not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . But seek ye first his kingdom and his righteousness; and all these things shall be added unto you.” (Matt. 6:31-33.) *Faith* accepts this. *Policy* says “Seek first the will of the brotherhood. After all, you are dependent upon them for food, drink, and raiment.” Paul said, “Preach the word; be instant in season, out of season . . .” *Faith* obeys. *Policy* says, “Be careful. J. A. Harding could teach those things in his day, but now they are *out of season*.” Again Paul wrote, “For am I now seeking the favor of men, or of God? or am I striving to please men? if I were still pleasing men, I should not be a servant of Christ.” (Gal. 1:10.) *Faith* accepts this. *Policy*? Well, everyone knows what *policy* would say.

By this we see that policy is but a polite, inoffensive, evasive covering for the more distasteful word, *unbelief*. It is atheism disguised in such a way that the professed faithful will accept it. At every opportunity it seeks to undermine *faith*. *Policy* has never been

required as a condition of salvation, but "without faith it is impossible to please him. . ." (Heb. 11:6.) Unbelief is the sin that damns the soul. (Mark 16:16.)

Let us not allow men to lead us astray as the ten spies of Israel did, lest we likewise be barred from our "Promised Land" because of our lack of faith. Rather, let us, like Joshua and Caleb, keep our eyes upon our God that we may not be covered by the influence of man. "Therefore let us also, seeing we are compassed about by so great a cloud of witnesses, lay aside every weight (whether public opinion, brotherhood pressure, or what have you) and the sin which doth so easily beset us, (lack of faith) and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith . . ." (Heb. 12:1, 2.)

CULTIVATING LOVE

Are you cultivating your love for Jesus? You do love Him. Are you cultivating that love? Are you willing for Him to use the pruning knife in your life that He might aid its cultivation? Or are you simply letting the plant run to seed and wither for want of attention? Are you doing things in your daily life which are cutting clean against the purpose Jesus has for you? Are you saying things that immediately create a barrier between your spirit and the Lover of your soul?

Or are you seeking to cultivate loving, intimate terms of divine friendship with Him, who loved you enough to die and rise again and live and one day to come again, and all for you?—Geoffrey R. King.

SELLERSBURG CHILDREN'S HOME

We are indeed grateful to God that so many hearts have been stirred to respond to the call for the Children's Home at Sellersburg, Indiana. The entire initial cost of \$8,000 for the house and acreage has been fully covered by gifts and possession has been given. In addition to the monetary gifts several articles of furniture have been received, including some beds from a local hospital and a new electric refrigerator. Also, a stove has been purchased. Considering prevailing conditions regarding the obtaining of materials and labor, splendid progress is being made in getting the building repaired and in readiness for a possible fall opening.

While the initial cost has been met, an additional sum of \$4,000 has been borrowed to meet the immediate cost of repairing and modernizing the building. Also more furniture is needed. The Sellersburg church is to be commended, with special credit to their energetic minister, for their interest and efficiency in handling this worthy undertaking for the Lord. Those of us who are interested should unite our efforts with these good brethren and all together liquidate the \$4000 interest-bearing improvement loan. Regular contributions for maintaining the new home can be started any time. Brother Marsh, minister of the Sellersburg congregation, informs us that the operation of the home will begin in from sixty to ninety days.

Offerings for the Home should be made payable to CHILDREN'S HOME and sent to THE CHURCH OF CHRIST, SELLERSBURG, INDIANA.

Again, we wish to thank the many who have responded with gifts since our first announcement of this venture to house and provide for destitute children.

THOUGHTS WORTH WHILE

D. H. F.

"PLEASED TO MIND"

"I wish I could mind God as my little dog minds me," said a little boy, looking thoughtfully at his shaggy friend; "he always looks so pleased to mind, and I don't." What a painful truth did this child speak! Shall the poor little dog thus readily obey his master, and we rebel against God, who is our Father, our Creator, our Savior, our Preserver, and the bountiful Giver of everything we love?—Spurgeon.

WHO ARE THE "ELECT"?

D. L. Moody used to put it very simply: "The elect are the 'who-soever wills'; the non-elect are the 'whosoever won'ts.'" This is exactly what Scripture teaches. The invitation is to all. Those who accept it are the elect. Remember, we are never told that Christ died for the elect. But what does the Word say? "Christ died for the ungodly." Are you ungodly? Then He died for you. Put in your claim and enter into peace.

WHOM THEY CAME TO WORSHIP

Once the brother of Henry Ward Beecher preached for him in his great church. When the congregation was aware that the regular pastor was not the preacher, many arose to leave, whereupon the brother of the famous preacher made the following announcement: "All who came to worship Henry Ward Beecher this morning may depart at this time. The rest may remain to worship God."—*King's Business.*

JESUS, THE RIGHTEOUS JUDGE

A criminal who had often been before the courts was scheduled to appear once more. He rejoiced when he heard that an attorney who had defended him on previous occasions was now the trial judge. His attitude changed, however, when the judge stated, "When I was an attorney I defended you, but I am no longer an attorney. It is not my business now to defend, but to judge. I shall hear the evidence, and then I must deal with you in keeping with the oath I have taken in the office of judge."

Jesus came once to this earth as Savior. He is even now at the right hand of God as our Intercessor, our Advocate with the Father. But the day is coming when He will return as judge. As Judge He must perform His duty in keeping with the nature of His office.—*Open Windows.*

LET YOUR LIGHT SO SHINE

It isn't the thing that we get, my friend,
And it isn't how much we know;
It's the will to serve, it's the hand we lend,
It's the light which our lanterns throw.

—*Author unknown.*

A PERFECT RESTING PLACE

Now, published by R. G. LeTorneau, Inc., tells of a woman in Cedar Rapids, Iowa, who was injured. Some \$20,321 was found about the mattress of her bed. When told about the amount, the woman, who died later, said: "Is that all? I thought there would be \$25,000." *Now*, in commenting, says: "Does not this incident reveal the fact that even if one were wealthy enough to lie on a money-stuffed mattress, it would be an unsatisfactory resting place? The only perfect place of rest is on the finished work of Christ."—*Watchman-Examiner*.

FLYING TOO LOW

And Peter followed afar off (Luke 22:54).

A young nephew of mine went out for his first solo flight in an airplane. When traveling over his own house he suddenly crashed. His father ran to the end of the garden and discovered to his surprise and dismay that the airman was his own son. The boy was terribly injured, but thanks to modern medical skill and attention, he is now strong and well again. The cause of the accident can be summed up in a sentence—he was flying too low! That is the trouble with many Christians. They are living at a low level of Christian experience, and sooner or later the crash comes.—*Moody Monthly*.

SERVICE WHICH CANNOT BE BLESSED

But Martha was cumbered about much serving (Luke 10:40). An energetic woman whose housewifely tasks were always pushed to the limit of endurance was observed to have changed her routine. "No, I've let up a little on doing my work that way," she said. "I've found I can't wash, iron, and be a Christian all in one day." It was a fortunate discovery and a wise change. There are many people doing their work—good work—at such a rushing rate that there is neither time nor strength to live the Christian life. The Master cannot bless that kind of service.—*Forward*.

WHAT LOVINGKINDNESS IS

Mother asked her young son what loving-kindness meant. "Well," he said, "when I ask for a piece of bread and butter and you give it to me, that's kindness, but when you put jam on it that's loving-kindness."—*Chicago Tribune*.

OUR ENEMY PREFERS LAMBS

Dr. W. B. Riley relates the following incident: He was visiting a sheep ranch at one time and he noticed that the owner was quite downcast. When he made inquiry about it, the rancher replied: "I lost sixty-five of my best lambs last night. Wolves got into the fold." "How many of the older sheep were killed?" asked Dr. Riley. The rancher was surprised. "Why, none," said he. "Don't you know that a wolf will never take a sheep when he can get a lamb?" Let us be most alert that the enemy of souls does not secure any of our little ones.—*King's Business*.

NO DIFFERENCE

Once, perhaps, you resented that word, if you paused to note it. Now you take all its import home. Whatever otherwise your "difference" may be from the most disgraceful and notorious breakers of the Law of God, you know now that there is none in this respect — that you are as hopelessly, whether or not as distantly, remote as they are from "the glory of God." Perhaps they stand at the bottom of a mine, and you on the crest of an Alp; but you are as little able to touch the stars as they. So you thankfully give yourself up, side by side with them, to the height of divine acceptance, by the gift of God, justified giftwise by His grace.—Bishop Moule.

FRUITS OF REPENTANCE

Repentance to which John, and our blessed Lord, and all the apostles, and the New Testament in its entirety are calling men is that change of life which results from a recognition of the claims of God, a recognition of abiding holiness, and that always includes a sense of sin.

Repentance is a change of thought about God which removes Him from the realm of the abstract into the realm of the present, out of the realm of the Almighty indifference into the realm of definite government. Repentance means acknowledgment of God's holiness; of holiness as the supreme matter in contrast to every form of wrong-doing and impurity and sin.—Dr. G. Campbell Morgan.

BOOK REVIEW

"**Religious Liberty in Latin America?**" By George P. Howard. Westminster Press, Philadelphia. \$2.00.

"Is it to be seriously maintained in this country that the propagation of Protestant Christianity in Latin America, as it has been propagated in North America, constitutes a hazard and a hurdle to inter-American comity, even though this propagation be carried on in accordance with all the laws of propriety and without official sponsorship or political design? In this volume, representative and authoritative voices from Latin America make their viewpoints known upon the subject of relations between the Americas." Thus John A. Mackay writes in the foreword of this volume upon a subject of growing concern to those interested in evangelization of Latin America as well as to the politically minded.

One of the signs of the gradual tearing down of religious liberty in this country is the way our State Department has refused South American passports to many Protestant missionaries while giving them to Catholic priests. Not only is this religious intolerance on the part of our own rulers, but this book gives evidence over and over from Latin American people of all types of position and religion that instead of increasing their liking for this country, increases their distrust of us; and, in addition, it shows that they feel that Protestant missions are helpful to the development of their countries.

Although it is plain that the author's position on many things theologically is not what we would call sound, there is no effort made to propagate such ideas and to those interested in the growing political power of the Catholic Church in many places this book is a valuable aid. The people of this country need to consider Mr. Howard's question from the Catholic writer, Louis Vercillot: "When we are in the minority, we ask for religious liberty in the name of your (Protestant) principles. When we are in a majority we refuse it in the name of ours." Such is the attitude of the men behind the Vatican machine as it works in Latin America, in Spain, or in our own country.

Ernest Lyon.

"FAITH OF OUR FATHERS"

E. L. J.

There came into our hands recently, as a gift from our Brother E. H. Hoover of Chattanooga, two bound volumes of *The Gospel Advocate*, 1886 and 1887. Though they are now nearly 60 years old, they are in excellent preservation; and they represent, presumably, some of the most vigorous of David Lipscomb's maturer essays—a vast amount of material that has never been reproduced in any "Question and Answer" books so far.

The earlier of these two volumes is of special interest to me, as from it I learn something of the state of the church, and something of what was going on and what was being taught, in the year of my birth. It is likely that certain valuable reprints from these volumes will be given space in this historical department from time to time.

This month, we offer first (from *Gospel Advocate*, 1886) David Lipscomb's answer to a query as to praying for sinners, that they might believe and be saved. Following this, we offer three short paragraphs from Campbell in the *Harbingers* of 1836, 1837, 1838, on quite another subject.—E. L. J.

PRAYER FOR THE ALIEN

The Query: As our Heavenly Father would have it, all men are equally responsible. The holy Bible lies open before them with all of its perfection and power, and all are requested to read and learn, act and live. With these stubborn facts before us, how dare we hinge the salvation of any one upon the prayers of any person or people? Shall we say that by prayer God imparts any additional strength to the germinating power of the seed (word) and thus answers our prayer in the conversion of sinners? This admitted, we endorse special salvation, and ruthlessly launch out on the Armenian theory. Brethren, we have some "hair-splitting" just here; at least it seems so to the writer, and he wants some one to lay hold of the tangled threads and extricate them. I have a mind in regard to the matter, but it may be erroneous; so I want to hear from those whom I consider adequate to the task of giving a thorough exposition of the facts in the case. With due apology for encroaching on valuable space, I will close."—W. F. Robinson, Hillside, Miss.

The Answer: We do not know that we understand what the brother means by the above. We don't know what can prompt brethren to write such sentences as are found in the foregoing—for instance this: "With these stubborn facts before us, how dare we hinge the salvation of any one upon the prayers of any person or people?" He is opposing something somebody has said. Who has ever said anything akin to that? I said it was right to pray for sinners. I say it is right to drink milk, to eat meat, to eat apples, as a means of perpetuating life. Would any man understand that I said the perpetuation of life depended on any one of these things? To

intimate that I said or believe such a thing would be false. A thing may be helpful to an end without the end hinging on it.

Is it a careless jumping at conclusions, because he wishes to pulverize somebody? He ought to be more careful. It is the careless misconstruing of language that causes much useless controversy. But if our brother means to argue, because God says the law of the Lord is perfect, converting the soul, and the gospel is the power of God to salvation, therefore prayer for the sinner is wrong—he [God] says also, “all Scripture is given by inspiration, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” The Scriptures are just as profitable and as efficacious and complete to perfect Christians as to convert sinners, and prayer is needless for them, too. Hence, there is no room for prayer in our brother’s philosophy, for either saint or sinner.

Now Jesus prayed that God would forgive those who crucified Him; Stephen, those who stoned him. Paul prayed that the Israelites might be saved. He asked that God “would open to us a door of utterance, to speak the mystery of Christ, that I may make it manifest as I ought to speak.”—Col. iv, 3. “That the word of the Lord may have free course, and be glorified even as it is with you.”—II Thess. iii, 1. “And for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel, for which I am an ambassador in bonds, that therein I may speak boldly as I ought to speak.”—Eph. vi, 19. “I know this shall turn to my salvation through your prayers * * * that in nothing I shall be ashamed, but that with all boldness, as always, so also Christ shall be magnified in my body, whether by life or by death.”—Phil. i, 19. “I exhort that prayer be made for all men.”—I Tim. ii, 1.

Christ told his disciples to pray the Lord of the harvest to send forth laborers into the vineyard. All these prayers were made, or were to be made, that sinners might be converted. The Savior and apostles had as much of the law as we have. If it is wrong, or even needless, to pray for sinners that they believe and be forgiven, Christ and Paul were fools; if they were right, the philosophy, mental or natural, that teaches it is not right to pray for sinners, nullifies the teaching of the Bible. The principle in precept and example is clearly taught, that whatever a man should labor for he should pray for. Whatever he prays for, he should labor in all legitimate ways to bring about. We doubt the acceptance of any labor that is not made in prayer to God. If it is right to labor to convert sinners, it is right to pray for their conversion. To substitute human reasoning for Divine teaching, is the presumptuous sin.

If our brother expects to have the law of God’s operations explained, he will have to go elsewhere. We know no more how He does this than how burning fuel makes heat and light. I believe He does both through His laws. I do not think He made laws and then could not do His work through them.

David Lipscomb, in *Gospel Advocate*, 1886, p. 108.

CAMPBELL'S BREAK WITH DR. THOMAS

We have previously shown (p. 9 in the pamphlet, "Faith of Our Fathers," which see) the real ground and reason for Campbell's break with Dr. Thomas. The following paragraph from Campbell gives further confirmation to our statement that Thomas' "dogmatism" on the subject of "re-baptism" was the original wedge; and that the "declaration of non-fellowship" came later 'on account of his "having become a factionist," etc. The three paragraphs that follow indicate the progressive drift of this rift through three successive years.—E. L. J.

No person can regret more than I do the course of the unhappy discussions and dogmatisms of the *Apostolic Advocate*, from the date of the suggestion on the subject of re-baptism to the church in Baltimore down to the present time. Yet still, I cannot by any means approve the spirit of the suggestion of the author of "Plain Dealing." It is not yet evident, and I hope never shall be evident, that our Brother Thomas is a factionist. That his reasonings and writings may have that appearance, and that they may have a tendency that way, I am too sensible; but that is quite another proposition. Every schismatical writer or speaker is not a schismatic; nor is every factional author or preacher, a factionist. Every speech or motion of a treasonable tendency will not stamp the indelible character of a traitor upon its author. * * *—EDITOR, *Millennial Harbinger*, December, 1836, pp. 565-566.

But I have now come to the business of this *Extra*. In the November number we re-published Dr. Thomas's account of a discussion which he held with a Mr. Watt on some of his opinions, and also Mr. Hunnicutt's notice of it; and then followed these notices with some remarks and a declaration of my non-fellowship with him on account of his having become a factionist and having departed, in part at least, from the faith of the New Testament. * * *

Nevertheless, while he was crying out 'Injustice!' I was mercifully laboring to save him from himself and a few mistaken partisans. Yes, while I permitted him to speak to me in a style uncourteous and unchristian without seeming to feel it, and sparing him, he and some others were representing me as unable to defend my views or to disprove his opinions, and rather through conscious imbecility evading the discussion of his new theories. * * *

More barefaced perversion of scripture and reason, more unblushing sophistry, and, when all the circumstances and relations are considered, more insolent treatment has not fallen in my way during my editorial career.

I resolved on silence for a time, and so intimated. * * *

* * * —A. C., *Millennial Harbinger Extra*, December, 1837, pp. 578-581.

DR. THOMAS — AGAIN

It is true that I have declared for myself (which every freeman and every Christian under heaven has a right to do) and for myself only, that I have no fellowship with Dr. Thomas in his present course,

nor with his views; and that I would not have the public understand that we are fellow-laborers in the same cause. This my relations to Christian community, my friends, and my opponents too, made both necessary and expedient.

I am no Sadducee, nor mongrel Sadducee, and I wish the world to know that I am not. I believe in angels, spirits, and a resurrection of all the dead—the just and the unjust. That Dr. Thomas has departed from the faith in this matter I doubt not, any more than I doubt the resurrection of Jesus from the dead. And this being my conviction, I can no more commune with him, *if everything else were right*, than with the pope.—We are not of one faith; and no man, nor set of men under the broad heavens, can either cajole, hoax, or denounce me into acquiescence with such gross assumptions under the name of liberality or illiberality, liberty or no liberty of discussion. But I compel no man nor church to exclude him.—A. C., *Millennial Harbinger*, 1838, p. 186.

AN OLD, OLD NEWS NOTE

(Of interest to Kentucky readers)

Jefferson County, Ky. October 3, 1833.

The gospel which we preach is still successful in bringing many poor sinners into the kingdom of the Lord Jesus amongst us. While the cholera has swept off many, others have taken the alarm, and many have turned to the Lord by seeking a pure heart, a clean conscience, and a clean body. Thus they can draw near to God in full assurance of faith. I attended with brothers Herney and M'Call at a new meeting house in Shelby county, on the first Lord's day in September, where a church was constituted, consisting of nearly forty disciples, fifteen or twenty of whom had been baptized through the summer—the others from the Baptist churches in the neighborhood. They seem determined to walk in the footsteps of the ancient flock.

At Flat Rock Church about sixty have been immersed within a short time past. Some have been added to the other churches around, to the amount of nearly one hundred. Blessed be the Lord for his mercy, for all good things are of God!

On last Monday I was sent for to immerse a lady, the wife of Dr. Murray. When I arrived I found her sick in bed, and a good number of the brethren and neighbors called together. She declared her faith in the Lord Jesus, and her desire to obey him. A bath of water was prepared near the bed, in which I immersed her; after which a table was prepared with bread and wine, at her request, and she was united with us in breaking the loaf. It was truly a solemn and impressive scene. I learned that just before she had been taken sick, she had been reading the Extra on Reformation. I am sorry I have not a hundred of them to give to my neighbors.

May the God of Elijah be ever your God while contending with the Prophets of Baal!

Yours in the faith and hope,

B. Allen.