

THE WORD AND WORK

(VOLUME XXXVI, AUGUST, 1942)

NO PEACE

There can be no peace while the nations wrangle,
And great on the small their will impose;
While some are jealous and some suspicious,
And weak ones reckon the strong as foes;
While their trust and hope is in more munitions,
And the gods of force are their only stay—
Though the hearts that sicken at nameless horrors
May plead and ponder and plan and pray.

There can be no peace in this age of bloodshed,
Of strife and hatred and deep distrust;
The bow and the spear shall not be broken,
The sword in the scabbard shall never rust,
Though kings take counsel and statesmen promise,
Though people with people a pact shall make,
They can sign no truce that they will not sunder,
And swear no oath that they will not break.

There can be no peace till the King of glory
Comes down to earth from the heavens above
To rule the world with a rod of iron,
To judge in justice and reign in love;
Till the throne of David is set in Zion,
And all the kingdoms of earth are one;
No peace till His righteousness shall flourish,
No peace till the will of God is done.

Annie Johnson Flint.

WORDS IN SEASON

R. H. B.

THE IDEAL OF WEDLOCK

The spiritual ideal of wedded love, and the perfect union of wedlock has its full realization in Christ and His church. What the church is to Him, what He is to the church, is the perfection after which the Christian husband and the Christian wife are bidden to pattern their marital relationship. (Eph. 5:22-33.) There is the divine order of the home that the husband is the head of the wife: "as Christ also is the head of the church"; and that, "as the church is subject to Christ, so let the wives also be to their husbands in everything." The husband, on the other hand, is to love his wife with a love like that of Christ's for His church; and as he loves his own body, his own flesh, and himself. For so is Christ's love for the church, "be-

cause we are members of his body." The apostle goes back to the institution of wedlock in the garden of Eden, and points out its perfect realization in Christ's relation to His church. (Eph. 5:31-33.)

HOW CHRIST LOVED THE CHURCH

The love of Christ for the church is in three tenses: past, present, future. As to the past, He "loved the church and gave himself up for it." He purchased it with His own blood. (Acts 20:28.)

"From heaven He came and sought her
To be His holy Bride,
With His own blood He bought her,
And for her life he died."

As God saw Eve in Adam before He caused that "deep sleep" to fall on Adam, and took her from his side, so He foresaw from all eternity the church in Christ. (Eph. 1:4, 5; 3:10, 11.)

Christ's present love for the church is stated in these words: "that he might sanctify it, having cleansed it by the washing of water with the word." That represents the process of her discipline and her perfecting which is now going on. But the object of it all is that manifestation of His love in the future, when He shall "present the church to himself, a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." (Eph. 5:25, 26.) This links up with the words in the epistle of Jude, "Now unto him that is able . . . to set you before the presence of his glory without blemish in exceeding joy." (Jude 24; comp. also 1 Thess. 3:13.) This at the great final wedding celebration, the "marriage of the Lamb" when the perfected church shall be joined to her heavenly Bridegroom for ever. (Rev. 19:6-10.)

Whatever other ranks of redeemed ones may be spoken of in the word of God, whether they be patriarchs and of the elders who had witness borne to them by their faith, or the saved of Israel, or that numberless multitude that comes out of the Great Tribulation—of all the redeemed and glorified, be they men or angels: this is certain that none can ever stand so high or so close to Christ and to God as the Bride, the Lamb's Wife.

THE HOPE OF THE CHURCH

That the hope of the church lies in the return of the Lord Jesus Christ from heaven is not open to dispute. From the first she was bidden to look forward to that event. Not death, nor "heaven," much less any earthly development or success, or any world-improvement—nothing in fact but the coming of Christ was to be the church's goal and hope. *That* would be the time of her redemption, her salvation, her glory, her crowning. The time of Christ's coming was an unrevealed secret. But she was bidden to wait, to look for, to pray and watch for, her Lord's return; and in the light of that coming

event she was to live her life and do her work. "Occupy till I come." "Trade ye herewith till I come." "That which ye have, hold fast till I come." "Ye do show forth his death till he come." "Be patient therefore [lit. hold fast under the strain] until the coming of the Lord." On the earth she is a stranger, a sojourner and pilgrim, *in* the world but not of it, her citizenship in heaven, "from whence also we wait for a Savior, the Lord Jesus Christ." The crown of righteousness will then be bestowed on those who have loved His appearing; the crown of glory on those who have done a faithful work; the crown of life on those who have endured through trial and temptation. Then the living in Christ will be changed; then, He will fashion anew the body of our humiliation and make it like unto his glorious body; and then the dead in Christ rise first, and together with the changed living are caught up to meet the Lord in the air, thenceforth to be for ever with Him. This is that future glory, with which the sufferings of this present time are not worthy to be compared. This is that *salvation* "ready to be revealed in the last time," which the Lord at His coming will bring to them that wait for Him. (Heb. 9:28.) "When Christ who is our life shall be manifested, then shall ye also with him be manifested in glory." This is that "revealing of the sons of God" for which all creation is earnestly waiting. (Rom. 8:18-24.)

THE LIGHT THAT FAILED

This glorious hope animated the church for the first three hundred years. But the time grew long, and "hope deferred maketh the heart sick." To keep the word of His patience is the test of true faith and love. When Moses did not return from Mount Sinai for many days the people became restive and demanded the golden calf—"for as for this Moses, we know not what is become of him." A similar thing happened when Christ's return was so long deferred. The church grew weary of the suspense of waiting, relaxed its vigilance, and began to settle down to make the best of the present life and circumstances. A series of events favored this tendency. Constantine the Roman emperor was (nominally) converted to Christianity. The persecuted church came out of its caves and holes. Christianity became popular under the patronage of the emperor; it became the court-religion, and great numbers thronged in professing faith in Christ. Some Christian readers proclaimed this as the beginning of the Millennium, the promised reign of Christ on earth. Heathen temples were vacated and were turned into Christian shrines. The saints and martyrs took the place of pagan deities as objects of veneration; and Christian holy days and festivals were substituted for heathen feasts. Alas, it was a poor triumph for the church. The world invaded the house of God and soon it was swamped in corruptions. Since then professing Christendom has never to any extent returned to the scriptural hope of

Christ's returning. Speaking on 1 Thess. 1, G. Campbell Morgan says: "It is my own personal and strong conviction that this truth of the second advent is the light that has failed in the history of the Christian church. . . . I believe that the results of the loss of this doctrine to the church are: unbelief, and return to idols; indolence which issues in strife; and impatience which issues in sin; the opposites of the great things which Paul describes, as the work of faith, the labor of love, the patience of hope. The measure in which this great doctrine becomes vital and real is the measure of faith, the measure of labor, the measure of patience."

"ELIMINATION BY SUBSTITUTION"

Believers today, in general, hold a very modified form of the gospel-hope. The most commonly accepted theory reflected in many hymns and countless sermons is that the Christian on death enters into his eternal reward and inheritance. That, of course, leaves no room or logical place for the doctrine of the Second Coming. In Algebra there is a process called "Elimination by Substitution." This phrase can be applied to what has been done in regard to the "blessed hope" of the New Testament, the hope of Christ's coming. It has been very much eliminated by the substitution of an altogether different sort of hope. If we go at once to heaven, obtain the full possession of our inheritance, receive our crown, enter in upon our eternal reward at death—what further use is there of Christ's coming? Or, for that matter, even of a resurrection? If

"Death, like a narrow sea divides

That blessed land from ours"—

then, obviously, death marks the goal and terminus of the Christian's hope. But in the New Testament it is never so held forth. Though the child of God has assurance in the event of his death, of blessed rest in Christ's presence, he is never bidden to set his hope on that, nor is he ever told to "get ready to die." Ever and always it is the coming of the Lord that is to be set before his eyes.

THE PURPOSE OF THE COMING OF CHRIST

Men can do nothing without motive and reason. When the reason is taken out of anything, the thing itself is destroyed. Any teaching that cuts out the essential reason and purpose for Christ's return cuts out the doctrine itself, however fervently it may still be asserted. In the common view of the "hereafter" there is really no place or use of Christ's coming. He accomplishes nothing by returning to the earth—nothing He couldn't do just as well and manage from where He is. If the wicked go to hell at death and the righteous to heaven and the earth is thereupon to be burned up—that could be done with a word of authority from above. Why should He have to come back for any of that? What indeed would be the use of that "general judgment" of which we hear so much? Why

at all would that have to take place on the earth? In that traditional view of the hereafter and of future events (which are sometimes summed up under the name of "eschatology")—there is no necessary place for resurrection, for judgment, for the Lord's return. The *earth* plays no part in the program, except to be burned up. Significantly (and in keeping with this false outlook) the present manhood of Christ is often denied. For Christ as the Son of man has certain peculiar rights and interests in the earth. "The heavens are the heavens of Jehovah, but the earth has he given to the children of men." (Ps. 115:16.) God's decree is that the earth should belong to man. (Ps. 8.) On the earth man has the initiative of action. Neither God nor Satan acts directly or independently: man's consent and co-operation must be obtained. When God has a man who is God's willing servant, God can work through him and carry out His plans. So He has always done and always will. And God has a *Man*, a perfect Man, one to whom is committed all power, and who will unfailingly do all that God wants done in the earth. In this lies one point of the necessity of Christ's return, "whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that were from of old." (Acts 3:21.) To Him also has all judgment been committed, "because he is a son of man" (John 5:27). To Him belongs the throne of David because, as to His humanity, He is David's Son and Heir ("who was made of the seed of David according to the flesh"). And all that God has foretold as to the age to come and the future of the earth will be executed by Him, whose is the glory and dominion for ever. He will rebuke the power of the adversary; He will break the power of death over His own; He will reign with His saints (Dan. 7:27); He will liberate creation from its bondage of corruption, when He comes. (Rom. 8:18-24.)

THE CHURCH TODAY

In "the church visible" there are various and sundry kinds. As "in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some unto honor, and some unto dishonor" (2 Tim. 2:20)—so in the professing church one can find all sorts. There are "rocky-ground" believers who hold but a slight tenure on the things of God, and in the hour of trial fall away; there are "thorny ground" Christians, who would do great things, but worldly interests—possessions, pleasures, cares, earthly ambitions—absorb their time and thought and sap their strength, the while the things of God are neglected and forgotten. Then there are some that never came of the good seed at all—the *tares* that were sown among the wheat by the evil one—we may well wonder how they ever got in. Then there are those "who were sown in good ground," true, whole-hearted believers, but they also in various stages of development. It is no marvel that the church's course never

ran smooth. And the devil can be depended on to stir up trouble in God's house, using every instrument that will lend itself to his purpose. It was that "mixed multitude" that came up with the children of Israel out of Egypt that started much of the evil among the people in the wilderness (Numb. 11:1f). In Pergamum there was that contingent of Baalamites which attempted to corrupt the faithful church; in Thyatira the woman Jezebel and her progeny. In the churches everywhere there were some "babes"—"yet carnal"; and some "disorderly," some "weak" and "fainthearted" (1 Thess. 5:14); and always some backsliders. Such is the state of the church "as is," and as always it has been. Toward the end evil elements will predominate. (2 Tim. 3:1-5.) But when the Lord comes there will be a sharp separation. All the foreign elements and all the dross, all that is not in truth of the church will be removed. The true, though imperfect, children of God will be perfected (1 Pet. 5:10; 1 Thess. 5:23, 24). And so will His church then stand forth in the glory of her Lord.

PLEADING GOD'S PROMISES

Hardly had God made a certain promise to David concerning his house and posterity than David began to pray earnestly to God to grant him that promise. (2 Sam. 7.) Now, that he would do that may seem strange to men, but it was just what pleased God. There is no more effectual way of praying than to plead God's promises. It is not the persuading God to give us what He was not before willing to give, or at least has said nothing about, that constitutes prayer, so much as the claiming and laying hold by faith of what he holds out to us in his promises. We have indeed a right to ask for anything which it is right to desire. But perhaps all those things are in one way or another already included in God's abundant promises. To plead God's promises—that is praying in faith, that is "praying in the Holy Spirit." And how wonderfully potent, and how much larger and higher that will make our prayers! Let a man open, say, at Ephesians, and mark the promises contained in 1:3, 4, and those implied in the two inspired prayers of Paul (1:17-19; 3:14-19), and, on the strength of the statements found in 3:12, 20, weave them all into a prayer to God—if you have never done it before, it will be the grandest prayer you ever offered, a prayer worth while, one that will count with God and bring its sure answer.

Loyalty to Christ begins in the heart. We must love Him supremely. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." Nothing makes worthy discipleship if love be lacking. In these days, Christian activity is emphasized and required. Never was the church of Christ as active as it is now. This is beautiful. But with all our activity we may fear lest we are not loving Christ as we should.

—J. R. Miller.

NEWS AND NOTES

Johnson City, Tenn.: "From June 30 to July 11 I held an open-air meeting in the Carter-Sell Addition near Johnson City. Have an invitation to hold a meeting about 16 miles out if a place for meeting can be located. Our need of a tent in such a mission field as this is indeed great. Lord willing, I'll be in several meetings beginning the first part of September.

"Each Saturday when I broadcast I am offering one of Bro. Boll's tracts free to any who will write in. I have been offering 'How to Understand and Apply the Bible.' I may offer that the last time today and start offering another next Saturday."—Robert B. Boyd.

Brother Boyd is an energetic worker and would do much good with a tent in his vast field which is almost destitute of simple churches. His home congregation is carrying a capacity load. I have known of his desire for a tent for some time and it has been upon my heart to mention the matter to our readers. Who knows but what the Lord may stir the hearts of some to provide this tent and thus have a part in the spread of the gospel in this section of Eastern Tennessee? When we find a man with the ability and zeal of Bro. Boyd we should get behind him with the necessary equipment to carry on. If doors have closed in certain foreign fields, here is an open door to which we may turn. Bro. Boyd's address is 107 W. Poplar St., Johnson City, Tenn.—Publisher.

Sellersburg, Ind.: "We are much encouraged and praise the Lord for the reports which we have to contribute this month.

"The blessings of the Lord were showered upon me in a meeting with the Rosspoint congregation, near Harlan, Ky. Interest was high and 20 souls responded to the Gospel invitation.

"Returning to Sellersburg on June 28, I was greeted with a large attendance and six confessions at the morning service. Forty souls during the month of June, 20 at Sellersburg and 20 at Rosspoint. We praise His name for His goodness, and at the same time feel our responsibility in guiding these new-

born babes in Christ.

"The Lord willing, I am to be in a meeting with my old home congregation, the Salem church, near Cynthiana, Kentucky, beginning July 27. I solicit your prayers."—Howard T. Marsh.

Jasonville, Ind.: "Received my Word and Work for which I am very thankful. I was reading it at one o'clock this morning. Enjoyed it so much. I pray God's special blessings on the one who made it possible for me to receive it."—Mrs. Ethel Loyd.

Louisville Churches

The Portland Ave. congregation is in the midst of a stirring tent meeting with large crowds and some visible results.

The Highland church invites those in reach to attend her tent meeting which will be on the church lawn and begin August 9. Bro. Boll is the evangelist.

Bro. H. L. Olmstead, who is now in a meeting at Waterford, Ky., is to be with the Ormsby Ave. church in a revival beginning August 24 and continuing through September 6. A history of this good church may be found elsewhere in this issue.

R. R. Brooks of Chattanooga, Tenn., began a meeting with the church at Fifth and M Sts. on Sunday, July 26. The minister of this congregation, D. H. Friend, furnishes us with 'Thoughts Worth While' each month. If illustrations serve as windows to sermons, then Bro. Friend's column is the sun-room of the Word and Work. Read his helpful thoughts this time.

The Shawnee church recently cleared all indebtedness on their building. Their hands are now free to do more gospel work. They plan a meeting for this fall. Claude Neal is their present minister.

Brother A. C. Reader, minister of the Jefferson St. church, reports that they have had 10 baptisms since their last news item in the Word and Work. Bro. Reader is having a very fruitful work and is now spending full time with the congregation. Heretofore he has done part-time secular work.

We would like for the Louisville churches to either write or call in

their reports each month. In so doing you will encourage one another. Our telephone number is Shawnee 1985-M.

Wanted, Individual Trays

We are not able to secure new metal individual communion trays at present. We have had some calls for such. One brother wonders if he might obtain used trays. If you have any or know of a church which has trays not in use will you please notify this office? We will pay a fair price if we can place what you have.

The Hanover church at Lexington, Ky., sponsored a tent meeting the forepart of July in which three young men were speakers. Two of the young men were student preachers, namely, Clinton Rutherford and Bobby Hawkins and the other was Jack Blaes, minister of the Salem church at Cynthiana, Ky. Brother Rutherford reports that these young men brought fine lessons. Many young people, along with others, attended the meeting in spite of much rain. This is an excellent way to exercise young talent.

Midsummer Report

A brother is thoughtful enough to inquire about the financial condition of the Word and Work at this midsummer season. This brother further shows his interest by turning many Testament and Bible orders, from his congregation, our way.

Humanly speaking, our three sources of income are from subscriptions, Bible, book and quarterly orders and gifts. Our subscriptions and book business are up to par. However, our year-end all clear financial report seems to have lessened the flow of gifts and as a result we are feeling the pinch of things right now. Last year up until July 23 we had received \$417.30 in gifts over against \$74.35 received up until that date this year. But even though we do not have sufficient funds on hands to meet our bills, a check-up shows that if all accounts were in we could meet our obligations and have a slight balance. This is neither a statement nor a complaint. We like the way our customers pay and we appreciate the gifts received. We invite our friends to unite with us in prayer for the continued welfare of the Word and Work. It is a non-

profit venture and all we want is to break even. The third quarter of the year is our most critical season.

Kirkland Lake, Ont.: "We have much pleasure in reporting progress in the Lord's work at Charlton.

"Some weeks ago we were greatly encouraged by the arrival of Bro. and Sister Allan and family from Southern Ontario. Both Bro. and Sister Allan have had quite a lot of experience in helping in our church work in different parts of the country. Although Bro. Allan is up in this part of the country in secular work, he is finding time to boost our work at Charlton. He is a good song leader and quite a capable preacher. He was instrumental in reopening our evening service and in addition to helping in our Sunday services he has organized a young people's recreation and Bible study class on Wednesday evenings.

"Last Wednesday and Thursday evenings, we had the pleasure of a visit from one of our young preachers, who is laboring in Southern Ontario. He is traveling through this part of the country on a preaching tour and is visiting places where we have small congregations or where isolated members are living. He had four baptisms at Charlton on Thursday. We thank God for his help and the wonderful results.

"We are now living in Kirkland Lake and are travelling down to Charlton on Lord's Days for the meetings. This change of location has been made because the lack of mission funds made it necessary for me to take up secular employment as well.

"All of your prayers on behalf of this work will be greatly appreciated. Our sincere thanks is extended to all those who are contributing to our support in this work in Northern Ontario.—A. M. Simpson.

Yes, let us have more Gospel meetings. Let each church that will sponsor a mission meeting in addition to its regular meeting. Also may the churches cooperate with their ministers in such work by willingly releasing them for meetings. A church that is not missionary is not a genuine church of Christ.

If you are too busy to go to church you are too busy.

Every month a few copies of the Word and Work are returned due to

change of address of the subscriber. Please notify us when you move even though you are receiving a gift subscription. We print your paper for you and we want you to have it. When it is returned we must pay 2¢ per copy postage. This is much more than the outgoing second class rate. Just now eight copies were returned at a cost of 16¢ to us. Please help to shield us from this extra expense by keeping us informed of your address or the address of others who take our paper.

Crowley, La.: "Here's wishing for W. W. no summer slump, and for you and yours abounding grace from on high. Two men and their wives, recently here, 'put in membership' with us last night. Withal, the gospel is greatly retarded here. There is great need of the kind of praying that will change things."—Stanford Chambers.

Read report of E. L. J's. summer Song Tour on back cover page.

"Dugger, Ind.: "Old man Summer Slump has been working hard in our midst. We have tried to force him to move on, but he won't leave entirely. Calls for military service and work in the defense plants have taken quite a toll from our midst. Reports from other places show that other congregations are having the same losses.

The Berea congregation starts its revival next Lord's day. Bros. Lutton and McMahon will begin the meeting and I will preach from Monday night on to the close, the Lord willing."—Maurice Clymore.

Bro. Glen Moreland of Greenville, South Carolina, is reported in a good meeting with the Antioch congregation on Route 4, Frankfort, Kentucky. Bro. Jack Blaes is the regular preacher there.

The protracted meeting season is a good time to use tracts. Consider our titles if you are interested. The prices are reasonable.

PORTLAND CHRISTIAN SCHOOL

Portland Christian School is scheduled to open its nineteenth session Tuesday, September 8, 1942. Courses of study are provided for grades 1 to 12. In addition to the regular studies required in the public schools, each pupil is given daily instruction in the Bible, under godly teachers whose greatest concern is the spiritual welfare of every student.

The school is under the direction of the Portland Avenue Church. Many Christians in other congregations who believe the education of children and young people should include spiritual training and knowledge of God's Word gladly share fellowship in this good work and are welcome to do so. Parents who are not afraid for their children to learn Bible truth and are really more concerned about their advancement in salvation than in the world gladly seek the opportunity the school affords.

This is not a reform school, yet there is none but whom we desire to help if we can. We do not want those who have been expelled from other schools because of misconduct. But we desire pupils whose minds and hearts have not become contaminated with worldly ideals and principles, but whose desire is toward better things. We have found by experience that time spent on boys who have the cigarette habit, or on girls who have made movie actresses their ideal, is wasted.

This is a day of uncertainty and change in education. However, the educational policy of Portland Christian School remains definite because it is centered on the Bible—our master textbook, and the Word of God is not subject to change.

We expect our last year's pupils to be back with us this fall, but in case any will not be able to return for any reason, they should inform us as soon as possible so we can allot their place to others. As you know, our room is limited. Also students expecting to enter the school for the 1942-43 session, who have not already made application, should apply now to Stanford Chambers, President, 2605 Montgomery St., or to Claude Neal, Principal of High School, 110 North Longworth. Telephone Shawnee 7019-W.

Not the preparation we intended to make but what we have made will count when the Lord calls us. Prepare to meet thy God in peace.

THAT FIRST LOVE

Stanford Chambers

"Tongue cannot express the sweet comfort and bliss of a soul in its earliest love." The same is true of a church in its earliest love—a church of the Lord. The object of "first love" is the Lord Jesus. First love centers in Him. With Him it is fascinated, infatuated. There is just nobody but Him—the One who died to put away sin, who rose to justify the sinner, who ascended to intercede, who is coming again in triumph. In His name are we baptized, in His name do we serve, in His name do we worship, in His name do we glory. There is no other name!

Shortly ago came a handsome young man into the community, a stranger, but amiable, and a stranger but a short time. He attracted the young ladies. One said, "How fine looking!" Another said, "How gentlemanly!" Another, "Isn't he a darling!" One acknowledged, "I'm just crazy about him!" So she was and is. She got him. The song of Solomon sets forth that "first love" relation between Christ and His church. "I am my beloved's, and my beloved is mine." And "my darling" of the 22nd Psalm is none other than our Lord and Savior Jesus Christ. Reverently, who should not be "crazy" about Him? Of course they who have left their "first love" are not "crazy" about Him; they are "crazy" about something else.

Ephesus had once been a radiating center. From her sounded out the Gospel message till "all Asia heard the word." That was when she was "in her earliest love." First love is radiant, radiating. Thus Ephesus furnished her Lord His ever-sought opportunity to be the light of the world surrounding. She was His candlestick. But in His brief epistle to her through John, her candlestick is in danger of being removed. Her soul-winning, missionary zeal must have already waned, and so she had "left" her "first love." No love, no light. No glowing love, no glowing light. A dim light does not attract. His lampstand is for a glowing light. The removal of the candlestick would be a real calamity. Many churches in these days when iniquity abounds have suffered this calamity, others are threatened and need this warning given Ephesus, others there are, alas! that have never experienced this "first love," but at the best have known only a proselyting zeal and a sectarian fellowship—a matter for deep concern.

Remedy: Ephesus is admonished, "Remember whence thou art fallen." She is to recall the former days when she was radiant, full of missionary zeal. "Repent and do the first works." "First works" are such as belong with "first love." All will come about if she repents. And surely if she remembers, remembers the purging from old sins, remembers her loving, forgiving Lord, the goodness of God will lead to repentance. Many churches today need to repent and turn to God.

PEACE

J. H. McCaleb

"In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."—Phil. 4:6, 7.

"Don't worry! Everything will turn out all right."

How many times have you heard that admonition? We are prone to pass off the problems of others with this easy prescription. It seems to give us a feeling of duty well-done. But that doesn't solve the problem, nor does it bring the relief we seek. It is not in man's power to correct the ills of the world by a wave of the hand. Our failure to help is not because we do not want to. It is merely because we don't know how. And then, too, each one of us has a burden of his own. Too often we attempt to rely upon each other and the failure of one brings us all tumbling down into a common pile of difficulty.

God's admonition, however, is backed up by all the power of God, Himself. When he tells us not to worry, we can be sure that it is not idle jesture. We may rely upon the promise that the peace of God shall guard our hearts and our thoughts in Christ Jesus—provided that we make our wants known unto God with prayer and thanksgiving.

Our troubles fall largely into two classes: those over which we have little or no control, and those which are the direct result of our own mistakes. And yet the Lord says that we should be anxious in nothing.

In cases where our anxieties are the result of known mistakes, we must repent of those errors and then leave the burden with the Lord. Our great trouble is that we do not believe that God will bear our burdens and make them as if they did not exist. Our faith is weak and we stay just as weak as our faith. God is nigh unto all who call upon Him in truth. We may be sure that God will not cast us aside when we come to Him with penitent hearts. And so we can cast upon God even the anxiety that we have caused for ourselves through our sins. That is the hope of the gospel.

The second class of anxieties covers a wide field. I have seen no human being who is sufficient unto himself. Today things seem bright. Tomorrow circumstances have changed entirely. Life seems to be much like the grand old mansions that one sees in every community. At one time, when we pass them, they are full of light and life and laughter. The family is intact and no cloud crosses the sky. A few years later the scene has changed. The house is empty. The shades are drawn. Perhaps the lawn is unkept. Such a change never fails to depress. Perhaps death has come—or misfortune.

There is no certainty except in God. No matter what befalls us, the God of the universe is superior to any event or

any factor that can enter our lives.

Are we disturbed? Then, why do we not grasp firmly the promises of God and trust Him to give us that peace which passeth all understanding. Any other attempt is futile. The problems of this world are bound to break through and destroy our calm. Only God is our certain refuge.

WHAT BECAME OF THE CRUCIFIED BODY?

Don Carlos Janes

It was raised from the grave and shown to men and later taken up from the Mount of Olives out of their sight, but hear Russell: "We know nothing about what became of it, except that it did not decay or corrupt. (Acts 2:27, 31.) Whether it was dissolved into gases or whether it is still preserved somewhere as the grand memorial of God's love, of Christ's obedience, and of our redemption, no one knows. *** Hence it will not surprise us if, in the Kingdom, God shall show the world the body of flesh, crucified for all in giving the ransom on their behalf—not permitted to corrupt, but preserved as an everlasting testimony of infinite love and perfect obedience." Vol. 2, pages 130, 131.

According to Mr. Russell, he had numerous bodies after the resurrection. "For the purpose of instructing them, appeared *as* a man *in* various bodies of flesh and bones which he created and dissolved as occasion required." Vol. 2, page 131. How did Mr. Russell know what he above so positively stated? Are you puzzled about Russell's ideas and the fact of Thomas having put his own hand into the spear-pierced side? Do you say to yourself, "Was not that the very body the Romans nailed on the cross, which was later buried in Joseph's new grave?" It would be natural to think so, wouldn't it? Thomas believed that way and Jesus said: "Because thou hast seen me, thou hast believed," but Russell told us it was not the very body of the crucifixion. Says Mr. Russell: "Some Christians draw very absurd conclusions from this expression (Luke 24:38, 39) as to the verity of his assumed flesh and bone body." Vol. 2, page 128. On page 128, he says: "He instantly created and assumed such a body of flesh and such clothing as he saw fit for the purpose intended." On page 129, he says: "The clothing in which he appeared on the occasions mentioned must have been specially created." The New Testament has Jesus showing his fleshly marks of the crucifixion to doubting Thomas, convincing him of the resurrection; has Him exhibiting his hands and his feet to the disciples to show them "*that it is I myself,*" and then Russell tells us that the human body through which the nails were driven and into which the spear was plunged may have "dissolved into gases."

Waste no time with Russellism in any form.

FALSE AND TRUE "CONSCIENTIOUS OBJECTORS"

R. H. B.

Some of the scorn and opposition heaped upon Christians in some quarters for being "Conscientious Objectors" rest upon popular misunderstanding of the term as applied to God's children. There is a class of "Conscientious Objectors" who refuse to do anything whatever in connection with the army, and will not submit to any sort of military rule or orders; will wear no uniform; will have nothing to do with anything directly or indirectly connected with military activity. These are the "Extreme Objectors." Then there are some perhaps who are unwilling to sacrifice their lives, to expose their persons to the dangers of the battlefield—who simply want to get out of having to fight, and who use the Conscientious Objector plea as a pretense to save themselves. Then there are the Pacifists, whose ideas are opposed to the government's on the subject of war and who therefore set up their theories in opposition to the government's plans and efforts in the emergencies of national conflict. The true Christian position is not like any of these three.

1. The "Extreme Objector" disregards the Divine injunction of obedience to the government. When in Rom. 13 and 1 Pet. 2 (vs. 13, 14) and in Titus 3:1, 2 we are told to render obedience to the powers that be it means that we shall render any service, perform any act, obey any commandment that the civil government may require of us, so long as the act itself is not contrary to the will of God. To what use the government may turn our service or our tax-money is not our responsibility. A man acting under authority is responsible only for his own act. The fact that his work or his obedience is used to evil ends by the authority whom he must obey is not the Christian's responsibility. He simply obeys orders. So long as these orders do not demand anything of him that is wrong in itself, it is not only right for him to obey them, but it would be wrong not to obey them. If he were commanded to lie, steal, kill, or (like the three young Hebrews) to bow down to idols, then he "must obey God rather than men" (Acts 5:29). But if the act required is not wrong in itself then the Christian is under orders from his Lord to obey. The argument is made that to do *anything* in military service is to contribute to the evil and bloodshed of war; that the Christian who so complies becomes a cog in the great war-machine, etc. This would be true if he entered into it of his own free will and choice, with purpose and intent, to take part in, to aid and abet war. But if he acts merely under the authority of the government (as the Lord has bidden us to do) his responsibility extends no further than his own immediate act. This is the simple distinction the "Extreme Objector" overlooks, and thereby causes himself much needless trouble.

2. With the second class—the cowards, the shirkers, the

slackers, a Christian has no part. His conscientious objection is not based on any such motive, though often it be slanderously so charged. Our men must make it clear to the authorities that they are not trying to get out of anything—to evade or to avoid toil or hardship, or sacrifice, or personal danger. The non-combatant service they choose may in fact be harder and more dangerous to life than that of the ordinary soldier. But, whether or not, the Christian pleads only to be permitted to serve his country with a clear conscience toward God.

3. The third class mentioned—the Pacifists—represents a movement that is not Christian at all. It is in fact largely sponsored by modernistic infidels—men who, though claiming a certain kind of Christian faith, deny the divine authority of the Scriptures and the Deity, the Virgin Birth, the Atonement, the Bodily Resurrection, and the Personal Advent of Christ. Also the movement is inspired by Communists, some avowed Atheists, various modern sorts of theorists and idealists. Pacifism is a political force which would set up a new order, one which (they think) would abolish wars entirely. Their immediate attitude is to oppose and obstruct their country's war efforts, by civil disobedience, by propaganda, sometimes and in some cases even by sabotage and acts of rebellion. It is a movement of this world based upon humanitarian principles, a human social scheme, a false philosophy. It has its "Conscientious Objectors" indeed, but these are of an utterly different sort and spirit from Christ's kind. With them Christians claim no kinship or relationship. They would create a millennium from beneath; but Christians look for a Savior from above. They are in opposition to the present government and social-order; the Christian lives in obedience and God pleasing submission thereto. The two are as different as day and night, and as far apart in their aims and ways as the poles.

Here I take the liberty to quote from the tract "Concerning Carnal Warfare" in which the theme of "Peace versus Pacifism" is further discussed:

PEACE AGAINST PACIFISM

The Christian is a man of peace, for his Lord is the Prince of peace. He loves peace, prays for peace, follows after peace; and *on His part* ("as much as in you lieth") he lives peaceably with all men. But he is not what is called a Pacifist. If he understands his place and his calling he will not think of trying to dictate to the world and its governments what policy and course to pursue. That does not belong to his province. Moreover, he is apt to be clearheaded enough to perceive that for the people of the world, the "dwellers on the earth," as the Bible calls them, Pacifism is a vain dream, a mirage of the desert, absolutely impossible of attainment. "Whence come wars and whence come fightings among you?" asks James of

the fleshly-minded; "come they not hence, even of your pleasures that war in your members?" The way of fleshly human nature evermore and inevitably issues in strife. It is only the fruit of the Spirit, which is "love, joy, peace," that brings assured peace with it; and this Spirit is the one thing "the world cannot receive." The kingdoms of the earth are composed of men in the flesh; and the aggregate is no better than the individual, but rather intensifies the individual's characteristics. Only those are "not in the flesh" in whom the Holy Spirit dwells; and only those who are of Christ Jesus have crucified the flesh. (Rom. 8:9; Gal. 5:24.) As for the men and the kingdoms of the world, when the lion no longer stalks after prey; when the eagle foregoes his flight; when the fish of the sea shall be converted from swimming; when grapes are gathered from thorns or figs from thistles, then also, and not until then, will the natural man live in peace. For he is of his own nature. "The way of peace have they not known." (Rom. 3:17.)

Moreover, under the circumstances it cannot be. The worldly kingdom that wants to have and hold a place in the sun, and enjoy the control of the earth, must fight to obtain and to defend the coveted advantage. The kingdoms of the earth—in blood are they born, in blood-shed they go down. The Lord Jesus Himself declared this as the inevitable rule for the kingdoms of the world: "If my kingdom were of this world," He said, "then would my servants fight..." (John 18:36.) It could not be otherwise. In the prophetic symbology the world-kingdoms are represented as wild beasts (Dan. 7). If some idealistic nation should endeavor to maintain itself without armament or conflict, it would, like a lamb among wolves, but make itself a prey for others. If Jesus Himself had a kingdom of this world, His servants would have to fight. But now is His kingdom not *from hence*.

AFTER ITS KIND

On what principle could we bind upon the kingdoms of the world the code of conduct outlined in the Sermon on the Mount and elsewhere in the New Testament, which is applicable, not to the fallen fleshly man, but to men who are regenerated, who are born of God, who have the Spirit, who are made partakers of the divine nature? But the position of the Pacifist who is in the world and of the world, and wants the enjoyment of the world's blood-won privilege and power without war, is the most unreasonable. The governments are quite right in this—the Pacifist benefits in no wise the government's hand, but only weakens it.

"It is folly," says Booth-Clibborn, "to ask any creatures, human or non-human, to submit themselves to any other laws than those which naturally belong to their sphere, the 'world' in which they live. It would be folly to ask worldlings to adopt Christian peace principles while living in a state of sin, rebellion, and war against God. . . False remedies only increase the

disease by setting up fresh irritation, and multiplied fears. False peace invariably engenders real war. The temporary suppression or compression of sin only causes an increase of its explosive force. Sin can never be its own remedy. Corruption can never be its own cure. The drowning man cannot save himself by taking hold of his own hair. The drunken man cannot wheel himself home in a barrow." By which he means, not only that war belongs inevitably to the world and the flesh, but also that "peace on earth, good will to men" can never be born out of the carnal carnage of worldly conflicts.

SONS OF PEACE

Christians are not Pacifists. Their refusal to participate in war rests upon one ground only: they belong to the kingdom of Christ. Their Lord personally owns them; to His orders alone are they subject. They are not of the world even as He is not of the world. They are not in the flesh but in the Spirit, for they have "put off the body of the flesh"; have been buried to the old life and standing; have been raised as new creatures in Christ, unto a life in the Spirit, for the Spirit dwells in them. They cannot, must not, engage in that which is contrary to God's Spirit, will, and teaching. On the other hand, they claim no abiding city here: "They look for one to come." On the earth they hold in principle, and often in actual fact, the position of "strangers and pilgrims." Of the governments of the earth they (as in Paul's example) ask only the protection, which in its own interest any government feels bound to give, for law and order's sake, even to strangers. To the government (whatever government he is under) the son of God renders obedience "for the Lord's sake" in every ordinance and requirement—always with this proviso, of course, that he cannot fall down before Nebuchadnezzar's image (Dan. 3) or worship Cæsar, or do *anything* at his government's demand that his Lord has forbidden him, though he be cast into the fiery furnace (Dan. 3). But he will render all righteous service, pay taxes, tolls, customs, tribute; show honor and respect to those who are in office; be quiet, law-abiding, faithful. But his citizenship is in heaven. From thence (not from any development here below) he looks for that better Day, and the coming of His Savior, and the Reign of Peace, when the kingdom of this world shall become the kingdom of the Lord and of His Christ (Rev. 11:15), and the knowledge of Jehovah shall cover the earth as waters cover the sea. This is the position and this is the spirit of the Christianity set forth in the New Testament.

WHAT A CIGARETTE CAN DO

"I am not much of a mathematician," said the Cigarette, "but I can add to a boy's nervous troubles, I can subtract from his physical energy, I can multiply his aches and pains, I can divide his mental powers, I can take interest from his work and discount his chance of success."—Sel.

BY FAITH

Frank M. Mullins

"For this cause it is of faith, that it may be according to grace."

—Rom. 3:16.

There is a vivid contradiction between the church in which we live and the testimony borne in the life of the early church as revealed in the New Testament. There is much talk about faith today and much commendation for "so great faith" in churches and individuals. And yet to every spiritually minded child of God much of the present day show of faith brings keen disappointment—there is lack of consecration; there is defeat instead of a surpassing victory; there is lamenting instead of joy; there is fear instead of boldness; there is despair instead of hope; there is reluctance to go preach the gospel, unless the end is seen from the beginning, instead of stepping out by faith, trusting God to open the way and supply what is needed; there is carnality instead of the fruit of the Spirit. It is evident that such is not the fruit of faith in spite of the claim of great faith and beautiful commendations by eloquent men.

Why the strange contradiction? Is it not because fleshly energy, zeal, wisdom, and ingenuity is being applied along religious lines—even strict "scriptural" lines—and being designated as, and substituted for faith?

Faith is not fleshly power or wisdom at work, but that which brings God to work in one's life or in any given situation. Faith takes hold of God and God takes over where there is faith. Faith has "no confidence in the flesh." Faith brings "the sentence of death within ourselves, that we should not trust in ourselves, but in God who raiseth the dead." Faith does not "stand in the wisdom of men, but in the power of God." How clearly this is illustrated in the case of the woman who had the issue of blood twelve years and was healed of the Lord. She had spent all she had on physicians and was "nothing bettered"—she had exhausted her own resources and all of man's power and ability to help. There she stood poor and weak and helpless with nothing but empty hands and a heart of faith to reach out and touch the hem of His garment. The great throng also pressed against Him—they also "believed," as the great masses today "believe." But only she realized the emptiness and fruitlessness of man's resources, and that Jesus stood there as grace personified ready to lovingly take over her case and give His power in the place of her weakness, to give what was needed to meet the desire of her heart. Hers was faith of the sort that avails with God. She took the position that faith brings one to, namely: that in our flesh is no good thing; that in our hands we have nothing to bring—the emptier our hands are the more firmly and freely we can take hold of Him; that did we but see and know ourselves with all our powers we would know that we "are the

wretched one and miserable and poor and blind and naked." Faith not only recognizes that "Cursed is man that trusteth in man and maketh flesh his arm," but also that in spite of this emptiness and helplessness God through Jesus Christ in the New Covenant gives us the privilege of taking hold of the fulness of God—that the New Covenant is a covenant of grace wherein the unlimited resources of God are freely given to undeserving mankind. And faith reaches out empty hands to God through Jesus Christ and the all-sufficient grace of God becomes operative on our behalf. "For this cause it is of faith, that it may be according to grace," for faith brings death to the flesh and life and power from God. Faith is not man at work but God at work through man—faith simply opens a channel in the life of one so that the grace of God and the work of God's grace may manifest itself.

The stirring of fleshly energies destroys faith. It will have a great show of accomplishments to recommend it, it will more quickly enlist a greater number, it will be so cunning that only the spiritual will be able to discern its subtle and corroding work. Faith does not build on the flesh nor draw its life and power from the resources of man, for only as we crucify the flesh does faith say to our soul as to the afflicted woman, "Take hold of Him," and then "It is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me."

By faith then is by union with God so that "It is God that worketh in you both to will and to work for His good pleasure." You become the clay in the Potter's hands; He becomes "all and in all." Faith nullifies the works of the flesh and manifests the works of God.

"EGYPT" AND "BABYLON"

There is a wide moral difference between Egypt and Babylon, which it is important to understand. Egypt was that out of which Israel came; Babylon was that into which they were afterwards carried. (Comp. Amos 5:25-27 with Acts 7:42, 43.) Egypt expresses what man has made of the world; Babylon expresses what Satan has made, is making, or will make, of the professing church. Hence, we are not only surrounded with the *circumstances* of Egypt, but also by the moral *principles* of Babylon.

This renders our "days" what the Holy Ghost has termed "perilous." It demands a special energy of the Spirit of God, and complete subjection to the authority of the Word, to enable one to meet the combined influence of the realities of Egypt and the spirit and principle of Babylon. The former meet the natural desires of the heart; while the latter connect themselves with, and address themselves to, the *religiousness* of nature, which gives them a peculiar hold upon the heart.

Man is a religious being, and particularly susceptible of the influences which arise from music, sculpture, painting, and pompous rites and ceremonies. When these things stand connected with the full supply of all his natural wants—yea, with all the ease and luxury of life, nothing but the mighty power of God's Word and Spirit can keep one true to Christ.

We should also remark that there is a vast difference between the destinies of Egypt and those of Babylon. The nineteenth of Isaiah sets before us the blessings that are in store for Egypt. It concludes thus: "And the Lord shall smite Egypt; He shall smite and heal it; and they shall return even to the Lord, and He shall be entreated of them, and shall heal them . . . In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." (Verses 22-25.)

Very different is the close of Babylon's history, whether viewed as a literal city or a spiritual system.—"I will also make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith the Lord of Hosts." (Isaiah 14:23.) "It shall never be inhabited, neither shall it be dwelt in from generation to generation." (Isaiah 13:20.) So much for Babylon literally; and looking at it from a mystic or spiritual point of view, we read of its destiny in Rev. 18. The entire chapter is a description of Babylon, and it concludes thus: "A strong angel took up a stone, like a great millstone, and cast it into the sea, saying, 'Thus, with violence shall that great city Babylon be thrown down, and shall be found no more at all.'" (Verse 21.)

With what immense solemnity should those words fall upon the ears of all who are in any wise connected with Babylon—that is to say, with the false, professing church,—"Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues!" (Rev. 18:5.) The "power" of the Holy Ghost will necessarily produce, or express itself in, a certain "form," and the enemy's aim has ever been to rob the professing church of the power, while he leads her to cling to and perpetuate the form—to stereotype the form when all the spirit and the life has passed away. Thus he builds the spiritual Babylon. The stones of which this city is built are lifeless professors; and the slime or mortar which binds these stones together is "a form of godliness without the power."—From the writings of C. H. M.

"*Know ye not* that a little leaven leaveneth the whole lump?"—1 Cor. 5:6.

"*Know ye not* that the saints shall judge the world, and if the world is judged by you, are ye unworthy to judge the smallest matters?"—1 Cor. 6:2.

CHRISTIAN YOUTH PRAYER OUTLINE

We conclude this month our short study of prayer, particularly from the viewpoint of the young Christian. It is not meant to be an exhaustive outline, but rather a guide to your further study.

III. The how of Prayer.

- A. Time. 1 Thess 5:17, 18; Psa. 55:16, 17; Eph. 6:18.
- B. Place. Matt. 6:5-7; Acts 2:42; 1 Tim. 2:8; Acts 20:36.
- C. Posture. Mark 11:25; 2 Chron. 6:13; Ezra 9:5; Dan. 6:10; Luke 22:41; Matt. 26:39.
- D. In quietness and solitude. Matt. 6:5-7.
- E. In agreement with others. Matt. 18:19, 20; Acts 12:12.
- F. Without vain repetitions. Matt. 6:7.
- G. Persistently. Luke 11:5-10; Luke 18:2-8; 2 Cor. 12:8, 9.
- H. In His Name. John 14:13, 14; 16:23, 24.
- I. According to His will. 1 John 5:14.
- J. With a pure, humble, contrite heart. Mark 11:25; Psa. 145:18; 1 Tim. 2:8; Jas. 4:3; Mark 12:40.
- K. A complete guide to prayer. Matt. 6:9-13.

IV. The WHAT of Prayer.

- A. Petition.
 - 1. Deliverance from enemies. Psa. 18:3; 2 Thess. 3:1, 2.
 - 2. Mercy and grace in time of need. Heb. 4:16; Psa. 34:4-6; Psa. 107:6.
 - 3. Deliverance from temptation. Matt. 26:41.
 - 4. Forgiveness for our sins. James 5:16; Matt. 6:12.
 - 5. Our daily bread. Matt. 6:11.
 - 6. Stronger faith. Mark 9:24; Luke 17:5.
 - 7. Light on God's word. Psa. 119:18.
 - 8. Fulfillment of our desires for good. Matt. 7:7-11; 2 Thess. 1:11.
 - 9. Boldness in preaching the gospel. Eph. 6:18.
 - 10. The sick. James 5:13, 14.
 - 11. Escape from that Terrible Day. Luke 21:36.
 - 12. "Even so, come, Lord Jesus." 1 Cor. 16:22; Rev. 22:20.
- B. Praise
 - Thanksgiving. Psa. 50:14; Phil. 4:6.
 - Adoration of God and His nature. Rev. 4:8, 11; Psa. 104.
- C. Intercession.
 - Success of the preached word. 2 Thess 3:1.
 - The unsaved. 1 Tim. 2:1-4. Rom. 10:1.
 - Backsliders. 1 John 5:16.
 - Rulers. 1 Tim. 2:1, 2.
 - Peace of Jerusalem. Psa. 122:6.
 - Laborers for the harvest. Luke 10:2.

"Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need."

THOUGHTS WORTH WHILE

D. H. F.

RECIPE FOR CHARM

A dear old Quaker, distinguished for her youthful appearance, was asked what she used to preserve her charms. She replied sweetly: "*I use for the lips, truth; for the voice, prayer; for the eyes, pity; for the hands, charity; for the figure, uprightness; and for the heart, love.*"—Jerry Fleishman.

A MAN'S BACK

G. F. Watts' famous picture illustrating "For he had great possessions" is familiar to every one. The artist gave this account of the rich young ruler: "I am doing a man's back—little else but his back—to explain, 'He went away sorrowful; for he had great possessions.' Fancy a man turning his back on Christ rather than give away his goods. They say his back looks sorry. I don't know. It is what I meant his back to express."

WHAT DOTHT IT PROFIT?

"Count Tolstoy tells of a peasant who was offered all the land he could measure on foot between sunup and sundown. He started in the morning. Yonder was a forest, he must have it. That gained, yonder was a field, a lake, a mountain, he must have them all. It was past noon; he must turn back, but greed said, a little more, take the risk. Just at sundown he reached the place from which he had started. All that vast country was his, and with his last weary, tottering step he fell down through exhaustion, faint and dead. Truly did not the great God ask a searching question when he said: 'What shall it profit a man if he shall gain the whole world and lose his own soul?' "

TRANSFORMED LIVES

Out in that yard of yours in the springtime, you clean up the ashes that have been accumulated during the winter season. Piles of ashes out there in the yard grow through the winter, and then in the spring you hire someone to come and cart them away. Ashes are from coal—coal that had been burned and consumed. Coal is carbon, and that beautiful, shining white stone in the engagement ring on your hand, is carbon also. The diamond the king wears in his crown and the ashes out there in the yard are made of the same stuff!

Down in the state prison are some cinders of men, clinkers, burned out, only the ashes of life left. Down in some sections of the city are the women of the streets, burned out, clinkers, cinders, only the ashes of life are left. But the gospel is the good news that Jesus Christ can take the carbon (clinkers, if you will) and transmute it into a diamond, a gem for His own crown, made out of the ashes of sin.

A little girl made a strange misquotation of a verse but she told the truth when she said, "Christ Jesus came into the world to save cinders." Yes He did! *He takes the clinkers, the cinders, the ashes, the burned-out, hopeless lives, and makes them glorious and new.*—Will H. Houghton.

REDUCTIO AD ABSURDUM

A skeptical reasoner once questioned a simple-hearted Christian woman regarding her faith in God. Said he, "You say that you are saved because God has said it in His word. But what if He should not keep His promise?" "Oh, then He will have more loss than I; for I will only lose my soul, but God will lose His character." *Her faith rested on His divine faithfulness. "He cannot deny Himself."*—Edward A Marshall.

NEW BROOMS

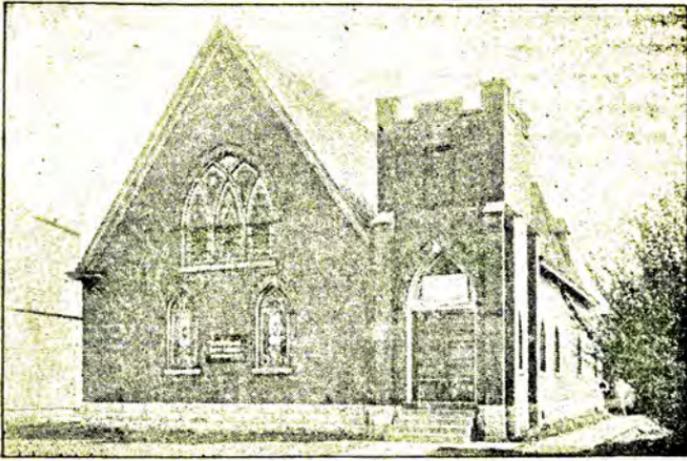
In one of his essays entitled, "New Brooms," Dr. F. W. Boreham says that he was once publicly welcomed to a new field by an older minister with the following statement: "A young minister's first year among his people is a year of *admiration*, the second is a year of *toleration*, and the third a year of *abomination*." Dr. Boreham says: "This stinging jibe only made me resolve to prove its falsity. For more than a thousand mornings I rose from my bed vowing that at the end of three years, and at the end of thirty, the broom should be sweeping as cleanly as ever."

The preacher who sees to it that he is steadily growing mentally and spiritually will seldom find it necessary to look for a new field, for he will usually find himself growing at the same time in usefulness and in the love and esteem of the people.—*Christian Observer*.

WHY DONNY INTERRUPTED HIS PRAYER

"If I should die 'fore I wake," said Donny, kneeling at his grandmother's knee, "If I should die 'fore I wake"—"I pray," prompted the gentle voice; "go on, Donny." "Wait a minute," interposed the small boy scrambling to his feet and hurrying away down stairs. In a brief space he was back again. Dropping down in his place, he took up his petition where he had left it. But when the little white-gowned form was safely tucked in bed the grandmother questioned with loving rebuke concerning the interruption. "But I did think what I was saying, Grandmother, that's why I had to stop. You see, I'd upset Ted's menagerie, and stood all his wooden soldiers on their heads, just to see how he'd tear round in the morning. But if I should die 'fore I wake—why, I didn't want him to find 'em that way, so I had to go down and fix 'em right. There's lots of things that seem funny if you're goin' to keep on livin', but you don't want 'em that way if you should die 'fore you wake!" "That was right, dear; it was right," commended the voice, with its tender quaver. "A good many of our prayers wouldn't be hurt by stopping in the middle of them to undo a wrong."

ORMSBY AVENUE CONGREGATION OF CHRIST



As Louisville is only about one hundred miles from the scene of Barton W. Stone's great work at Cane Ridge, Ky., and as it was on the line of travel of the famous Alexander Campbell as he itinerated over a large section of the country on horseback, by stage coach and steamboat, it is not strange that the effort to restore the New Testament teaching and the apostolic practices took root in Louisville. It is said that the first congregation here in this undenominational and non-sectarian movement was what is now the First Christian Church which was formed between 1823 and 1833. In 1846 a mission was begun which ultimately became Broadway Christian, which history says started Portland Ave. and Campbell St. congregations.

When J. A. Harding held a tent meeting at Baxter Ave. and Bardstown Road in 1897 resulting in the Highland congregation which built its house in 1899, some who had been members at Campbell Street were among the worshippers at the new place. In course of time a large missionary interest developed and the Highlands has had a practical hand congregationally or individually in the formation of Buechel, South Louisville, Burnett Ave., Longfield and other congregations. Under the ministry of Bro. E. L. Jorgenson, compiler of "Great Songs of the Church," within ten years nine of the members reached the foreign field. As far back as the fore-part of 1917, in addition to their week day Bible class in the Highlands some sisters, Mrs. Janes and Mrs. Yeager, were going to the Ormsby Avenue section twice a month. When Sister Janes returned from her missionary journey around the world Sister Yeager, whose services have been invaluable to the work in that field, was carrying on the week day work. From June 10 till the 26, 1925, Bro. D. H. Friend, minister of Highland

church, preached in a tent at Mulberry and McHenry streets with one response. Some where along the line, the Baptist gentleman on whose lot the tent had been pitched came up to the Highlands and expressed his desire to see a church of that type in his community.

On Sunday evening, Sept. 20, 1925, the church held a business meeting and appointed Brothers Don Carlos Janes, Clarence W. Fisher and Guy Taylor as a mission committee. The next evening, Bros. Janes and Taylor met the Methodists and rented their vacant house at 622 East Ormsby Avenue. On Wednesday, a group of Highland women with some male help cleaned the place and on the following Monday night occurred the glorious opening of the new mission with an audience of 200 filling every seat and leaving some to stand. Ten churches were represented and eighteen preachers were present. A quartet added to the interest of the happy occasion. The meeting continued till Oct. 11 and "resulted in a new congregation of twenty-nine members with bright prospects for steady growth." Bro. Padgett, the man who requested a congregation of this kind in the neighborhood was among the number gathered. The "steady growth" has followed. The first prayer meeting after the revival was unexpectedly well attended.

In the spring of 1926, the Catholics offered the owners \$5,000 cash for the property for a place of amusement. Following Bro. M. E. Haines' sermon, Sun. Apr. 25, a business meeting took action on buying the premises and about \$100 was raised from some 60 people not noted for their great wealth. Negotiations for the house and a loan began the next day. The business meeting of May 2, raised \$50 and authorized the committee to buy the house. The Tuesday night session with the Methodists, on account of a hitch about possible future sale to Negroes, adjourned till Saturday night when the purchase was made. The owners were generous, disposing of the property at \$5,000, giving credit for the rent which had been paid and accepting a note for the time being. On one Lord's day the contributions were over \$130. At the next prayer meeting of thirty members, \$554 was signed for payment in ten months. The brethren gave very well, indeed, and others graciously aided them in substantial amounts. In November, 1927, the congregation borrowed \$2,500 of missionary trust funds which they repaid in about eight and a third years. A joyous service held Apr. 12, 1936, with seven churches represented and about a dozen preachers on hand marked the clearance of the obligation. They had made improvements to the extent of \$694.00; their foreign missionary offerings, which had been one half of the first collection each month from the very beginning, had reached \$1,495.15. The total interest on the main loan was \$525.12 which was also "missionary money" and brought their aid in that direction up to \$2,020.27, with total receipts for all purposes in ten and a half

years amounting to 13,236.33. The meaning of this cannot be understood unless it is remembered that it was a small group of people in limited circumstances who through their love of the Lord did this particularly fine piece of service.

The regular ministers have been W. H. Cauble, N. B. Wright, Frank Mullins, and S. L. Yeager, who has worked here since 1931. In the first five years of his preaching about 150 were gathered in. Ministers who have held meetings include M. L. Moore, D. H. Friend, Frank Mullins, Virgil F. Smith, J. F. Smith, R. H. Boll, H. N. Rutherford, Howard Marsh, H. L. Olmstead and E. L. Jorgenson. The building has been repaired and remodelled; three different furnaces have been installed; the cottage has been wired for electricity, the furnace room enlarged and an inside entrance made, blackboard, hymn books, etc. supplied, sewerage put in and a baptistry built. In one of the Bible classes, a good sized demountable model of the Tabernacle was used. Sister Yeager's teaching and other contributions have likely made her among the most valuable factors in the total of the fine achievements which mark this church. Virgil and Ramona Smith went to Brazil in 1927, Bro. N. B. Wright, to China in 1928, and S. D. and Dollie Garrett, to Africa in 1930. The membership is now over two hundred. This work has been notably fine and it is an encouragement to do city missionary work. Thus more territory is worked and much more *thoroughly* worked; more preaching and teaching is done; more Bible classes are maintained; more workers are developed and used; more money is given; more souls are saved; and it accords with New Testament precept and practice.

BEN'S BUDGET

Ben J. Elston

1 Cor. 7:19, its context and associated texts, persuade me that much too often too much is made of "the danger" (?) of "*works*" being made the basis of one's hope of pardon and salvation. I think I am unacquainted with any scripture that would discourage the conscientious *doing* of any applicable "commandment" of either Jesus or His Father. Statements have often indiscreetly been uttered or written. But the *faith* that is scripturally at the root of the hope of all the accepted of God, of every age, has always had its distinguishing, necessary, appropriate "*steps*," whether in Abraham, or the "obedience of faith" now necessary to enter and retain gospel hope (Rom. 4:12; 1:5; 16:26). Satan led in a most hurtful assault to dislodge baptism from its divinely prescribed place, "for the remission of sins." With fair, unimpeachable interpretation this has been met, revealing the destructive nature of this rebellious thrust against divine authority—even cutting the very roots of faith in Christ; but millions are now in the hell-plan-

ned confusion. "Not of works" is even conscientiously dashed in Jesus' face, when a penitent one is asked, as an act of faith in God, to "be baptized for the remission of sins." There is loud call right now for careful expression of the real, plain scripture teaching on this matter. Man is a lost sinner. He cannot save himself, except he come to *God's* kind, loving, but necessary terms of "obedience," or "faith"—*the same thing*.

BIBLE QUERIES ANSWERED

J. Edward Boyd

The following queries, from a sister in Ohio, have been turned over to this department.

1. "Explain 1 Cor. 6:18: 'Every sin that a man doeth is without the body.'" The entire verse should be considered together; it is a warning against the sin of fornication. The language is probably relative: in comparison with this, other sins do not so seriously affect the body; none others are so debasing in their effects upon its spiritual nature.

2. "Explain 1 Cor. 3:15: 'If a man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.'" Salvation is the free gift of God. That the Christian will receive additional reward for faithful service seems evident from this (note the entire paragraph, vs. 10-15) and other scripture. Much depends upon the quality of his work; if, like wood, hay, or stubble, it does not stand the test, he shall suffer loss, not of his salvation, but of the reward. In the parable of the talents the five-talent man and the two-talent man were rewarded according to their faithful service; the one-talent man was cast out, not because he had failed to gain another, but because of his unfaithfulness in not making an honest effort. Perhaps not enough attention has been given to this subject of reward for Christian service.

A STATEMENT CONCERNING THE UNITY MOVEMENT

No National Unity Meeting between "Churches of Christ" and "Disciples of Christ" will be held in 1942. This announcement is made in reply to numerous inquiries from interested brethren.

Traveling and other conditions throughout the nation are such that it has been thought unwise to announce further meetings until after the war.

Lest opposers of the unity effort assume that this marks the end of our national meetings, we wish to make it clear that multitudes of good people within both groups are determined that the accomplishments of the past shall be only harbingers of greater things to come. These people love God and respect His Word. They know that God's people should

be of one mind and one heart, and they are going to work patiently and pray until the cause of division be located and removed. The movement has not failed, nor will it fail.

Consultations with various brethren are being held this summer to consider ways and means of continuing the work until such times as national conditions will warrant the planning of the next National Unity Meeting.

Brethren, the world is baptized in blood and in tears. It needs a united church to minister to it in its hour of supreme need. Can we afford to justify our divisions for trifling causes while mankind perishes?

Let us all be much in prayer for the unity of God's people.

Claud F. Witty.

James DeForest Murch.

WORK AMONG THE JEWS

I had a remarkable experience while out bearing testimony for our Redeemer, and Messiah, among the Jewish people. I entered a Jewish store. The proprietor was talking in Yiddish to one of his co-religionists returning from the Synagogue. He held under his arm an elegantly embroidered red silk sack containing his fringed-garment, phylacteries and a prescribed Hebrew prayer book. He immediately recognized me as the one whom he saw frequently around in the neighborhood of the Synagogue talking with Jews, and telling them that the Jewish Messiah had already come in the Person of Jesus of Nazareth. As he began to discuss with me concerning the prayers of the souls of the deceased, (it was the annual memorial-day of the death of his father) he took that sack he held securely folded under his arm and placed it carefully on the showcase. I generally carry my Hebrew and Yiddish New Testaments in a thick paper envelope, so I took out the New Testament and placed that envelope unintentionally on that sack. He paled, and fell into such a terrible rage, pointing his finger accusing me that I deliberately put that envelope which contained the New Testament on his sack thereby contaminating it. After he somewhat calmed down, I said gently, that I was glad that I had the opportunity of conversing with him. I pointed out to him that he was not such a righteous man as he pretended, and called to his attention while laboring in the Gospel of Christ among the Jews, I often had been witness that he certainly did not live as a pious Jew with regard to the ceremonial law: dietary laws unobserved and keeping his store open on the Sabbath, thereby desecrating that holy-rest-day. I further said, "How could you, even as a Jew expect that God should hear your prayers when your deeds contradict your creed?"

Our righteousness is as a polluted garment. Iniquities have separated between you and your God. I told him we have all sinned. No man can come to the Father, except through Jesus Christ, who is eager and anxious that all should come to repentance. One must be born again. Behold the Lamb of God that taketh away the sin of the world. Without the shedding of blood there is no remission. I implored him to return to Jehovah who is longsuffering. In Jesus alone is salvation. He will carry us through trials and tribulation to everlasting peace and joy. (Matt. 11:29-30.) He is our great Burden-Bearer. Those sons of Israel found themselves inescapable of resistance. It was momentous as they listened with appreciation, respect and attention. Exalted and sanctified be His great name. With a complete knowledge of what I believe, he said that when I was in his neighborhood (the Jews here live scattered all over the city) to come to his store.

Stephen D. Eckstein.

ON FOREIGN FIELDS

MISSIONARY NOTES

D. C. J.

An institution without a purpose has no great claim to existence. The fundamental purpose of the church is to make known God's way of salvation to a perishing world. *** Bro. George Johnson is working at Evansville, Indiana; his son Don Carlos, is spending the summer at Pekin, Ind. ** After spending the winter at Powell, Wyo., Bro. Charles Gruver, formerly of China, was headed for Wenatchee, Wash.

Due to the war most of our Japan missionaries came home. We think Sisters Andrews and Cypert will get along all right, though likely with some inconvenience. Bro. McCaleb lives in California; Herman Fox has his home in Louisville; the Rhodes family is working with a church in Long Beach and in Camp Anita among interned Japanese where there are fine opportunities. ** It is particularly appropriate that the churches should do much more home missionary work this summer than previously. Almost any congregation can put on one or two extra meetings. Many of them could do this with local talent.

The government advises that the *S. S. Gripsholm* bringing Sister Mattley and other nationals from the Orient will dock in N. Y. in August. Arrangements are being made for a brother to meet her on the pier and different persons have offered her a home. The estimated cost of her return is about \$650 including inland fare. There has been some adverse criticism of the missionary work the writer of this page has long been doing. The above need lays before the critics an opportunity to take care of Sister Mattley in truly scriptural order. Please be free to act, brethren. ** An easy and economical way to do missionary work in the home fields is to scatter tracts from house to house and give them out at church and at work. We are pleased to send a sample packet of about thirty kinds for a stamp. ** Recently Bro. S. D. Garrett, who has many years of experience in African work, has been in Louisville speaking at Cedar Springs, Oak Grove, Worthington, Camp Taylor, Ormsby Ave., and East Jefferson St. before leaving for Gatchell and Tell City, Ind. ** A good portion of a missionary letter from Africa was blacked out by the censor. ** N. Wilson Burks, treasurer of N. B. Wright, of North China, has heard through the International Red Cross that Bro. Wright has been located. A telegram has been sent to him. ** Jimmie Scott, student from South Africa, is in Arkansas and somewhat handicapped by circumstances about getting a job. Not being an American he is inelligible to civil service work, and if he is to be in school this fall, that cuts a figure also. ** "The Lord's work here is going along nicely."—*Emma Sherriff*, Africa.