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The Christian Informer

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THE CHRISTIAN INFORMER

Baltimore, Maryland

A Monthly Publication Devoted to the Restoration of Primitive Christianity, Its Doctrine, Its Ordinances and Its Fruits.



Ye should earnestly contend for the faith - Jude verse 3.

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W. H. (Baltimore) Taylor, Editor

Office - Emmanuel Building, 1702 Madison Ave., Baltimore 17, Md. Phone Madison 36340-W

A NATIONAL JOURNAL

Official Organ of the National Christian Preaching Convention

If you saw it in the Christian Informer it must be true.

Editorial

Preaching, Praying, Singing and Shouting was the order of the day, at the National Christian Preaching Convention of Churches of Christ, held at Emmanuel Christian Church, Baltimore, Maryland, August 9 to 13, 1957.

WHAT WE BELIEVE AND PREACH

was the theme of the National Christian Preaching Convention. The preachers preached what we believe about Faith, Repentance, Confession, Baptism, The Lord's Supper, The Name of The Church, The Church of Christ, The Creed of the Church, The Holy Spirit, How Christians Should Live, The Duty of Elders and Deacons. The preachers were Elder J. W. Govans, Md.; Elder S. E. Tillman, N.J.; Elder C. W. Arnold, Calif.; Elder R. W. Williams, N.Y.; Elder A. A. Tompson, N.J.; Elder James F. Spencer, N.J.; Elder Lawrence Phillips, Washington, D.C.; Elder W. H. (Baltimore) Taylor, Maryland.

INFORMATION PLEASE

Where are the four hundred mixed churches of the National Christian Missionary Convention located? They reported in the public press, that they have four hundred mixed churches. We know that they are not located in the North, East or West. Therefore if their report is true, the four hundred mixed churches must be located in the

South, in such states and cities like Little Rock, Arkansas.

"WHERE DO WE GO FROM HERE"

was the subject for one of the sessions at the National Christian Missionary Convention of Disciples of Christ. Luke 16th chapter, 23rd verse, will tell them where they are going, if they keep on following a certain open-membership Society.

DANGER AHEAD

From what we have seen, read and heard, presidents and pastors of the National Christian Missionary Convention of Disciples of Christ play a very small part and have a very small voice in that Convention. The BIG voice comes from the Laymen's Fellowship. We remember some of the laymen at the Lexington, Ky., National Convention.

"MORE LOVE TO THEE"

The more we read, see and hear of the National Christian Missionary Convention, the more we love the National Christian Preaching Convention of Churches of Christ. Paul asked, "How can they hear without a preacher?"

TELEGRAM

Detroit, Mich.
National Preaching Convention
Care Elder W. H. Taylor
Emmanuel Christian Church

Dear Brethren:

I pray God's blessing upon you and trust each session will enrich the lives of all who attend as you know the National Convention will convene in the same city where you are meeting Monday, August 19th. You have my personal invitation to be with us. I would be with you if it were possible for me to have arrived in time. Greetings in the Name of Christ. In Love,

R. L. Jordan, President
of the National Christian
Missionary Convention..

* * *

Elder R. L. Jordan, President
of the National Christian
Missionary Convention.

Dear Brother Jordan:

Your warm telegram was read to the Brethren of the National Christian Preaching Convention with much joy. My reason for not visiting your National Convention is this. I did not receive an invitation from the pastor of Mt. Olivet Christian Church. Having pastored the Mt. Olivet Congregation for eight years, the relationship between the pastor and myself, is not what it should be. Had I received an invitation, and as ex-president of your Convention, and as senior pastor of the churches of Maryland, I would have been glad

"The Church and The Holy Spirit"

Closing Sermon at the National Christian Preaching Convention, by Elder Lawrence Phillips of Washington, D.C.

Scripture: Matt. 16: 15-20.

Theme: The Church and the Holy Spirit.

(1) There are apparently so many Churches and kinds of so called Churches today that confusion in the minds of people is bound to obtain.

We can disregard and dismiss this confusion, however; if we can positively find, identify and understand the Church which Christ, the one and only Saviour, said he would build.

It must be borne in mind that this New Testament Church is one of which Christ is to be the sole and only head, on earth as well as in Heaven. This is made plain by many Scriptures. See: Eph. 1:22-23; Eph. 5:23; Col. 1:18-24.

From the above Scriptures and others that could be cited, it becomes plain that the New Testament Church has but one head and that head is Christ. There is no provision left for an earthly head or heads.

(2) The Chief Cornerstone of the New Testament Church is Christ, not some one passage of scripture, not some one dogma or theology or Creed.

(A) Again the scriptures make the matter plain. I-Peter, 2:7; Acts 4:11; Eph. 2:20; I-Cor. 3:11.

These and other scriptures make plain that Christ, the son of the living God, is the foundation of the Church, as well as the Chief Cornerstone.

(B) The Holy Spirit, who gave us the New Testament, left no excuse for following men to the point of dividing the Church. I-Cor. 1:11-13.

(C) As Christ is the head, the Church is the body—The members of the Church are each members of the body. See: Col. 1:18; Eph. 4:11-12; Eph. 5:29-30. The most important point is that the Church is Christ's, he owns it. It belongs to him and to him alone. "He bought it with his blood." Acts 20:28.

(3) No Holy Spirit Baptism

(A) On the day of Pentecost its purpose was to inspire the Apostles, to give them super-natural power and to bring to their remembrance all things which Christ had taught them. (Acts 1:8) (Acts 2:4).

(B) At the house of Cornelius the purpose of the Holy Spirit baptism was to convince the Jews that Gentiles were acceptable into Christ's Church on an equality with the Jesus. (Acts, 10: 44-48). (Acts, 11: 12-18), on both occasions baptism in water was also commanded. (Acts, 2:38 and 10:47).

(C) Many years later Paul said there was only one Lord, one faith, one baptism, Eph. 4:5, which

even as a taxpayer of Baltimore City, to welcome your Convention, to our City. May God bless you in your work.

Your friend,
W. H. (Baltimore) Taylor

we know was baptism in water because it was the only baptism administered or recorded after the two instances of Holy Spirit baptism mentioned above.

(4)

(A) All true Christians, who are "born of water and of the Spirit" have the indwelling of the Holy Spirit. When one is baptized in water for the remission of sins, he then receives the "gift of the Holy Spirit." Acts 2:38.

(B) This gift of the spirit comes as a result of obedience (Acts 5:32). It produces a spirit filled life of happiness and service to God and humanity or the "Fruit of the spirit." Gal. 5:22.

(C) The baptism of Holy Spirit was one to be administered by the Lord himself. It was for a specific purpose, to fill a need in a specified time, and was, therefore, bestowed upon those chosen to fulfill a specific work within that time. (Matt. 12: 31-32).

Conclusion. The Sin Against the Holy Spirit

Here is the one unforgivable sin—the sin against the Holy Spirit. If we reject or disregard his word, refuse or neglect his guidance and refuse an abode in our hearts for the Spirit of God, how could we be forgiven?

Every means of pardon, forgiveness and salvation has been rejected, and every portal to God's Heaven has been shut. This is the unforgivable sin.

Blow Your Own Horn

Blow your own horn if the other fellow is too little to blow it for you. Some states may not like the name of Abraham Lincoln, but the true history of those states, cannot be written unless the name and deeds of Lincoln are mentioned.

In order to write a true history of the Christian Churches of Maryland, of the United Christian Convention, now known as the Eastern Seaboard Convention of the National Christian Missionary Convention of Disciples of Christ, of the Christian Informer, and of the National Christian Preaching Convention of Churches of Christ. The name and deeds of W. H. (Baltimore) Taylor must be mentioned.

Having pastored every Christian church in the State of Maryland, connected with the National Conventions, Taylor is the senior pastor in years of service. Old Baltimore Taylor made it possible for pastors who succeeded him, to find a congregation sound in the Faith, liberal in giving and paying a good salary. He was the leading spirit in organizing the United Convention, now known as the Eastern Seaboard. During his twenty years as a member of the National Christian Missionary Convention, he served in almost every office and also served as the seventh president.

W. H. (Baltimore) Taylor made it possible for the president who succeeded him, to find a National Convention free of debt, with a substantial amount of money, and with an understanding of the danger and evils of open--membership.

Old Baltimore Taylor is founder and pastor of Emmanuel Church of Christ, Baltimore, Maryland. He is founder and executive secretary of the Na-

tional Christian Preaching Convention of Churches of Christ (Christian Churches).

He is founder and Editor of the Christian Informer. Because of his stand against open-membership, he has been barred from some Disciple pulpits. It has been said that, Old Baltimore Taylor preaches to more people through the Christian Informer than all of the preachers of the National Missionary Convention and the National Preaching Convention put together.

His pulpit is in 39 states and wherever The Christian Informer is read. Old Baltimore Taylor may not have fought a good fight, but he has kept the Faith.

Thank You!

Thanks to the following individuals and business concerns, for the donations to help Emmanuel Church give those attending the National Christian Preaching Convention. Room and board free of charge. Hendler Poultry Company for daily supply of chicken, free. Stern's Meat Market for daily supply of bacon, ham and eggs, free. S. & S. Store, for daily supply of green vegetables, free. Johnson's Fruit Company for daily supply of watermelons and cantalopes, free.

Panama Hotel for rooms, free. Mr. and Mrs. Edward Draughn, for their home for delegates, free.

Thanks to the members of Emmanuel Church for the big basket dinner they served in the church yard, to everybody free. It was like down on the farm. It was a great Fellowship. Nobody went hungry. Nobody had to go to a lunch room to get something to eat. Three big meals were served at the church daily, free of charge, and watermelons and cantalopes were served after church every night. Nobody had to look for a room. Plenty of rooms free. Aagain I thank you.

1958

The 1958 session of the National Christian Preaching Convention will be held at Emmanuel Church of Christ, Baltimore, Maryland, Tuesday before the second Lord's Day in August 1958.

Preaching, Praying, Singing and Shouting will be the order of the day. No board bill to pay. No room rent to pay. No reports to make. No registration fee to pay. No Laymen Fellowship to plot against the preachers. No organizations to crowd out the church.

All money raised at the Convention will be donated to the preachers doing the preaching, the Christian Informer and to the local church.

TAILOR MADE

Elder L. L. Dickerson, minister of the Monroe Ave. Christian Church, Columbus, Ohio, preached a soul stirring sermon at Emmanuel Church, Baltimore, Md., recently. With him were Mrs. Dickerson and daughter.

Elder and Mrs. B. F. Fleming, minister of the Christian Church of Oklahoma City, Okla., visited the Christian Informer office recently.

We were happy to see Mrs. C. Arnold and Mrs.

Ann Calvin of California, and Mrs. Matilda Puryear of Virginia, and Mrs. Daisy Williams and Mrs. Rosa McGea, and Mrs. R. W. Williams of New York at the National Christian Preaching Convention.

The Editor conducted a soul stirring revival at New Brunswick, New Jersey, September 16 to 22. There we made many friends.

New and Renewed Subscribers

Elder Lawrence Phillips, Washington, D.C.
Elder James F. Spencer, New Jersey
Elder Albert A. Thompson, New Jersey
Mrs. Ann Calvin, California
Miss Shirley M. Rye, New Jersey
Mrs. Clifford Worsham, New Jersey
Mrs. Otis Mickens, New Jersey
Elder Z. D. Johnson, New Jersey
Elder C. W. Arnold, California
Mrs. Lillian H. Foat, New Jersey
Mr. Ruben Crayton, New Jersey
Mrs. Earlee Thompson, New Jersey
Mrs. L. Hunt, New Jersey
Mother Griffin, New Jersey
Mrs. Mamie Grandberry, New Jersey
Mrs. Annie Daniels, New Jersey
Mrs. Lillie F. Foat, New Jersey
Mr. Johnny Cunningham, New Jersey
Miss J. Mae Butler, New Jersey
Mr. Edward Draughn, Maryland
Elder R. C. Maloy, Tennessee
Mr. Ted Johnson, Florida
Elder R. W. Williams, New York
Mrs. Romain Harris, Maryland.

Quiet Things

When days are full of discord,
And every moment brings
Its share of strife and worry,
I think of quiet things—
Quiet things and calm things—
Lovely things like these:
Dim woods at nightfall,
Snow on hemlock trees,
A cherry tree in blossom,
Cobwebs hung with dew,
Yellow leaves drifting down
With sunlight slanting through.
Behind closed lids I seek them—
Again and yet again—
Curling wisps of wood smoke,
Violets in the rain.

Letters to The Editor

Alameda Street Christian Church
Nashville, Tennessee
Elder R. Maloy, Minister

Dear Bro. Taylor:

I regret that I was unable to attend your Preaching Convention. I wanted to come to see whether you would recognize me. The National Missionary Convention do not recognize me as they should, so I would like to see how your heart is. You may quote me if you desire. If the Lord is willing and I have the money I will attend your convention next year. I do enjoy reading the Informer, and I am grateful to you for sending it to me. You will find enclose \$1.00. Continue to send it. Our State Convention is meeting in Knoxville with Elder Eugene Patterson, Aug. 15-19. Ever best wishes for you and your work.

Sincerely,
R. C. Maloy

Dear Brother Maloy:

Your desire makes you a full-fledge member of the National Christian Preaching Convention. Our record show, that you have done more church building, single-handed, and have kept the Faith; more than any other preacher, in the State of Tennessee, since the days of Preston Taylor.

Your friend,
W. H. (Baltimore) Taylor

* * *

Bluefield, W. Va.

Dear Rev. Taylor:

I have enjoyed reading the Informer so very much. I was very much surprised at your editorial concerning the National Christian Missionary Convention. Of course I would not have been surprised if I had been in touch with all that goes on in the brotherhood (s) but I am forced now to ask questions.

1. I would like a clear answer on what you call open-membership. Is it wrong? Why?

2. It is appalling that we have done such little missionary work here in the United States considering that we have both a Missionary convention and a Preaching convention. What do we preach? or do we ONLY PREACH?

3. You suggested that the NCMC in its re-study committee make Christ the chairman. Is He the chairman of your NCPC committees and if so, can you point to greater specific success?

I really want the answer to these questions. I am in the dark about much of what is going on and would really appreciate some enlightenment.

I am a member of the Social Action Commission NCMC and as such plan to be in Baltimore for the convention. I hope to see you there. I am also a member of the Board of Directors of the International Convention which convention will meet in Cleveland in October. I will attend this also. So you see, your information will help me greatly.

I am enclosing a copy of the program of our Bluefield Committee for hospitality to Foreign Students. This committee is inter-racial and inter-denominational and I organized it five years

ago. I am still chairman. The vice chairman is Dr. Frank Shaffer, pastor of the largest white Methodist church here.

Sincerely (hurriedly),
Cora Mae Carter
(Mrs. C. C. Carter)

Dear Mrs. Carter:

Glad you have enjoyed reading The Christian Informer, and we are going to make it bigger and better. We are very sorry that you have not been in touch with all that goes on in the Brotherhood.

In reply to Question No. 1:

Open-membership is a sect, once loyal to Christ and to the New Testament, now they are loyal to the traditions of men. Open-membership says, one foundation is as good as another. The New Testament says, "Other foundation can no man lay."

Open-membership say, Man made churches are as good as the church of the New Testament. Christ said, "Upon this rock I will build my church."

Open-membership says, One name for the church is as good as another. The New Testament says, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Open-membership says, One mode of baptism is as good as another. Christ said, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."

Question No. 2:

We preach "Jesus Christ, and him crucified." We only preach as Christ has commanded, and we leave the results to him.

Question No. 3:

Yes "Christ is all and in all," to the National Christian Preaching Convention of Churches of Christ. We wear His Name, "For in him we live, and move, and have our being. For we are also his offspring."

You mentioned the International Convention. I hope the International Convention has changed its Jim Crow policy. Because of its Jim Crow policy, I promised some years ago that, I would never attend again.

You mentioned the White Methodist Church. Please tell me the chapter in the New Testament, where I can find the White Methodist Church? Your information will help me greatly.

Yours for the New Testament Church,

W. H. (Baltimore) Taylor

Man is not born to solve the problem of the universe, but to find out what he has to do, and to restrain himself within the limits of his comprehension.—Goethe.

Like Him Who Was Different

REDUCED to its simplest terms, the call to the Christian life is a call to become like One who was altogether different from the men of his time—or of any time. Jesus of Nazareth was “different.” From whatever angle one views him as the gospels reveal him moving among the people of His own times the striking thing about Jesus is His difference. He simply does not fit into His own times at any point. The more we study him and His times the more we are impressed with that difference.

Think of how he differed from the religious leaders of his day. The Pharisees, for instance, put compliance with the rabbinical law above everything else, even human welfare. Jesus, on the other hand, while He always observed honored customs where no principle right was concerned, deliberately broke with tradition every time it interfered with the highest good of man. The scribes were mere copyists. Jesus was “not as the scribes” but spake “as one having authority.”

Think of how He differed from the “society leaders.” The Jews had no dealings with the Samaritans; but Jesus did not hesitate to sit at a public well by the side of an outcast Samaritan woman that He might lead her into a knowledge of truth. The Jews would not eat with Roman tax-gatherers and others classed as “sinners” merely because they did not conform to Jewish rites; but Jesus freely accepted their hospitality. Many demanded that a religious teacher should lead a life of asceticism; but Jesus mingled with the people in their social gatherings.

Think of how He differed from political leaders. They were constantly endeavoring to stir up the masses against Rome; but Jesus said, “Render unto Caesar the things that are Caesar’s.” Their ambition was to establish a temporal kingdom with the Messiah as king, sitting on the throne of David; but Jesus fled from them when they sought to make him king. They placed their dependence upon force and strategy and sagacity; but Jesus commanded, “Put up thy sword,” and taught that “Blessed are the poor in spirit, for theirs is the kingdom of heaven.”

Think of how He differed even from His disciples. They were constantly actuated by the desire for place and power; but Jesus said, “Whosoever would become great among you, shall be your minister,” and He took a towel and girded himself and washed their feet! They said, “far be it from thee” when He suggested that He must suffer and die; but Jesus set His face steadfastly toward Jerusalem confident that only as He was “lifted up” as a loving sacrifice could the world be won from sin to God. They would call down fire from heaven upon men who would not extend hospitality to them, but Jesus looked down upon those who crucified him and said,



“Father, forgive them.” In short, the people of His day put first their own selfish desires, the furtherance of their own interests, the establishment of their own opinions and prejudices, the dominance of their own wills; but Jesus put first the will of His Father in heaven, even though the doing of that will led him through Gethsemane to Calvary’s cross. He was absolutely different from the people of His times, even from the best of those who called themselves His disciples.

Jesus was also wholly different from the common views and opinions and attitudes of our own times—very different even from the finest and highest type of twentieth century Christian discipleship. The typical and dominant attitude of men in the most enlightened Christian civilization of our own era is still far short of the attitude of Jesus. We still contend for our own ways. We still teach, “Look out for Number One.” We still call men fools if they wear themselves out in unselfish service. We still argue that nothing but loss can follow whole-hearted acceptance and application of the principles which controlled the life of Jesus. The difference between the typical way of life and the Jesus way is strikingly set forth in a stirring little poem by Jessica Nelson North, entitled “A Warning.” She depicts first the well-known point of view of the world, a point of view endorsed in theory by many Christians and in practice by many more, and then in two startling lines, the point of view of Jesus:

“Draw in the latch-string, lad and close the door,
Lest those who faint without from toil and pain
Should rob thee of thine own too meager store.
Can one poor crust sustain those famished forms?
Can one poor shelter save them from the storms?
And surely those who wait and watch in vain
Shall turn and rend thee when thou hast no more;
So draw the latch-string in and close the door.
There was a man who flung it open wide—
But he was crucified!”

Yes, Jesus was “different.” That will be freely admitted. But here is the truth which is so difficult for us to accept: The call of the Christian life is a call to be like him who was different.

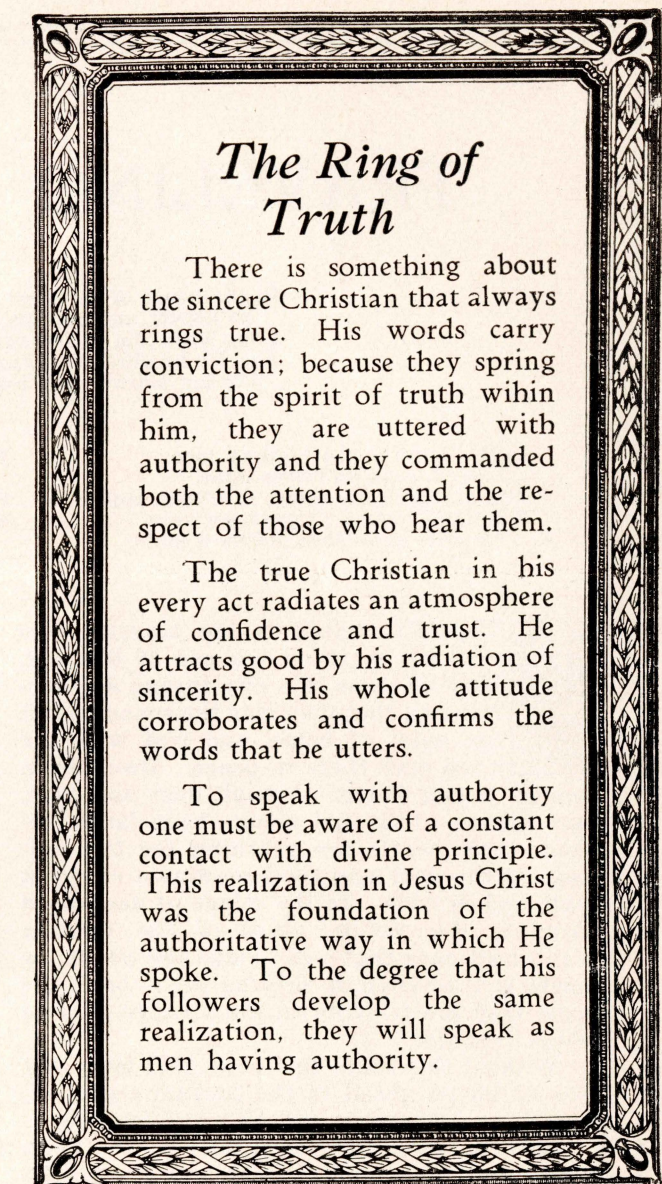
Suppose all men were like Jesus, instead of being what they are. Suppose all grasping for gain should give place to loving service. Suppose all struggle for supremacy of whatever kind should disappear and that all men lived “not to be ministered unto, but to minister.” Suppose that instead of trying by force to compel men to conform to our conception of “a Christian nation” all should actually live the life of love that Jesus lived. Would we not then have a truly Christian world? And do we not wish it were that kind of a world? Then why not sacrifice every other thing to the dominant purpose to become like him who was different? “Never a man spake like this man,” were the words of His disciples.

THE WIDOW'S MITE

“ONLY a copper, mister!” So the casual observer might be inclined to say of this incident which took place at the Temple treasury. How different the scene becomes, how splendidly altered our thought upon it, when Jesus looks into it and with authority of understanding describes it. In the little there was bigness that day. She of her penury hath cast in. With that clause of witness she and the action become fine. Jesus Christ had the “second sight” and there was no superstition in it.

This incident shows us Jesus in a characteristic attitude—the attitude of appreciative discovery. A favorite phrase of his was “treasure hid in a field,” and in Himself there was present wonderfully the digging instinct. If we read the Gospels with an eye for persons, we find Christ presented to us thus, as One who had a quick, intuitive power of discerning fine sterling things in the plain home-spun of life. Those pure, patient eyes of Christ were never misled by pretence; all the puff and powder of society became ill at ease in his presence. But there was also this wonder in his attitude to life—that He detected goodness where it was hidden, and saw worth where it was obscure to the world, and lifted to prominence actions and people that were apt to be passed over in the measure of the world’s coarse thumb. A new standard of appreciation, a sensitive perception of the “interiors” of action, a salutation of uncanonized worth—that it was which came to teach and serve mankind by Jesus Christ. He was revealer of this and that—which could not be sold for two hundred pence! “Master, we saw one casting out devils, and we forbade him because he followeth not us.” “Whoever he follows,” said Jesus, “the casting out of devils is a most commendable occupation.” To Judas the spilled spikenard was waste, to Christ the eternal and the holy were affirmed in it. “Lord,” said the dying thief, “remember me.” Only a coward’s cry! But no, “A heart beats here” is the verdict of the Master. Jesus had fine eyes, and his story is the story of surprising “finds” in the rough and prose of life. We infer that therein for many is part of the preciousness of Jesus.

She of her penury hath cast in. The surface valuation was unaware of this deep quality. Christ passes over from the size of an action to the strain of it. His valuation here suggests to us then the thought of the hidden heroisms there are in life. In places where they do not advertise the principle of the Cross is active. In a story of one of the kings of Israel it is told with what consternation the people beheld that “he had sackcloth within upon his flesh.” It was a mere accident that disclosed this deep of nature in him. Jesus, who was rich in apprehension, would endorse the great words with which Charles Reade begins “The Cloister and the Hearth.” “Not a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers and martyrs the greater part will never be known till that hour when many that are great shall be small and the small great.” Many a life is going out round us into unnoticed and expensive good. That is the reminder of two little coins in a big collection. She of her penury! It is an appeal to remember the underground of life. And it is part of the work of Jesus to quicken in his people alertness



to the fact that just here, where signs may be few, the right stuff nevertheless is. “The reserve is greater than the revelation.” That is true of many lives—and probably of a great many more lives than we imagine!

INFLUENCE

A little clock in a jeweler’s window, in a certain western town, stopped one day for a half an hour, at fifteen minutes to nine. School children noticing the time stopped to play; people hurrying to the train saw the time and began to walk more slowly; professional men, after a look at the clock, stopped to chat a minute with one another; working men and women noted the time and lingered a little longer in the sunshine, and all were half an hour late because one small clock stopped. Never had these people known how much they depended on that clock until it had led them astray. Many are thus unconsciously depending upon the influences of Christians; you may think you have no influence, but you cannot go wrong in one little act without leading others astray.

TRAVELING HOMEWARD

In the house of the Lord by hope,
Its beauty and rest my own,
I sup with Him in a chamber grand,
And He breaketh me bread with His own dear hand,
For my journey was long and lone.

In the house of the Lord by love
I dwell, with its riches mine,
The unsearchable riches of Christ appear,
For He fashioned a habitation here,
And His great love makes it mine.

In the house of the Lord by faith
Today I do richly dwell;
For faith flies on to the journey's end
And the meeting there with my waiting Friend,
Who doeth all things well.

UNHAPPY indeed is the traveler who sees not in fancy the end of his way. Most of those in a city throng are hurrying on that they may the sooner reach the quiet of home, and rest with the loved ones there in peace. Dwellers in country homes hasten through dust and heat, over toilsome hills and along shady lanes, because their hearts are yearning for the welcome at the door and the love-drawn circle at table and fireside. In the minds of sea-tossed voyagers, the picture glows of the meeting with loved ones that will bridge the years; or maybe it is a vision of meeting yet to be in the home they are to build in the strange land to which they go.

Without this faith, this hope, this love, that forever go on ahead to the journey's end, all hearts are despondent and all ways are dark.

So it is with our pilgrimage of the year. While the leaves are still fresh with the brightness of their new life, we look forward to the glory-crowned autumn when all the earth is a censer swung in golden chains of radiant afternoons, sending up to heaven its fragrant haze in the silence of adoration. We see in the tender blade the ear, and then the full corn in the ear.

More truly it is so with our life journey through the world. From the happy eagerness of the first part of our way, we look longingly ahead to the great deeds and honor and the praise which we are sure will reach farther on. In the glow and ardor of noon,

we think yearningly of the sunset splendor and the soothing shadows and the enfolding night, restful and restoring, and infinite with stars.

But most of all, is it true of those who look upon this life not as the whole, but as part of a greater journey whose end is no dwelling place of man, but a mansion not made with hands, in a city whose builder and maker is God. In the midst of the privations and sacrifices of the way, they look forward to the immortal homecoming at the end. Having given up lands and possessions and the endearments of this world, that they may be unencumbered, they are comforted by the promise of Him who has gone before, that He will recompense them a hundredfold. Buffeted by storms, they have by faith the inward sense of everlasting peace. Regarded as strangers and homeless by those content to dwell in earth's meager abodes, they know themselves heirs to an eternal inheritance; and even in the midst of their wandering and want, they enter by faith into the fullness of their possessions in that land where love comes into its own.

So may it be with us. May the close of each year's pilgrimage be a sweet foretaste of the last coming home. May we look back upon our way, knowing that goodness and mercy have followed us; and knowing this, may each of us be filled with the sweet sense of security and peace born of this, "Surely even now I dwell in the house of the Lord."

