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Marion Browning

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THE CHRISTIAN MESSENGER
Published in the interest of the Churches of Christ in Louisiana.
Marion Browning............................Editor and Publisher

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We had thought to be able with this issue to appear with special cover and more pages, but our list of subscribers to date do not justify this, and we have made no effort to secure advertising for this issue.

There are some very important things said in this number that should be of interest to every disciple of Christ in the state. If you are not a subscriber, you may secure copies of this paper at 10 cents each.

At the invitation of the president of the State Board, E. L. Thompson of Shreveport, we attended a meeting of that body in Alexandria on the 23rd. There were quite a number of representatives from the various congregations throughout the state.

The main purpose of the meeting seemed to be the discussion of the question of the employing of a state evangelist. We do not know if any definite results came out of the meeting, as the business session was held at the Bently hotel, the members of the board only being present.

The general plan of the board seemed to be that they would arrange for meetings to be held in new fields as fast as men could be found to shepherd the new congregations; in other words, no new congregations were desired unless there was an available man to place on the field permanently. Of course this would naturally mean that the Great Commission was to be amended, and when Jesus said, “Go teach all nations,” we are to carry it out, provided, we have someone to look after the taught ones.

We were apprised of the fact that there was no real connection between the state board and the United society, but upon the reading of the constitution, we learn that the main purpose of the organization of the state board was to promote the interest of the United society, financially and otherwise. It is likewise true that the United society has been helpful in the work of the state, and be it understood here and now, that our present relation to the state work is not because of its relation to the United society, but because of the fact that the board has no definite plan for the carrying out of the Great Commission in the state. Their proposed plan will not work effectively, and of course they would not be willing to change their plans, therefore, in order that we may discharge our obligations to the state, it becomes an absolute necessity that another organization be formed.

Baton Rouge, La., March 22, 1928.

Marion Browning,
Cheneyville, La.

Dear Brother Browning:

Your paper of March was handed me yesterday. In this paper I was surprised to read that the United Society was holding money that belonged to the church here. This is nothing more than a contemptible untruth.

In the first place there never was $9,500 placed with the society. In the second place just as soon as the society saw the work established here they bought a lot with the money given them at that time, and it is on this lot that we are now holding a meeting. If you mean the Central Church of Christ by the “old organization” in your article, then let me inform you that that church has no standing in the courts of the state of Louisiana, as it is not organized as you state.

Brother Browning, I do not know who your informant was or is, but if it is Mr. R. G. Baxter, he has done just as he has so often done, told you something that is not the truth concerning the work here. There are a few disgruntled former members of the “old organization” meeting in the old M. E. S. church, but they do not represent the “old organization” at all. There are in the First Christian church over 100 members, many of these have been members of the “old organization.”

I simply want to make this statement, unless you correct the statement made by you in your March issue I will thru Dr. W. R. Dodson, get in touch with one of your elders and tell him the truth about the matter. This man was in conversation with Dr. Dodson a few days ago. All I am asking is that the truth be stated and not part truths.

You admit that you are not acquainted with the situation here, why then do you write articles concerning which you know nothing.

I will have this article printed in the Louisiana Christian in order to let the churches of the state know that the man at Cheneyville does not know what he is talking about, also that they may be on
Dear Brother Browning:

Mr. Marion Browning,  
Cheneyville, La.

Dear Brother Browning:

Your very surprising letter came to me yesterday. It was the first time in my twenty years of ministry that a brother in Christ had point-blank refused to confer with me on anything that had the interest of His work at heart. I am sure you could be no busier than I am, and to suggest that no good would come from a meeting with our State Board is to brand one or the other of us with insincerity—probably cowardice. I did not ask your co-operation in anything, but asked that you come to Alexandria and show us our short-comings, with the promise that we would make every effort to rectify any errors in our work that could be found. Certainly, inactivity, such as you charge us with, is error—and sin, if the charge be well founded.

I do not believe our people in Cheneyville distrust either me or the other members of the Board. I know those people and love them. I believe that if they were properly led, and if the other churches in the state were likewise led, most of them are, we could get together on a program that would inspire and satisfy everybody. I cannot believe that the churches at Cheneyville, if they understood the thing as it really is, with the work we have tried hard to establish, would break away now, humiliating me and everyone else who has worked for years without pay, and without thanks, to place our work in Louisiana on a respectable basis. How can you preach Christian unity, at all, if you thus destroy the only semblance of a tie the churches in Louisiana, of our faith, have one to the other? If another board is organized, and a conflicting work set up, it will confuse the entire program of our people in the state, and bring us to open shame before our denominational neighbors, who are practising unity, whether they preach it, or not.

You say that you will co-operate with any movement that is effective and will accomplish something along the lines of mission work in harmony with our position and plea as a people—very well; unless the above is a mark of effectiveness, when we have led practically, if not all, our states in living, active, growing churches as a result of our state work during the past five years, than I do not know the meaning of the term. And, if such growth does not comport with the dignity and honor of our position and plea as a people, I do not know what would... Certainly, as far as "our plea" is concerned, no one could indict me for insincerity or orthodoxy. Your people there at Cheneyville can tell you with what fervor I declared my faith in God's word and all the essentials of the faith while I was there. If we are not subject to the will of the United society; if we have led the country in percentage of growth in churches, and in recruiting of ministers, as we have; if we have preached and practised nothing but the Gospel of Christ, in complete harmony with the position always maintained by our people, then upon what grounds can you accuse us? And upon what grounds can you organize a competitive state board, bringing us into the shame and humiliation bound to come from such action? You cannot destroy our state work—and I don't believe you would try—but you can easily destroy the unity our people have had for years in Louisiana if you can weaken churches away by misrepresentation and half truths.

I forgot to say that three of our churches in Louisiana are now being supported in part by our
Excessive Expense for High School Graduates

Last spring I was visiting in a rural community at the time of the graduating exercises held at the consolidated school. When the diplomas were delivered one girl was not present. As her name was called I saw the girls glance at each other with a look of understanding that made me wonder at her absence. Several of the girls I knew personally and so I asked them why their classmate was not there to receive her diploma. I was told that she could not afford to buy the kind of graduating dress that was expected of the girls in the senior class of that high school.

I began to look into the matter and found that the high school teachers had allowed the seniors to plan the commencement exercises of the school. On Sunday morning there was a commencement sermon, and all the upper classmen attended church services in a body. Each girl had a new dress and hat to wear to church. On Monday evening the seniors gave a party for the juniors. They meant party frocks, refreshments to be paid for, and a parting gift to the school library.

On Tuesday night the graduation exercises proved to be a rather elaborate social function. The girls wore evening dresses in the pastel shades of crepe de chine, and carried arm bouquets of sweet peas purchased from the florist in a near-by city. Most of those girls had paid as much as $35 for the Ir. dress and hat to wear to church. There should be a simple one of voile, organdy or some other cotton material, and it cost should be limited to $5 or less. The contest in elaborateness of exercises carried on by the schools should be eliminated. Each school should be placed upon scholarship rather than upon dress and outward show.

The tendency in the city high schools and in the larger universities is toward as little expense as possible. That is just as it should be. It is time for the rural schools to fall in line and follow their example.

Several members of that class had had bitter struggles to buy the books, pay the laboratory fees, and meet the other regular expenses of high school. They wanted to go on to college, but had to spend all the money they had made in club work to get through high school.

On Easter Sunday at the Che-neyville church, the Bible School numbered 73’ with 33 in the Adult Bible Class. Fine crowd at the morning preaching service.

The evening hour was given to the Easter program. A packed house, in spite of the rain, listened with splendid attention to the entire program.

The C. E. S. under the efficient leadership of Gayle Tillery, assisted by a fine group of helpers, is making splendid progress, growing in numbers and interest.

**107 Is Congratulated by 101**

Fagal Licher, one hundred years old, congratulating Mrs. Ida Goldberg, who celebrated her one hundred seventh birthday with a party. The two women are, inmates of the United Home for Aged Hebrews in New York city.

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**Big Sugar Source**

Chicago—Beet sugar produced from beets grown on American farms is identically the same in sweetening power, nutritive value and chemical reaction as cane sugar. Beet sugar may be used for every household purpose in which cane sugar is employed. Economies thus by leading home economists have proved that cakes and pastries, jams, jellies, and preserves made with beet sugar are equally as fine as those prepared with cane sugar. About one fifth of all the sugar consumed in the United States annually comes from the nation’s beet fields.
TEXAS NOTED

Evangelists

AT THE

Christian Church

CHENEYVILLE, LA.

BEGINS

April 15

SAM P. JONES EVANGELIST

MRS. SAM P. JONES
SINGER

Services Every Night at 7:30 O'clock, Except Saturday Night

Meeting Continues Indefinitely

Sam P. Jones
What Is the Christian Church?

The Christian Church in Cheneyville is just one of ten thousand of like congregations, worshipping in various parts of the world. The movement to restore the Apostolic Church as found in this group of churches began about a hundred years ago, and from that time on, has averaged the organization of two congregations throughout the years.

The Christian Church is undenominational. They are neither Catholic nor Protestant, in the general acceptance of the terms. They stress the evils of a divided Christendom, and have given much attention to finding a proper, Scriptural and logical basis for the union of all Christians. They insist that the New Testament furnishes the necessary information for the formation of such a united church.

The slogan of the entire movement has been the restoration of the New Testament church in life and doctrine. They believe that Christ organized just such a church as He desired, and men cannot improve upon the divine model as shown in the Scriptures.

Christ Himself is the head of the church, and other foundation can no man lay. That the real Christian faith may be expressed in the words of John 5:1, "Whosoever believeth that Jesus is the Christ is begotten of God." We contend that the church can unite upon this simple statement and declaration of faith. Other statements of faith have brought about divisions. This never has.

The disciples were first called Christians at Antioch. This is a divinely appointed name for the followers of Christ. The names of the various sects that have split up the forces of Christianity are unscriptural and divisive, and should be abandoned.

The ordinances of the church are two: baptism and the Lord's Supper. Baptism is a command of Christ. When we are baptized we not only obey the command, but likewise follow the example Christ set for us, and demonstrate our faith in what we believe concerning the Christ. But, who should be baptized? Jesus said, "Go, teach all nations, baptizing them (the taught ones)." As if to leave no room for doubt as to who are the subjects of baptism, Peter at Pentecost said, "Repent and be baptized," every one who is able to repent became the subject of baptism. This, of course, would exclude the idea of infant baptism. Penitent believers only are fit subjects of baptism.

How Shall Baptism Be Administered?

By examining the following Scriptures, we can decide definitely just how it is to be performed without making a mistake. "And as they went on their way, they came to a certain water; and the eunuch said, Behold, here is water, what doth hinder me to be baptized? And he commanded the chariot to stand still; and they both went down into the water, and he baptized him. And when they came up out of the water, Acts 8:36-39. Paul says, "We are buried with him in baptism," expresses the figure used in the act of baptism. Many other passages might be cited in perfect accord with these, but it is needless to do so in the limited space at our command in this article.

The Definition of Baptism

Acts 2:38, says it is for the "remission of sins." Paul was told, "Repent and be baptized, and wash away your sins, calling on the name of the Lord." Peter has just a few words on the same subject when he says, "Which also, after" a true likeness doth also save you, even baptism, not the putting away of the filth of the flesh, but the answer of a good conscience toward God." The law of admission into the New Testament Church is identical with the steps in conversion. Faith in Christ: "He that believeth and is baptized shall be saved." In answer to the question of the jailer, "What must I do to be saved?" Paul replied, "Believe on the Lord Jesus Christ and thou shalt be saved." Paul says in Romans: "For with the heart man believeth unto righteousness." Peter said, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins." Jesus said, "Everyone that shall confess me before men, him shall the Son of Man confess before the Father and the holy angels." "For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27.

The objective toward which we look is the unity of all Christians on the basis set forth herein, viz., the restoration of the New Testament Church in its teaching, its ordinances and its life.

A united church can take the world for Christ in one generation. A divided church can never do it. The union of unscriptural units can never make a scriptural whole. The unit in Christ's church is the individual, not an organization. When all these units become Christians only, then shall we realize Christian unity.

The Church at Cheneyville has averaged Sam P. Jones of Cleburne, Texas, for a meeting beginning the 15th and continuing until it closes.

Mr. Jones is known throughout the States as the "Walking Bible," as he never opens a book to read his Scripture, but gives it all from memory. He is a graduate of the Johnson Bible College. He has held very successful meetings all over the States, and can be counted as absolutely true to the Book and the message of the Restoration.

His wife will be with him as leader of song. She is an evangelistic singer of merit, and has been instrumental in the drilling and training of many choirs and choirs in his meetings.

We should like our people from the various parts of the State to take notice and visit the meeting during its progress. We shall look for Brother Keeling and his congregation from Alexandria, and Brother Stevens and his congregation from Crowley, and the folks at Lengleaf and Marksville and Morrow will have the opportunity of a lifetime to engage with us in this meeting.

"Upon this rock I will build My Church." -Matthew 16:18.

There has been a lot of dispute over this text. The dispute centers mainly about the rock. Some say Peter was the rock referred to by Christ, and the pope of Rome, being Peter's successor because he says so himself, thinks he is now the rock. That is a little far fetched, but let it go. Some say Peter's confession is the rock. Others say Christ was referring to Himself as
larger. The larger the collection the rock. Still others think Jesus was referring to all the disciples, and all future believers, as the basis of the Church. Now, usually when men get into a quarrel they are all wrong. So I am not here jumping headlong into the four-sided fuss over a rock. The thing for us to consider is the Church, not the rock, and let Christ build on what He pleases. He said He will build it, and the powers of hell cannot tear it down. Note that Christ is doing the building, not Peter, or John, or you and I; and that the Church thus built is not Peter's nor John's or yours or mine. He said, "I will build My Church." What is the Church that Jesus is talking about building? The word which He used means, "That which is called out." It is the people whom He calls out from the world, not a house or woods or stone, for Jesus is not going thru the world calling out bricks and mortar. It is not an organization, though some think it is. It is people. They may, or may not, organize themselves, build houses, adopt ceremonies, and quarrel with one another in the doing of it. Most of the friction among Christian people is over these non-essentials to the existence of the Church of Christ. No, I am not anarchistic in this saying. We need co-operative enterprise in the task of giving the Gospel to all the world. We need places where we can gather for worship, for instruction, for planning, for inspiration, for growth in grace. But when we set our minds wholly on houses and organizations, we forget that they are useless except as means to the great commission of Christ. Most of our quarrels are born of our trying to live together, instead of trying to work together to one definite end.

I am glad Christ said, "My Church," so that Peter and you and I cannot think we own it. Call it what you will, it is His Church, and you cannot get a mortgage on it. I am also glad He said He would build it, for that relieves you and me of at least one responsibility. We must be careful how we tamper with His job. You and I cannot improve on it, and when we try, then comes the trouble. I infer that Christ does not need a man-made Church. He wants to make it Himself, for He is the only one that knows how. Except Christ build the Church, he labors in vain who works on it. You and I are prone to feel too important, and to want to take over the job. Then when we fail at it, we have nervous prostration, and think the whole cause of Christ is going to the dogs, if not to the devil. He is the builder, we are the building, builded together for a habitation of God through the Spirit.

"Have Thine own way, Lord; have Thine own way.
Thou art the potter; I am the clay.
Mold me and make me after Thy will.
While I am waiting, yielded and still."

"Whosoever hath to him shall be given; and he shall have abundance; but whosoever hath not from him shall be taken away even that which he hath."—Matthew 13:12.

In this saying, which seems to have been a favorite one with our Lord, inasmuch as we have recorded several distinct occasions on which He uttered it, we have enunciated the law of Spiritual Capital—the law which governs gaining and losing in the spiritual world. It is the law so well known to business men, that by using what capital we may have begun with, we gain more, while by failing to do this, we eventually lose even our original capital. I have called it the law of "Spiritual Capital," but it is not by any means confined to the spiritual world; it holds good in all departments of life. Let us see if this is not so. Commencing with the lowest realm let us work our way up to the highest and note the working of the law in each. And first the law holds:

I. In the Physical World

The law of gravitation illustrates it. Gravitation is the name of the law which determines the attraction of one body to another and of all bodies to the earth's center, and the principle of the law is that the attraction of any body is—other things being equal—in direct proportion to its bulk. We have possibly all seen children trying the simple experiment of floating corks in a vessel of water, and we say that not only was there a tendency on the part of these corks to come together, but that if a collection larger than the others happened to be formed it was sure to draw to itself all stray corks, while the smaller collections remained without increase and were ultimately drawn to the grew, the larger it was likely to grow. What is this but the law of our text? Unto the cork that hath shall be given, but from the one that hath not shall be taken away even that which it hath.

Let us now rise a step higher and pass into the vegetable world—the realm of vegetable life and growth. Some years ago you placed in your garden a healthy seed. As day after day passed it continued to assimilate the properties of nutrition afforded it by the soil, the air and the sun, and today it has grown to be a beautiful tree. By its side, you remember, there stood a delicate, sickly plant. Why? Because it had not within itself the power to assimilate the proper things afforded it by the soil, the air and the sun, and to want to take over the job. Unto the cork that hath shall be given, but from the one which hath not shall be taken away.

Rising another step, we find ourselves in the animal world, and it is scarcely necessary to say that the same law holds good here. The man who has in his constitution that which is required for the ready assimilation of nourishment will grow strong and healthy, while his brother who lacks this will become feeble and lean. What is the difference between the two men? Simply this—the one has, and the other has not, and he loses.

So much for the law of capital in the world of nature.

"If I thought it would enhance the value of my pictures any," remarked the commercially minded young artist, "I would spread the rumor around that I am dead."

But does the lexicographer who urges an alphabet of 48 letters reckon with the powerful opposition of the manufacturers of spelling blocks and alphabet noodles?

Dr. Knight Dunlap, professor of psychology, claims that primitive man's first clothes were mosquito nets. Just as we claimed—there is nothing new on the screen.

The funny thing about the new synthetic rubber, performed abroad after many years of experiment, is that it isn't being retailed as Aunt Dinah's cream waffles.
state board, thru funds supplied by churches in Louisiana. Have you helped to support any, or, are you as willing to help as you say you are?

Every pastor in the state has been asked to attend the Alexandria meeting, so you might talk to all. Please do not make their coming in vain. We promise you a fair and just hearing. We promise the utmost in effort toward the improvement in any weaknesses you can establish in our state work. Can we do more? If you do not accept this challenge it will not be difficult to catalogue you as a Christian, and leader, and man. I trust you will not disappoint us. I trust, too, that the Cheneyville church will not be misled and cut off from our other churches in the state thru misunderstanding and misrepresentation. I beg to remain,

Your Brother in Christ,
E. L. Thompson.

PROB-ABILITY

Gold is valueless until labor dubs it up and puts it to useful purpose. The diamond is worthless so long as it is hidden in its native clay. Of what good is the pearl lying on the ocean bed or enclosed within the mollusk’s shell? The light hidden beneath a bushel casts no radiance, and in the sight of the world is darkness. Things which cannot be seen or felt by the people of the world have no existence.

Often the man who fails complains thusly: “The world is unfair. Its honors and riches go to him who impudently pushes himself forward, rather than to the one with real ability.” In these very words lies his failure. Ability, unless harnessed and put to work, remains nothing more than mere prob-ability.

Do a little pushing on your own account, for the world must know what you can do because it can avail itself of your abilities. And the world is very apt to take you at your own rating.

To be good is not enough; we must be good for something. Unfortunately weakness is often mistaken for goodness because it is harmless and brainless. Ability, ambition, achievement—these must be added to give goodness true value. Combined they spell Service. And Service is no longer a mere word and put to work, remains nothing more than mere prob-ability.

There is one simple rule of guidance for whatsoever duty confronts or whatever question arises: Do the best you know how with what wisdom is given you. Nothing less will serve, nothing more is in your power.

KEEP FAITH WITH YOURSELF

Be true to yourself or you will fail. It is the man who is continually making promises to himself, and who is just as continually breaking them, who proves unreliable in his dealings with others; and unreliableness develops distrust in the minds of others in regard to yourself. Faith of others in yourself is essential to your success, and in no way can you create that faith in more lasting fashion than by being true to yourself. He was a very wise man who said, “To thine own self be true, and thus it will follow, as the night the day, thou canst not then be false to any man.”

Make your decisions slowly, and after careful consideration, then carry them out regardless of outside influences. The man who is too much influenced by others is not “his own man.” Be sure you’re right; then go ahead, despite what others may say. Keep faith with yourself.

A certain famous admiral had decided to enter enemy waters with his battleship. He was warned of torpedoes. “Damn the torpedoes!” he exclaimed, took his ship into the dangerous area, and won a battle. He had made his decision, had faith in it as being the right one, went ahead—and won.

“I shall do this,” or “I shall do that,” is a promise we often make—to ourselves. If we don’t do as we have promised ourselves we should, we break faith with ourselves, and thereby weaken our character. Your character is built by worth-while decisions conscientiously kept, or it is destroyed by foolish decisions which may be kept or may be broken. If we spent more time in considering what decisions we make before we make them we should be less apt to take you at your own rating.

Happiness consists of activity. Such is the constitution of our nature. It is a running stream, and not a stagnant pool.

BOSOM FRIENDS.

To walk with anyone, side by side, perhaps arm-in-arm, is almost the surest sign of great intimacy and friendship. The boy at school distinguishes his friend from all the rest by walking with him. You meet them tramping the lanes and fields together, wanting no other company, perfectly happy in their companionship. They are bosom friends; therefore they walk together.

Doubtless this will be our everlasting adoration, that so rich a crown should fit the head of so vile a sinner.—Baxter.

Happiness is a great love and much serving.—Drummond.
TEACH EARLY

I won't do to let children run at loose ends, with the idea that later, when they are older, they will have more sense and so take teaching more easily. The things they learn when they are little—and the years before school are of great importance—they are going to remember them when they are so old as to have forgotten everything else.

If, then, you would have your son gentle and truthful and just, your daughter ever lovely, begin when the child is very young to teach what you desire in practice and by precept. Put all your power, all your intelligence, into the task and make it thorough; for in the years to come the workmanship will show for exactly what it was.

When a child enters adolescence, he needs all his strength for his growing and rapidly changing body. He has none to spare for anything else; and it is often very difficult to get him to do enough school work to keep up with his classes. For a certain lapse of time, according to his kind, his mind is closed to teaching. One might as well try to cage the wind. He is with us, but not where we can lay touch upon him.

Then it is wise to do our teaching when our children are ready to take our instruction; for there is a time for everything, and childhood is the time for character training. Then he listens eagerly for us, for he appears to him as all-wise and all-good. Then he drinks in our words, and they become to him the hidden from him. He hears your thought before he hears your word, so take heed lest he learn to let the word go by and follow the secret thought. It won't do to say, “Go to church and follow the commandments,” while you within yourself have said, “I have no need of church or the commandments; my strong soul can stand alone.” It won't do to say, “Be gentle in your manners and do unto others what you would like to have them do to you,” and then walk your way in selfishness, ignoring neighbors and duties alike. You are teaching with your thoughts and your actions; and if it be early teaching, it is going to last a generation to come.

Most of us would like to have fine children—fine in health and character; but few of us are willing to undergo the self-discipline that alone would make our teaching worth while. Few of us are willing to undertake the task of teaching a wiggling, squirming, eager youngster the way in which he should walk. It takes too much out of us, so we put it off to that later day when he shall be wiser and we shall be better fitted to the task.

But it won't do. Our teaching is done in the early years whether we teach consciously or not. This we must remember lest it be forced upon us in an evil day.

We may safely depend upon every kindly reproof wisely accepted and acted upon by us a stepping stone to higher climbing.

WHAT WILL TOMORROW BE?

There is a much closer connection between today and tomorrow than the thoughtless seem to imagine. Our tomorrows, in fact, are being made today. The mental house we are building today we shall have to live in tomorrow; the harvest we are sowing today we shall have to reap tomorrow; the habits we are forming today are the ones that will bind us tomorrow.

“No man has any right,” one writer has said, “to expect to live differently tomorrow from the way in which he is living today. What he chooses today he chooses for tomorrow. What he overcomes today he is overcoming for tomorrow. Yet most of us live as though we did not believe this, and we try hard to persuade ourselves that we are safe in so living. The devil encourages us mightily in this self-deception. If he can persuade us to sin for today only, he is well content to let us pledge ourselves that tomorrow we will defeat him. There may be no tomorrow for us in this life; today is all we have, and today is our only hope for tomorrow if tomorrow does come. If we are unable to conquer today, we shall be still less able to do so later. The man who sins today because he expects to give it all up later is planning with fatal certainty to give up, later, everything but his sin.”

We are to concentrate on today. We are to seek first “the kingdom of God, and His righteousness,” and we are to seek them today. In making our today beautiful, we are making our tomorrows lovely; should it please God to prolong our days. The grace and peace and trust in God we cultivate today will shine out in their beauty tomorrow. If we are truly and nobly living today, therefore, we are living tomorrow.

IS THE LORD TO BE CONSIDERED?

How many of our Christian people, when making their will ever consider their privilege of recognizing God's mercies and blessings to them by including Him and the work of His church in the division or distribution? Everyone recognizes that without God's blessings none would have anything to distribute. And yet a large majority of arrangements for the distribution of property or funds are godless. Show that God is your partner by remembering Him when making your last will and testament.

“He that doeth the will of God abideth forever.”