

A Hymn Is Born

BY CLINT BONNER

If We Never Meet Again

A composer's way of saying goodbye

Every seat in the auditorium was filled. People stood in the aisles. As the people say, "they were hanging from the rafters." And the rafters rang with song after song from the pen of one of America's foremost gospel song writers . . . "I'd Rather Be An Old-Time Christian." "Jesus, Hold My Hand." "I'll Meet You In The Morning." "I've Found A Hiding Place" and no less than 20 others equally as well known.

The master of ceremonies gave a brief sketch of the composer's life. A poor Oklahoma farm boy who attended the first "singing school" when he was 16 years old, wrote his first song soon thereafter and climbed steadily to the front ranks of present day gospel song writers. Came the big moment. Albert E. Brumley himself was present and would come to the platform to lead in the singing of one of his own songs.

The M. C. paused. There were no footsteps. He looked to his left. Brumley was not there. He looked to the right. Still no appearance of the composer. Anxious, the audience waited. Then someone discovered the modest composer behind an upright piano where he had taken a seat to avoid public notice. Before the footlights, Brumley said he guessed he should sing "I've Found A Hiding Place" and the rafters rang again.

Quiet, modest, retiring Albert E. Brumley. He dreaded the close of every program. But it had been that way in Tulsa, Shreveport, Atlanta, Dallas, Little Rock, St. Louis and hundreds of communities across the country. He had appeared at song gatherings for 20 years but he always dreaded the last number because, for most of the people, he knew he would never see them again "this side of heaven" and he was hard put for words to tell them "Good-bye."

"It does something to you," Brumley says, "when people sing your songs for two hours and then hundreds of them come down front to shake your hand. There are the dear old souls with tears

in their eyes who tell you how they love to sing "I Dreamed I Met Mother and Daddy." There are those who have lost loved ones and they want to talk about "I'll Meet You In The Morning."

So Albert Brumley devised a unique way of telling his audiences "Good-bye." He wrote this song just to sing at the close of concerts and "all day singings" but it became so popular it was soon published in sheet form and even translated in several foreign countries.

Soon we'll come to the end of life's journey
And perhaps we'll never meet again
Till we gather in heaven's bright city
Far away on that beautiful shore.

O so often we're parted with sorrow,
Benedictions often quicken our pain,
But we never shall sorrow in heaven,
God be with you till we meet again.

O they say we shall meet by the river,
Where no storm could ever darken the sky,
And they say we'll be happy in heaven
In the wonderful sweet by and by.

If we never meet again this side of heaven
As we struggle thru this world and its strife,
There's another meeting place somewhere in heaven
By the side of the river of life;

Where the charming roses bloom forever,
And where separations come no more,
If we never meet again this side of heaven
I will meet you on that beautiful shore.

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power of Christ.

(2) We must live more like Christ. Our life must be a validation of our faith.

(3) We must have a deep concern for others, for their moral and spiritual well-being here and in the hereafter.

(4) We must - with utter consecration - give ourselves to mastering the art of personal evangelism.

(5) We must seek the power of the Holy Spirit for this work.

These are basic principles of personal work, Dr. Schweinfurth says. We will need other things too - such as a better knowledge of the Bible, love for people, the cultivation of tact, and a persistence that does not allow us to become discouraged easily. Also let us remember, urges Dr. Schweinfurth, that "we are not responsible for conversions, we are responsible only for introducing others to Christ."

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Gardens Of The Bible
BY REV. C. HERMAN TRØEBLOOD

TEXT: "Now in the place where he was crucified there was a garden." John 19:41.

Gardens, that is some of them, are interesting places; they have played a large place in human life. The very word, garden, is musical and fascinating - suggesting to us cool retreats, blooming flowers, or growing vegetables, singing birds, golden sunlight shining on green grasses, or growing plants, and summer showers to freshen and give life to planted seed and garden vegetation.

Garden stories of the Bible are of great interest, too. The Bible reveals that some of the most important things of life occurred in gardens. Three most wonderful events, pivotal events of the world's history took place in gardens - observe:

1. THE GARDEN OF BEGINNINGS. According to the Bible story, man started on his long career in a garden, the garden of Eden. "And God said let us make man in our image, after our likeness - and the Lord God took the man, and put him into the garden of Eden to dress it and keep it." Gen. 1:26; 2:15. So a garden became the first home of man; and home is the first divine institution, the unit of civilization. It was in a garden, man was first employed; his job was to "dress and keep the garden." Work, doing something worthwhile, is one of our greatest blessings, or opportunities. "If any would not work neither should he eat." 2nd Thes. 3:10. Not only did the beginning of man, and the beginning of home take place in a garden, but the first sin of man was committed in this same garden. It was the sin of disobedience; Adam and Eve ate fruit from "The tree which was in the midst of the garden," Read the story, (Gen. 3:1-6). God's first promise to man occurred also in the same garden. "And I will put enmity between thee (Satan, The Serpent) and the woman (Eve), and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Here we have the fall of man, and the promise of a redeemer.

2. THE GARDEN OF AGONIZING PRAYER. We call it the Garden of Gethsemane. "The cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder." Matt. 26:36. This was the time and the place where the Son of God agonized, with the burden of a lost world upon his soul. It was the garden of absolute and complete submission to the "way of the Cross;" said He: "Not my will, but thine, be done." Luke 22:42. From this garden, followed the betrayal, mock trial, and crucifixion.

3. THE GARDEN OF DEATH'S DEFEAT. This is the garden of the Resurrection, the garden wherein Christ "became the first fruits of them that slept," blunted the "sting of death," and illuminated the dark cold grave with the bright star of hope - the hope, eye the assurance of "everlasting life - through faith in Christ." "Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein never was man laid - there laid they Jesus." John 19:41-42. But, glorious fact! Jesus did not stay in the grave; for He was more than human; He is divine, and empowered to destroy death, vanquish the grave, and "bring life and immortality to light." 2nd Tim. 1:10.

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TO SPEAK about Jesus as if he were simply a historical character is a mistake, said William Adams Brown. When other men die, their obituaries can be written. There is nothing to add to the tale of their life. Even in the case of the great and famous men about whom new books appear every so often, each biographer merely edits newly discovered material at the most. If he adds a chapter to other biographies, it is simply the record of a chapter hitherto unknown-but it adds nothing new to the facts, only to men's knowledge of the facts. With Jesus, as Dr. Brown points out, the case is altogether different. You could not write a "definitive," a lastword, biography about him even today, because he still lives and is active in the world in a startling way. He says that Christ and the church are the complete Christ, just as a man and his body together are the complete man. This may be putting it too strongly. But no thoughtful Christian will deny that without the church, without some church, Christ would be bodiless in this earth. Without the church he would be a "houseless wraith of deity," but with the church he has eyes, ears, hands and feet. This is not to say that any church is perfect; in the best of churches Christ walks lame and speaks in a murmur often hard to understand. Just as any musician would be hampered by a broken arm, so Christ is hampered by broken and self-seeking churches. Yet taking it all in all, Christ does live and speak and work through his church today. He is there in the sacraments, there in the message of truth and grace, there in the life and service of every church that ministers to men in his name.

In Men and Women
But the church does not exist apart from the men and women who are its members. (We mean real members, not just people whose names appear on the membership lists.) Christ lives again in every individual who loves him, is devoted to him (and to use St. Paul's memorable words) is "growing up in all things into Him." When St. Paul said, "I live, yet not I, but Christ liveth in me," he was saying only what countless Christians have said because they had discovered it was true. Christians less famous than Paul have known him in their lives. A man who had had a great deal of trouble with a certain temptation was asked one day by his pastor how he was getting along. "You know," the man replied, "I used to have a lot of bother from the devil and I didn't always get the best of him. But now when Satan rings, I just say, 'Lord Jesus, won't you answer the door?'"

At the Right Hand of God
The Apostles' Creed, which Christians in all lands know by heart, declares that Christ "sitteth at the right hand of God." By this the church has never meant that Jesus is spending eternity sitting down on a throne somewhere. What we mean is that Christ is not only alive on this small planet but that he lives and works with God. Just as in ancient times when a king held royal court, the seat on his right was reserved for his most trusted and most active personal representative, so Christ lives on in the presence of Eternal Power today, in ways that the heavenly glory hides from our sight. We dare not guess at all what he plans and does; but the Church is certain of one thing: he is praying for his people. "He ever liveth to make intercession for us." If it is a comfort to know of the prayers of any friend, how much more to know that the living Lord is praying for us! So on Easter Sunday the church sings-how can she help it! The flowers and the music are not to keep alive the memory of one who once upon a time rose again, but are in honor of one who lives now, in and above the church and the world.



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Personal Evangelism
The chief emphasis in the evangelistic efforts of the church of today is on what is called "personal Evangelism," says Dr. Fred C. Schweinfurth, executive secretary of the Commission on Evangelism

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