

# THE WORD AND WORK

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SET TO DECLARE THE WHOLE COUNSEL OF GOD

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# THE WORD AND WORK

VOLUME I, NOVEMBER 1956

E. L. JORGENSEN AND J. R. CLARK, EDITORS

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## ABNORMAL MARRIAGES AND FELLOWSHIP

(Companion Study to "Divorce and Remarriage")

E. L. J.

We have received a list of questions growing out of the tract, "Divorce and Remarriage". The inquirer is a thoughtful student, unusually intelligent in the Word, and by no means a quibbler. It seems good, therefore, for the sake of others, and because of widespread need and interest, to reproduce the questions and the answers here.

### QUESTIONS

While we were in Louisville I mentioned to you something on the subject of "Marriage", and was inquiring of your view on the matter of living in adultery. I am interested in clarifying this in my own mind, especially as it relates to advising those involved in several marriages. While correspondence is perhaps not the best way of discussing these matters, I would appreciate the kindness of a reply to some of the questions that have come to me. I raise these questions not to embarrass the position you hold (as I understand it), but simply to understand your viewpoint.

If I understand correctly, you believe, on the basis of 1 Cor. 6:16, that the first act of an adulterous marriage is a sin, but that thereafter the parties are not living in adultery but are truly married. Hence, repentance in no way necessitates the disruption of that union.

Now, these questions have come to my mind:

1. Was the sin (aside from the question of incest) of the man in 1 Cor. 5 a continuing one, or after the first act of fornication was he married to his father's wife?

2. When John the Baptist told Herod concerning Herodias, "It is not lawful for thee to have her" (suggesting continuing unlawfulness), was the only sin (apart from the initial act) the matter of incest again?

3. How would you explain the statement to the woman at the well (John 4), "He whom thou now hast is not thy husband"?

4. If the act of adultery constitutes marriage to the one with whom it is committed, would not the writing of divorcement be a necessity instead of permitted, seeing the offending one has become the wife or husband of another?

5. In the case of erring teen-agers, for example: does the coming together of a boy and girl constitute marriage in God's sight even though it is not the intention of either? I understand that the first act would be a sin: Suppose they come together again—are they husband and wife, even though neither may recognize it?

6. Is there not something in the way of "intention of marriage" necessary on the part of both to make marriage?

I know that it is easy to ask hard questions that no one can answer definitely. But I am interested in your answers to these, for some of them seem to imply that "living in adultery" is possible.

Brotherly, \_\_\_\_\_



#### ANSWERS:

I am not sure that I can answer, either to your full satisfaction or to my own, all the questions that you raise. It must be remembered that the tract (which see) deals directly with only one question: the right of a divorced but "innocent" party to marry again (paragraphs 1 and 4 of page 2). I do not see that the teaching of the Scriptures cited on this question, or the conclusion drawn by the writer, *on this point*, can be shaken by *any* difficulty that may be raised; (for the exception laid down in Matt. 5:32 and 19:9 cannot be broken. Neither do I understand that your questions are directed against that conclusion; but rather that our incidental remark on 1 Cor. 6:16 (top of page 5) gives rise to those questions, and to many common problems that you mention. Those problems are no doubt shared by many others and the present study should probably be added to the tract.

First then, let me say that your understanding and statement of my "belief" seems to go somewhat beyond what *I* would say on 1 Cor. 6:16. Our statement was: "We read that the conjugal act is the human tie that seals the union of the two as one—in the eyes of God." And then we argued that, vice versa, the breaking of that tie would undo the bond, "as if it had never been". Thus far, I think we go along together. But I am not sure (for the element of doubt is just the point) that I could say confidently all that follows in your statement—that *I "believe"*, on the basis of 1 Cor. 6:16, "that the first act of an adulterous marriage is a sin, but that thereafter the parties are not *living* in adultery, but are truly married; and that hence repentance in no way necessitates the disruption of that union."

It is not so much that I *believe* all this—that it is a matter of positive faith (this interpretation of 1 Cor. 6:16); it is rather that I am sure *it could* be this way, that the Corinthian passage *could* well bear this meaning and these implications. Therefore, I am restrained, by a definite element of doubt, from discipline against parties that have been so joined. Of course, the situation in 1 Cor. 6:16 could never (or seldom) lead on to lasting marriage; but it is highly important to notice that in that verse Paul uses precisely the same marriage quotation (from Genesis 2:24) that the Savior used at Matt. 19:5, 6! Certainly, in normal marriage, there is "intention", and there is compliance with the civil ordinance (Rom. 13:1); nevertheless, this quotation from Genesis and from Jesus shows what it is that constitutes marriage—in the sight of God, even in abnormal cases, or in abnormal sequence.

Yes, there is indeed such a thing as "living in adultery". If the two persons in question are still promiscuous, unfaithful to each other, as one or both had been in the previous marriage—then they are "living in adultery". But this uninspired, human form of statement is not the right phrase to describe the life of the two who, though once guilty of an awful sin, are now living penitently, humbly, in faithfulness to each other. Though once, in weakness, guilty of adultery, they are not necessarily now living in it.



#### WHEN DOUBT RESTRAINS THE PARTIES

But this denial is not the same as saying that we "believe" they are truly married (they were certainly not *normally* married, for God demands respect of civil ordinances), and that "repentance in no way necessitates the dissolution of the union". Repentance *may* necessitate the dissolution of the union, for true repentance may be found to be impossible without it. But must it not be *they themselves* who judge of this, and must it not be *their own* sincere act toward God? How could such an attitude or act be forced upon them from the outside? If the parties are in doubt about their repentance, or about continuance of their relationship, then that element of doubt should restrain them from continuance; and they should know that no loss is too great to suffer for the sake of peace and spiritual power, and the assurance of salvation; that the loss of eyes or arms, or legs, or husband, or wife, or children—such loss is but cheap "penance" to escape the hell of fire (Matt. 18:8, 9; Rev. 22:15).

#### WHEN DOUBT RESTRAINS THE CHURCH

On the other hand is there not also an element of doubt that may well restrain the church from casting out a couple, now faithful to each other, though once having made an awful mistake? Is there no one to say, "Go and sin no more"? Or at least to say, "Let him that is without sin cast the first stone"? I know that the inexorable morality of God must be maintained, and that no beforehand excuse or encouragement to sin, with hope of pardon later, can be tolerated. I speak only of existing cases, those already before us, *where there is doubt*: Is it not better, in a doubtful case, to err on the side of grace and mercy than on the side of severity? It is a serious thing to deny the lamp of life to the fallen, and the means of grace to the weak and erring. And of those means of grace, friendship and Christian fellowship are among the chiefest. Let us think twice before we allow our man-made definition of "living in adultery" to hold us in continual contempt of these unfortunate couples. Is there not, at least, enough doubt of the *continuing sinfulness* of their union to restrain us from unchurching them, whether by formal discipline, or by that contempt and coldness that come to the same thing, and are even more cruel, because never over with?

#### "MERCY GLORIETH AGAINST JUDGMENT"

Strangely enough, then, my own attitude of restraint in such a case is not so much a matter of faith as on account of doubt! It is not so much that I am sure that I am right on I Cor. 6:16, but that I am sure *it could be* just that way. Who can say that a new union has *not* been formed—in the eyes of God? Who can be so sure that God would have this second home torn up (though formed in sin), and the little children orphaned? Very well then, if we cannot be sure, how dare we act as though we were? Ours then would be a *negative* procedure, as God's must be, if we have understood aright: an attitude of mercy, toleration, concession, and restraint—without condoning sin. Premises considered, with God's great heart of love motivating us, how can we be sure of any other course? Think of God's great mercy to David! Uriah was dead, 'tis true, but dead by David's connivance—the more reason for God to penalize David



(which He did), and to take Bathsheba from him (which He did not). God dealt with him in boundless grace, and mercifully allowed the union in the kingly lineage of our Lord and Savior, Jesus Christ.

Such a union, such a marriage (if such it can be called) is of course abnormal, and lacking in the beautiful things of intent, mutual purpose and deliberate choice. Many factors in normal marriage are out of joint here. Nevertheless, what God has said in 1 Cor. 6:16, He has said; and what He has taught that such a union means, it means. Raise the difficulties as we may, there is a union there. The solemn words of the marriage compact. "The twain, saith he, shall become one flesh" (Gen. 2:24) — these words have been sounded over this strange, abnormal union. Of course, it raises further problems; problems hard of solution, and duties difficult of application. But these cannot cancel what the inspired apostle has said. Young Christian people who sin together (it is sad to think that there are such) may not always recognize its import (for lack of teaching like this); or they may refuse to go on together; yet it has long been the custom of Christian parents, and of our best ministers (and rightly so), to urge these erring young people to marry according to the civil ordinance (when that is possible), and to seek God's grace and mercy — for pardon, and for the building of a Christian home.

#### FURTHER QUESTIONS

Finally, we notice briefly our inquirer's numbered questions. (See the list above):

1. and 2. We cannot know the answer to these two questions (one in the New Testament church, the other under the law). The incest in these two cases obscures the other issue so that they are useless as parallels, or as studies on this line.

3. The meaning is, of course, that she was now living as common-law wife to a man to whom she had never been legally married, as she had been to the other five — whatever the marriage rites of the Samaritans may have been. (They received the Pentateuch, though not the other books of the Old Testament). Probably God's view of what constitutes marriage is not at all envisaged in the case. If it is, the mention of the five "husbands" would support our view of 1 Cor. 6, for it is extremely doubtful that four or five had died.

4. This again goes back to Mosaic times. It was a necessity; at least while Moses *permitted* ("suffered") a man to put away his wife, he "*commanded*" to give a bill of divorcement (Matt. 19:7, 8). Yet, men and women must have forgiven erring consorts many a time down through the years. And is it not their privilege to forgive?

5. and 6. These two questions are answered above in the body of the essay.

We have not said, mark it, that there will never be a case of this kind for discipline; far from it. There will be the impenitent and the obstinate, even in the most charitable atmosphere; and there will be young people in the church who think they can sin with impunity, and who do not even intend to go on into civil marriage together. Yes, there will be need of righteous discipline. But this is not our present study line.

(It may interest some to know — it does not prove us right — that though our studies on this subject had been carried on somewhat separately and independently (I was in the West when the question really came alive for me), our

Brother Boll concurred most confidently in these conclusions, as well as in those of the tract, "Divorce and Remarriage". The latter we had gone over together, word by word—before its publication; and I could wish that we could do so now, again. But search the Word of God, and see whether these things are so.—J.)

## THE INDISPENSABLE CHRIST

J. R. Clark

Doors! How could we do without them? Just count the doors in your house. A front door, a back door, a door or two to each room, closet doors, ice box doors, utility doors. Doors are commonplace, but very important.

Then we think of *light*. One of the ten plagues sent upon the Egyptians was thick darkness, a darkness that could be felt, so appalling that the Egyptians could not arise from their dwellings. How could we do without the sun? From it we get heat to warm the world, light to show the way, and colors to add beauty to the earth. Indeed, how very important is light.

Next we mention *roads*: highways, country roads, lanes, avenues, streets, paths, trails. Roads are commonplace, but very necessary. There are places where we need to go. Roads make going possible and mark the way.

Another indispensable thing to life is *bread*. Bread is called the staff of life. Those in famine stricken countries cry for bread. Bread stands for food generally, for sustenance, strength and life.

As a final example of things which are absolutely essential to life we mention *water*. A ship was steaming off the coast of South America. Their water supply had given out and they sent a message: "Send us water!" They felt that they could not drink the salty water about them. The answer came quickly: "If you want water, just dip it up and drink." They were at the place where the sparkling pure Amazon flowed for miles out into the Atlantic and that water was good. Man would perish without water.

Suddenly we are transported in our meditations from the natural to the spiritual realm. True, these afore-mentioned things are necessary to our physical well-being, but what have they to do with our spiritual life?

The answer is, "much in every way." Just as doors, light, roads, bread, and water are indispensable to physical life, even so are they in a higher sense to spiritual life. And that is where our wonderful Savior comes in.

He is not simply a luxury that we take as a last resort, but He is an everyday necessity! He Himself said, "I am the door," "I am the light of the world," "I am the way," "I am the bread of life," and "If any man thirst let him come to me and drink." Indeed what would our souls do without an entrance door to salvation, without light to walk in, without the way to God, without bread and water for our spiritual sustenance? Christ is all of that and more!

Our Christ is the indispensable Christ! Friends, you just can't afford to do without Him!! You'll die without Him!!!

Then why will ye die? O why will ye die?

"When the shel'ring Rock is so near by, O why will ye die?"



## TRUE FELLOWSHIP

### GLEANINGS IN 1st JOHN

H. L. Olmstead

So far in our studies we have discovered that:

1. The believer possesses eternal life,
2. To have fellowship with God we must —
  - (a) Walk in the light, for God is light;
  - (b) Walk in love, for God is love.

The possession of God's life through the Spirit makes it possible for us to walk in light and love. Yet we find that the new creature born of God is not a robot or an automaton. He can both quench and grieve the Spirit, 1 Thess. 5:10; Eph. 4:30. He still must watch and pray, put on the armor of God, Eph. 6:13, and walk circumspectly, Eph. 5:15, that is "carefully", R. V., or "alertly, looking around".

One other thing we discover about God in this book: He is Righteous. Therefore the possessor of eternal life, if he would have fellowship with God, is to walk in righteousness. The Old Testament revelation of God constantly makes Him a Righteous God, and so does the New. Righteousness and Justice are the foundations of His throne. If ye know that He is Righteous, ye know that every one also that doeth righteousness is begotten of Him," 1 John 2:29. My little children, let no man lead you astray, he that doeth righteousness is righteous, even as he is righteous:" 1 Jno. 3:7. "Whosoever doeth not righteousness is not of God. 1 Jno. 3:10.

The believer has first of all the imputed or "reckoned" righteousness which is from God by faith in Christ's blood. Rom. 3:21, 22; Rom. 4:6, 11, 22; Rom. 10:4, 5. But this calls for him to live righteously. A justified man in the great transaction by which he is justified freely by God's grace (Rom. 3:24, 25) becomes a servant of righteousness, Rom. 6:17, 18. While the believer is no longer under the law—as a means to justification before God, the whole transaction of his salvation is to make him free from "the law of sin and death" that the ordinance (margin, requirement) of the law might be fulfilled in us who walk not flesh-wise but Spirit-wise (Rom. 8:1-4). Christians do not walk as men, that is, in their own strength, but by the Holy Spirit (1 Cor. 3:2).

It is clear then from 1st John, and these passages in Romans, that a Christian is to "do righteousness". He is to live soberly, and righteously and godly in this present world. Titus 2:11-13. If he does not so live, he is, to say the least of it, *out of fellowship with God!* God's grace in salvation never turns us loose to live as we please. The eternal life within us demands an expression in right living toward God and man. All through this epistle the proof that one has been begotten again and possesses eternal life is that such a one walks in Light and Love and Righteousness. In other words "he ought to walk even as he walked". 1 Jno. 2:10. Christ is first a Savior then an example to the saved. While the believer is not saved on the ground of his works, he *is* created in Christ Jesus unto good works which God afore prepared that we should walk in them (Eph. 2).



## "BEWARE OF FALSE PROPHETS"

Gordon R. Linscott

As time grows shorter and shorter, the necessity of giving attention to this warning of the Lord becomes more and more urgent. It was not just for people of centuries past that He said this, for "...evil men and imposters shall wax worse and worse, deceiving and being deceived" (2 Tim 3:13). There are entire chapters warning us to be on guard. We must know what we are guarding, what are the inviolable corner-stones of our faith, and we should know the "earmarks" of the false teacher.

In guarding against false teachers there are two dangerous extremes to be avoided. It is possible to be so careful about minor particulars that the really basic truths are forgotten. This was one fault of the Pharisees, who tithed the minute herbs of their gardens but neglected the weighty matters of the law. The church at Ephesus (Rev. 2) had been very zealous in ridding themselves of false apostles, but they had also fallen, by losing their love. It is so easy to be zealous for the church because of a party spirit, while thinking that it is because of love for the Lord. The second extreme is just the opposite of the first. It is possible to be fervent in spirit and faithful to the Lord, and yet be lax and to allow the church to be corrupted by false teachers. The church in Pergamum (Rev. 2) was such a church, steadfast and faithful, but full of false teachers.

What is "sound doctrine"? To be "sound" must a preacher agree with me in every detail? If so, I'm afraid that I could have fellowship with no one but myself, for each of us has a number of ideas peculiar to himself. It is evident that there can be some divergence of views on some matters; however, there are certain truths which must be held absolutely inviolate. There can be no infringement of any kind upon the person of Christ; in all things He must have the preeminence. No doctrine is sound (healthful) which detracts from or denies His miraculous birth, His atoning death, His resurrection, His ascension, or His return. Yes, He who neglects the preaching of Christ, he who emphasizes some other teaching—no matter how wholesome it may be in itself—to the point that souls are not fed upon the bread of life, is leading people astray just as surely as he who openly attacks the deity and lordship of Christ. Indeed, a preacher could be ultra-sound, as far as mint and anise and cummin are concerned, and yet be undermining and destroying the work of Christ by failing to "show forth the excellencies of him who called us out of darkness into his marvelous light."

There is a multitude of passages which describe false teachers and their ways. One of the most often noted marks of the false teacher is that he serves for the love of money (Ezek. 34:2-4; 1 Tim. 6:5; Tit. 1:11; 2 Pet. 2:3, 15; Jude 11). Regardless of education or other qualifications, such a one is spiritually disqualified by the statement of Jesus: "Ye cannot serve God and mammon." Regardless of the "soundness of doctrine" or "loyalty to the church" of a man, if he serves for the love of money, he is not a servant of God but an imposter, a pseudo-teacher.

Another common mark is the love of power (Acts 20:30; Gal. 4:17; Col. 2:8; 1 Tim. 1:17). He who would draw away followers after him is usurping the position which belongs to Christ alone. Again, it is not necessarily a matter of teaching false doctrines; the love of the admiration and the praise of men makes the man a counterfeit, regardless of what he actually teaches. However, the Scriptures tell us that having the wrong motives for preaching or teaching will produce false teaching. The man who preaches for money, or for the love of power and prestige—even though he makes an effort to stay with the Book—will inevitably eliminate those things which might offend the hearers, even though that might be exactly what they need.

From the above two examples we can begin to see the reason for being on guard. False teachers do not necessarily espouse a false doctrine which can be singled out and refuted. They may come with a wrong way of life. The fact that they are serving the flesh instead of serving God means that their preaching will naturally have more appeal for the flesh than for the spirit. A church subjected to this kind of leadership then becomes worldly-minded... which is death.

We have a responsibility to guard against false teachers, but before we look suspiciously at someone else, we who serve in positions of leadership would do well to consider ourselves. Perhaps basically our motives are pure, but let us take a closer look. Are we never influenced by the dollar-sign when deciding where to serve? And what about those sermons which are occasionally tainted with remarks which glorify not the Lord Jesus, but which draw attention to our intelligence or wit? Let us preach and teach "in weakness and in fear, and in much trembling," as did Paul. And then it will also be "in demonstration of the Spirit and of power", and the faith of our hearers will not "stand in the wisdom of men, but in the power of God" (1 Cor. 2:3, 4).

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## WILL TO DO HIS WILL

Stanford Chambers

The reconciling "word of the cross" convicting men of sin, bringing to godly sorrow, brings to a surrender. Arms of rebellion are grounded. The divine will takes the place of self-will. "Lord, what wilt thou have me to do?" becomes the appeal of the soul. "God be thanked that whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered, and being made free from sin, ye became servants of righteousness" (Rom. 6:17, 18.) This initial obedience is to betoken continuous obedience, allowing that "it is God that worketh in you, both to will and to do." "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren..." (1 Pet. 1:22). Yea, our Savior became obedient unto death and "became the author of eternal salvation to all them that obey him" (Heb. 5:9).

"Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins: and ye shall receive the gift of the Holy Spirit," "Whom God hath given to them that obey him" (Acts 5:32). Not to obey is to disobey, and that is sin.



# CHRISTIAN LEADERSHIP

J. H. McCaleb

Probably every man has the desire in him for leadership. All are not willing to pay the price, but the wish for prominence is never quite dead. It is to this characteristic that the newspapers often play. When a man catches a big fish, whether it be by luck or skill, he is always shown in a proud posture. Everybody loves a lover; therefore countless pictures of weddings appear in the newspapers, even though they happen every day. If a man of most ordinary attainment happens to be called as a witness in connection with an outstanding case in the courts, his picture is immediately displayed in the newspapers as if he were a man of great accomplishment. Not long ago I saw a picture of a young man whose only distinction was the fact that he had grown a beard. Beards have grown through ages and ages, and not because of any peculiar ability of the wearer. We might go on and on showing how the newspapers capitalize upon the natural desire of man for leadership.

Leadership may be defined generally as follows:

"The ability to inspire in others the desire to do their best according to a proposed plan."

Napoleon, Lincoln, and the late Roosevelt are outstanding examples, and are men with whom all of us are familiar. They had objectives and made forceful and effective efforts to carry them out. All of them also possessed a certain charm, although each was different in his own way.

One might mention among religious leaders, people like Aimee Semple MacPherson and the late Ghandi. Both of these individuals possessed determination, power of administration, and considerable charm. Christian leadership, however, must go beyond a purpose and possessing the administrative ability, force, drive and charm to carry it out.

True and real leadership may be described as follows:

"The ability to inspire in others the desire to do their best, according to truth."

What is truth? Every leader, no doubt, believes that his way is the way of truth. This concept results in many interpretations; for every man must of necessity have a different conception of truth, based upon his particular background. That background, in turn, is formed by his heredity, environment, the degree of knowledge to which he has attained, and the source of that knowledge. It is evident, therefore, that the "ways of truth" would be as numerous and varied as the number of leaders involved. Herein lies much of the confusion that exists in leadership. And who is there among us who is so perfect in himself that he can lay full claim to infallibility?

The Christian leader cuts sharply through all of this difficulty because he has but one source of all knowledge, one guide, one rule, and one way. When Jesus was before Pontius Pilate, the fifth Roman Procurator, and under whom our Lord taught, suffered, and died, Pilate asked at one time, "What is truth?" Jesus gave the answer to this question on at least two occasions when He said, "I am the way, the truth, and the life;" and again, "Thy word is truth."

We come to the conclusion, then, that God's Word is truth, and that Jesus Christ is the perfect exposition of that truth. And so, Christian leadership may be defined more exactly as follows:

"The ability to inspire others to do their best to follow the Word of God, and to demonstrate in their lives the actual working of that Word, through the power of God."

Jesus was the Word, and the Word dwelt in Him without measure. He was the perfect leader. A Christian leader, therefore, approaches perfection only to the degree that he comes to "the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

The Christian leader must:

1. Know the Word of God.

2. Live the Word of God.

3. Inspire others to know and live the Word of God.

To know the Word of God, one must read and ponder upon it day and night. God says that man is blessed. An abstract and mechanical approach will not bring knowledge. One must recognize that God's Word contains God's will, and study diligently to know what that will is. Too often we are prone to consider the Word of God as a book of cold facts and of equally cold rules and regulations pertaining to those facts. It is true that the Bible, the Word of God, does contain all the fundamental facts and all the necessary rules and regulations; but it cannot be treated as a combination encyclopedia and law-book. Back of all the facts and the rules and regulations are great general principles that give life and meaning to the Word. To know them is to know the will of God. To know them one must want to know the will of God. We cannot follow the natural tendencies of the human heart. The will of God must govern all of our ways.

Do we really want to know what the will of God is? Consider, for a moment, the death of any father. Usually he leaves a will. Often that will has been considered for many years prior to death and has been prepared to outline the desires of the father's heart. Many, many times, however, the will of the father is taken into court only to be broken. Those involved are interested not at all in the wishes of the father, but rather seek to attain their own ends in spite of the written word and its intent. So, also, with many of us who protest vehemently our Christianity. We search the Scriptures diligently to prove that we are right and to find justification for our fervent desires. When we do not want to give, we find many reasons for withholding our means, and criticize every method of collection as unscriptural. God's will is that we give willingly and according to our prosperity. There can be no excuse for not giving. So also with the age-old marital question. We search frantically for some seeming technicality that will justify our desires. And yet, we know assuredly that God's will is that we keep the family circle inviolate. God's will does not change according to the fashion of the day, nor with the constant shift of public opinion. We come to the conclusion, therefore, that the Christian leader must want with all his heart to know the will of God, and then search diligently to find what that true will is.



The man who honestly wants to know the will of God will give his life to following it. He will put into practice the principles as he learns them. One step at a time he will grow in grace and knowledge of the Lord. He will walk with God even as the faithful men of old. As he walks in the white light of pure faith, he will inspire others to walk with him. And so unfolds before us the true Christian leader.

Examples of the past are many, too many to enumerate. Moses had everything the heart could desire: ease, luxury, educational advantages, power and position. He gave up everything to follow God's will as he learned it. He not only followed God himself but also brought a vast nation along with him. He was great because he let God make him great. Paul, at a later date, followed the same pattern. He gave his all to walk in the steps of the Christ who opened his eyes. The impact of his life of faith stirred the hearts of his own day and continues even until our day. No man who earnestly seeks for the will of God as outlined in the writings of Paul can fail to catch the Spirit of the will of God. One is shocked into a profound realization of his own deep need and the overwhelming grace of God.

And then comes Peter, the unlearned, with the rough and ready impetuosity of uncontrolled self-will. The touch of the Christ changed the channel of his energetic nature, and made its source the will of God. Peter became a bulwark of faith to his companions, and has given solace and hope to countless men and women throughout the years.

I have experienced the impact of this same kind of leadership upon my own life. Some were great and some were small, but all carried within them the mark of the man whose heart was right toward God. It is to that kind of leadership that I am indebted.

By placing the chief importance on the day-to-day contacts that are made as one passes through life, it might seem that great movements, and undertakings, and organizations are being discounted entirely. This is not the case; for there is much advantage to be gained from adequate organizations, large and well equipped buildings, well developed schools, progressive congregations, and good movements of all kinds. It has been the experience of history, however, that many buildings, and schools, and movements, and congregations have failed in later years to carry out the original concepts upon which they were founded. There is no assurance, ever, that the millions poured into brick and stone will be used for future generations in the manner specified. The only sure impact that one can make during his life is upon the lives of his contemporaries.

We fall so far short of attaining the perfect stature of the perfect man, Christ Jesus, that often we are tempted to give up. The writer to the Hebrews recognized this difficulty when he used the Psalms as the basis for the following language:

"...What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put

all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus. . . ."

Through Jesus, we may conquer those things that destroy our effectiveness. Through Him every man can be a real Christian leader. It makes no difference whether one be great or small, the glory of the Spirit of the Lord shining within him can make him great. And so, we may follow the suggestion of the following lines:

"And I said to the man who stood at the gate of the year: Give me a light that I may tread safely into the unknown!

And he replied: Go out into the darkness and put thy hand into the hand of GOD. That shall be to thee better than light and safer than a known way."

By placing our hands into the hands of God, we will obtain the power that can be transmitted to every man we meet, if he will only join hands with us and with God. In this way, we have the endless chain of a vigorous Christian leadership.  
Chicago, Ill.

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## THE SECRET PLACE

H. C. Hinton

"When thou prayest enter into thy closet and pray to thy Father in secret and thy Father who seeth in secret shall reward thee openly." (Matt. 6:6.) When wife and I were in the home of Brother and Sister J. A. Harding, just before Potter Bible College opened its first term, there were so many in her home that I heard her say she did not have a place to pray.

A building program is on now such as we never saw before, and many Christians are planning new homes. They plan to have the kitchen, bed rooms, etc., so arranged that they will answer their purpose best; but where does the prayer closet come, in the plan? A room may be converted into a use for which it was not primarily intended but that kind of arrangement is not satisfactory. A place where one can retire within closed doors and alone with God, and where one may confess his sins and wrong-doings in broken sentences and sobs perhaps; and where he can thank the Lord for His presence and help — this is so vital to spiritual growth.

Would we be ashamed to let our contractor know what this little room is for? And even if it were so built would we be a little ashamed for our family to see us go to our secret place with God? Might there not be some connection between the lukewarmness of so many church members and the lack of a prayer closet?

A workman is loved by his fellow-workers because of the callouses on his hands caused by pick and shovel, hammer and saw. A great evangelist who had power with men because he spent long hours alone with God in that secret place was found at his death to have great callouses on his knees. Did they mar the beauty of his figure or did they not rather make us think of them as we would of stars in his crown? "Ask and it shall be given you" (Matt. 7:7). "The supplication of a righteous man availeth much in its working" (Jas. 5:16).



# Precious Reprints

FROM THE PEN OF R. H. BOLL

We have again searched the writings of Brother Boll through his entire tenure of forty years as editor of this magazine—this time on the subject of *The Throne of David*. We find articles (some of them short) in the issues of November, 1928, May, 1936, March, 1938, and September, 1951; four times in forty years he wrote on this great theme, an average of once every ten years; this could hardly be called "featuring" it! Besides these, Brother Boll submitted to the publisher the longer, more exhaustive study on this line which we exhibit here. It was intended for a tract; and the larger part of it had been set, and galley proofs taken. But he wrote the latter part more recently, and this part came to us in his own clear and familiar longhand, never put in type before. We are happy to offer the argument, complete and irrefragable, to all who care to know.

— E. I. J.

## THE THRONE OF DAVID

### I.

The far-reaching doctrine concerning the throne of David has its root in the seventh chapter of 2 Samuel. There we must go for the first fundamental conceptions of this great and important theme.

It was in answer to David's desire to build a house for the ark of God that God sent him a message by Nathan the prophet containing a promise to David concerning his throne and dynasty as follows:

"Moreover Jehovah telleth thee that Jehovah will make thee a house. When the days are fulfilled and thou shalt sleep with thy fathers, I will set up thy seed after thee, that shall proceed out of thy bowels, and I will establish his kingdom. He shall build me a house, and I will establish the throne of his kingdom for ever. I will be his father and he shall be my son: if he commit iniquity I will chasten him with the rod of men, and with the stripes of the children of men, but my lovingkindness shall not depart from him as I took it from Saul, whom I put away before thee. And thy house and thy kingdom shall be made sure for ever before thee: thy throne shall be established for ever" (2 Sam. 7:11-16).

This is the original promise concerning the Throne of David; and on it is based all else in the Old and New Testaments on this vitally important subject. We shall do well to see what is meant by some of the chief terms in it—David's *house*, *throne*, *kingdom*. When God promised to build David a house, he meant not of course, a house of residence for David, but, as the context shows (vs. 12, 19), a family, and a line of reigning descendants, a royal *dynasty*, which should never have an end. The *throne* obviously stands for the specific right of royal rule and authority. He who exercises that in any kingdom is spoken of as "sitting on the throne" of that *kingdom*; the term is used too often throughout this book to admit of any controversy as to its import. It is the sphere of David's rule and government, which according to 2 Samuel 5:5 was "*over all Israel and Judah*," "I took thee from the sheepcote, from following the sheep that thou shouldst be prince *over my people, over Israel*." (2 Sam. 7:8.) "They anointed David *king over Israel* according to the word of Jehovah." (1 Chron. 11:3). David's kingdom was that over

which Saul had previously ruled (1 Chron. 12:23). "David shall never want a man to sit upon *the throne of Israel.*" And "If my covenant of day and night stand not, if I have not appointed the ordinances of heaven and earth; then will I also cast away the seed of Jacob, and of David my servant, so that I will not take of his seed to be rulers *over the seed of Abraham, Isaac, and Jacob*" (Jer. 33:17, 25, 26). That is sufficient for definition.

But if David's throne and David's kingdom were to be "established for ever", by the terms of the Divine promise, it necessarily follows that the people over whom David ruled, the nation of Israel which constituted his kingdom, should continue for ever. For if that people pass away the kingdom of David would necessarily pass with them. God could indeed give him a different people to rule over; but that would be the grant of another kingdom, not the perpetuation of David's kingdom, concerning which the promise was made that it should be established for ever. But the perpetuity of that people in their land is expressly included in the promise as follows: "And I will appoint for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more; neither shall the children of wickedness afflict them any more as at the first, and as from the day that I commanded judges to be over my people Israel; and I will cause thee to rest from all thine enemies" (2 Sam. 7:19, 11).

The day has never yet been that saw the people of Israel settled in their own land to be moved nevermore. Yet nothing has been more definitely foretold. "I will plant them upon their land" says Amos 9:15, "and they shall be no more plucked up out of their land which I have given them, saith Jehovah thy God." Nor is anything more assured than that the nation of Israel shall remain on the earth as long as the present world-order continues and as long as there are nations on the earth. "Thus saith Jehovah, who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night. . . . If these ordinances depart from before me, saith Jehovah, then the seed of Israel shall also cease from being a nation before me for ever. Thus saith Jehovah: If heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off all the seed of Israel for all that they have done" (Jer. 31:35-37). Nothing they shall do will frustrate this.

The same sort of preclusion attaches to the promise concerning the perpetuity of David's house. Nothing should ever intervene to prevent the carrying out of this promise and purpose of God. If the kings of David's line should commit iniquity, Jehovah would deal with them as with sons—He would chasten them with the rod of their enemies; but never would He take His lovingkindness away from them as He took it from Saul. So the contingency of failure on part of David's descendants was fully provided against by the terms of the covenant itself; and to forestall any possible doubt or uncertainty, God confirmed it with an oath.

"My lovingkindness will I keep for him for evermore;

And my covenant shall stand fast with him.

His seed also will I make to endure for ever,

And his throne as the days of heaven.



If his children forsake my law  
 And walk not in mine ordinances:  
 If they break my statutes,  
 And keep not my commandments;  
 Then will I visit their transgression with the rod,  
 And their iniquity with stripes.  
 But my lovingkindness will I not utterly take from him,  
 Nor suffer my faithfulness to fail.  
 My covenant will I not break,  
 Nor alter the thing that has gone out of my lips.  
 Once have I sworn by my holiness:  
 I will not lie unto David:  
 His seed shall endure for ever,  
 And his throne as the sun before me.  
 It shall be established for ever as the moon,  
 And as the faithful witness in the sky." — (Ps. 89:28-37.)

This oath-bound covenant which pledged the perpetuity of David's throne and dynasty, did not, however, exclude the possibility of a temporary suspension of David's throne and kingdom. After about four hundred years, when a certain limit had been reached, God *overturned the throne* (Ezek. 21:27), and cast both crown and throne to the ground (Ps. 89:39-44), yet not for ever, but until the One should come of David's line whose it should be by right, and in whom the whole promise would find its perfect and final fulfillment—Jesus Christ "who was made of the seed of David according to the flesh."

That this Davidic covenant of promise would find its perfect and final fulfillment in the Messiah, the Christ, was understood from the first. There is but one in it that has no application to Him; the proviso "if he commit iniquity." In Him was no sin. Yet even this touches His case; for though He personally did no wrong, yet He assumed the burden of His people and of the world, and bore our sins in His own body on the tree. For Jehovah laid upon Him the iniquity of us all; and "the *chastisement of our peace* was upon him, and by his stripes we are healed." (Isa. 53.) In Him the prophecy was fulfilled in its highest potency—every feature of it to its utmost extent. He who was to come should not merely be a son of David, but, *par excellence*, the Son of David, the One whom God had in mind from the beginning. And whereas all the heirs of David came in for the promise, "I will be to him a father and he shall be to me a son;" yet in a unique and unapproached sense God was His Father, and He was *the Son* (Heb. 1:5). He too, *par excellence*, was the One destined to build *the house* of Jehovah (Matt. 16:18), and to reign for ever.

But the controversy arises over the question *when* the Lord Jesus was to assume David's throne—whether He has done so already, or whether that event is yet to transpire. Those who hold that Christ is already sitting on David's throne present in the main the following lines of argument:

(Concluded next month)

# THE REBIRTH OF ISRAEL

K. William Rinne

The rebirth of Israel is an event so momentous and a phenomenon so unique that one searches in vain for an illuminating historical parallel. There are historical parallels, but taken singly, they appear to fall short in the interpretation of contemporary events. This is ably stated by a French patriot, Ernest Laharanne, in his work, *The New Eastern Question*, and quoted in a translation made by Moses Hess in his book, *Rome and Jerusalem*, pages 154, 155. In emphasizing this point, Mr. Laharanne concentrates the whole history of Israel in the following words: "There is a mysterious power which rules the destiny of humanity. Once the hand of the Infinite Power has signed the decree of a nation to be banished forever from the face of the earth, the fate of that nation is irrevocable. (See Jer. 18:7-10.) But when we see a nation, torn from its cradle in its early childhood, and after having tasted all the bitterness of exile is brought back to its land, only to be tossed again into the wide world; and that nation, during the eighteen centuries (nearly twenty centuries now) of its wanderings has displayed such remarkable powers of endurance, suffering age-long martyrdom without extinguishing in its heart the fire of patriotism, then we must admit that we are standing before an infinite mystery, unparalleled in the history of humanity."

As a further consideration of this theme, let us inquire first concerning the momentousness of this event. There are three things inherent in such an inquiry, each of which is of tremendous consequence. In the first place, the return of the Jews to Palestine is an event that will transform the entire course of world history. The rebirth of the Jewish people is not merely the solution of a national problem, but also the first step in the solution of the world problem. To this extent Judaism is not an isolated phenomenon of civilization, the expression of the spirit of a small people, but the most important constituent of the spiritual expression of humanity. In the Zionism movement we see the ultimate elevation and perfection not only of the Jewish people, but of the entire human race. The aim is the harmony of all antagonistic elements, the reconciliation of all opposing forces, and the final peaceful cooperation of all for perfection and development. (See Isa. 2:2-4; 11:1-9.)

In the second place, it is a momentous event for the nation of Israel in that it signals, first, "the time of the end" of Gentile world domination (Lk. 21:24) and, second, "the time of the beginning" of Israel's greatest hour in her entire history. In a work now rarely seen, *The Mystery Of Israel's Salvation Explained and Applied* — a discourse concerning the general conversion of the Israelitish nation, Increase Mather enlarges upon this truth: "A little before the conversion of the Jews, there will be the most terrible doings in the world that ever were heard of in respect of wars and commotions, the waves of the sea roaring, confused noise, and garments rolled in blood and fire, and vapor of smoke; but after the kingdom shall be restored unto Israel, then shall be glorious days of peace and tranquility." (See Isa. 66:12; 60:18; Hos. 2:18; Mic. 4:3, 4; Zech. 14:11.)



The Jews, once a mighty nation with traditions from of old and whom God had designed to be the leading people of the world will yet come into their own in the days of the Messiah. Converted Israel will be the "handful of corn" (Amos 9:9) as the King Himself in his death and resurrection was the single grain, the "corn of wheat" (John 12:24). "To the Jew first" is the order alike of Church and Kingdom (Rom. 1:16; Acts 13:46; 15:16, 17). It is over a re-gathered, converted, redeemed and restored Israel that the kingdom is to be established first, and then over the entire earth in order that the whole world might come in for the rich blessings of God. (Ps. 2:6-8; 24; Isa. 11:1, 10-13; 60:12; Jer. 23:5-8; 30:7-11; Ezek. 20:33-40; 27:21-25; Zech. 8:13, 20-23; 9:10; 14:16-19.) The well-known theologian of the nineteenth century, Dr. Edward Riehm, in his outstanding work, "Messianic Prophecy—its origin, historical growth, and relation to New Testament fulfilment, (2nd Ed., pp. 291, 292)" speaks in a scholarly manner concerning Israel's return and conversion. This is summed up by Nathaniel West in his work, *The Thousand Years In Both Testaments*, in the following tremendous statement: "The entrance of the nations into the kingdom of God follows Israel's conversion. They are prepared for it by judicial displays of Jehovah's majesty in the destruction of the enemies of His kingdom. Those who are spared are filled with fear and trembling at His presence. It is the deliverance of Israel effected by these judgments, and the Messianic salvation thus brought to her people, which first awake in the nations the desire to belong to God whom they have thus learned to know as the only Helper. There is a full recognition of the equality of the Gentiles with the Jews in their relation to Christ and the blessings of salvation; yet this does not exclude the idea that, without prejudice to this equality, Israel as a nation may take a high position in the perfected kingdom of Christ. The entry of the nations in the kingdom of God and their natural fellowship with Israel are realized through Israel as the special possessor of these blessings."

Zechariah describes Jerusalem as the coming center of the world's civilization, influences going out from Jerusalem, controlling the whole world, many nations coming to the Jews to learn of their God (1:17; 2:4, 11; 8:4, 5, 22, 23; 14:8, 16). "And nations shall come to thy light, and kings to the brightness of thy rising" (Isa. 60:3). In considering the promised future glory of Jerusalem it is interesting to note how many of the great prophetic books of the Old Testament conclude with extended references to Jerusalem's last days: Isa. 65:17-25; 66; Ezek. 40:48; Joel 3:17-21; Obadiah 3:14ff; Zechariah 14:16ff.

In the third place, it is a momentous event for the church in that "when these things begin to come to pass," said the Lord Jesus, "look up, and lift up your heads; because your redemption draweth nigh" (Lk. 21:28). The present world crisis calls for an attitude of unexcelled watching on the part of all those who love His appearing. "But watch ye at every season," said the Lord Jesus, "making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man" (Lk. 21:36). "Be-

hold, I come as a thief. Blessed is he that watcheth, and keepeth his garments" (Rev. 16:15.) (See Matt. 24:42; 25:13; Mark 13:33-37; Rev. 3:3-11).

William E. Blackstone in his outstanding work, *Jesus Is Coming*, said, "If Israel is beginning to show signs of national life and is actually returning to Palestine, then surely the end of this dispensation is nigh, even at the doors" (p. 236). Increase Mather, in the work already cited by this author, says regarding Israel's restoration: "When once God shall begin this work of Israel's salvation, it shall be carried on with speed and irresistible might. . . . All motions, when they come near their center are more swift. . . . 'The Israelites, at their return, shall even fly' (Isa. 11:14). Besides, the Lord Jesus is eager in His pursuit, when once He is near unto the possession of His glorious kingdom upon earth. . . . Christ will do more work, and destroy more adversaries in a few years in the last times than in many years in former days (Isa. 60:22)."

In view of these momentous events, "what manner of persons ought ye to be in all holy living and godliness?" (2 Pet. 3:11.) For in the words of that old hymn:

"We are living, we are dwelling  
In a grand and awful time,  
In an age on ages telling;  
To be living is sublime.

Hark! the waking up of nations,  
Hosts advancing to the fray;  
Hark! what soundeth is creation's  
Groaning for the better day."

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## BILLY GRAHAM IN LOUISVILLE

The Graham evangelistic crusade in this city is now history. One "Church of Christ" bought costly space in the *Courier-Journal* (our largest daily) to attack the teaching of the evangelist through the public press. The intention was good, no doubt, but the judgment used (as we see it), was bad. The display had many scriptures, all true of course, and many of them well applied; but resentment rose high—that this was done at the opening of the crusade! On every hand, members of our free churches of Christ (for they too wear Christ's dear name) were being asked if they approved the attack, or if those churches were connected with, or represented by, the advertisement. The indignation became so widespread that many brethren thought it necessary to go on the air with a disavowal of any implied connection. Accordingly, on October 20, as the first half of E. L. Jorgenson's regular radio address on the "Words of Life" radio program, the following script was read, and a copy was sent to Mr. Graham. Requests for copies of the script began to come in at once (as usual, on controversial questions), and the publisher of the W. & W. has judged that it would be useful and suitable in the magazine at this time:

Just now, and for one more week, our city, or rather the evangelical churches of our city, are engaged in a great union effort to bring the unsaved amongst us to a definite decision for Christ. Though our wonderful new coliseum at the Fair Grounds was not built for this purpose, it was eminently fitting that the exalted name of God, our Maker, and the illustrious, glorious name of our Re-



deemer and Savior, should ring within those walls, first of all, and now again and again. For "in none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved".

It is indeed a thrilling sight, and a heart-warming experience "to those that love the Lord" to see the place filled to overflowing; rank upon rank, thousands on thousands; a veritable sea of faces, all upturned to the man who comes out to speak for God; to speak of Faith and Repentance (or Repentance and Faith, if you prefer that form of statement; you couldn't get the order wrong if you tried); to call the sinful to repentance and surrender, and to call us all to a new and deeper dedication to the Person and the service of Jesus Christ the Lord.

The famous evangelist is, of course, a baptized believer — immersed, as he told us; and that he preaches the news of the gospel there can be no doubt — that is, if *the gospel* is what Paul says it is in 1 Cor. 15:3-5: namely, "that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures; and that he appeared to Cephas", etc. You see, "the gospel" is not what *we* do; it's what *He* did; it's not what *we* have done; it's what *He* has done — for us, His finished cross-work there on the skull-shaped hill. This gospel, thank God, we hear, in the union evangelistic meetings, and we do greatly rejoice to hear it.

Still — we add this in all love and candor — those Christians who have carefully read the inspired account of early conversions, as they are recorded in the book of Acts, and as they were brought about through the preaching of the infallible apostles — believers so instructed can hardly feel satisfied until we hear some clear, New Testament word — either right out in public (as it was at Pentecost), or at least in the conference room — some word of instruction about the consummating act of salvation by faith, as it pertains to man's part in the great transaction. There is such great need of some definite act of faith, some step on man's part by which saving faith is tested, by which it is known and shown to be something more than a mere head belief (the devils have that and tremble) — there is so great need of such a test, I say, that if God Himself had not provided one, we should almost have had to invent one (which God forbid!) The New Testament *provides* such a step; something more individual, more personal, more definite — perhaps even more difficult — than that good step of going forward with a crowd, *in* a crowd. In Bible times, Old Testament and New, there was always some test of true faith, some river to cross (so to speak), some Red Sea to go through, with God. It was so, even in Abraham's case, when he was first justified, as Romans 4:20 clearly (and strangely) shows. Such tests were never what the New Testament calls "works": it cannot be a work of merit, for "works", and all the boasting that goes with good works, are definitely excluded in God's salvation offer (Rom. 3:27, 28; 4:4, 5). It can be no more than some simple act of faith and trust, but ordained of God, and all-sufficient as a test of sincerity and faith.

The saved sinner himself will need it — that he may look back all his life, (and especially if doubt should ever assail him) that he



may look back and say, "There! There was an hour when my faith rose up to meet the test that God had set."

The church will need it—that they may know, as surely as we can know in this world—whom to receive and fellowship.

And God will need to know—it is not too much to say that even God will look (officially) upon this consummating step of faith as evidence of good faith. *Of course*, God knows the heart, beforehand, and He knew Abraham's heart and purpose all the time, and before He asked Abraham to offer up his son; but it was not until Abraham had raised the knife to slay Isaac that God cried out: "*Now I know that thou fearest me*". *Now I know!* God waits to see the action of our own free will.

Always, some positive step of commitment is necessary for the seeking sinner; some definite crossing, some line of demarcation between the world and the church. Therefore, some clear word is always needed, like that which the inspired apostle, Peter, gave out in his great model sermon on Pentecost (Acts 2:38-41); like that which Ananias brought to the praying, seeking Saul (Acts 22:16); or like that which Paul himself, in turn, wrote to the churches of Galatia, as to how they had got "into Christ", had "put on Christ" (Gal. 3:26, 27); or like Peter's word again, much later, in his First Epistle, 3:21.

But the historic churches, in their efforts to make it easy—or in hope of building up their numbers, and yielding to the eternal human tendency and wish to get around what is unpopular, and what may stand between them doctrinally—the churches, I say, have got themselves in such a fix that it is difficult for the union evangelist to speak fully and freely of that consummating act of faith—"even baptism"—its whole place and purpose in the divine plan.

What then? Shall we oppose the whole crusade? Shall we resort to half-page advertisements, to throw cold water on the effort although we know that thousands whom we could never reach will hear, out there, the great fundamentals of faith, repentance, decision for Christ, and confession of Christ—(fundamentals that we, too, cherish), preached in mighty power? No, "we have not so learned Christ". In that sort of opposition, you may just "include me out"! Is it not better, if the message fall somewhat short of Pentecost, to do what we may—in our pulpits, and in our person-to-person teaching, to make up for any shortage, and to "expound the way of God more accurately", or at least more *fully*, to those who care to hear, as we read that Priscilla and Aquila did for Apollos at Ephesus? This, I think, is the Christian's proper duty and function in the premises; and I am confident that the many free, independent, spiritual churches of Christ that support and sponsor this broadcast would not only wholeheartedly agree with these sentiments, but they would be happy to have me *disavow*, on their behalf, any apparent connection or sympathy with the type of opposition referred to—especially when it is exhibited before a scornful, unbelieving world! Yes, a copy of this script has been sent to Mr. Graham.

And now, with these remarks about the current crusade, and our attitude to it, I want to speak for a little while—*without* a script—and then again next Saturday, on "What Prayer Can Do In Saving Souls."



## GRACE SUFFICIENT

Theophilus

"And by reason of the exceeding greatness of the revelations, that I should not be exalted overmuch, there was given me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. Concerning this thing I besought the Lord thrice, that it might depart from me. And he hath said unto me, My grace is sufficient for thee; for my power is made perfect in weakness."—2 Cor. 12:7-9.

In the Christian race each runner is taught to "lay aside every weight" (hindrance) along with his besetting sin as he begins the race. With every incumbrance gone a victorious race is assured, if the runner keeps "looking unto Jesus" (Heb. 12:1, 2). There are many obstacles over which we may exercise the power of removal—habits, environment, etc. Let us not forget to remove them.

But there may be obstacles which we have no power to remove. It seems that every "opened door" has its "many adversaries" (1 Cor. 16:9). Sometimes the Lord Himself may stay the hand of removal (as in Paul's case) in order to teach us a constant reliance on Him. We should be just as grateful for the obstacles that remain as for those removed. The Lord will always do right by His own. He never taxes beyond our endurance (1 Cor. 10:13).

Does it not seem that the obstacles and thorns that remain for each of us are really more important, and in the long run more helpful, than those that are gone? If we, by our own power of removal, could dispose of all hindrances, how could we constantly trust and rely on the Lord? The need for grace would soon be discarded. Instead of "My grace is sufficient for thee", it would be "I am sufficient for me." Thank God for the unremoved pricks and goads and thorns.

The time when God is most glorified is when I see and confess my weakness and yield myself completely to Him. He says, "My power is made perfect in weakness." Think of the examples in the Scriptures that illustrate this truth. Weak and slain Abel "yet speaks" (Heb. 11:4). Gideon and his 300 men can never be forgotten. The heroes of faith of Hebrews chapter 11 all come in this category. The best of the seven Asian churches, Philadelphia; the one with the greatest potential for good ("a door opened which none can shut") was characterized by the words, "Thou hast a little power" (Rev. 3:8). Yes, just a *little*. But they were letting God use that to perfection. In all our plans and purposes, our projects and ambitions, let us pray for humility and a felt need of power from Him to whom power belongeth—even God.

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### WHAT IS SIN?

Susannah Wesley, mother of John and Charles Wesley, once used this striking sentence: "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off your relish for spiritual things—that is sin to you."—Selected.

# NEWS AND NOTES

As we are about to go to press two men who are new to the Louisville area are breaking the Bread of Life in two of our pulpits. R. E. Davis of Dallas, Texas, is preaching in a revival at Shawnee church, 41st and Michigan Drive; and C. H. Wiley of Baxter, Kentucky, is holding forth at the Jefferson town church of Christ in the Post Office building. Both of these meetings are scheduled to run from October 21 to November 4. Those who have missed these meetings have missed a blessing.

## K.B.C. Chorus To Sing In Louisville

Again this year the Kentucky Bible College chorus is to make an appearance at the Ormsby Church of Christ, 622 E. Ormsby Ave., Louisville. Each year the college has a new chorus, made up largely of new students. And this year Dale Jorgenson is director. The date for this special event is Sunday, Nov. 11, at 3 P. M. They will give an hour's concert of sacred music. Everyone is invited. A love offering will be taken for the chorus.

Louisville, Ky.: Hall C. Crowder is to begin a meeting at the Ormsby church on Sunday, Nov. 11, Lord willing. This soul-saving effort will continue through November 18, including a Saturday night service.

## Tour Through Louisiana

Brother Stanford Chambers is making a tour through Louisiana and is preaching at various points. We received a communication from him from Jennings. Also we note that Brother A. K. Ramsey of Amite speaks of having Brother and Sister Chambers in their home. He has spoken at Hayden Grove, Oak Grove, and Amite, among other places. Ponchatoula church of Christ reports one more baptism with others placing membership, eight in as many weeks. This is encouraging to all and especially to the small church of Ponchatoula. Brother Bob Ross has been on the ground only since last July.

## Church of Christ Bible Chair Dedication

A neat folder has come to our desk announcing dedication day for the little building of the Church of Christ Bible Chair at Hammond, Louisiana.

This special service took place on Sunday, October 21, at 3 P. M. Three short speeches were made. The first address was by A. K. Ramsey, who was followed by Dr. Luther H. Dyson, President of Southeastern Louisiana College. Antoine Valdetero was the last speaker. Neal Phillips conducted a half-hour hymn service. The building is located directly across the street from the campus of Southeastern Louisiana College. The curriculum includes courses in Biblical Introduction, Church History, Biblical Hebrew, New Testament Greek, and studies in both Old and New Testament. They range from freshman to senior level. Richard is director and teacher. His school address is Church of Christ Bible Chair P. O. Box 715, College Station, Hammond, Louisiana.

## Listen To WGRC

Brother Willis Allen brought two excellent messages over Words of Life broadcast the first two weeks in October. E. L. Jorgenson is now bringing the messages. His first lesson was rich indeed. Get the habit; tune in Words of Life each Saturday morning from 9:30 to 10. Station WGRC (790kc) Louisville.

## Louisville Area Thanksgiving Meeting

This year we have been invited to go to Sellersburg, Indiana for our United Thanksgiving Service on the Thanksgiving morning, November 22, at 10:30 o'clock. Sellersburg has a large auditorium and it is only a few minutes drive from the river.

The offering will go to Kentucky Bible College unless gifts are otherwise specified. Some may wish to give for Portland Christian School. In that case mark your gift P. C. S. The radio chorus will sing. Let us all assemble in this beautiful service and thank God for our many blessings before enjoying our Thanksgiving dinner.

J. R. Clark, of Ormsby church, Louisville, began a meeting with Locust St. church, Johnson City, Tenn., on Oct. 22. J. L. Addams, of Ralph Ave. church, Louisville, is in a meeting at Dugger, Ind. Waldo Hoar is the regular minister at Locust St., and Maurice Clymore is the faithful long-time min-



ister at Dugger. Local preachers are filling in at Ormsby and Ralph, as the custom is.

Brother E. L. Jorgenson recently spoke once at Abilene, Texas, twice in Dallas, and once in Winchester, Ky. Four young people came forward in these services for renewal. He is now headed for Mt. Auburn Church in Dallas, where he is to "fill in" between ministries from mid-November to --.

Brother Lawyer and his fine family are, at this writing, on the sea enroute to Umvuma Mission in Africa. Few missionary families have ever endeared themselves more while on furlough in America than this one, and our hearts and prayers go with them—our gifts also, let us hope. The Lawyer address 1s Box 34, Umvuma, Southern Rhodesia, Africa. Their American treasurer is Kenneth C. Istre, 5425 St. Charles St., Dallas, Texas. Gifts may be sent to Brother Istre, or to our Missionary Messenger office, 2083 Sherwood Ave., Louisville 5, Ky.

#### Why Go Elsewhere?

The Word and Work exists to distribute good Christian literature. In order to meet monthly bills it has established a Christian Book Store. We can furnish Bibles, both in King James and the American Standard versions. We are now well stocked in both of these versions. We also have a nice line of Greeting Cards for every occasion. We have stocked extra song books ("Great Songs") to tide the churches over while a new edition (35th printing of the same book) is being provided. We have commentaries, reference books, devotional, and every type of good religious books and church supplies. Your business helps to build up the good work we are doing. Christmas is coming at which time much money is spent for good books. Why go elsewhere when we can supply your needs? Our address is 2518 Portland, in Louisville; or, call AR 8966. We wish to thank all of our friends who have been remembering us for their book needs.

**Leon, Iowa:** My family and I surely enjoyed every service of the Louisville fellowship meeting. The free churches of Louisville are to be commended for graciously providing the daily meals. The spiritual food was even better. We thank Brother and Sister Robert Heid

for opening their good home to us. We can but look forward to 1957, should the Lord tarry.

One was baptized into Christ here during the month of August. All praise to the Lord. The Lord willing, Brother Orell Overman will be with us in a meeting Nov. 28 through December 9. Pray for this special effort. Brother and Sister David Tapp, of Hopkins, Mo., visited us recently. He needs our encouragement and prayers. Pray that the brethren may continue to stand for their liberty in Christ.

**East Detroit, Mich.** It was our privilege to attend the ninth Bible Conference in Louisville for the Monday evening, Wednesday afternoon, and evening, sessions only. It was our loss that we could not be there the full week. The results of this meeting and all previous ones only eternity can reveal.

When large numbers of God's children assemble together, conscious of humanity's pressing need of Christ, and to have Christ and His great saving and purifying power exalted, as they were in this week of meetings, it is a true inspiration.

May God bless every effort put into that meeting, also each individual who attended, that the good impressions made upon us may be used to encourage, and strengthen others through us, until Christ shall return for His own.

It was an important conference, a great and good work. We are praying that it may continue on and on and may be blessed of God unto even greater good in years to come.—J. Scott and Mary Greer.

**Alexandria, La.:** A card from Bro. A. K. Ramsey states that Brother Odie Nicks, a member of the 7th and Camp St. Church of Christ, New Orleans, was buried a few days ago. Bro. Nicks, faithful to Christ in His service, was always distributing tracts, and saying something to those who rode with him on his tours over the city of New Orleans. Our sympathy to Sister Nicks, his faithful wife.—W. J. Johnson.

**Porterville, Calif.:** The work here is slow in producing desired fruit. One reason is that people in this section of the country have moved to California to make money. Mammon is a god to most of them. Also modernism is so



deeply imbedded in many that it is hard to uproot it. Pray that we may have the wisdom and knowledge of God in preaching His word and in saving souls. My need of doing secular work hinders my getting into the field to do mission work in this section. There is a need for full time workers here.—Eugene Mullins.

**Gallatin, Tenn.:** I was with the brethren in Greeville, S. C., where Brother Henry Harding ministers, from the last Sunday in September over the first Sunday in October—8 days. According to the brethren, more outside people attended than is usually the case. Hurricane "Flossie" interfered two nights with rain and wind. Two were baptized and one lady placed membership.

Bro. R. E. Davis of Dallas, was with us here in Gallatin in a 12-day meeting the first part of October. He preached a series of warm evangelistic messages which we feel resulted in the rededication of many hearts to the Lord. One lady was baptized and we hear of others whose hearts were touched.—H. L. Olmstead.

The R. H. B. article, begun this month (to be concluded next) entitled "Throne of David"—was written for a tract. Brother Boll wished it to be produced as an inexpensive tract, and we do greatly need to add it to his great line of periodicals.

We should like very much also to add this month's article "Abnormal Marriages" in the next printing of the tract "Divorce and Remarriage". But the W. W. has no fund for such purposes. All subscription money and book profits are needed for publication and operational purposes. Would there be someone able and interested enough, to help us with these two tracts, little or much?

Sister Hallie Burton of Harrodsburg, Ky., has gone on to God. Friend and helper of every faithful gospel preacher she was, and liberal, regular giver to many foreign missionaries. Even in the final week of her life, though dying of cancer, she sent the usual amount to "Missionary Office". There have been few like Hallie.—E. L. J.

**Amite, La.:** The 1956 Louisville Bible Conference was one of the best that I have ever attended, and I have attended all but the second one. It was well planned, the general theme was very timely, and each messenger not only

kept Christ pre-eminent in his message, but also in the way it was delivered. I hope that the morning Bible classes will be resumed next year.

The average Sunday School attendance at Oak Grove for this quarter so far, is 91. —Neal Phillips.

Wilson Burks reports that South Louisville church (5th and M. St.) has recently had about twenty to respond to calls for renewal and rededication. Bro. Burks is hoping this is the beginning of the revival for which they are praying and hoping.

**From Sheffner, Fla.:** With my wife in the hospital nearly nine weeks, and seemingly almost at the point of death, and I alone in the home where she has so ably fulfilled her part as wife and mother for 59 years—this has helped me to realize the need of constant communion with God. This situation has helped me say what I said in my article. If it might deserve a place sometime in the W. W. you may use it; but there are so many better articles.—H. C. Hinton.

The writer of "Questions" on "Abnormal Marriages" (page 241) has now seen a copy of "Answers", and makes this fine response:

"I appreciate your taking time to give answer to these things, and for the fine way in which you explained them. I surely see the point of **doubt** that you mention, and that it is not so much a question of positive faith, as of what **could be true**. On the practical working side, I think we are in rather complete agreement, that is, as it touches fellowship, forgiveness, etc. My study has been largely to make sure that I'm not being "generous" in some things where I ought not to be. You have clarified matters considerably. And you are right in the understanding that I was not calling in question the right of an innocent party to remarry. With that I thoroughly agree. What else could one do, and believe the Bible?

The publishers regret greatly that space ran out this month with almost enough fine articles left over to fill another issue—especially some from able writers, but received a bit too late. Watch for them next month. How grateful we are, and ought to be, for the wonderful interest in the Word and Work, and the generous response to our call for timely articles. Keep them coming!



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