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# THE WORD AND WORK

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

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## STAR OF THE EAST

Brightest and best of the sons of the morning,  
Dawn on our darkness and lend us thine aid!  
Star of the East, the horizon adorning,  
Guide where our infant Redeemer is laid.

Cold on his cradle the dew-drops are shining,  
Low lies his head with the beasts of the stall:  
Angels adore him in slumber reclining,  
Maker, and Monarch, and Savior of all.

Say, shall we yield him, in costly devotion,  
Odors of Edom, and off'rings divine?  
Gems of the mountain, and pearls of the ocean,  
Myrrh from the forest, and gold from the mine?

Vainly we offer each ample oblation,  
Vainly with gifts would his favor secure:  
Richer by far is the heart's adoration,  
Dearer to God are the prayers of the poor!

Brightest and best of the sons of the morning,  
Dawn on our darkness and lend us thine aid!  
Star of the East, the horizon adorning,  
Guide where our infant Redeemer is laid.



## "THE DAYS OF OUR YEARS"

E. L. J.

By this time we are about to round the corner of 1957; and how we wish we could look still further around that corner, to see what the year might hold for us!

Another "mile-stone" (a word from horse-and-buggy days) will soon be passed! There are not many of them for any of us, and very few for some of us. "Three-score years and ten, or even by reason of strength four-score years": beyond that it is "borrowed time"; and the average life—even with our lowered infant mortality rate—is not nearly that. No wonder Moses, the man of God, prayed—in his psalm on God's Eternity and Man's Transitoriness—that we might learn to number our days and "get us a heart of wisdom." And nearer yet, perhaps, is the coming of the Lord:

"For yet a little while  
How short! how short!  
He that cometh will come,  
And will not delay." — ( Heb. 10:37, Gr.)

It is well that we have broken up into bits and pieces the years of our lives: seconds, minutes, hours, days, weeks, months, years, decades; beyond that the century and the millennium. How drab and how difficult our lives might be, if all went straight along, with never a change! No day and no night, no spring and no fall, no Sundays and no holidays, no birthdays and no anniversaries, no Thanksgiving and no Christmas!

Some of these time-breaks are but convenient man-made measurements without any reason in nature; but others are deep in the nature of things and in the plans of God.

The earth turns on its axis, and we have the solar day: evening and morning, one day.

The moon turns on its axis, and we have the lunar month—two or three days less than our calendar month.

The earth revolves around the sun (rather, the sun completes an apparent revolution around the ecliptic), and we have the year—about  $365\frac{1}{4}$  days.

But deep in the being of God (and therefore in the Law of God), answering to the heart and the need of man, is the division which we call a week, with its day of rest and worship. O what a price we shall pay—in our lives, and in our children, and in our nation—because we have not *trusted* God in this; trusted Him to give us strength to produce more in six days than we shall in seven! Long ago—a hundred years or more—the famous Hudson Bay experiment proved it: that men who give God one day of seven accomplish more in material, physical results, than those who forget to remember the glorious resurrection day. But that is a real "Western" story too lengthy for this purpose, but one to thrill the heart of any Christian boy who reads it.

Yes, it is well that life is broken up for us into these time fragments. And it is God's own plan for us that we shall live them one by one,

and day by day, without undue anxiety for the morrow. "Be not therefore anxious for the morrow; for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof."

"One step at a time dear Savior:  
I cannot take any more."

It is never the burden of today that breaks men down. It is only when the burden of tomorrow is added to the burden of today that the load becomes too heavy to bear.

And so it is well that we cannot see far around that corner of tomorrow, and the coming days. Only by the "word of prophecy," which to us is made "more sure" (2 Peter 1:19), can we know that unknown future; and then only in its general outlines, and only as God has willed to reveal it according to our capacity and for our comfort. And how strange it is to think—how unbelievable to hear—that there are Christian people who do not want to know even *that!* The things that are before us, the very things we may, perhaps, have to pass through—and yet we close our eyes to the Word! We close our ears to the preaching, deliberately choosing ignorance and darkness! But so also it was in the days of Noah: "they knew not until the flood came, and took them all away." And the Savior adds, "So shall be the coming of the Son of man." Many things there are indeed that are in mercy concealed from us; and they "belong unto Jehovah our God." But the things that are revealed are not concealed; and they "belong unto us and to our children forever." "Eighty years ago, A. Campbell said—and how much truer are these words today:

"Now is the time for students of prophecy to trim  
their lamps, to keep their vigil, and to watch."

Yet, we may be sure that this current year holds much of pain and sorrow. O yes, there will be songs and happy meetings, and sweet associations, with new and lasting friendships; but there will be tears and partings; it could even come to pass that there would be blue stars again in our windows, yea, and some gold stars. "Daddy, did God have a Son in the service?" asked the boy as he gazed on the low-hanging evening star. "Yes," said the father, "and He made the supreme sacrifice."

"When eyes are beaming  
What words can never tell;  
When tears are streaming  
From their crystal cell;  
When hands are linked that dread to part,  
When heart is met with throbbing heart,  
O bitter, bitter is the smart  
Of them that bid farewell."

Yet the silver lips have said, the voice of Him who loved us said:

"Let not your heart be troubled; believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also."

And again by the Holy Spirit, in the words of Paul:

"In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto

God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."

After all, to the children of God, "the future is as bright as the promises of God." *How* bright they are! And how exceeding great and precious for our troubled times.

"I know not where His hands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond His love and care."

---

## PITFALLS OF ORTHODOXY

N. B. Wright

When the Lord said: "Wherefore let him that thinketh he standeth take heed lest he fall", and, "Try your own selves, whether ye are in the faith", He meant for us to take these words to heart. His way, moreover, to keep these words from carrying a 'sting' with them is that we take his every word to heart. He wills that we circumvent the pitfalls of the enemy by a full knowledge and diligent application of His truth.

Pitfalls to orthodoxy there are—they lurk in the most unlikely places. Our consideration has to do with only two of them. These two claim our attention because of the principles involved in each. The two are: The Standard of Orthodoxy, and, The Failure To Examine the Proof-text Of the Orthodox. A corollary to the latter is a failure to examine certain texts disastrously overlooked by the majority-leaders.

The standard (of which we speak) is often a false one. Chances are that this standard is imposed by a group of the most influential congregations or by a number of preachers held in the highest esteem. Others believe and preach according to the tenets which pass the front line guards, finally to be accepted in the very citadel itself. Since approval is placed on message and messenger, 'we' then have the truth—no more remains to be learned; every other mind automatically is unsound to the point of being avoided. Therefore, out goes the truth of God, thrust forth by the orthodox, hid in the archives of neglect and buried by the dust of time.

The second principle, namely: Failure to Examine the Proof-text, is illustrated by the usual attitude toward Romans, chapter six. For years some of us turned to the chapter to find proof that baptism is a burial. So it is, and so we believe Romans 6 to teach. Investigators, however, too often ceased there. In personal conversation or in public preaching of the Word, the text proved to be a life-saver; skilful use was often made of it with telling effect. Then the Lord finally succeeded in indicating to us that we would do well to look at this passage again; to investigate the fundamental message. Baptism, upon so doing, was still there, but it was not the subject of the chapter. We had missed the main purpose of the Holy Spirit's message. Some of our religious neighbors, on the other hand, had caught the main theme. At the same time they missed what we considered to be the object of the 'proof-text'. In our 'orthodoxy' we remained for a time oblivious of the real secret of the Christian life.

It is not necessary to go far to find a second illustration of failure to read all of the revealed Word. His truth says that Christ died for our sins. Praise God, it is true. Now, wherein does victory over our sin-nature lie? By ceasing to read when the Word continued, we cheated ourselves and others. There was no comprehension of the ground of victory in the other purpose of the death of our Lord.

A word now, as to the corollary, is sufficient. To offset the extreme position of some of our religious neighbors who claim that Christians today are baptized by the Spirit, as were the apostles on Pentecost, we use certain Scriptures in the proper way. But at the same time we were blinded to a certain text which gives the secret of sanctification. We showed how the believer, obedient in the faith, is cleansed, regenerated, and added to the body of Christ. But the secret of being a healthy member which functions properly in the body was foreign to our comprehension. We ceased to read, when the Word of God continued its ministry of instruction. Our preaching which fell short of the fullness of God's revelation was accepted. Rather than reaching out and going forward, some were left with the only alternative: i. e. to say the same thing in another way.

We propose to submit, not for your approval, but for your prayerful consideration, an article on "The Other Purpose of the Death of Christ," and then one on "The Union Which Sanctifies."

---

## MY GOD AND I

J. H. McCaleb

"And him as good as dead"!

Those words keep ringing in my ears with their beautiful music of hope. You recognize immediately that this expression is about Abraham, the man of faith; the man who took God at His word, and never swerved from his belief and utter trust. And God blessed Abraham and made of him a great nation. Through him all the peoples of the world were blest.

I know of other men who were "as good as dead", and to whom God gave the power to accomplish great things. When I was a boy, there was a certain man who never failed to stir me when he made talks at the various meetings of the local congregations. His formal education was meager and his environmental influences had been negative; in fact, he had wasted much of his life in riotous living. His body and his face carried the marks of dissipation. And then he "came to himself". In all his weakness and despair, he threw himself upon the mercy of God. "Him as good as dead" God took unto Himself and used him with great power, a power that still has its mark upon my life for good.

I know another man who wasted many of his days outside the law and inside the walls of prisons. God took him, too, "and him as good as dead". That new life stands out as one of love, humility and abundant good works.

"And him as good as dead!" Beautiful music of hope indeed. It is never too late if we will only hearken to His blessed voice while it is still today.

## THE PREACHER'S RESPONSIBILITY

Frank Gill

An honest reading of Ezekiel 3:16-21 should impress upon us the great responsibility of "the watchman unto the house of Israel," or of the Christian preacher and teacher. With that responsibility committed unto him by the Lord (and such a position should never be assumed), the individual is to "hear the word at my mouth and give them warning from me."

The wicked are to receive warning from God concerning the end of their evil living. One may heed God's word of warning while another will "turn not from his wickedness, nor from his wicked way." There is a like result for the wicked one who continues in his sin—whether he has heard or not—"he shall die in his iniquity." But the watchman's welfare is vastly affected by whether or not he has delivered the warning. "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezek. 3:18, 19). There is a like result to the sinner; for whether he has heard the warning or not, he must die in his iniquity. But the watchman's soul is either bound or delivered according to whether or not he gave warning. If he fails, the sinner's blood will be required at his hand; if he is faithful, he delivers his soul. How tremendous is the responsibility of the one who stands as watchman with regard to the spiritual and the eternal. Can we wonder that James said, "Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment" (Jas. 3:1).

For an example of faithfulness in the position under consideration let us look at the great apostle to the Gentiles. Paul could not be condemned as an unfaithful "watchman", for in speaking to the Ephesian elders he declares himself "pure from the blood of all men." Why such a bold statement? "For I shrank not from declaring unto you the whole counsel of God," he said (Acts 20:26, 27). Paul preached all of God's word—and so must every faithful servant of God. The preacher or teacher is to declare *all* that God has spoken—not what he likes; not that with which he agrees; nor what he thinks is essential. But he is to proclaim everything that God has spoken—His truth on *every subject*.

First principles? Yes, they are needful. In fact they are absolutely necessary, and their importance should never be discounted. Thus, we find this apostle who is pure from the blood of all men declaring these things. Faith: "Believe on the Lord Jesus, and thou shalt be saved, and thy house" (Acts 16:31). Repentance: "Wherefore, O king Agrippa, I was not disobedient to the heavenly vision, but declared both to them of Samaria first, and at Jerusalem, and throughout all the country of Judea, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repent-



ance" (Acts 26:19, 20). Baptism: "For as many of you as were baptized into Christ did put on Christ" (Gal. 3:27). And those who may want to include "confession" in first principles we refer to Rom. 10:9, 10, for Paul's word on that subject. These things need to be known, and so Paul preached them.

For Christians church order and worship is of importance, and on such matters every child of God needs instruction. Looking through the epistles of this true servant of God, we find, then, that he neglects not to adequately treat these subjects. We read his instructions concerning teaching (2 Tim. 2:2; 4:1, 2, etc.) and concerning prayer (Phil. 4:6, 7; 1 Tim. 1:2, etc.). He gave teaching concerning the reason for and the proper observance of the communion, or Lord's supper (1 Cor. 11). All of his converts were taught to give and how to give (2 Cor. 8 and 9; 1 Cor. 16:2, etc.). And about spiritual singing, its proper motivation, and purpose he also gave instructions and admonition (1 Cor. 14:15; Eph. 5:18-20; Col. 3:16, etc.). These things constitute a vital part of the church's life and work. Therefore, Paul preached these things faithfully.

Spiritual growth and development must be continually evidenced in the church of our Lord. So, this man, who "shrank not from declaring . . . the whole counsel of God," emphasized the necessity for and the means of spiritual growth and development (Heb. 5:11-6:8).

Something about which the church must ever be conscious and concerned is the matter of daily Christian living. Since this is true, the apostle Paul always showed the practicality of the gospel. He constantly called for sanctification and holy living among God's people, contrasting the fruit of the Spirit with the works of the flesh (Gal. 5:16-24). He beseeches us to be imitators of God as beloved children (Eph. 5:1), and to put off the old man with his doings and to put on the new man (Col. 3:5f).

Nor did this faithful witness shun prophetic themes. Rather he spake much about "the coming of the Lord Jesus Christ, and our gathering together unto him." He gave words of comfort to sorrowing hearts as he pointed to that "blessed hope" when the Lord shall come and the dead in Christ shall rise first, the living saints to be changed, and together they be caught up to meet the Lord in the air and to be ever with Him (1 Thes. 4:13-18; 1 Cor. 15; Phil. 3:20, 21). Yea, and he spoke of the falling away, of the man of sin, the day of the Lord, and related subjects (2 Thes. 2). All of this because he declared *the whole counsel of God*.

But in and through it all he was preaching nothing "save Jesus Christ and him crucified" (1 Cor. 2:2). Paul taught these things not as formulæ, by a faithful observance of which we may be saved, but as those things which establish and maintain a real fellowship with the resurrected Savior. Christ was the message. Without Him all of these things would have been meaningless and powerless—just so many empty words. Today, our churches receive much law but little LORD; much doctrine but little DEITY; much Christianity but little CHRIST. But in and through it all, Paul proclaimed Jesus Christ.

Yea, he said, "I shrank not from declaring unto you anything that was profitable . . ." (Acts 20:20). And this could mean but one thing; namely, that he proclaimed *all* the word of God. For as he, himself, said in 2 Tim. 3:16, "All scripture is given by inspiration of God, and is profitable . . ." (Authorized Version). Therefore, he was true to the command of our Lord which said, "... teaching them to observe all things whatsoever I commanded you." And to such as do so there is the promise, "And lo, I am with you always even unto the consummation of the age" (Matt. 28:20, marginal reading).

Only when this is done has the preacher faithfully discharged his responsibility so that he may say, "I am free from the blood of all men." The book of Acts is not sufficient. —Frank Gill.

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## IN OUR OWN AFFECTIONS

Mrs. Paul Knecht

"Ye are not straitened in us," Paul wrote to Corinth, "but ye are straitened in your own affections" (2 Cor. 6:12). Paul's heart was enlarged by the love he had for the Corinthians. He told them in the same letter (2 Cor. 7:3b), "For I have said before, that ye are in our hearts to die together and live together." Incidentally, notice the order of death and life in that statement. We usually reverse it, putting life first. We say we will "live and die together", or, "in such a place", as if death were the consummation of life. But Paul puts it the other way. All the while he was in the flesh he was in constant jeopardy of his life. "I die daily," he said (1 Cor. 15:30, 31). And when he was facing the death of the body, "I am in a strait betwixt the two," he declared, "having the desire to depart and be with Christ; for it is very far better" (Phil. 1:23). Dying daily in this life and facing the actual death of his body, he looked confidently to the future, so he could say to the Corinthians in that order, "We die together and live together." But we go back to the point.

In his speech to them Paul had not withheld anything. The fullness of his love had enlarged his heart and opened up his mouth. It is a mark of true friendship when all reservations are removed. Paul knew something of that from experience. He had tried to join himself to the apostles soon after his conversion and they would not accept him. They were afraid of him. Though they may have loved him in a sense, they would not receive him into their confidence. But love needs also trust for its highest fulfillment. Though he stood in the same grace they did, chosen of God as were they, and approved on the same ground, yet they were cautious, not recognizing the Holy Spirit in him until Barnabas came to his aid. The Lord saw to that for it was necessary for his work's sake that he be on a basis of highest friendship with the other apostles. There can be fine, true love without trust, but trust is a necessary part of the deepest love so indisputable to the highest service of God. Paul must have felt keenly his failure to gain the fellowship of the other apostles, knowing that his own well-earned past reputation was back of their fear. It would

have straitened (limited) him greatly if his fellowship with them had not been established.

Perhaps that is why he dealt with the Corinthians on a basis of trust in spite of all he knew of their past lives. His mouth was open toward them. He spoke freely, not only in declaring to them the whole counsel of God, but, in pointing out their faults (which were grievous), always recognizing in them the indwelling Spirit of God (1 Cor. 3:16) and encouraging them to overcome through Him. Therefore he could truly say, "Ye are not straitened in me" and, though he did not, he could have added, "neither am I straitened in my own affections."  
Straitened

Paul told them plainly (it was a sign of his love for them that he dealt thus frankly with them), "Ye are straitened in your own affections." Their hearts were not enlarged by love, but limited and narrowed by lack of it. They may have had some love, but it was too feeble to enlarge their hearts and they were straitened because of it, straitened in their own affections—this, too, after Paul had written in a former letter his wonderful chapter on love (1 Cor. 13). The Corinthian church had not only failed in love themselves but had seemingly blamed their failure on Paul. This is implied in the defense he makes here in verse 12. After charging them with little affection he exhorts them, "Be ye also enlarged." It is reminiscent of the Jews when they questioned God's love (Mal. 1:2). "Wherein hast thou loved us?" they asked when he said, "I have loved thee."

"It is God who worketh in you both to will and to work for his good pleasure." He does through us "according to the power that worketh in us." When our work is poor and hindered we are not straitened in Him, but in our own affections. Narrow and limited is the worker whose heart is not enlarged by love. He will find many excuses for not doing the things the Lord would have him do. But if he has been blessed with forgiveness of sins, realizing what that means and what it cost, he will gladly find and do many things in the service of the Master. Love is reaction to forgiveness and comes in like proportion. The woman loved much who had been forgiven much (Luke 7:47); "but to whom little is forgiven," the Lord Jesus said, "the same loveth little." If you have greatly sinned like the prodigal and been forgiven you have capacity for great love. But if you have sinned little (all have sinned) the least sin puts you on the same ground with the prodigal and the Lord paid the same price for forgiving you as for him. The thankful, appreciative heart is full of love and mercy and good fruits.

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Be assured of this, you do not know God in truth, and have no true peace, if you are depending on times and places. Remember that whatever God gives you to do, moment to moment, that is the very best thing you could possibly be doing, and you little know where and when the Lord will meet you. He who does not seek and find God everywhere, and in everything, finds Him nowhere and in nothing. And he who is not at the Lord's service in everything, is at His service in nothing. —John Tauler.

## “WORK OUT YOUR OWN SALVATION”

Leroy Yowell

“So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work, for his good pleasure” (Phil. 2:12-13).

When I was a boy of twelve my father came to me, and pointing to a small triangular shaped field of young cotton near our house he said: “I’m giving you that patch of cotton. You work it out and when the cotton is sold all of the money will be yours.” From then on that little field of cotton, which was less than an acre, held an entirely new interest to me. I proudly pointed it out to neighbor boys as such and father always confirmed my claim. Of course I knew that when he said, “you work it out,” that he meant I was to see to it that the weeds and grass were kept out and however much I was expected to work in other fields on the farm I was especially responsible for this one. I remember having some misgivings later with regard to my faithfulness in the matter but I never doubted that father would do exactly as he had said that he would.

So it is with our salvation. God gave it to us; it is ours; the wondrous gift of His love bought and paid for by God, Himself, when Christ died for us, made accessible to us through faith in Jesus Christ who loved us and redeemed us by His precious blood. “In whom, having also believed, ye were sealed with the Holy Spirit of Promise.” “For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory” (Eph. 1:13b; Eph. 2:8-9).

Now I could never work *for* such a gift as that, but I can and must “work it out”. It is mine already. It is “your own”. God says it is and He can not lie. He would have absolutely no reason to tell me that I am saved unless it is true. He is in no way obligated to me and I am in no position to demand aught of Him. So if He says, “by grace have ye been saved”, I believe Him; and if He says, “work out your own salvation”, I understand that He means for me to work out that which I already have. I am to give all diligence to make my calling and election sure (2 Peter 1:10). I am not for one minute to presume that such a precious gift can be handled carelessly; in fact, the very preciousness of it demands the utmost care. If I am careless it is a sure sign that I not only am unaware of its true worth but that I also have little regard for the one who gave it to me. “And if the word spoken through angels proved steadfast and every transgression and disobedience received a just recompense of reward how shall we escape if we neglect so great a salvation?” (Heb. 2:2, 3).

But someone will say, “If you have eternal life you can not lose it; else it would not be eternal life.” This bit of human reasoning is substantiated, they say, by such scriptures as John 10:27, where

Jesus says "my sheep hear my voice and I know them, and they follow me; and I give them eternal life; and they shall never perish, and no one shall snatch them out of my hand;" also other similar scriptures which comfort God's people and reassure them that they are not alone and that God will certainly see them through and perfect them unto the day of Jesus Christ. But the same sheep who hear their Shepherd's word of comfort and reassurance also hear His voice of warning, and they are not concerned with theological dogmas, but they are concerned with the whole counsel of God, and that on any subject. And if their Good Shepherd says, "work out your own salvation with fear and trembling," they fear and tremble and work. But their fear is not slavish, nor is their trembling unto despair; and their works are not works of merit as if they would in some way repay God for the salvation which He freely gives, but such works are simply that "labor of love" which issues from grateful hearts. Hearts that are filled with love for Him because He first loved them.

And if we should fear that God, having given us salvation, has left us to work it out alone our fears are dispelled in the thirteenth verse where we find that "it is God that worketh in you both to will and to work for His good pleasure." No, if we were left in our former weakness and frailty there could be no hope, not even for the best and strongest of us, for "the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be; and they that are in the flesh cannot please God. But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you" (Rom. 8:7-9). Again the cotton patch illustrates a point. For instance, when my father told me to "work it out" I knew that he would supply the means. I was just a barefoot twelve-year-old boy with no tools to work with and no means of obtaining them. I knew that it was my father's hoe with which I would cut the weeds. It was father's cultivator and horses with which I would plow the ground. It was father's wagon with which the cotton would be hauled to the gin. And besides that, I knew that father, himself, would help me. If he loved me enough to give it to me he certainly would not withhold anything that was needed to care for it. And so it is with our salvation: "He that spared not His own Son but delivered him up for us all, how shall he not also with him freely give us all things?" (Rom. 8:32). We have no power of our own, but we can "be strong in the Lord and in the strength of his might" (Eph. 6:10). It is God's Spirit by which we shall be able to "put to death the deeds of the body" (Rom. 8:13). It is God's righteousness which we have by faith (Rom. 3:21, 22); God's Son whose blood cleanseth our sins (1 John 1:7); God's love that is shed abroad in our hearts (Rom. 5:5). "For we are his workmanship created in Christ Jesus for good works, which God afore prepared that we should walk in them" (Eph. 2:10). Now unto him, who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen (Eph. 3:20-21).

## TERM "MANIFESTO" OBJECTED TO

Stanford Chambers

Information is due readers of Word and Work concerning the reaction to our request for a "manifesto" by those who practice (still practicing) the disfellowshipping of their brethren who do not go along in conformity with their prophetic interpretations. We requested, and the situation demands, a clear, definite, affirmative statement of what specifically must be believed and taught in order that full fellowship may be exercised. No such statement has ever appeared. Only one to our knowledge has made a gesture toward compliance.

A preaching brother and editor has offered a statement of a general nature (an unacceptable substitute), which fails to afford the information sought. Request is for a statement of the specific things which must be believed and taught. Why there should be hedging on such vital matters we can discover no valid reason. The brother objects to the term "manifesto", saying that it is a military term. Well, drop the term and just afford the specific information asked for.

In the course of some exchanges with this correspondent it is ascertained that one thing requisite to fellowship is the *amillennial view* that the throne now occupied by the Lord Jesus is the throne of David. Issue is thereby joined, and such a proposition is to be denied as unscriptural, unprecedented, unwarranted as a test of fellowship. Those forcing this tenet, severing fellowship on such ground, are pursuing a divisive course, excommunicating brethren who fully rely upon the promises concerning David's throne as certain of fulfillment, only the time for which being in disagreement.

That Jesus is now seated upon David's throne is a *cardinal doctrine of amillennialism*, and those who so teach are to that extent amillennial, however much they may try to avoid such identification. Some other articles of amillennial belief are to the effect that this present Christian dispensation is "The Millennium" of Revelation. We write to inquire whether that must be subscribed to as a qualification for full membership. If so then there is afforded another item for denial in public discussion. Amillennialism teaches that Satan is bound and is *now* serving out his imprisonment as John foresees; must that view be subscribed to? Amillennialism teaches that "the times of restoration" spoken of by the apostle Peter (Acts 3:19-21) are this present dispensation, going on now, the "restoration of all things" referred to by Peter to be completed before Jesus comes from heaven; is that tenet one of the *musts*? It is incumbent upon those exercising the prerogative of excommunication to state clearly the requirements to be met, as well as to state specifically and definitely what is taught by the accused for which they must be excluded. The assumed prerogative, the usurped authority, the whole practice of disfellowshipping brethren on prophetic issues, and the *amillennial* or other views back of and responsible for the practice which has come into vogue is what we have challenged, and since the wicked practice continues, our challenge stands.

# Precious Reprints

FROM THE PEN OF R. H. BOLL

## THE THRONE OF DAVID—II

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:

1. David's throne was "the throne of Jehovah."
2. All authority in heaven and on earth is Christ's now; which certainly must include the throne of David.
3. David's rule was over God's people, Israel. Christ's present rule is over God's people, the spiritual Israel, which is His church or kingdom.
4. The scripture foretells that the Christ was to be a priest upon His throne ((Zech. 6:13). But Christ could not be a priest on earth. Therefore His throne, which is David's, is in heaven.
5. The apostles plainly declare (it is claimed) that Jesus was set on David's throne at the time of His ascension and exaltation (Acts 2:29-32; 5:31).

These arguments seem to those who make them quite convincing and conclusive; but their force weakens under examination.

1. David's throne was the the throne of Jehovah *over Israel*—not God's absolute rule in heaven, but a government on earth, *delegated* expressly to David and David's family for ever. God's throne in heaven was in no wise affected, and He did not at any time abdicate His own supreme authority and right of government over the world, nor even over Israel, though he delegated the administration of the government of Israel to David's house. The thought that God's throne was at any time brought down to the earth when Israel asked and received a human king, and that God's throne was for that time suspended, and finally taken back to heaven, refutes itself in its own absurdity.

2. To say that Christ must be on David's throne now, because all authority and power has been given into His hands, is false reasoning. In Rev. 11 the four and twenty elders give the Lord thanks because, they say, "Thou hast taken thy great power and didst reign." The power has been His all the time, but at the right moment—God's moment—He *takes* it. (Rev. 11:17). In the next verse (18) we read that it was "the time of the dead to be judged." Christ has been judge all along, but only in God's time will He exercise His power as judge. That time is not yet; neither is the time yet for Him to take His great power and reign, in the sense of Rev. 11:17.

3. David's rule was over God's people, Israel. But David never occupied the throne (sphere of government) which the Lord Jesus Christ holds today; nor has the Lord Jesus Christ on the other hand ever yet *occupied* that throne on which David sat. David's rule ex-

tended over Israel; and David's son fell heir to that particular right and sphere of kingly rule by virtue of the Divine promise. The Lord Jesus has indeed other and wider prerogatives than those He inherited from David; but from His father David He inherited specifically the right to the throne over the nation of Israel. "The Lord God shall give unto him the throne of his father David; and *he shall rule over the house of Jacob for ever*" (Luke 1:32). Now, the "house of Jacob" is not "the church"; but it is the nation descended from the twelve sons of Jacob. That, exactly, is the sphere of rule which the Lord Jesus inherited from His father David. The present position in heaven of our Lord Jesus Christ in the place of supreme authority over all the universe, could be held by Him regardless of tribe or descent, without any infringement upon the prerogatives of David. But over the nation of Israel (and *through it* over the nations of the earth, as promised) none except the scion of David's house could have the sovereignty according to the terms of the oath-bound covenant. The Lord Jesus is not now exercising any distinctive rule over the people of Israel. Really, no nation is further from being subject to the rule and government of the Lord Jesus Christ than the house of Jacob, a people nationally disobedient and rebellious unto this day.

4. The argument offered in proof that David's throne is in heaven is that drawn from Zech. 6:13 in connection with Hebrews 8:4. The prophecy of Zechariah says that the Christ should be "a priest upon his throne." But Heb. 8:4 declares that "if he were on earth he would not be a priest at all." It would follow then that if He is a priest on His throne, and since He could not be a priest on earth, that His throne is in heaven.\*

The argument hinges on the application made of Heb. 8:4. "Now if he were on earth he would not be a priest at all." If that means that the Lord Jesus would forfeit His position and office as a Priest if He were personally on earth, the argument might have some force. But a mere glance at the context of Heb. 8:4 reveals the fact that the inspired writer was not speaking of the personal presence or absence of our Lord's person, but rather of *the nature of His priesthood*, that it is of a heavenly, not an earthly order. The reason given, why "he would not be a priest at all" if He were on earth is that "there are those who offer gifts according to the law, who serve that which is a copy and shadow of the heavenly things." The place of earthly ministry in the earthly sanctuary was given to the sons of Aaron; in which ministry the Lord Jesus could have no place, seeing He was neither of that family nor of that tribe. "For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests." (Heb. 7:14). The sanctuary in which Jesus ministers is "the true tabernacle, which the Lord pitched, not man." And His priesthood is not of the earthly and carnal order of Aaron ("made after the order of a carnal commandment"), but after the order of Melchizidek. He has not entered into a holy place made with hands, but into heaven itself, there to

\*It is, of course, understood and conceded that the Lord Jesus holds now, in heaven, the throne of universal sovereignty at the right hand of the Father. It is the throne of David which is in question here.



appear before the face of God for us; and He shall appear from thence a second time, apart from sin, to them that wait for Him, unto salvation (Heb. 9:24, 28).

But none of these facts warrant the conclusion that His priesthood would cease if at any time He should return to the earth. While the nature of His priesthood demanded His ascension and entrance into the heavenly sanctuary, it is not to be inferred that it confines His person to the precincts of heaven. Nor does it follow that when He leaves heaven (as one day He will, Acts 1:11; 1 Thess. 4:16) He thereby forfeits His rank and place as God's Priest. He is a priest *for ever* after the order of Melchizedek; and He "hath His priesthood unchangeable" (Heb. 7:24). The function which specially required His personal presence in the heavenly sanctuary was performed once for all (Heb. 9:23) after which He *sat down* (Heb. 1:3; 10:11-14). But His ministry of intercession will not be abrogated by His descent. His return from heaven will not deprive Him of the access to God which even Melchizedek, His prototype, enjoyed, who officiated on earth, although he was not a minister of any earthly sanctuary; and even we have, already, access into the Holiest of all through Him, though we are now on the earth (Heb. 10:19). Manifestly then, although the Lord Jesus could not be a priest on earth in the sense in which Heb. 8:4 uses the term, He is the heavenly priest even while He comes down on the earth, when He comes again. For even Christians are here and now priests of God, notwithstanding the fact that their sphere of priestly ministrations lies in heaven, at the Throne of Grace above.

Since then there is no ground to believe that the Lord Jesus renounces or forfeits His priesthood by His personal return to the earth, it does not follow from Zech. 6:13, that the throne of David is in heaven.

5. The argument which is put forward as the strongest and most conclusive to prove that Jesus Christ is now on David's throne is that "the apostles plainly declare that Jesus was seated on the throne of David at the time of His ascension and exaltation. We must therefore examine fairly and impartially the scripture passages which are supposed to prove this. We have (in items "1" and "2" above), shown what is the nature of David's throne and the scope of his realm; that David's throne was not the eternal throne of God's universal rule, which the Lord Jesus Christ now shares, seated at God's right hand; but that in all scripture reference David's realm was over the house of Jacob, the nation of Israel.

But we are told that in Acts 2:29-33 it is plainly stated that Christ was raised from the dead in order to be seated on David's throne. This is quite true. But the statement of the proof-text does not go so far as to say that He was there and then seated on David's throne. Here is the passage:

"Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne; he foreseeing this spake of the resurrection of Christ, that neither was he left unto Hades, nor did his flesh see corruption. This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the

Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear."

Here it is simply stated that God had sworn with an oath to David that of the fruit of his loins He would set one upon His throne, and that David being a prophet, foresaw and foretold the resurrection of the Christ, in which fact the promise concerning David's throne is guaranteed. The risen Christ was of the seed of David according to the flesh (Rom. 1:3)—and it is carefully noted that His flesh (which was the only link by which He was joined to the house of David), did not see corruption. Thus, by the resurrection of Jesus, the ancient oath and promise of the reign of David's seed upon his throne, which was to be "for ever", was made possible, and its fulfillment assured. That is as far as this passage goes. To say that by Christ's exaltation to God's right hand He was seated on David's throne simply begs the question. Nor can it be so. For David never occupied *that* throne; nor has Jesus as yet taken the throne of David, nor asserted His right and rule over the house of Jacob. In fact, to this day, the throne of David is yet "overturned" (Ps. 89:44). The throne which our Lord Jesus Christ now occupies is not overturned, nor ever has been. So likewise the statement in Acts 5:31 —

"Him did God exalt with his right hand to be a Prince and Savior, to give repentance to Israel and remission of sins". —

This does not say that He sits on David's throne; but that He was exalted in order that He may give repentance and remission of sins to Israel. When the nation accepts this gift and turns to Him, then, not till then, will He assume "the throne of His father David" and "reign over the house of Jacob for ever" (Luke 1:32).

All authority in heaven and on earth is Christ's now. This includes all the right and power of David's throne. But He bides His time. In this present age Satan is yet the prince of the world, and its god; and Satan's throne is yet on earth. He holds sway in the whole world (John 14:30; 2 Cor. 4:4; Rev. 2:13; 1 John 5:19). The day is nearing when Christ shall *take* His great power and reign (Rev 11:17); and to Him, not only the house of Jacob, but all the nations of the world shall bow in submission. Then "the kingdom of the world shall be the kingdom of the Lord and of His Christ, and He shall reign for ever and ever" (Rev. 11:15).

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## A LATE "BEN'S BUDGET"

Bro. Jorgenson's recent notice of me warmed my old heart, and I'm not saying I did not need it. I'm not in the class of those who do not miss Bro. Boll. But, doubtless, he was called away when our Master thought it best. If God has not given us unusual blessing out of his life and labors, we will do well to charge the loss to ourselves. In our brother and Paul, "Boasting was excluded." If "our Father who art in heaven" continues to leave laborers here, the spirit of our departed one will be consciously felt by those who are left "to labor and to wait." Lamenting all past errors—in all of us, let us lovingly press on "till the harvest is past and the summer is o'er." Love to all.

— Ben J. Elston, De Ridder, La.

## "THE FIRST LOVE"

H. L. Ott

As I read the account of Acts I notice one outstanding feature of the early church that has now disappeared. "And all that believed were together, and had all things common; and they sold their possessions and goods and parted them to all, according as any man had need" (Acts 2:44, 45). The first thing that comes to me is their oneness of fellowship, "they were together". I have heard it said that misery loves company and this may be true. However, I know for a fact that real happiness covets fellowship. Here is an example of real love, for what they had they wanted to share with all (1 Cor. 12:26).

Notice that neither Peter nor John said anything to them about giving, nor made any mention of need. This act of selling their possessions and goods was all a voluntary work of love, the love of God in their hearts overflowing. As Jesus had said, "Love one another, even as I have loved you" (John 15:12). "For as many as were possessors of land or houses sold them and brought the price of the things that were sold, and laid them down at the apostles' feet: And distribution was made unto each, according as any one had need" (Acts 4:34, 35).

Do you mean that I am to sell my house and possessions and give it to the church? I only mean to say what the Lord has already said: "This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends" (John 15:12-13.)

This is the love that was in the early church. John writes in his first epistle that we should love in *deed* and truth. "Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren. But, whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? My little children, let us not love in word, neither with the tongue; but in *deed and truth*" (1 John 3:16-18).

Let us look at what James has to say on this matter. "What doth it profit, my brethren, if a man say he hath faith, but have not works? Can that faith save him? If a brother or sister be naked and in lack of daily food, and one of you say unto them, go in peace, be ye warmed and filled: and yet ye give them not the things needful to the body; what doth it profit? Even so faith if it have not works is dead in itself" (James 2:14-17). ARE WE INDEPENDENT OF ONE ANOTHER? We say we are independent and have no headquarters here on earth nor governing body. This is all true. But is it not past time for all the body of Christ to combine its powers and resources to fight the evil one by the preaching of the gospel of our Lord Jesus Christ? Paul writes to the Corinthians concerning the body of Christ: "For as the body is one, and hath many members, and all the members of the body, being many are one body, so also is Christ. For in one spirit were we all baptized into one body whether Jews or Greeks, whether bond or free, and were all made to drink of one spirit, for the body is not one member, but many.

But now are they many members but one body, and the eye cannot say to the hand I have no need of thee: or again the head to the foot I have no need of you. Nay, much rather, those members of the body which seem to be more feeble, are necessary: And those parts of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts comeliness; whereas our comely parts have no need: But God tempered the body together, giving more abundantly to that part which lacked; that there should be no schism in the body; But that the members should have the same care one for another. And whether one member suffereth, all the members suffer with it; or one member is honored, all members rejoice with it" (1 Cor. 12:12-26).

Now, we are the body of Christ. Here we find the oneness that was found in the early church which had the first love. In a recent letter from Brother Richard Ramsey, he states, "Many churches and preachers are always talking about the need for mission work, and most of them give a few dollars now and then. All of us are praying for mission work and for the Lord to raise up more workers. All this talk is good talk. But talk will never accomplish the job. When Moses prayed to God at the Red Sea, God said to Moses: "Wherefore criest thou to me? Speak unto the children of Israel, that they go forward" (Ex. 14:15). It is useless to pray for something that we already have. We already have the workers and we are not using them."

I am working with a small congregation that is only three and one-half years old and have been with them from the beginning, seeing them grow very slowly. I have worked in Louisville and have supported myself all this time, which, of course kept me from putting the time needed into this work. Now they have undertaken to have a full time minister three days a week. I thank God for this, but I believe if the congregations of God's people had the first love, this work could be seven days a week. I speak not only for the work at LaGrange, but for every new work.

Why do the denominations start missions and have them grow into self-supporting bodies in just a few years? They work together!

In the words which the apostle Paul wrote to the Philippians (4:10-17): "... I rejoice in the Lord greatly that ye have revived your thought for me; wherein ye did indeed take thought, but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatever state I am, therein to be content." "I can do all things in him that strengtheneth me. Howbeit ye did well that ye had fellowship with my afflictions." "Not that I seek for the gift; but I seek for the fruit that increaseth to your account." We are reminded of a relevant statement in the book of Revelation: "But I have this against thee, that thou didst leave thy first love. Remember therefore whence thou art fallen, and repent and do the first works: or else I come to thee, and will move thy candlestick out of its place, except thou repent. He that hath an ear let him hear what the Spirit saith to the churches."

Churches would do well to share in the good work being done in the little church at LaGrange, Ky., where Brother Ott ministers.  
—Pub.

## ONE MAN'S OPINION

J. R. Clark

The debate between Robert C. Welch and H. E. Schreiner, which took place in Louisville in November, is now history. Four hundred on the average were present during the four nights. Each brother affirmed for two nights what he believed about the kingdom prophecies and the reign of Christ.

Brother Schreiner, who believes that Christ will yet sit on David's throne, gave much of his time to the reading of the Scriptures with a minimum of comments, accepting the passages at face value.

To Brother Welch the kingdom prophecies of the Old Testament scriptures were seen to converge in the church. To him the church is spiritual Israel and is the promised kingdom of God over which Christ is now reigning from where He sits at God's right hand. He thus affirms that the Father's throne is David's throne.

A reporter from the Courier-Journal, Louisville, had this to say about the disputants: "Mr. Schreiner tended to be quiet, persuasive, and pleading, while Mr. Welch was bombastic, fun poking, and demonstrative." I think this estimate was true.

Brother Schreiner's strong point lay not in clever debating tactics, but in the fact that he traced the high points of the kingdom teaching through the Bible from 2 Samuel 7 through Revelation 20, showing that Christ would yet sit on David's throne and reign in righteousness over Israel and over all the earth. Brother Welch attempted to disprove Brother Schreiner's position. In so doing it was necessary in many instances for Brother Welch to array himself against the passages cited, inadvertently, of course.

Brother Welch made several serious charges against Brother Schreiner's belief, based not on anything that Brother Schreiner affirmed in his arguments, but as Brother Welch said, upon the implications and logical conclusions deduced from the proposition Schreiner affirmed. Some brethren joined in with additional serious charges in their local bulletins. Such charges as that Brother Schreiner and those who hold a similar position "vitate the Gospel, deny verbal inspiration of the Scriptures, make the church an afterthought, deny the bodily resurrection of Christ, say that the church is not subject to Christ, etc." These are serious charges and Brother Schreiner properly disavowed them all. None of them is true.

Thus comes to light the reason that we hesitate to engage these brethren in debate. Not content with attempting to answer your arguments, they take advantage of the occasion to make such accusations as cited above in order to blacken you and put you in bad light with everyone who will give ear to their words. Brother Schreiner was careful in his speech, knowing that some might wish to catch him in his talk, and sought to give no occasion by his statements for such accusations. If these brethren wish to conduct more such studies of our differences before the public, here is a suggestion: Let them refrain from seeking to wreak ruin on their opponent by unwarranted accusations.

Of course, these accusations were not a surprise to us, and do not alter our love for these brethren, and our desire for fellowship with them and their people.



# Seed Thoughts

J. L. Addams

## LET US APPROACH THE NEW YEAR WITH THANKFUL HEARTS

### POOR YET THANKFUL

United States Senator J. W. Bailey, of North Carolina, while describing the post Civil War conditions in the South, said: "My father made \$600 a year and supported a wife and five children. But we weren't poor. We were just as happy folk as you ever saw. Sure, when we struck more than one match a day my mother used to scold us. Matches were mighty precious in the household. I wore my older brother's pants, and my younger brother wore mine. When we ate an apple at night we used to save the cores and put them on the mantel-piece to feed the chickens in the morning. But we got along; a happier family you never did see. It was a wholesome life. For thirty years we lived that way—like the lilies of the field and the birds of the air—just as happy."

### DON'T STEAL THE LORD'S DAY

In urging the sacredness of and gratitude for the Lord's Day, a Chinese preacher said, "It came to pass that a man went to market, having a string of seven large copper coins. (Chinese coins are carried on strings over the shoulder.) Seeing a beggar crying for alms, he gave the poor creature six of his seven coins. Then the beggar, instead of being grateful crept up behind the man and stole the seventh also. What an abominable wretch! Yes, but in saying this you condemn yourselves. You receive from the hand of the gracious God six days, yet you are not content. The seventh you also steal and spend it for your pleasure. Do you think God is pleased by this ingratitude?"

### A THANKFUL HEART

If one should give you a dish of sand and tell you that there were particles of steel in it, you might take his word and you might look for the particles with your eyes, or stir the sand with your fingers, hoping to detect the bits of steel. But if you should be given a magnet and if you should sweep it through the sand the particles of steel would all cling to it. The unthankful

heart, like the naked eye, or the finger in the sand, discovers few mercies. But let the thankful heart sweep through the day and it will discover the many mercies as the magnet finds the steel in the sand.—Sel.

### BE THANKFUL

A prominent society man asked a preacher whether it was according to the rules of etiquette to say grace at a banquet.

The preacher replied, "I do not know much about etiquette, but I remember seeing on the wall of a farmer's home a picture showing mules and oxen at a crib. These were devouring fodder and scattering some beneath their feet, and over the picture was this inscription:

"Who without prayer sits down to eat,  
And who without thanks then leaves  
the table,  
Tramples the gift of God with feet,  
And is like mule and ox in stable."

### THANKFUL FOR WHAT?

I met a rich man who's grown old and very infirm, too. Said he, "My lad, I'd give my gold to be as strong as you!"

Said I to him, "I crave your wealth, a fact I won't deny, yet riches can't restore your health, so you're more poor than I."

Then, later on, by chance I met a man devoid of sight. I thought, my lot would be worse yet were I in that man's plight. I asked, "My friend, how can you smile, since nevermore you'll see?"

He answered, "Life is well worthwhile, and just as sweet to me!"

A man on crutches hobbled by, and whistled as he went; the need to use them brought no sigh. He walked—he was content.

To some the world seems harsh and cold, and life a bitter curse; and they're inclined to sneer if told that their lot could be worse. And, still, the rich man that I met, the crippled man, the blind, had learned that life held sweetness yet, which trouble helped them find.

With those three men your lot compare. Then, like me, you'll say, "Though our life seems at times unfair, we should give thanks today."—Unknown.

#### SOME NEW BEATITUDES

Blessed is the man who can endure an hour in a place of worship as well as two hours in a place of amusement.

Blessed is the man whose watch keeps church time as well as business time.

Blessed is the man who has the grace to leave his critical spirit on the sidewalk when he comes to church.

Blessed is the man who loves the church with his pocketbook as well as with his heart.

Blessed is the man who is faithful on a committee.

Blessed is the man who loves his church enough to praise it.

#### CONVERTED WITH A FLY

In one of John Wesley's meetings, many years ago in Dublin, Ireland, an Irishman who was quite opposed to the preaching but very fond of music, determined to attend one of the meetings in order to hear the singing. He resolved to stop his ears as soon as the preaching began. After the hymn he sat with his head down and his fingers in his ears.

But as he sat thus a fly lit upon his nose. The man moved his hand to drive it away and in so doing, nine words reached his ear: "He that hath ears to hear, let him hear." From that moment this man, who was an ungodly tavernkeeper, had no rest in his soul. He listened eagerly to the Gospel and became a converted man!

#### GOD UNCHANGEABLE

It is said that Spurgeon went to a country home and was shown a new barn upon which was a weathervane with this text of scripture upon it: "God is love." Spurgeon said to the man: "What do you mean by putting that Scripture upon the weather-vane? Do you mean that God's love is as changeable as the wind?" "Oh, no," was

the reply. "I mean to say that God is love whichever way the wind blows."

The child of God can always be thankful if he remembers that God acts in love. "All things work together for good" for those that love God and are called according to His purpose.

#### DOWNFALL OF CHRISTIANS

An eagle, carrying a serpent in its talons to its nest in the mountain, was bitten to the heart and fell to the ground.

"Have you ever seen a Christian man or woman fall in the same way? You do not know the secret of the fall, but the omniscient eye of God saw it. That neglect of prayer, that secret dishonesty in business, that stealthy indulgence in the intoxicating cup, that licentiousness unseen of men, that secret tampering with unbelief and error, was the serpent at the heart that brought the eagle down."

#### NO POCKET IN A SHROUD

"Use your money while you're living,

Do not hoard it to be proud;

You can never take it with you,

There's no pocket in a shroud.

Gold can help you on no farther

Than the graveyard where you lie;

Though you are rich while living,

You're a pauper when you die.

Use it then some lives to brighten

As through life they wearily plod;

Place your bank account in heaven,

And grow rich toward your God."

#### "THEOLOGY" OR "CHRIST"

A Japanese worker visiting a seminary in Tennessee said to a promising student, "Brother, you have finished college; we need you in Japan. Why don't you go?"

The student explained that he had to take his seminary course and must study theology before he became a missionary.

The Japanese gave an answer which applies not only to Japan but to our own land: "Brother, Japan can do without theology, but sadly needs Jesus Christ...."

#### HIS PLAN FOR ME

"When I stand at the judgment seat of Christ, and He shows me His plan for me, The plan of my life as it might have been, If He'd had His way, and I see How I blocked Him here, and I checked Him there, And I would not yield my will— Will there be grief in my Savior's eyes, grief though he loves me still?"—Selected.

# NEWS AND NOTES

Louisville, Ky.: My visit with the Locust Street Church in Johnson City, Tennessee, for a two-weeks' meeting was very pleasant. It was good to work with Brother Waldo Hoar, my brother-in-law, and to be in his home. Also it was good to work with the church there. One was baptized into Christ, another who had been affiliated with a denomination, took his stand as a plain New Testament Christian, and one came for re consecration. Other young people had had it in mind to come, but were hindered. We trust that by now they have turned to the Lord. On the last day we had a big home-coming dinner, which was thoroughly enjoyed by all. —J. R. Clark.

Dallas Texas: Mt. Auburn Church has been greatly blessed of God the past few months even though no regular minister has been on the field.

Such men of faith as Vernon Lawyer, E. A. Rhodes, E. L. Jorgenson have been led of God to bring very helpful messages, as well as local men, including Dr. Horace Wood, S. A. Lawyer, and myself. We deeply appreciate the interest and prayers of God's people everywhere.

The work continues to go forward, locally, as well as through the radio ministry. The response from the radio programs has been very encouraging. Some very good contacts have been made recently, including an inmate in our state prison. We look to the Lord to continue His blessings upon His church here.

I am still feasting upon the rich spiritual blessing received during the Bible Conference. I think it was the very best that I have had the privilege of attending.

May the Lord continue His blessings upon each one there responsible for the Word and Work. It gets better and better! —Cecil E. Brooks.

Long Beach, Calif.: Your statement regarding Billy Graham I think bespeaks the wisdom, thinking, and general deportment of brethren of the restoration movement some one hundred or more years ago. More, I think your article is rich in the grace and goodness of God that often was missing a hundred years ago, but present at the first. Marriage and Divorce—how not to compromise yet show God's forgive-

ness of sin—is a much needed topic and I am considering yours.—Ernest Beam to E. L. J.

In last issue of Word and Work we carried a notice of the departure of Mrs. J. E. Burton. We have in our files a letter from Sister Burton, dated October 18, neatly written, in which she said, "I have been enjoying the Word and Work very much and pray God's richest blessings on every effort."

New Era, Mich.: The Word and Work is so dear to me. I read it from cover to cover. I am so thankful that it continues to be published. Surely the coming of Jesus our Lord and our redemption is near. Praise God! —Mrs. Ida Lutenberg.

Danville, Ky.: Please note that I want both Word and Work and the Quarterly. The Word and Work quarterly is the best by far of any.—Mary B. Powell.

Marblehead, Mass.: I feel I need the help I can get from the writings in the Word and Work. I have just finished reading Mother's (Mrs. J. E. Burton) October edition. She had gotten about half-way through it before she passed on. —Mary Edmond Hookway.

The Gospel meeting at Ebenezer church of Christ in Mercer County, Ky., where Paul Clark preaches, closed with three baptisms and two reconsecrations. Edward Schreiner was the evangelist.

Hall C. Crowder, of Gallatin, Tenn., was with the Ormsby church, Louisville, in a meeting from November 11 to 18. The Kentucky Bible College chorus visited us the first Sunday with a program of song at three in the afternoon under the direction of Dale Jorgenson. A capacity crowd of brethren and friends heard the chorus and pronounced it very good. One way they said it was with a contribution of \$141.46 Brother Crowder preaches the Gospel with power and conviction. During the week four hundred different individuals were present. This was our goal and we reached it right on the nose, as we say. Friendship cards which were signed each night by those attending for the first time, enabled us to keep count. One was baptized and three others came for reconsecration. We feel that others were impressed



and will turn to Christ soon, if the Lord tarries. Also there were signs of revival in the church. —J. R. Clark.

**Interim Ministry:** Brother Jorgenson and wife are in Dallas, Texas, where he is preaching until the Mt. Auburn church can locate a regular minister. They will be there for a month, or two at least. Their Dallas address is 2415 Abrams Road, Dallas, Texas.

#### A Better Word and Work In 1957

It goes without saying that our late editor, Brother Boll, excelled all of us with his gifted pen. This is a common feeling among our writers and our most devout readers. But we still publish his writings—select articles from the great store which he left. Thus if we improve upon what the rest of us have been doing through the years through a wider coverage of our needs in articles we can have a better and a more useful periodical. This we hope, by God's grace, to do. More are sending articles and good writing talent is being uncovered. We hope to announce bigger and better plans for the Word and Work soon. The commendations that we publish from time to time are no reflection on Brother Boll. Both those who write in praising our efforts and the editors are aware that Brother Boll has had no peer among us.

**Manila, Philippines:** Betty and I returned from Hong Kong a week ago today. ... The day before we left 18 students at the school and 7 adults were baptized (letter dated Oct. 26.) There were five Chinese baptized yesterday. ... There were also three Filipinos baptized (from Nov. 5 letter). Four came forward at the English service yesterday to accept Christ. One of these was Cereлина Santos for whom we have been praying for a long time. (From a letter dated Nov. 12.)

Further interesting excerpts from Dennis' letters follow: "We had another earthquake Saturday night just as we were praying before going to bed. You never exactly get used to them because you never know what is going to come next. It lasted about forty seconds. ... We have twenty students now. The Chinese Bible study was at Mrs. Lee's Saturday night. There were over thirty present. That is the largest crowd that we have had for a long time. ... I preached in Chinese at the Chinese service yesterday. I did not get the last third of it translated

until Saturday evening, so did not have much time to study it. ... Last night in chorus practice we started on some Christmas songs. We even practiced a while on the Hallelujah Chorus. I was surprised at how well we got along, but we need Mae on the soprano.—Dennis Allen.

Betty and Dennis have six or eight in their home continually, which is a drain on their finances. Also their funds are not coming in as formerly. We should keep their support up to not less than \$300.00. Send contributions to James H. Frazee, 2208 Dearing Ct., Louisville, Ky. —Pub.

#### Happy Meeting At Dugger Church

It was my privilege to be with the Dugger church in a meeting which closed November 4. The services were well attended and the interest was unusually good. Six people responded to the invitation, and many more privately expressed themselves as having experienced a revival in their lives. Brother Clymore is esteemed and loved not only by his congregation, but by the whole community. There is a good spirit of fellowship among the brethren in this area, and the Lord is receiving glory through the labors of Bro. Clymore and the Dugger Brethren. —J. L. Addams, Sr.

**Louisville, Ky.:** The Shawnee church recently held a series of Revival Meetings of fifteen days duration with Bro. R. E. Davis, of Dallas, Texas, as evangelist. His messages were of a high order, denouncing sin and emphasizing the power of God, the love and grace of God and the need of spiritual living on the part of Christians. There were five added to the congregation, including two baptisms and three placing membership. Some sixteen others expressed publicly their desire to have a closer walk with God.

We recommend Brother Davis as an able evangelist who wants to be used of God. —Willis Allen.

**Buechel, Ky.:** We had Brother Boyd with us at Buechel church last Sunday. He is a strong man and a good, as men count goodness. His plea is faith and love for Christ and His church. His urgent appeal for greater interest in the Welfare of Kentucky Bible College, his soul-stirring thoughts should waken us to "greater things for God." We feel that the Buechel church is growing, not only in numbers, but also in faith and piety.

Our long-time minister, Brother John T. Glenn, is not only a good preacher, teacher, and Bible scholar, but is also a mighty man of faith and prayer. His deep, enduring love for God and His Word, coupled with humble love for fellowship with the brethren, marks the way for others. All glory be to God as we tread the pilgrim pathway.—W. B. Reader.

#### Thanksgiving Service Well Attended

This year the joint Thanksgiving service of the Louisville area churches was held at Sellersburg. We estimate that over four hundred were present. The offering came to seven hundred dollars plus. Robert Boyd brought a good message. The radio singers made the service joyful with a rendition of the Hallelujah chorus.

#### SHOP AT WORD AND WORK

Word and Work needs more business from her friends to meet her obligations from month to month. We have Greeting Cards, Bibles in both Ameri-

can Standard and King James, good books, church supplies. Our telephone number has been changed. . . . Call SP 6-8966. Please favor us with your Book and Greeting Card business.

The Portland Avenue Friday night Bible class has been resumed with Stanford Chambers as teacher. Current lessons are on "The Book of Daniel."

#### Price On GREAT SONGS Going Up

The hymnal **Great Songs Of The Church** will go to \$1.25 after the first of the year. We have about a hundred on hand which we can sell for \$1.10 plus postage.

Read "A Report to Friends" on inside back cover.

#### Reception For Brother Chambers

The Portland church, Louisville, is announcing a reception in honor of Brother Chambers' eightieth birthday on the evening of December 28. All friends of Brother Chambers welcome. Come to Portland church at 7:45.

#### CHARLES M. NEAL

I was deeply moved by the news of the recent, swift departure of this brother, his home-going from Winchester, Kentucky. The "Neal boys" and I grew up on opposite banks of "Buttermilk Creek," Sullivan County, Indiana. We became charter members (at DeCard schoolhouse) of what is now Berea congregation (name suggested by their stepmother). We got our start in public service at Berea. We studied together, prayed together, planned together, and preached together. I married Charles and his first wife and when she died, conducted her funeral. He gave a short period of time with the Linton church, and was then induced to move to Dugger, where he labored in two periods of years, a shorter period at Portland, Me., coming between. Knowing that he felt that a change would be good for Dugger, knowing, too, the Main Street church at Winchester was in need (had asked me to help them locate a preacher) I recommended Chas. Neal to them and them to him. His several years with Main Street stand out because of some very thorough Bible class work, courses and outline studies hardly excelled. I think I have received and preserved all of them.

Brother Neal terminated his work with Main Street and "hit the road" for a time, entering open doors he was pointed to West and Southwest by "Bible Research Society." He wrote that he had never taken his "membership" away from Berea, where he first came to know the Lord.

In my last letter, not so long back, he, age-conscious, though below fourscore years, said that should the Lord call him before His return for which he long had hoped, he expected no loss or disappointment from having so hoped, for Paul to the Thessalonians affords our hearts full and blessed assurance in all such respects. Our prayers and affection are for the wife and family.—Stanford Chambers.

## A REPORT TO FRIENDS

Brother Boll used to ask how the Word and Work was getting along financially. A few others have shown concern in one way or another about this phase of our work. Of course, we do have bills to meet each month—office help, printing bills, postage, utilities, taxes, merchandise, upkeep on our building. Our plan is to pay bills on the tenth of each month. For the last six months we have been obliged to hold our printing bill—the largest—until the latter part of the month. With very few exceptions we have cleared this last bill within the month.

Since Brother Boll's departure we have been looking around for a capable young man to work with Brothers Jorgenson and Clark in the publication work. And now we have good news! Frank Gill of Abilene, Texas, is to be Office and Book Store Manager beginning the first of the year. Now that we are calling a young married man into our office the Word and Work should be on a stronger financial footing.

Word and Work friends can help by throwing their Book, Bible, Greeting Card, and Church Supply business our way. A little more business will mean the difference between being able to pay our new man and keep debt free and our failure to so do. We have a nice line of Bibles, Books, Greeting Cards, etc. Just give us your business—especially now at Christmas time. Also respond to our forthcoming subscription drive and help us increase our list by 2000, which we wish to do. The last thousand always comes cheaper—a bigger list pays out better than a small list. And our list is much too small.

This is our story. Your patronage will help us have this young man in our publication circle. Brother Boll used to say that the Word and Work is the only arm we had to reach out with the Gospel and that we must keep it going. Let us go forward! What about a bigger and better Word and Work for 1957? To contact us call SP 6-8966 or write Word and Work, 2518 Portland Avenue, Louisville 12, Kentucky. Better still, drop in our store between the hours of 9:00 A. M. and 5:00 P. M. —Pub.

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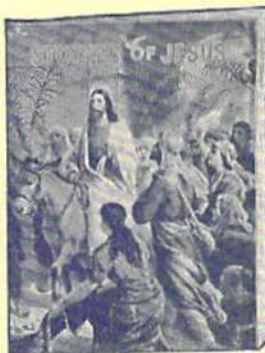
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