

# THE WORD AND WORK

A MONTHLY MAGAZINE  
SET TO DECLARE THE WHOLE COUNSEL OF GOD

J. R. CLARK, Publisher

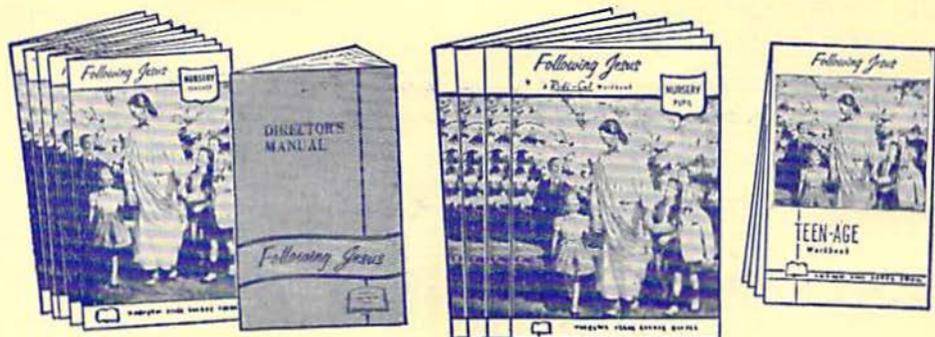
VOL. LIII

No. 5

MAY, 1959

## In This Issue

The Pattern Of Life — Author Unknown	113
When The Fire Burned — E. L. J.	114
The Last Word — J. H. McCaleb	117
TRUTH ADVANCE SECTION — S. C.	
Success Of The Pioneers	118
Christian Unity — Theophilus	122
SEED THOUGHTS — J. L. Addams, Sr.	125
God's Grace — Or Human Worth? — Gordon R. Linscott	127
Seven Ways Of Giving — N. Wilson Burks	128
PRECIOUS REPRINTS — R. H. B.	
If You Have Sinned	129
Christ On David's Throne — J. R. C.	133
Somebody Cared — J. H. McCaleb	136
A True New Testament Church — Alex Wilson	137
NEWS AND NOTES	141



New STANDARD VBS COURSE for 1959

# Following Jesus

**Single Theme . . . Graded for 5 ages—Nursery through Teen-age.** Ten true-to-the-Bible lessons developing character traits of true followers of Jesus. Complete . . . carefully and reverently prepared. Easy to teach . . . low cost.

**DIRECTOR'S MANUAL.** Order 9360 . . . . . 50c.

**TEACHERS' MANUALS.** Will challenge the most experienced teacher, and make even the beginning teacher a success! Includes 6-session teacher training course complete with notes on understanding the child, teaching methods, handwork and other creative activities, lesson plans. Please order by number (see chart below) . . . . Each, 45c.

**PUPILS' WORKBOOKS.** Vivid, exciting color throughout! All types of activities graded to the achievement level of the particular age group—simple RediCut activities for little folks, more difficult projects for older Juniors and for Teen-agers. Each book complete. Please order by number (see chart below) . . . . Each, 30c.; 10 or more, each, 25c.

**FOR NURSERY THROUGH TEEN-AGE**

Teachers' Manuals		Pupils' Workbooks
9361 . . . . .	NURSERY . . . . .	9362
9363 . . . . .	BEGINNER . . . . .	9364
9365 . . . . .	PRIMARY . . . . .	9366
9367 . . . . .	JUNIOR . . . . .	9368
9369 . . . . .	TEEN-AGE . . . . .	9370

**PLUS Colorful, Dramatic Teaching Help**

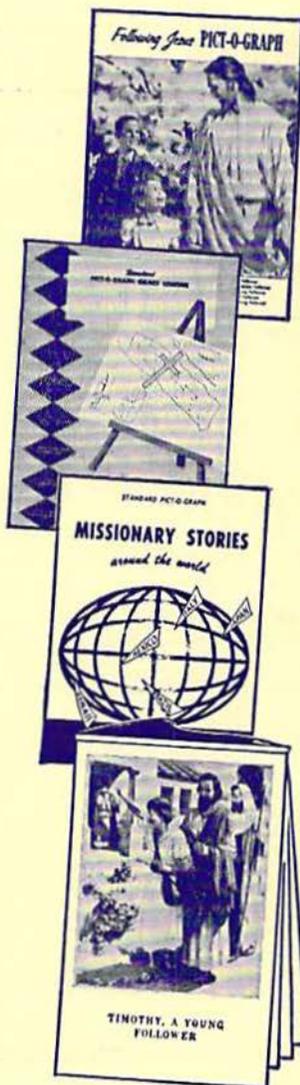
Full-color theme picture (1710, \$1.25) ... Bible Art Teaching Pictures (9372, \$1.50) ... Pict-O-Graph Bible Stories (9374, \$1.35) ... Object Lesson Pict-O-Graph (2170, \$2.50) ... Around the World Missionary Pict-O-Graph (2168, \$1.35)

Write for **FREE Planbook** giving full descriptions

**—INTRODUCTORY KIT—**

**Before** you decide on a course for your 1959 vacation school, **be sure** to examine these materials.

For your convenience, an **Introductory Kit** has been prepared. In it are 5 teachers' manuals and 5 pupils' workbooks (one each for Nursery, Beginner, Primary, Junior, Teen-age), a director's manual, a 24-page VBS Planbook and samples of other valuable aids. Order **9359** . . . . . only **\$3.75**



# THE WORD AND WORK

---

VOLUME LIII, MAY, 1959

---

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

---

THE WORD AND WORK, 2518 Portland Avenue, Louisville 12, Ky.  
Entered at the Louisville, Kentucky, Post Office as second class matter.  
Single subscription \$2.00; Clubs of four or more \$1.75 each.

---

---

## THE PATTERN OF LIFE

If the pattern of life looks dark to you,  
And the threads seem twisted and queer,  
To the One Who is planning the whole design,  
It's perfectly plain and clear.

For it's all a part of God's loving plan,  
When He works in His threads of gray,  
And they'll only make brighter  
The rose and gold of another happier day.

—Author Unknown



# When The Fire Burned

E. L. J.



Not the least of the many compensations for illness—illness that is likely to reduce one's capacity for writing—is to discover anew, in reading that the things pressing on the heart and soul for utterance have already been said by others, yea, said better, more fervently, more forcibly and convincingly than we ourselves could say them.

We have long believed and known that primitive Christianity, the real original article, was above all else a personal passion for Christ, a great unquenchable fire that burned in the hearts of the earliest believers, a personal love for the living Lord. It was therefore, after He went back into the old-time glory, that a love and a longing for His personal return comforted His followers (I Tim. 4:8). Can anyone deny or doubt that this was Christianity in its earliest, best, and purest form?

We are not saying that the personal passion for Christ makes unnecessary, or takes the place of, a careful adherence to Christ's commands and ordinances—as some seem to think. They probably reason that in such a case the greater includes the lesser. But He himself said, "If ye love me, ye will keep my commandments" (Jno. 14:15). We believe that those rare Christians who are personally devoted to the living Christ will be the most careful to seek to know and do His will in all things. What we are saying is this—that the most legalistic searching of the word, to keep the instructions to every jot and tittle, is something that will fall far short of the life which grows out of, and proceeds from, a personal devotion to Him who loved us and died for us on the accursed tree.

But, as intimated above, these great truths are so much better set forth by another (Mrs. Harry Strachan of the Latin American Mission) that I can wait no longer to give them to our readers (not copyrighted).

## THE PERSONAL PASSION FOR CHRIST

Amidst the terrific onrush of the apostasy, amidst the swirl of pleasure which is engulfing the majority of those who call themselves Christians, God has His own, His seven thousand, "all the knees which have not bowed to Baal, and every mouth which hath not kissed him." They are men and women whose faith and zeal burn brighter as the world's darkness deepens. They are ready to die at Jerusalem, or anywhere else for the matter of that, for their Lord. They are valiant for the truth and wield the sword lustily on His behalf. Nevertheless few have that passion for Christ which Paul ex-

pressed in the words "To me to live is Christ." There is so much splendid orthodoxy that leaves people cold, so much preaching of "the simple Gospel" that excites no enthusiasm. People can sit and listen to the story of Calvary with dry eyes and no quickened heart beat. In the telling of that story there is no ring of personal passion for the One from "whose head, and hands, and feet, sorrow and love flowed mingled down."

But now and again — at rare intervals — one meets with someone who, like Paul, has looked into the matchless face of Jesus and who henceforth sees nothing any more save the face of his Beloved. There is a radiance about such an one, a glory shining forth, a wonderful quality of voice and handclasp, a fragrance unmistakable. "The smell of their garments is as the smell of Lebanon with all chief spices." These keep company with their Beloved in the place where there are a "fountain of gardens, a well of living waters, and streams from Lebanon."

### WHAT MAKES THE DIFFERENCE?

It is not knowledge, for knowledge puffeth up. We have knowledge in abundance nowadays. God has given us great teachers of His word. Many of us have gotten to the place where we think we are competent to pass judgment upon others, and where we say, though not as the Psalmist said it, "I have more knowledge than all my teachers." But too often our knowledge is a "form of godliness," the power of which we are denying because we do not possess it. No, it is not knowledge that makes the difference. Nor is it orthodoxy, nor zeal, nor works.

What was it that made Moses the lawgiver, the interpreter of Sinai's thunder, as keenly appreciative of the grace of God as was even Paul himself? Moses was the incomparable "friend of God" because he possessed the passion for God in an unusual degree. That passion had consumed every last vestige of personal ambition, so that when God offered him something that might legitimately tempt him, especially as coming from the source it did, it made no difference to the man to whom God's good name meant more than all else besides. Is there anything so sublime anywhere in sacred story as Moses' refusal to go on without God? As a concession to his pleading on behalf of the people who had so deeply sinned against God, an angel had been promised to guide them in the way. The Lord had said unto Moses, "Depart and go up hence . . . I will send an angel before thee . . . I will not go up in the midst of thee . . . lest I consume thee by the way." But Moses had long companied with God and it was unthinkable that now the wondrous Presence should be withdrawn. An angel might be all right for other people but not for the man who was accustomed to talk to God "face to face, as a man talketh to his friend." And so in a marvellous argumentation Moses put the matter before the Lord, carrying his point step by step until he reached the place where he dared to say "no" to God, "If thy presence go not with me, carry us not up hence." In the grief of that sad day how glad God must have been to find one man who at all costs wanted the best, and how gladly he must have said,

"Moses, I will do this thing also that thou has spoken. My presence shall go with thee and I will give thee rest." The heart of God must have been refreshed by the devotion of His friend that day. And God never forgot it. The time came when that friend failed Him, nevertheless at the end they went both together up the slopes of "Nebo's lonely mountain," communing as they walked. And there God gave His beloved sleep, and with His own hands laid him away to rest until the great resurrection day. God did not consider angelic ministrations good enough that day for the man who in his lifetime would have nothing less than God himself.

David also possessed in a marked degree the passion for God. His flesh and his heart cried out for the living God. His psalms reveal this passion ever throbbing in his soul. Only in the light of that passion can the comminatory Psalms be rightly understood. David hated with a perfect hatred them that hate God, and counted them his enemies. Sin to him—his own or others'—held its deepest stain and its sharpest sting because it was done "against thee, against thee only." When we possess the passion for God that David had we too shall know "the exceeding sinfulness of sin."

In the New Testament Paul is the outstanding example of the man who is dominated by the passion for Christ as apart from his devotion to the *cause* of Christ. That passion was surely born in those three days in which he was beholding "the glory of God in the face of Christ Jesus," — sightless days but filled with radiance. Paul might easily have hardened and become critical and bitter in the stress of controversial conflict. The passion for the person of Christ, as apart from loyalty to "His cause," kept him from that, and so, speaking after the manner of men, we see him "fighting with the beasts at Ephesus," and anon homesick to "depart and be with Christ which is far better." The great tender heart of love in Paul that made him the "nursing father" of the infant churches, had its fountain head in his all-absorbing personal passion for Christ, to know the love of whom — its breadth, and length, and depth, and height — is to be "filled with all the fulness of God."

*"Christ! I am Christ's! and let that name suffice you:*

*Ay, and for me He greatly hath sufficed."*

There were others also. Two humble women were admitted into that innermost circle of the "lovers of Jesus." Mary of Bethany and the Magdalene knew something of that priceless intimate relationship with our Lord. It was Mary's devotion to the person of Christ that led her instinctively and unerringly to do the thing that pleased Him. His heart was comforted by the love of Mary, fragrant as her poured-out ointment. What a privilege was hers to comfort him in the days when "His soul began to be sorrowful, even unto death."

It was that same passion for Christ which held Mary Magdalene weeping by the empty tomb when the colder disciples had gone away again unto their own homes. And how wondrously she was rewarded! Not only vision of angels, but Christ Himself, to gladden her heart

and dry her tears; and it is written for ever that "He appeared first to Mary Magdalene."

#### ARE WE MISSING THE BEST?

In our zeal for the better, are we missing the best? The word of our Lord to us is still, "He that loveth me shall be loved of my Father, and I will love him, *and will manifest myself* unto him." Up there "His servants shall serve him, and they shall see his face," but it is blessedly true that He will manifest himself to those who love and serve Him here. There is reward for the obedient disciple, there are power and authority for the faithful disciple, there is glory of achievement for the zealous disciple, but there is the whisper of His love, there is the joy of His presence, and the shining of His face, for those who love Him for himself alone.



## The Last Word

J. H. McCaleb

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die."

Not long ago a great newspaper carried an editorial that was reaching skyward for this same grand truth. I am taking the liberty of quoting it.

"A poll by the religious publication reports that 'only one out of five' leading scientists in the United States believes in the physical Resurrection of Christ.

"The figures are interesting and perhaps even sociologically important. Beyond that, their scientific and theological significance is extremely dubious.

"A poll of the best thinkers in the early Middle Ages would probably have revealed widespread agreement that the world is flat. And as late as the 19th Century the idea of splitting the atom would have fared quite badly in the ballot box of the mentally elite.

"Likewise, the principles of pure science underlying our technological advance — our engines, our printing presses, our television — would have lain dormant for centuries to come if inventors had awaited approval by a jury of fellow scientists.

"Even the world's top ranking scientists can be wrong about the wisdom of men. It's too much for us to expect them to be able to give us the last word on the Wisdom of God."

And so we turn to the assuring statement in the Word of God: "Jesus Christ the same yesterday, and today, and forever."



# *Truth Advance*

## *Section*

Stanford Chambers

### **SUCCESS OF THE PIONEERS**

The pioneers of the movement to restore the New Testament order succeeded marvelously. This is a fact acclaimed by all who are a part of the "movement," and acknowledged by many not affiliated. Even Bishop Purcell is quoted as saying that his opponent A. Campbell established churches on the foundation of the first century churches. What did the "Pioneers" restore?

They restored the Scriptures to their rightful place as fully inspired and fully authoritative. They restored the people to the freedom of the truth as revealed and to its practice.

They restored "the unity of the Spirit in the bond of peace," thus providing with incalculable advantage the attaining of "the unity of the faith." Men and women of the various creeds and of no creed or confession were brought together into assemblies of the simple New Testament way, not denominationally bound nor interdenominationally mixed. By this was demonstrated the practicability of the simple New Testament order; though 1800 years old and long bypassed it was found not to have been outgrown.

Membership in the Lord's body was considered to be His prerogative, and to consist of those that were saved. The local congregation consisted of baptized believers, all of whom were considered in the fellowship unless they became disorderly in their walk.

There was restoration from all humanism in religion, from bondage to hierarchies, popes, episcopacy and priestcraft. Pagan and idolatrous practices, traditional in the Church of Rome, were eliminated, such as titles distinguishing "clergy" from "laity," holy days, holy water, the counting of beads, the burning of candles, prayers to the "saints," masses for the dead, transubstantiation, auricular confession, christening, affusion for baptism, instrumental music, burning of incense, the sign of the cross, and many other things for which there could not be found a "Thus saith the Lord," and for which reason they were eliminated. The earliest of the Reformers had eliminated practically all of these Roman Catholic practices, but many Protestant denominations had not eliminated them, and by the time of the "Pioneers" many of the Romish practices had been brought back.

Just as the "Pioneers" found it plainly stated in the second chap-

ter of Acts how men and women were made members of the church, so did they find in the same chapter that those added to the church "continued steadfastly in the apostles' teaching (doctrine) and fellowship, in the breaking of bread and the prayers." These simple New Testament practices were accepted as approved examples and so observed. By other references the simple confession of faith in Christ was found to have been the prerequisite of baptism, which, in the same way, was found to be "in the name of Christ," and "into the name of the Father and of the Son, and of the Holy Spirit." Since baptism in the original was found to mean a submerging, and in plain words to be set forth as a burial, affusion was out, with no scriptural authority to bring it in.

By other references besides the second chapter of Acts, it was found that the teaching activity consisted in Scripture, in instruction, in exhortation, in "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in the heart unto God." Fellowship or partnership was found to have been expressed in heart-purposed, proportionate giving, "upon the first day of the week," the day on which the early Christians were found coming "together to break bread," commemorative of the Savior's atoning death.

The New Testament church was found to be "the pillar and ground of the truth," entrusted with the execution of the Great Commission. His church they found was His missionary society, His educational institution, His fellowship association, His benevolent society.

The Holy Spirit, "given to all them that obey him," was acknowledged as Comforter, the One given to "help our infirmities," who adds His intercessions to the praying of the saints, even "with groanings that cannot be uttered." Implicit faith was restored in the Lord, His word, His finished redemptive work, His mediation between God and man, In Him as the prayer-answering Lord, and the One who would bring in "the restoration (restitution) of all things spoken by the prophets." "Millennial Harbinger" was the significant name given the magazine of the early days.

"The Declaration and Address" by Thomas Campbell was accepted as a fundamental statement of the divinely decreed purpose of the church, and endeavor was made to carry out that purpose. In that "Address" it is stated, "Human authority has no power to impose new commands and ordinances not enjoined by the Lord. Nothing ought to be received into the faith or worship of the church . . . that is not as old as the New Testament . . . Human expediences are never to be permitted to produce contentions or divisions in the church."

The unity of the Spirit was that well kept in the bond of peace that the "movement" went forward with such success as reminds of the gospel's earliest days. Unity was the plea, and attained unity was the key to such marvelous success, success evidenced in souls saved and in the restoration of vast numbers from tradition and the bondage of sects and creeds.

This writer is much in love with the humbleness and simplicity with which the primitive, apostolic church started out and for many years maintained, and like unto which the "Restoration Movement" started churches out in the eighteen-hundreds. It was the Holy Spirit in Paul that caused the anxiety expressed in II Cor. 11:3: "But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ." The flesh demands change; the carnal mind is not surrendered to the will of God, does not enjoy simplicity, lusts for the spectacular, the sensational, the vainglory of worldly things of display and entertainment. Religion that does not afford some prestige is subjected to change.

Those committed to the principles and plea of the "Restoration Movement" were not immune to carnal desires, not any more than were the Christians of the early centuries. The endeavor to be Christians only did not bring them into favor with neighbors wedded to their party names or the names of their founders. Some Protestant bodies held to a form of priesthood, to "sacraments," to candles and incense, some were adopting instrumental music which Luther and other Reformers had eliminated, together with the many other Romish innovations and inventions.

It became evident that the plainness and simplicity observed by simple Christians and churches of Christ brought on a distinction which many did not enjoy. Who wants to be counted as among a "peculiar people?" Who wishes to be designated as assuming a "better than thou" role. In many places the denominations were much ahead in numbers and prestige, obviously for one chief reason, their music was more entertaining. Clamor for the organ began to be voiced, and before the "Movement" had run a half century some prominent congregations were reported as having adopted this innovation.

### WIDE OPEN SPLIT

This new thing in the "Restoration Movement" proved contagious. Persistence prevailed. From the larger cities it spread to county seats and smaller towns. In our boyhood days division after division ensued. Futile attempts were made to justify the new order by the Scriptures, but most of the arguments are now obsolete. When a thing becomes popular and becomes tidal, it goes ahead without scriptural warrant. Plainest of teaching by the "Pioneers" was against the innovation, and when the tide set in, the strongest of the leaders uttered their protests, in many places without avail, in many others (particularly in the South) the tide was stayed. (Protestations came from men like Isaac Errett, J. B. Briney, Ben Franklin, J. W. McGarvey, I. B. Grubbs, Robert Milligan, David Lipscomb, T. B. Laramore, hosts of others, though the first two later became apologists, while Hall C. Calhoun made the opposite change and joined himself with the opposers).

The protestations were upon the ground that here was "restoration" in reverse. It was restoration, not of any New Testament prac-

tice but of an invention of Rome, of the very things which had made both the Reformation and the Restoration necessary. Attempted justification is offered today on the ground of expediency, but a thing must first be lawful (scriptural) before it can be accepted as expedient. A thing that causes division cannot ordinarily be considered expedient. Neither can a thing protested by such men as named above be considered trivial.

### UNITY TALK REVIVED

From time to time, the grievous fact of division versus the pleaded-for unity strikes grievously at sincere hearts, also even at the party pride of some, and some gestures have frequently been made toward healing the existing breach. It should be healed. The wedge that split the log should never have been driven. The wedge remains. The plea on the part of those doing the driving has ever been that the divisive wedge be ignored, be allowed to remain. The plea on the part of those protesting has been to remove the wedge that has caused the split. How can the cleft be ignored while the wedge is left in? Practice is involved and the worship of God's Church, in which every Christian is to be active, is affected. Conscience is involved where there is conviction against going "beyond the things that are written." No one's conscience is violated by the removal of the divisive wedge. No one's conscience is hurt by the extraction of the thorn that causes the sore, though its removal may hurt the flesh. Is a sore really healed with the thorn left in? What is the attitude of those heard talking unity toward the removal of the divisive wedge or the conscience-injuring thorn? Is there so much as a gesture in that direction?

### FINALLY, WE EXHORT

"Let us" be willing to "go forth unto him without the camp, bearing his reproach." And "let us offer up a sacrifice unto God continually, that is the fruit of lips that make confession to his name." Let us "sing with the spirit" and let us "sing with the understanding also." "Singing and making melody in our heart to the Lord." Let us not be of those who require mechanical stimulation in order to praise Him. Let us continue "steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers," "not forsaking the assembling of ourselves together," but coming together upon the first day of the week," our Lord's resurrection day, to break bread in the memorial feast.

Let us hold fast that which we have inherited from the "Pioneers." They reached the goal of the restoration movement they inaugurated. Let us not go beyond that goal. For what of the N. T. order did they not restore? Let us in the fulness of the Spirit, do all things more effectively and acceptably. Let us not be found restoring the things of Rome. That were inconsistent with and contradictory to the very fundamentals of the "Restoration Movement," which did not start out to restore the innovations invented by the apostate Roman Catholic church. All such was (and is) "strange fire" offered before Jehovah which he commanded not." Uncounted

numbers of men, women and congregations active in the "Restoration Movement" will never go along with that. Let those who talk unity bear that fact in mind, and so let such as practive mechanical music in church worship evaluate a united fellowship, contrasting the same with the cherished music and the entertaining feature therewith added to the worship of God's house. Count me not among those dissatisfied with the restoration effected by the Pioneers. May we who have fallen heir to so rich a heritage, by God's grace, afford it the spiritual fulness our Lord has a right to expect of us.

---

## CHRISTIAN UNITY

Theophilus

### THE NEED FOR UNITY

"Now I beseech you brethren through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfected together in the same mind and in the same judgment" (I Cor. 1:10).

We who have taken our stand as simple Christians do not need to be reminded of the ravages of division. The multitude of names and creeds that daily meets our eyes is a constant reminder that all is not right with the world. Nor can it be right until we have one faith, one Lord and His name one. For the Lord prayed for His own, "that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us; that *the world* may believe that thou didst send me" (Jno. 17:21). Division is fatal to our cause.

### PRIMARY AND SECONDARY THINGS

When Paul asked the Corinthians to "speak the same thing," to have "the same mind and the same judgment," he referred to primary things. The context clearly shows this. And what is primary? That Jesus Christ is the Son of God with all authority in heaven and earth. If the question "What think ye of Christ?" be answered wrongly, there can be no unity of any kind. But if answered aright there will appear an earnest searching attitude to know and do His will—to hear Him (Mt. 28:18-20; 17:5). There are matters that are secondary upon which we may differ without division. These are not unimportant. In their proper place they are indispensable, but they are matters for brotherly forbearance. They should never be relegated into primacy. Of these we shall speak later. Until then let me suggest you read Romans chapter 14 along with Ephesians chapter 4.

"John said unto him, Teacher, we saw one casting out demons in thy name; and we forbade him, because he followed not us" (Mk. 9:38). The Lord Jesus condemned John's view and went on to show why the man should be accepted. This important passage has been largely overlooked in the internal struggle which has swept and today sweeps the church. Unity does not mean necessarily uni-

formity. It does not mean that all men must think alike at all times on all things. Groupism means sectarianism—soon creedism—then stagnation.

### A BASIS OF UNITY

Paul gave this in Ephesians 4. "The unity of the Spirit in the bond of peace." He did not say uniformity of ideas, but a unity of the Spirit. In the Holy Spirit every child of God finds common ground. "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." This means a family tie—brotherhood. Then comes the primary unity platform—one body, Spirit, hope, Lord, faith, baptism, God. Until disciples truly realize that these things cannot be obtained until there is "the unity of the Spirit," there will be no unity.

*One Body*—which is the church. There should be no schism; not a Gentile church and a Jewish church, not an anti-church and a pro-church, but one body with every member joined to Christ. *One Spirit*—the Holy Spirit. Let every disciple be filled with Him (Eph. 5:18). *One Hope*—that Jesus is coming again. *One Lord*—even Jesus, who rose to reign. *One Faith*—that Jesus is the Christ the Son of God. *One Baptism*—immersion in water for remission of sins. *One God*—the Father of all, by Whose power we have been born anew.

### A PICTURE OF THE NEW TESTAMENT CHURCH

The Roman world of the first century was a jig-saw puzzle of conflicting interests. Many nations were embraced in the empire. These nations would have different economies, beliefs, and ambitions. They had one thing in common: each had felt the iron tread of the Roman legions. And there was another common thing—they had a seething, if not manifest, hate for Rome. Besides these differences there was also religious division. No two groups could ever have been more distinct than Jews and Gentiles. It was against this background of differences of all kinds that the church was born with its orders to "make disciples of all the nations."

The people who became Christians in the first century were not all alike. They had differing backgrounds and prejudices. Their abilities and knowledge of the truth also differed. But they were one—there was unity. Even Jew and Gentile were united—had become "one new man." These had been reconciled "in one body unto God through the cross" (Eph. 2:14-18). It was of course impossible that this heathen or Jewish heritage should be cast off immediately. Oftentimes wide differences occurred, but there was no division—they had learned to bear with one another, to be long suffering, keeping the unity of the Spirit (Eph. 4:1-3). Instead of drawing lines against each other, they let the old error gradually vanish in the light of truth. So such things as law-keeping (Heb. 8:13), days and meats (Rom. 14:5, 6), even idolatrous notions (I Cor. 8:5-7), were borne with as each one learned in the school of Christ. They were one in faith with differing opinions—one body, one brotherhood.

## GUARDING AGAINST EXTREMES

All that we have said here, is not to say that anything goes in order to have harmony. Far from it. Where the Lord had expressly spoken there could be no disagreement. In the great fundamentals they were alike. I would not want anyone to receive a wrong impression. In the next and final portions I hope to illustrate the perfect workableness of New Testament unity.

As we have suggested first we must agree on the fact that Jesus Christ is the Son of God (Mt. 16:16). Without this agreement no unity is possible. A modernist and a fundamentalist simple cannot walk together. Further it is evident that we must agree on who is a child of God. No two men can be brothers in any fair sense until they are willing to recognize each other as such. Therefore we must agree on what it takes to make a Christian. To this we must add that for unity to exist there must be agreement in things which require cooperation—such as worship. There can be no unity when, in order to worship his God, a man must violate or give up his conscience. ~~These matters are self-evident. On the fundamentals of~~ who is Christ, who is a follower of Christ, and how can we worship together we must be one. Most other things are secondary in nature. Not unimportant, but secondary. We need to keep them secondary.

It is difficult for a sincere, honest person, who puts his all into the work, to keep from drawing conclusions from God's word. Every Christian teaching is not given in so many words. The danger enters in when we begin to make our own conclusions the same as the word of God. We say, "God says so and so," when really it is but our own conclusion—valid perhaps, but not something I can force on my brother who may be far behind or far ahead of me in Christian growth. Think of all the things that brethren have permitted to divide—societies, music, prophecy, colleges, cups, mission work, benevolent work, located work, et cetera, ad infinitum. It is not wrong to possess opinions or express conclusions, only let us strive not to become a factionist by making our conclusions and God's express word equally infallible.

### SUMMARY

I do not flatter myself that I have either stated or solved the whole unity problem in these paragraphs. But I trust, because I believe, that this gets down both to the root of the trouble and the beginning place of the solution. My space has been limited. To be prolix would not have profited. Let us therefore each apply himself to this problem of division in our own ranks and elsewhere "giving diligence to keep the unity of the Spirit in the bond of peace."

---

### HOW MAY I HELP

Put yourself out if necessary to be at every service. This is important as your absence cools down the service just that much. Live the Christian life before your neighbors, else you cancel out all you do to win them. Invite others to church and Sunday School. Offer to pick them up if they do not have a car. Pray for your preacher and for all the leaders, Bible school teachers, and workers in the church. Be a soul-winner for Jesus. Lead some one to Him. —J.R.C.

# Seed Thoughts

and

## News Items

Of Interest To Christians

J. L. Addams, Sr.



### THE VOICE OF THE EMPTY PEW

In I Samuel 20:18 Jonathan said to David, "Tomorrow is the new moon; and thou shalt be missed, because thy seat will be empty."

We are creatures of habit. As a rule, people like to occupy a particular seat at a church service. We preachers learn to look for you if you are not on the particular seat, or at least in that section of the auditorium. When your seat is empty, you are missed.

The *cause* of your pew being empty speaks volumes. Does the empty pew speak? Yes, and this is what it says . . .

To the other members it says, "Someone has found something more interesting than this service."

To the one who is not a member it says, "Regular attendance is neither necessary nor worthwhile."

To the elders it says, "Some of the sheep are out of the fold."

To the preacher it says, "Your sermon is not worth listening to."

To God it says, "Something is more important than worshipping You."

To the devil it says, "You have a church member on your side."

To Christ it says, "Someone does not appreciate your sacrifice." —Christian Courier.

### "MOTHER OF GOD"

The expression "Mother of God" is unwarranted by Scripture, and should not be used. It ignores the two natures in One Person, of Whom it is written, "He shall be called the Son of God" (Luke 1:35). Mary was the mother of Him Who was "man" and "God." The accuracy of the Scripture in this respect may be seen in Romans 9:5 where Paul says, "of whom, *as concerning the flesh*, Christ came, who is over all, God blessed forever." See also Romans 1:3, 4.

\* \* \*

### BOTH SAFE

A little bird in Noah's ark was just as safe as an elephant. It was not the size and strength of the elephant that made him safe. It was the ark that saved both the elephant and the bird. It is not your righteousness, your good works, that will save you. Rich or poor, learned or unlearned, you can be saved only by the blood of Christ. "The blood of Jesus Christ His Son cleanseth us from all sin."

\* \* \*

"Look away from earth's attractions,

All earth's joys will soon be o'er;  
Rest not, till thy heart exclaimeth —

'I have Christ! What want I more?'"

## ACTION OR WORDS

A little boy sat in Sunday School one Lord's Day morning. He listened as his teacher talked about the importance of the church. "It must come first," the teacher explained. The lad was greatly impressed because he loved his teacher and she seemed so honest and sincere.

That night the little boy came back to the service. He looked everywhere for the teacher who had taught him that the church must come first. But, she was at home listening to the radio and watching television. On Wednesday night he came to the mid-week service of prayer. But, the teacher had too many other "reasons" that made it impossible to spend an hour in prayer and meditation with the fellow Christians.

The lad soon quit coming to Sunday School. The teacher often wondered why he lost interest. Do you?

\* \* \*

### SOMEBODY'S MOTHER

Somebody prays for a boy astray,  
Afar from home at close of day,  
Somebody loves him in spite of  
sin,

Somebody seeks his soul to win;  
That somebody is mother.

Somebody's heart is filled with  
joy,

To meet a penitent, erring boy,  
To know her prayers were not  
in-vain,

In spite of every sin and stain;  
That somebody is mother.

—Richard Jones

\* \* \*

"A kiss from my mother made  
me a painter." —Benjamin West.

Brother Robert Elkins of Tulsa, Oklahoma, sends some encouraging words and says, "I always enjoy 'Seed Thoughts' in the Word and Work. Keep publicizing the box number for the Olmstead Memorial Library fund." We appreciate this interest by Brother Elkins, and remind you again that the mailing address of this worthy project is as follows:

Olmstead Memorial Library  
P. O. Box No. 584  
Louisville 1, Ky.

\* \* \*

### MOTHER

"The tragedy in this hectic technological age is the alarming disappearance of the 'old fashioned mother' who devoted her life to the rearing of her children and the establishments of a Christian home. Today motherhood seems to have lost its glamour, but with God the biggest job in the world is still the job of Godly motherhood.

"There is no one who can substitute for a mother; no, not one. They are still the most important persons in all the world to their family. It may not have the glamour, or gain the public recognition like other pursuits, but in the directory of heaven, godly mothers head the list above philanthropists — and the luminaries of various fields of service. Behind a Samuel was a Hannah; behind a John the Baptist was an Elizabeth; and behind a Moses was an obscure, little-known, generally forgotten, godly mother whose name is unknown to most people." —De Haan.

\* \* \*

"All that I have ever accomplished in life, I owe to my mother." —Dwight L. Moody.



## God's Grace - Or Human Worth?

Gordon R. Linscott

*"A bruised reed will he not break,  
And a dimly burning wick will he not quench." (Is. 42:3).*

Taken in its context, the subject of this verse is Christ. The prophet is describing some of the unusual characteristics of "the Servant of Jehovah." This wonderful, coming Person does not act on the basis of common human motives. The bruised reed, the smoking wick, illustrate this fact.

What hope is there for a bruised reed? Too weak to even hold itself erect, it might as well be broken off. And the lamp which is more smoke than light? Why not just snuff it out? The bruised reeds and smoking wicks are the lives of humanity marred by sin. Created in the image of God, destined to rule His creation, we have all turned aside from God's purpose. We have all become unprofitable to Him (Rom. 3:12). Why should we not be treated as the bruised reed which is broken off and cast away? Why did He not snuff out the smoking lamp and be done with it?

Here is a picture of the grace of God, as revealed in the Son. God chose, through the Lord Jesus, to heal that hopelessly bruised reed. He chose, by the agony of Calvary, to cleanse that smoke-dimmed lamp, to fill it with the oil of His Spirit, and to light it with His love. "While we were yet weak . . . while we were yet sinners . . . while we were enemies . . . Christ died for the ungodly." (Rom. 5:6-10). It is the very worthlessness of unredeemed humanity which magnifies in our eyes the grace of our God in the gift of His Son.

But there is another view of the bruised reed and smoking wick. There is a "modern" view which is finding much acceptance even among churches of Christ.

What happens to the grace of God when "modern" theology steps in? "Jesus . . . recognizes that bruised reed as a *valuable* plant . . . Jesus . . . sees . . . each individual lamp . . . as an *invaluable* light." (Italics mine). According to this line of thought, the reed is healed, the lamp is trimmed, because of the intrinsic worth of the objects themselves and not because of the graciousness of the Saviour. This theology says, "Jesus . . . sees in every life . . . a beautiful plant that can blossom in the sunlight of God's love." This thinking makes salvation merely a process of growth and development; Jesus said, "Ye must be born again." Biblical salvation is a transformation, a

giving of new life, not a refinement of the old.

There is a grain of truth in the "modern" view which tends to make the whole more acceptable. It says, "Jesus . . . points out that nothing is more valuable than the individual life." From one point of view, this is true. "Ye were sold for nought"—the sinner's true worth—"and ye shall be redeemed without money." (Is. 52:3). It is this redemption price, the precious blood of the Lord Jesus, which makes the individual "valuable." "God so loved . . . that He gave . . ." "He gave . . ." *not* on the basis of worth, but because of the greatness of His own love.

Let us beware of the devices of Satan. Search the Scriptures. Sift what you read, what you hear. "Prove all things; hold fast that which is good."

---

## SEVEN WAYS OF GIVING

From *Types and Shadows*, page 29, we quote Dr. A. T. Pierson's seven ways of giving:

1. **THE CARELESS WAY:** to give something to every cause that is presented, without enquiring into its merits.
2. **THE IMPULSIVE WAY:** To give from impulse, as much and as often as love and piety and sensibility prompt.
3. **THE LAZY WAY:** To make a special offer to earn money for benevolent objects by fairs, festivals, etc.
4. **THE SELF-DENYING WAY:** To save the cost of luxuries and apply them to purposes of missions and charity. This may lead to asceticism and self-complacence.
5. **THE SYSTEMATIC WAY:** To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third or one-half. This is adapted to all, whether rich or poor and gifts would be largely increased if it were generally practiced.
6. **THE EQUAL WAY:** To give to God and the needy just as much as we spend on ourselves, balancing all our personal expenditures by our gifts.
7. **THE HEORIC WAY:** To limit our own expenditures to a certain sum and give away all the rest of our incomes. This was John Wesley's way.

(Of the seven ways, we believe No. 5 is more in accord with the teaching of the Lord. Have YOU measured up to No. Five?) —From N. Wilson Burks..

---

In nature, aim and method, the church has no parallel or competitor in the world. It stands alone. It is distinct from everything else. In what it is, in what it does, in how it does it, there is no institution like the church. It imitates nothing, it is dependent on nothing of the world. It is in the world but no part of it. There is no point where the church and the world touch or fraternize. Between no two things is there greater unlikeness. The church should not be led to depart from the methods peculiar to its nature and mission —James A. Maxwell

# Precious Reprints

From the Pen of R. H. Boll

## IF YOU HAVE SINNED

It is a serious thing, and not to be regarded lightly. My first word, like John's, would be, "These things I write unto you *that ye may not sin.*" But that is not the last word, thank God; for John goes on to say, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins . . ." (1 John 2:1, 2).

There is a difference in sins. The Bible speaks of *great* sins a man may commit, which implies that some other sins are of a minor character. But we are not always able to estimate the relative gravity of our offences. Some sins may seem small to us because they are common and habitual; in God's sight they are great. In any case the least sin is not small in God's sight; and if unforgiven would make salvation impossible. And there are great sins. "There is a sin unto death," John says. "All unrighteousness is sin. And there is a sin not unto death" (1 John 5:16, 17). Of this we shall have something to say further on.

Say then, that you have sinned—perhaps a great sin: what now will you do? It is a critical time. You may take a wrong step and go down into indifference and fatal, final hardening. Or you may be forgiven and humbly rejoice in His mercy and His forgiving love. It depends on the attitude you take, and what you do about it. First of all the facts must be faced. Do not minimize your guilt. Do not put yourself off with excuses. When you deal with God you must above all things be honest. You must come as you are, without pretense or any attempt at concealment. There is nothing hid from His sight, and "all things are naked and laid open before the eyes of him with whom we have to do." Now, "if we confess our sins," says John again, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Will you believe that? "I acknowledged my sin unto thee," said David, "and mine iniquity did I not hide. I said I will confess my transgressions unto Jehovah; and thou forgavest the iniquity of my sin" (Ps. 32:5).

"Is it enough," you may ask, "to confess my sin unto God?" Yes for forgiveness it is. For sin is always and primarily against God (Ps. 51:4). But if God's honor, or the demands of righteousness, calls for confession before men or to men, granting you are sincere in the matter, you will not fail to make things right in this regard. If your sin was a public one you must confess it publicly. If by your sin someone was injured and by your confession the wrong can be righted, you must confess it to the parties concerned. If it was between you and God alone, to Him alone you need confess—though even then it is good and helpful to confess to faithful brethren also (James 5:16).

## THE BASIS OF RIGHTEOUSNESS

You may have noticed the recurrence of the word "righteous," in the passages above quoted. "He is faithful and *righteous* to forgive us our sins." And, "we have an Advocate with the Father, Jesus Christ *the righteous*." So David also: "Deliver me from blood-guiltiness O God, thou God of my salvation, and my tongue shall sing aloud of *thy righteousness*" (where we might have expected the word "mercy"). Or, again, when pleading for forgiveness, "In thy faithfulness answer me, and in *thy righteousness*" (Ps. 51:14; 143:1,2). Now righteousness means justice; and is it justice we want? God forbid. Yet God is just and cannot be otherwise. Where then does His righteousness come in, in forgiving the sinner? John tells us: "We have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation (the atoning sacrifice) for our sins . . ." God gave His All, His Best, when He gave His Son to die for our sins. And He did it that He "might be just and the justifier of him that hath faith in Jesus" (Rom. 3:26). Now He can forgive righteously.

### "THAT HE MIGHT BE FEARED"

"There is forgiveness with thee, that thou mayest be feared," said the psalmist. The forgiveness of God fills with a holy fear. All through the Old Testament God inculcated the lesson that sin is a terrible thing, and that it calls for blood, and that only the death of the poor victim at the altar could avail to meet its guilt. But those Old Testament sacrifices did only foreshadow the real truth: "for it is impossible that the blood of bulls and goats should take away sins." It required a truer sacrifice—the blood of One who was the dearest, the purest, the most precious and beloved, the Son of His love, and His awful death upon the cross, to lift that debt. "He is the propitiation for our sins."

"My sins, my sins, my Savior,  
Their guilt I never knew  
Till with thee in the desert  
I near thy passion drew;  
Till with thee in the garden  
I heard thy pleading pray'r,  
And saw the blood-drops falling,  
That told thy sorrow there."

Now come, my brother, and gladly receive that forgiveness which was there bought for thee—rejoice and be glad—but rejoice with trembling. It is free, no fee, to you—free yet not cheap. "There is forgiveness with thee *that thou mayest be feared*" (Ps. 130:4).

### CAST NOT AWAY YOUR BOLDNESS

But to go back to our first question—you have sinned. Now one great danger is that you may get discouraged and think there is no use of starting over. "No use" is the devil's word. When you hear that, or it is suggested to your mind he is behind it. God says there is use. "Cast not away therefore your boldness which hath great recompense of reward." Whatever may have happened—cast not

away your boldness (Heb. 3:6, 14). We are not left without hope and without help. John says, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins."

"Five bleeding wounds he bears  
Received on Calvary,  
They pour effectual pray'rs  
Before that throne for me:  
Forgive him, O forgive they cry,  
Nor let that ransomed sinner die."

"Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need" (Heb. 4:14-16).

### DOUBTS AND FEARS

It seems hard for us small-minded mortals to believe in the free, whole-hearted, disinterested love of God, and His full and free forgiveness. We feel there must be some sort of hitch in it—it can't be just so good and free as that. And often after we have penitently sought the Lord's forgiveness, we still carry the load of guilt around with us, and with a haunting fear. Perhaps we didn't fulfill all the "conditions?" Our repentance was not perfect? Or maybe we were not sincere enough? And so on. Often the preacher adds to these doubts and fears. Anxious to uphold the high standards, he represents salvation as if it were placed on top of a greased pole, and exhorts his hearers to climb for it. That makes unhappy Christian lives. Moreover it is impossible to live right with a bad unsatisfied conscience. The forgiveness of sins is the very foundation of the Christian life. We can have it by faith, and faith takes the Lord at His word. "But I have sinned and asked for forgiveness so often I fear the Lord doesn't think I mean it," says one. A man once remarked that the passage that tells us to forgive seventy times seven, (Matt. 18:22) is the hardest in the Bible. "I think it is the sweetest in the Bible," another answered. "How can you say that?" replied the first man. "Well, do you think the Lord wants us to be better than He is? If He tells me to forgive seventy times seven, will not He do so, too? I can go to Him time and time again, and He will forgive me again." That is not the best way, but it is even so; and we sometimes need that encouragement. However He not only forgives, but is able also "to break the power of cancelled sin, and set the prisoner free." "Unto Him that loveth us and loosed us from our sins by his blood . . ." (Rev. 1:5).

### THE SIN UNTO DEATH

But there is the sin unto death, of which John speaks—how do I know that I may not have committed that? The passage is this:  
"If any man see his brother sinning a sin not unto death, he

shall ask, and God will give him life for them that sin not unto death. There is a sin unto death: not concerning this do I say that he should make request. All unrighteousness is sin: and there is a sin not unto death" (I John 5:16, 17).

You will notice that John speaks *about* those who sin unto death, not *to* them. As for such they are not accessible to admonition. They are hardened, defiant, unapproachable. "It is impossible to renew them again unto repentance." Their state is described in Heb. 6:4-8. They may end up in a paroxysm of bitter remorse like Judas, but until then they are utterly impervious to the appeal of God. What is that sin? It is the renunciation, in the face of all light and truth, of Jesus Christ, and the siding with His enemies, the sin of one who has trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace" (Heb. 10:29). Is that your case, my brother? The very fact that you fear and are concerned shows that it is not.

To a convicted sinner his sin is mountain-high, inexcusable, unforgivable. For such is the word, "Come now and let us reason, saith Jehovah: though your sins be as scarlet they shall be as white as snow; though they be red as crimson, they shall be as wool" (Isa. 1:18). The blood of Christ is adequate even for this. David in his plea for mercy for his frightful transgression, says, "Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow." Might this be? Surely—for the Spirit of God did indite those words (II Sam. 23:2). And to all sinful souls the Lord says, "I have blotted out, as a thick cloud, all thy transgressions. . . return unto me for I have redeemed thee" (Isa. 44:22). "Repent ye therefore and turn again that your sins may be *blotted out*"—utterly, entirely cancelled, as though they had never been. Then with love and joy start out to live for Him who did this for you. The fact that you do so is the proof that you have not committed "the sin unto death."

---

## SENTENCE SERMONS

Our strength is shown in the things we **STAND** for; our weakness is shown in the things we **FALL** for.

People who say it cannot be done are often interrupted by somebody doing it.

Some people are content to spend a week-end with Jesus, but balk at having Him as a permanent guest.

If a sermon pricks the conscience, it must have some good points.

It is a pleasant thought that when you help a fellow up a steep hill, you get nearer to the top yourself.

If perchance you had a fatal accident, your nearest of kin may be easily found; but where could **YOU** be located?



## *Christ On David's Throne*

J. R. C.

Some one sent me a little booklet entitled "Christ on David's Throne" by the late John T. Hinds. One of my brethren of another congregation incidentally mentioned that he had received a copy of this pamphlet. I learned from another that several in the Louisville area had received this booklet. Perhaps Brother Hinds, who is now with the Lord, knows whether or not his treatment of this subject is true. I am strongly of the conviction that his understanding of this particular subject has undergone a change. But the tract is still being distributed and, since I believe that it is based on a false premise, I would like to review it briefly. I heard Brother Hinds preach when I was a boy and feel kindly toward him.

In this tract he takes the position that God's universal throne, where the Lord Jesus now sits at the Father's right hand, is also David's throne. Therefore, to him God fulfilled His oath-bound covenant (see II Sam. 7 and Psm. 89) to set one on David's throne when Jesus ascended to heaven and sat at the right hand of God.

If it can be shown that God's universal throne is not and never was David's throne then Brother Hinds has no foundation for his position. Incidentally, the writer of Samuel gives a definition of David's throne in II Sam. 3:9, 10: "As Jehovah hath sworn to David, I do not even so to him; to transfer the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba." Thus the throne of David is dominion over all Israel from Dan (the northern tip of Palestine) to Beersheba (the southernmost tip).

God promised in the Old Testament, over and over, that the house and rule of David would continue for ever, and it is plain that the rulership would finally rest in the promised Seed, Christ Jesus. Even as the writer of this tract says, when Judah was taken into captivity to Babylon, kings in Israel ceased until He should come who was the promised heir to the throne. But the writer contends that Christ, in sitting at God's right hand, is now sitting on David's throne. When did God turn His universal throne over to David? It is true that David's throne (rule over Israel from Dan to Beersheba) was God's throne, for God had delegated power to David and he was reigning for God, but it does not follow that God's throne in heaven, which has always existed and always will exist, is ever called David's throne. On Page twelve he says, "David's throne is now in heaven." This is incorrect.

Another false premise used in this pamphlet to support the contention that Christ is now reigning on David's throne is that the throne-promise made to David, which gave him so much joy, was fulfilled to another people, which the writer calls spiritual Israel — the church. In other words, the promise which God made to David under oath, He kept, but not to David and his people, but to a different kind of people. It is as if I promised a man \$1000, and when time came to pay, I paid it to some one else. Does God deal with men thus? Is this the way He fulfills His promises? When God makes a promise to a person you can be sure that He will fulfill it to that person, and not to another!

The pamphlet says, "In the change of kingdoms, God's government passed from national to spiritual Israel. As the kingdom changed in nature, it went to a different kind of people. God's people are no longer Jews outwardly, but inwardly" (Rom. 2:28, 29). We might add that a true Jew was always one inwardly. To say, "As the kingdom changed in nature" is to say something the Bible does not regarding David's kingdom. To say, "it went to a different kind of people" is to make an unfounded statement. In Psm. 89:34 God says, "My Covenant will I not break, Nor alter the thing that is gone out of my lips. Once have I sworn by my holiness: I will not lie to David: His seed shall endure for ever as the moon, and as the faithful witness in the sky." That does not sound as if God plans to switch heirs and to give the throne and kingdom to "a different kind of people." God does not so deceive men.

In Romans 9, 10, and 11 Paul deals with misgivings of the Jews of his day. "Did God cast off his people?" the Jews wonder in Rom. 11:1-2. In his discussion Paul makes a clear distinction between the Jew and the Gentile. He mentions the fall or lapse of the Jew and states that it brought a blessing to the Gentiles. He reasons that if their lapse brought such a blessing, then what would the receiving of them be (their fullness or reviving) but life from the dead. Then he shows how they could easily be reinstated, since they are the natural branches of the Jewish olive tree. Finally, he tells us plainly that they will be reinstated— "And so all Israel shall be saved." Here Paul is plainly referring to literal Israel and literal Gentiles. God has not forgotten Israel. He will remember them in a very special way in due time.

In his pamphlet, the writer first contends that if Christ did not take David's throne on Pentecost (Acts 2) that therefore He is not the anointed prophet, priest, and king. But Christ is king, even before He takes His great power and reigns, as is set forth in Rev. 11:17. Even Brother Hinds says that Christ "was anointed . . . at His baptism, three and one-half years before He began to reign." If He could be God's anointed for that period, He could so be for a more extended time.

Next it is reasoned that since Christ began His reign on Pentecost, and since the church is subject to Him, and since the church is called a kingdom, that therefore Christ is now on David's throne. That does

not follow, for even though the church is called a kingdom that does not make it David's kingdom.

Next, let us comment briefly on some passages used by our brother to prove that Christ is now reigning on David's throne. Keep this fact in mind as you read comments on each passage.

The Parable of the Pounds (Lu. 19) rather than proving that Christ is now on David's throne, portrays His going to heaven to receive a kingdom and returning to reign. He returned "having received the kingdom." Upon His return He is to delegate authority to some and punish others. In the days of this parable Rome was mistress of the world. The chosen king for a satellite country went to Rome to be clothed with regal authority, and, having been crowned, returned to reign. So with Christ.

In I Cor. 15 it is said that Jesus "must reign until he hath put all his enemies under his feet." The last enemy to be subdued is death. Having so done He will then deliver up the kingdom to the Father. What kingdom? The mediatorial or millennial kingdom, for death is destroyed at the consummation of the thousand years (Rev. 20). Then will this particular reign have served its purpose. However, Christ will continue to reign, for His dominion is an everlasting dominion (Dan. 7:14). He shall reign for ever and ever.

The Lord Jesus is at God's right hand positionally. In Mark 14:62 we read, "And ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven." How could He be sitting at the right hand of power and be coming in the clouds at the same time? Because "sitting at God's right hand" is His positionally. The idea is that He is God's right hand Person, whether actually seated or not. That is His position and standing now, when He comes, during the millennium and on. He will never relinquish that honor now that He has gone back to heaven.

Acts two does not say that Christ, upon being raised, sat on David's throne immediately. It says that He was exalted in fulfillment of God's oath to provide one to set upon David's throne. It was an important step in that direction. What it actually says is "Being therefore by the right hand of God exalted . . ." This is God's universal throne and not David's.

Acts 3:20, 21 is plain enough. We read, "whom the heaven must receive until the times of the restoration of all things . . ." The plain meaning is that Jesus was received up into heaven until it was time for this restoration to take place, not until the restoration was completed. Romans 8:19-25 speaks of this restoration time. There the creation itself is said to be awaiting its deliverance at the time that the sons of God will be revealed and our bodies redeemed. The curse of creation will be lifted, our bodies raised, and His own be openly manifested as God's children.

Christ is both high priest and king now, but awaits the time when He will manifest His kingly authority — He will take His power and reign. Then will He be priest upon His throne. He can be

the antitype of Melchizedek, a priest and king now, and yet reign upon David's throne in God's own time.

The Acts 15:16-18 passage begins thus, "After these things I will return . . ." After what things? After the calling out of the Gentiles in the church age (see context). Then what next? "I will return." That is, Christ will return. In quoting from Amos 9:11, 12, James, by inspiration, added these introductory words. Read the Amos passage. These words are not there! Then ("After these things" and upon Christ's return) the tabernacle of David will be set up — the house and dynasty of David, which is promised in the Old Testament. In the conclusion of the Amos passage we learn that at that time Israel will be permanently settled in their land. That has not yet come to pass.

In the regeneration when the Son of man shall sit on the throne of his glory (Matt. 19:28) is not yet. Matthew 25:31 makes it plain that Jesus will sit on the throne of His glory when He comes in His glory. It should not confuse us to read, "when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel," when we read elsewhere, "Or know ye not that the saints shall judge the world," and, "I saw thrones, and they sat upon them, and judgment was given unto them." That sort of thing will be a reality.

To say that Christ is now reigning at the Father's right hand on David's throne is incorrect, for the Father's throne is not, nor ever shall be, David's throne.

---

## SOMEBODY CARED

J. H. McCaleb

Some one was talking to me about a certain congregation that I know. You may know it too. A visitor was reported to have said that he had observed more real love there than any place he had ever been. That, to me, was a significant statement.

Another report came to me with just the opposite reaction. Two members far from home became sick and in sore difficulty. The local congregation showed no interest and gave no welcome. That was significant also.

"For I was hungry, and ye gave me to eat; I was thirsty and ye gave me to drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

Here we are again: up against the hard core of reality. The attempt to satisfy the inward urge by observing some rules and regulations, right as they may be, only brings us up against the straight edge of perfection that shows up our faults for what they are. It is through love that God can tolerate us in our imperfections. It is through love that we recognize the value of others, and in their service grow out of the swaddling clothes of selfishness. When we love God, we try to keep His commandments. When we love others, we seek only their good.

If we love, we must care.



# A True New Testament Church

Alex Wilson

(First of Two Articles)

“ . . . and the disciples were called Christians first in Antioch”. Acts 11:26c.

We Christians who worship the Lord in what are called the churches of Christ have made it our aim to follow the New Testament pattern of doctrine and of church organization and life, without being bound by the added traditions of men. This principle of following the whole counsel of God—and it alone—is a vital one, and we must adhere to it not only in letter but also in spirit. On the other hand, we must constantly beware lest we develop a subtle and proud sectarian attitude. As we seek to be “just New Testament Christians,” we may lapse into the feeling that we are *the* New Testament Church in an exclusive way. Occasionally some one is even heard to say that we are the *only* members of the true church. Untold harm is sometimes caused by such a claim, especially on the mission fields. The nationals are often amazed by the heated fussing that takes place between the various missionaries who have come to proclaim the gospel of God’s love! In some places missionaries from five or six different church groups or backgrounds all fiercely maintain that *their* church is the *only true* New Testament Church. In such a sectarian atmosphere any sort of cooperation in the Lord’s work is impossible; instead ugly church competition emerges. How the Savior in heaven must be grieved as He beholds this bickering. Let us humbly ask Him to give us a true spirit of love along with firm convictions based on his word.

The one true church of the Lord is the mystical body of Christ, made up of all truly born again believers, who have been added by the Lord to His body or church. This true church of Christ is built upon the great rock foundation that Jesus is the Christ, the Son of the living God. Members of this body of Christ, though scattered, have much in common and should be drawn together in a common bond of love for Christ and for one another. By this we do not mean that modernism and unfaithfulness to the simple word of God should be condoned or countenanced by God’s children.

With all this in mind, then, let us look at one of the churches portrayed in the New Testament, and measure ourselves by it to see if we can follow the Biblical pattern even more closely. In the 11th and 13th chapters of Acts are recorded many characteristics of the church in Antioch of Syria, which rose into prominence as a center

of missionary activity in the period following the martyrdom of Stephen. We can profit from a study of the activities of these Christians, but we should notice more especially the attitudes and motives which prompted their activities. In these articles we shall examine the church's characteristics in the order that they appear in the text rather than in the order of their importance. Since the Bible references cannot be written out here because of lack of space, please look up all of them for yourself as you come to them.

1. Acts 11:19-24. First, we see that the Christians who started the work in Antioch *broke through the prevailing prejudices* and traditions of their time. They were not bound by the attitudes of the crowd, but boldly preached the Lord Jesus unto Greeks as well as Jews. We can hardly appreciate how sharply such a step cut across the grain of the Jewish attitudes then common. And it may well be that these Christians who were compelled by the urgency of the Gospel to preach to all men, regardless of race or culture, did so even before it was revealed to Peter and the Jerusalem Church, through the conversion of Cornelius, that "God is no respecter of persons" (Acts 10:34-35). In other words, perhaps these were the very first Gentile converts. Be that as it may, the church in Jerusalem considered it sufficiently important to justify their sending Barnabas to investigate the conditions at Antioch. When he arrived he was gladdened by the obvious signs of God's blessing upon the work.

We today are faced with prejudice quite similar in some ways to that faced by these Jews. I refer, of course, to the current racial problem. It is true that there are some sides of this question which may be difficult to answer; everyone admits that. But it is also sadly true that in many places in our country the Christians have been either the least openminded or else the least interested citizens of all. At the very least, should there not have been preaching from God's word that prejudice of any sort is a spiritual *crime*, and that whenever our fellowmen are wrongly treated we have a responsibility to examine the matter with open minds and diligent concern? (Num. 12:1-15; Jas. 2:1-9; Col. 3:11; Isa. 56:6-7 and 65:5; Jer. 7:5-7). Let us not shirk our responsibilities with the excuse, "Oh, I don't believe in a 'social gospel'!" As individuals and as congregations and Christian schools we should ask ourselves: Have I even *examined* the problem honestly, in the light of God's word, to discover what *He* wants my opinions and actions to be? While we sing, "The blessed Gospel is for all," let us not contradict it by a negligence of social obligations right here at home. If we believe that there will be equality of the races in heaven, why should we advocate—by a non-committal attitude—racial discrimination here and now?

2. Acts 11:21 and 24. Second, the church at Antioch was *constantly* winning men and women to Jesus Christ. There was a "great number" of conversions from the degraded heathen religions and the proud philosophical systems of the day. The power of God was with the disciples as they proclaimed their message, which must have sounded fantastic to those who heard it for the first time. They were urgent in their task of preaching the Gospel to all men, and they saw re-

sults. Do our churches measure up to this New Testament standard?

3. Acts 11:26 and 13:1. Christ had commissioned them not only to make disciples but also to teach them all His commands. So we read that Barnabas and Saul of Tarsus "*taught much people,*" and that others also of the disciples were teachers. A church will never be strong if its members are not thoroughly grounded in the Scriptures and taught to be doers of the word. Elders should be apt to teach, the older women should teach the younger women, and Christians should be able to build each other up. (Tit. 1:9; 2:9-5; I Thes. 5:11). Such teaching ability comes only to those who *delight* in the law of the Lord and *meditate* on it day and night. Are the individuals in our congregations noted for this attitude and this practice?

4. Acts 11:26c. They were called *Christians*, (and remember that the disciples had not been called by that name before). Men associated these people with someone called Christ. Why was that? Certainly because that name was often upon their lips, and they gladly explained the change in their lives by telling of this Person. They were true witnesses—telling of what they had *experienced*—not just scribes, who tell only of what they have *read* in the Bible (and commentaries and quarterlies!). We too must keep a balance between the objective facts of the Gospel—what God has done—and the subjective testimony to the Gospel—what God has done *in our lives*. Theology and life, Bible doctrine and daily experience; these must never be separated.

As a result of our Christian schools, Bible conferences, magazines, and books, Bible charts and outlines, radio programs, Christian camps, Sunday schools, and vacation Bible schools, there is without a doubt more *knowledge about the Bible* among Christians in general in this present day than there has ever been before. And yet there have been few periods in history when people have been less *impressed with Jesus Christ* as a lifechanging reality. If we are "turning the world upside down" today (Acts 17:6), then the world is amazingly unaware of it!

5. Acts 11:27-30. This was a *giving church*, full of good works prompted by loving concern. Occasionally one sees Christians who are mighty zealous in seeking souls but little concerned in loving and helping people! If this is our tendency, then we should heed the strong words of Paul: "Whoever fails to provide for his own relatives, and especially for those of his immediate family, has disowned the faith and is worse than an unbeliever" (I Tim. 5:8, Williams). The Lord Jesus, too, has told us that His kingdom is prepared for those whose faith produces such works of love as feeding the hungry, helping strangers, clothing the poor, encouraging the sick, and visiting those in prison (Matt. 25:31-46). It is often true in a spiritual sense that the way to a man's heart is through his stomach, or any other physical need he may have.

While we continue to give and pray for the orphanages and the Christian schools here and abroad, let us also be quick to notice and meet the many other crying needs around us. If we give only whatever time and money we can easily spare, we will not experience the

real blessedness of giving that the Lord talks about (Acts 20:36), nor will we have much testimony before the world, for "what do we more than others?" A willingness to *sacrifice* is what shows the world that our faith is a practical, life-changing force. Finally, then, let us dare to get on our knees and face this question: If I knew for certain that my Lord would return in 1959, what changes would I hastily make in my budget and in my schedule—and perhaps in my basic heart-attitude? If such changes are needed, let us make them now, for His sake.

---

### MANILA, FIRST STOP ON WAY HOME

I hoped to get a letter written Saturday but didn't get it done. In spite of a last grand rush as usual we got off and to the airport in plenty of time. People came bringing so many gifts and things for us to bring to others that we had to fix us some cardboard boxes at the last minute to have sent by surface mail. Even so we were two pounds overweight, however, they did not charge us. We were also loaded down with hand luggage and had to have help to get to the plane with the children! However, they were very nice to us. So many people came to see us off. I guess there were 200 children from the school besides many adults. Sister Bernard was there also. They were taking so many pictures that we didn't have time to tell many good-by. One lady brought her car and took us to the airport.

We enjoyed the trip over so much. The plane is very nice and smooth riding and the children were so good. We were glad to have a little time to relax. Of course it was good to see everyone here again. Crispin was there and Lily, and of course the Prestons and many others. This is the hot season now and we are really feeling the heat. Linda seems to be feeling better and sleeping better here. They had a welcome meeting for us Saturday night. I guess there were about 100 people here. Of course I had to make a speech. I preached yesterday in the morning in English and in the afternoon in Cantonese. During their recent meeting here there were 27 baptized. Two more are to be baptized tonight. This afternoon we are to go out to the Luneta to have a picnic lunch with Mrs. Young and her children.

It is so good to see Harold and Vena again. They seem to be getting along fine and are well liked by the people. I'll not try to tell everything or we might not have anything to talk about when we get there. We are enjoying our time here but will be eager to get started again. We have not had any word from the Wards for several months. —*Dennis and Betty Allen*, Manila, Philippines, April 6.

---

### IT CAN'T BE DONE — BUT IT DID IT!

According to the theory of aerodynamics, the bumblebee is unable to fly. This is because the size, weight, and shape of his body in relation to the total wingspread make flying impossible. But the bumblebee, being ignorant of these scientific truths, goes ahead and flies anyway!

There are things which seem humanly impossible which we can do through the strength of the Lord.

# NEWS AND NOTES

## S. C. C. CHORUS TRIP

The Southeastern Christian College Chorus under the direction of Paul Clark made a southern tour recently. This itinerary took them to churches in Texas, Louisiana, Tennessee and Kentucky. The chorus sang at churches in Dallas, the South Side Church in Abilene, at Deridder, Jennings, Pine Prairie, Glenmora, Alexandria (these points and perhaps others in Louisiana), Gallatin, Tennessee, and Allensville, Kentucky. We are sure that they brought a blessing wherever they went. Ministers from the various points visited may wish to write in reports.

**Wichita Falls, Texas:** We enjoy the Word and Work very much. We enjoy every article even though we have never met some of the writers. Yet we feel that we know them. The April issue is extra good all the way through. The children love Brother Kitzmiller's "Youth Department" especially, and we all look forward to "Precious Reprints," we loved Brother Boll so much. —Mr. and Mrs. R. T. Milhollon.

## MEETING AT ABILENE, TEXAS

Eugene Pound of Linton, Indiana, has been selected as the evangelist for a meeting at the South Side Church of Abilene, Texas. This evangelistic effort will extend from May 3 to 10.

**Dallas, Texas:** Six families from Garland, Texas, have begun a new congregation in that city. Dr. Cecil E. Brooks, one of our deacons, is preaching for them. They do not yet have even a semi-permanent meeting place, but they felt that the delay of the past years was already too long. The absence of these good people from Mt. Auburn is certainly noticeable, but we all rejoice with them and are encouraged by their step of faith.

The church in Denton, Texas, now has their new building under construction. With no outside help, this represents quite a step of faith for this "mission" church. Dr. Dale Jorgenson and Jim Binford have been working with the Denton Congregation the past several months. —Gordon R. Linscott.

## WORD AND WORK MEANS MUCH

The Word and Work means so much to me, a shut-in, not shut-out from God's great love, grace, mercy, and keeping power. —Mrs. Ida Lutenberg, Cedar Lake, Michigan.

## A BUNDLE OF JOY

Shichiro Nakahara, known to many of us, reports joyfully that his wife, Teruko, presented him with a baby girl on April 9. The baby weighed six pounds and ten and one-half ounces at birth. Both baby and mother are doing well. Shichiro says, "We are so grateful to those who have had a part in making this event so meaningful to our hearts and we extend our joy and our appreciation to each of you." Shichiro and Teruko are graduates of Southeastern Christian College and have the love and best wishes of many of our readers. To know them is to love them. They now reside at 2205 Gambrell, Ft. Worth 15, Texas.

## F-L-A-S-H ! !

### Portland Promotes MISSIONARY RALLY ! !

The Portland Avenue Church of Christ has announced a 4-day MISSIONARY RALLY to be held at the church building beginning Sunday night, May 17th thru Wednesday the 20th. DENNIS ALLEN, our missionary on leave from Hong Kong, will bring the message each evening, illustrated by colored slides showing the various phases of the work at Manila and Hong Kong. Since Dennis has worked with the Filipino and Chinese congregations at Manila, both parts of this work will be covered. Time of the meetings: 7:45 each evening.

Immediately preceding each night's session, there will be held in the PCS Cafeteria an informal Round Table discussion on the practical aspects of missionary life and work, covering both the spiritual and temporal "hows" and "whys" of the missionary's life. Betty and Dennis Allen will both participate in this phase of the evenings program, which will be a "give-and-take" period, started by Dennis with a brief explanation of some phase of the work, and followed up by a question-and-answer period. It is hoped that any who are considering the mission field as God's call for their lives will make it a point to attend this introductory session as well.

Special singing has been arranged for several of the four evenings. —C. V. Wilson.

## WORD FROM E. L. JORGENSON

Fort Lauderdale, Fla.: If time seems to lag and drag on your hands, we know the sure cure: come to Florida in the winter season, pay the high weekly rental that is inescapable—and watch the weeks fly by!

We have been here two months and are now about to head back home to the Daniel Boone country. We can only say, "The Lord hath done great things for us." Though I am still limited, I am unbelievably better. Whether God intends to make me "every whit whole" or not we do not know; but we do know "It is no secret what God can do" (Eph. 3:20).

Transcending our temporal blessings have been the spiritual; and of these N. B. Wright's preaching and teaching rank very high. In days now past, Brother Wright has been known (so they say) to drop a hard word on a church—perhaps a harsh word—in a desperate effort, well-meant but ill-placed, to awaken that church out of sleep. But all that we have heard these months were words of grace and truth and love. He himself says that God has had him in His school, and that he has learned more here than he has taught!

May God bless the dear Wright family wherever they go. They plan to leave Florida by June 1. A mango allergy afflicts Sister Wright, and she is the wheel-horse of the family. —E.L.J.

Amite, La.: My meeting with the Jennings, La., Church got off to a good start last night. It is to continue until April 24. Kenneth Istre begins at Amite on April 29 with May 8 as the closing date.

The article by Brother Chambers in the last Word and Work (April) was so good. Wish all of the young preachers could read it, and that all would heed Brother Chambers relative to instrumental music in the worship. —H. C. Winnett.

## MOVING FROM FT. LAUDERDALE

Showers of blessings have been falling our way: the presence of the Jorgensons in usefulness and in increased health, the coming of Jimmy Wilborn in solo work each Sunday and as song leader, the presence of Carson Priser, one of the prime movers for a telephone in the Manse, a short visit from Miss Reba Doty of Louisville, and contemplated visits from friends from southern Indiana.

Allergies and other reasons have oc-

casioned our resignation, to be effective near the first of June. Join us in prayer relative to the next move and expense therein involved. Outside work to meet the latter need has "played out." —N. B. Wright.

Dugger, Ind.: The meeting at Shiloh closed last Tuesday night. Nine preachers were used in this meeting. Your minister spoke the last night. A very attentive audience was present.

Our attendance last Sunday morning was exceptionally good. Our auditorium was running over. There were 174 in our Bible classes Sunday morning. —Maurice Clymore in April Bulletin.

Brother Clymore mentions also their central Indiana Youth Camp project. The brethren in the Dugger area are developing a youth camp of their own. He suggests that interested brethren buy square feet in the main building at, say, two dollars a square foot. Also Brother Clymore mentions the new work in Indianapolis. He says, "The attendance has been good and interest good. They need encouragement and backing. Different congregations are letting their preacher help out. This is commendable." We of the W.W. would like more details about that work. Interested ones in the Indianapolis area may write Brother Clymore, Dugger, Indiana, for the address.

Louisville, Ky.: One hundred and sixteen dollars has been contributed at Fifth and M Church, Louisville, to apply on a D. H. Friend memorial in the Memorial Library at Southeastern Christian College. A section of new book cases will bear a memorial plaque in his memory. Our goal is to raise \$125 plus \$10 for the plaque. Perhaps other churches would like to remember their preachers of the past in the same manner. The sections come at \$50, \$100 and \$125. —N. Wilson Burks.

## CONCERNING HOME FOR AGED

Several have asked about our plans for the Home for the Aged. This is still in the development stage, mainly because no one has given the necessary time to get all of the details worked out. However, I have made one trip to Indianapolis in behalf of this work. Also we consulted an architect and he is in the process of drawing sketches for approval. When one of these plans is decided upon and approved by the state agencies, working plans will then be drawn and let out to contractors for bids. Pray for us and if you care to

do so, send an offering for this work. We will be happy to have any suggestions you may have to offer. —Howard T. Marsh, Sellersburg, Ind.

**Louisville, Ky.:** Four came forward at Ormsby Church to accept Christ as Savior on the last Sunday of March. A Christian lady came for membership the third Sunday in April. Attendance at all Sunday services has improved considerably. This promises to be a banner year. I am in my ninth year with Ormsby. —J. R. Clark.

#### **BOUND VOLUMES READY**

The bound volume of Word and Work for 1958 is now ready for you. It contains the twelve Word and Works and the four quarterlies. It is prepared largely as a service to our friends who take the W.W., make up clubs, and patronize our book store. We have volumes in stock for other late years. The price is \$3.00.

**Hayden's Grove, La.:** The Lord has blessed us with a good meeting. Brother Richard Ramsey brought some unusually good messages that stirred our hearts. One precious soul obeyed the Lord. Attendance at both Shiloh and Hayden Grove is on the upswing. —Antoine Valdetero.

**Southern Rhodesia, Africa:** We have employed a fulltime evangelist. His wife is one of our teachers. We employ two teachers in the same school. They have about ninety pupils. Nine from that school requested baptism recently. We baptized seven recently at another church we started last year.

I expect to apply to the Town Management Board of Umvuma for a church site for the Christians there. They have revived somewhat and now have about thirty in attendance in Sunday meetings.

Last Sunday we were invited into the house at another new church at Iron-Mine Hill. —Chas. E. Gruver.

#### **TESTIMONY FROM A SHUT-IN**

**Lantana, Fla.:** Through the miracle of modern medicine and surgery and the Lord's overruling goodness, T.B. is not the killer it once was. It is possible after treatment to get out of the hospital cured, and then get run over by a truck, or die of some other disease.

Yet most T.B. sufferers come into the hospital with the feeling that their life is ruined, not realizing that the Lord is dealing with them, testing and trying their hearts. Some come in the

hospital with what I call scared religion. For a time you have never seen such Bible reading, such promises made, such lip service. Yet the heart surface is scratched only, for as soon as they feel that they will get well they relinquish their zeal, and when activity is permitted they are back in the same old life, satisfying every lust.

Of all places where you would think that the Gospel would be universally accepted the number of sincere believers is scarce. Unconcern for God's word is appalling; unbelief is rampant.

However, there is one bright picture here. A small group of Christians are meeting in the chapel three times a week to hold services. Some fruit is being realized. Two wish to be baptized when permitted out and some have rededicated their lives to the Lord. We hope that this is not another phase of scared religion. Pray for us. —William Javins, Florida T.B. Hospital, Lantana, Florida.

#### **PEPPERDINE LECTURESHIP**

"The Church at Work" will be the theme of the 1959 Pepperdine Summer Lectureship according to Thomas L. Campbell, Lectureship director.

The Lectureship is scheduled for August 9 - 13 on the Pepperdine campus.

Campbell is anticipating almost double the crowd which attended last year's Lectureship. "It seems as if everyone really liked Pepperdine's idea of combining a Lectureship with a vacation," he said.

Families are encouraged to come as a group to the Summer Lectureship. There are classes for all ages. This year there will be a teenage curriculum.

"Visitors live in the College dormitories and eat in the College Dining Hall. This results in a very inexpensive vacation while partaking of rich spiritual food," Campbell explained.

#### **FROM DELMER BROWNING**

On April 5, Frank Sandage, Jr., a freshman at S.C.C., spoke for us at Lilly Dale. Last Sunday evening Mack Anderson, a Bible Institute student, and the male quartet, composed of Dick Lewis, Vearl Moody, Dennis LeDoux and Jerry Samples, were our guests. The Quartet and Brother Anderson were in Tell City, Sunday morning, and Brother Sandage, Sunday evening. It was an inspiration to all to have them with us.

Our move from Winchester to Louisville in order to have our 'youngest' in

Portland Christian High School has brought us into association with the Word and Work Book Store, at Brother Clark's invitation; and also into fellowship with the Fisherville Church, as their regular minister, at their invitation. We rejoice over both. Quickly we have come to love the Fisherville folks, and we look forward, prayerfully, to times of refreshing with them in the Lord.

During the week days our fervent aim shall be to assist in building up the subscription-list to the Word and Work, believing that all who are "looking for the Blessed Hope" ought to rally around this magazine which is "set to declare the "whole counsel of God" on every Bible doctrine. Are you a subscriber? Only \$2.00 per year brings it to you 12 times a year. Get at least three others to subscribe along with you, and the cost to each drops to \$1.75 and, how about appointing a "News Editor" in your congregation, to send in News items, each month? We come to know each other better that way. P. S. Two clubs of four each, came in today, one from British Columbia. Your friends will subscribe, if you ask them; and you'll be doing them a 'good-turn' in asking them. —Jesse Z. Wood.

Louisville (4519 Jewell Ave.) April 20. I lately visited East Jackson, Sullivan, Ind., where Paul Neal, now disabled by arthritis, has long ministered, and endeavored to build them up in the most holy faith. This is old stamping ground. I attended the Court-house meetings during which this congregation was started. Daniel Sommer 60 years ago did the preaching and set the congregation in order. It is always a pleasure to join the Lord's people in service there.

More recently it has been my good pleasure once again to be with "Old Ebenezer," near Harrodsburg, Ky. It was my first time to be with the Christians there since they got out of the basement and up into their splendid auditorium. Another Paul (Paul Clark of S.C.C. faculty and son of Word and Work Editor) ministers here. I was happy to find Paul held in high esteem here, as he deserves to be. Many faces once seen at Ebenezer are not to be seen there any more. It is good to know where they have gone. —Stanford Chambers.

New Orleans, La.: The Lord continues to bless the church both physically and spiritually. The church auditorium has been redecorated. All the woodwork has been refinished in a natural finish and looks much better now. On the spiritual side, we are having good attendance for this locality. In the past two or three months, we have seen an increase in all but the Wednesday night services. On April 5 there were 85 for the morning service and 42 for the night service. And on April 19, we had 62 for the morning service and 47 for the night service. We thank the Lord for what He has done for us.

In addition to our regular services the church has a song service conducted by Brother Neal Phillips. We feel that this is a valuable service because it edifies the church and also brings in people from the neighborhood who will not come otherwise.

It will be three years this coming June since my family and I came to work here. We do not know whether we will be here another year or not. If it is the Lord's will that we remain, we will be happy to do so. Continue to remember us in your prayers. We hope to see all our friends at the Preachers' meeting. —Harry R. Prather.

## DEFINITION OF WORLDLINESS

"Worldliness is an inner attitude of the heart toward life." Just because one discontinues dancing, going to the movies, playing cards, drinking, wearing shorts in public, etc., does not in itself make a person unworldly. He may do all of that and yet live for self. Living for self and for this life is worldliness! A career person may be a man or woman of this world. One's very devotion to home and family or to a hobby may mark him off as a person of this world. If you leave God out of your life you are a person of this world. Movies, dancing, are the fruits of a worldly hearts—they are the tattlers that give your heart away. —J. R. C.

## ANCIENT COINS FOR SALE

Sestertius of Julius Caesar, 60-44 B.C. These are scarce so at this price are only in fair condition. -----	\$ 3.00
Denarius of Julius Caesar, 49-44 B.C. -----	15.00
Denarius of Marc Anthony, 43-36 B.C. -----	15.00
Denarius of Marc Anthony, 35-27 B.C. without Anthony's portrait. -----	3.00
Sestertius of Octavian, 43 B.C. These are scarce so at this price are only in fair condition. -----	3.00
Denarius of Octavian, 43-27 B.C. -----	20.00
As of Galbo, emperor 68-69 A.D. -----	3.00
Sestertius of Galba. -----	15.00
As of Vespasian, emperor 69-79 A.D. -----	2.50
As of Titus, emperor 79-81 A.D. -----	2.00
Sestertius of Titus. -----	6.00
As of Domitian, emperor 81-96 A.D. -----	2.00
As of Nerva, emperor 96-98 A.D. -----	2.50
As of Trajan, emperor 98-117 A.D. -----	2.00
Dupondius of Hadrian, emperor 117-138 A.D. -----	2.00
As of Hadrian -----	2.00
As of Antoninus Pius, emperor 138-161 A.D. -----	2.00
As of Marcus Aurelius, emperor 161-180 A.D. -----	2.00
Sestertius of Alexander Severus, emperor 222-235 A.D. -----	2.50
Sestertius of Maximinus, emperor 235-238 A.D. -----	2.00
As of Maximinus. -----	2.50
Antoninianus of Gallienus, emperor 253-268 A.D. -----	1.25

See my advertisement in April 1959 Word and Work offering Biblical coins for sale.

Orders will be sent postpaid. Remittances will be refunded if coins returned within ten days. Order direct from

CHARLES E. KRANZ  
4432 Raceview Avenue  
Cincinnati 11, Ohio

IF your DATE LINE below is encircled in Red YOUR Subscription has Expired

THOMAS Y. CLARK  
3316 MOULTON LANE  
LOUISVILLE 18, KY.

.8-59

---

*Fresh from the Bindery*

## **BOUND VOLUMES OF WORD & WORK**

### **For 1958**

**We Also Have In Stock, Volumes For  
1948, 1949, 1950, 1951, 1952,  
1956, and 1957**

Each volume contains the twelve WORD AND WORKS, the four Quarterlies, and Index, beautifully bound in maroon cloth. The cost to us is about 15 cents for each of the 16 publications and \$1 for binding, plus cost of index.

**YOU ARE GETTING A BARGAIN AT \$3.00!**

---

Order from Word and Work, 2518 Portland Avenue, Louisville 12, Kentucky