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THE WORD AND WORK

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The "Body That God Prepared" Him

(Hebrews 10:5)

E. L. J.

That was a wondrous moment in heaven, in the eternity that is past, rather in that segment of eternity that men call "time," when the Godhead held a solemn Council on the best way to restore fallen man to the Divine fellowship. It was in connection with the incarnation of our Savior-God, and there were most certainly present God the Father, God the Son, and God the Holy Spirit; for all that was said and done in that momentous Council was truly "*in nomen Patris, et Filii, et Spiritus Sancti, Amen.*"

In that Council, a tremendous decision was reached, a conclusion so overwhelming and weighty that all heaven must have been moved and shaken by it. That conclusion was that God Himself, in the person of the Son (the *Logos*, as John's gospel denominates Him), second person of the Godhead, must somehow pay the debt of man Himself, since no one else could. He must somehow "bear the iniquity of us all." It was a staggering bill, an awful sin-account, that man had now run up against his Maker; and to meet that bill, man had less than nothing wherewith to pay. He was completely bankrupt. In such a case:

"There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of heaven and let us in."

But how could such a thing be—except by incarnation? The penalty for sin is death: but how could God die? In the spirit, no, never; but "in the flesh," yes (1 Peter 3:18), "once for all." Wherefore He comes into our world crying,

"A body didst thou prepare me:
Lo, I am come to do thy will, O God."

Out of this comes the whole wonderful "Christmas Story": The Annunciation; The Immaculate Conception; The Virgin Birth (Isa. 7:14)*; the wake of angels sent down from heaven with the joyous news; the lowly shepherds who, while keeping watch by night, saw more than sheep; the caravansary of "wise men" from the East who followed the star, and who must have known more than common astrologers ever dreamed.

There follows the inspired, inspiring record of the evangelists—those chosen witnesses whose testimony (as even Karl Barth insists) is worth far more than that of all later men combined, modern or "modernist": the "years of His labor," the "sorrows He bore"—God in Christ Jesus, helping, healing, yearning, teaching; the confidence of the common people, and the jealousy of the rulers who at last "for envy" delivered Him up to the cross; the death-march up the stony hill "for our sins"—the road which has never been traveled by you or me! For this, the voluntary offering was the real purpose of the "body that God prepared" for the spotless Son.

Ho! all ye who reject, in thought, in word, or in act, the bloody offering of Christ upon the cross: Ye know not what ye do! This is to reject the whole philosophy of Heaven, the basic theory of Redemption: that it was God Himself who had to pay the awful price. For "God was in Christ, reconciling the world unto himself."

"What could your Redeemer do
More than He has done for you?"

Was it not enough that we had sinned and sinned, both ignorantly and willingly? Did we have to offend the Holy God still further by rejecting His only and costly remedy for sin—the "unspeakable gift" of His well-beloved Son? Nor is it the atheists alone, the infidels, the impenitent and hardened sinners, who have done this awful thing: we may well look into our very own hearts and ask, "Lord, is it I, is it I?"

*We have made a rather careful re-examination of the modernist pretensions on the virgin birth (Isa. 7:14; Matt. 1:23; Lk. 1:27), but this must wait at least another month.

WORSHIP FROM THE HEART

A man dreamed that he was in a fine large church (building) where many people had gathered. He saw the people singing, but heard no sound. He saw the minister's lips moving, but heard no words. After a time the congregation arose to pray. He heard only the voice of a child praying.

He was very puzzled and amazed. An angel came and stood by him to explain, "You have heard today as God hears," he said. The singers were thinking about other things as they sang, and were not actually praising God. The minister was watching his words that he might preach a sermon that sounded well. God did not hear him. Only the child had feelings of love and reverence in her heart for the Lord, and only her words of praise and prayer reached the heavenly Father. —Selected.

Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US



Not long since I was admonishing all to be on praying terms with God, and a brother protested, claiming that all are on praying ground, that God is always accessible. Is he right?

It is good to know that God is accessible, and that whoever approaches Him in a humble attitude will not be denied audience, but it is written: "Seek the Lord while he may be found; call ye upon him while he is near." Does not that imply that there might come a time when he cannot be found? A mistaken idea it is, that which considers God an "easy mark," and to be appealed to if and when we "get up against it," and that He then must come to the rescue, else be charged as unjust. "God is not mocked" like that. Those crying unto Him in desperation in Ps. 107 are not in the presumptuous class. He who turns to the Lord in contrition does not come dictating the terms on which he must be received. See Acts 17:30, 31. James describes a man (1:7) who need not think that he shall receive anything from the Lord. Who that is alienated from God can claim the right of petition?

Was Jonah the first missionary?

A missionary is one who has a mission, a mission to proclaim something, as a rule. He does not have to cross the waters, does not have to go far from home (though it is necessary for someone to do so if the whole creation is preached to, but it never was intended that one person should cover the globe). Noah was a missionary. Enoch, who ministered to his generation, was a missionary. Abel "yet speaketh." That "yet" signifies that he spoke in his own day. The sacrifice that he offered was a proclamation of the "Lamb of God that taketh away the sin of the world." By faith Abel was making that proclamation. He became a martyr to that faith at the hands of Cain who did not stand for a religion fundamental to which is a substitutional sacrifice. (Cain was a modernist.) But Abel "yet speaketh." When you were buried with your Lord in baptism, you were proclaiming His death and resurrection and giving evidence that you believed in His sacrificial death. When you eat the Lord's supper — when you "do this in remembrance of me" — you proclaim the same fundamental. The life of a Christian is by divine purpose a sacrificial life, therefore a daily, hourly proclamation. Every saved person has just that mission, is therefore a missionary. Accept the honor, accept by deed the responsibility of it.

What custom does Paul refer to in 1 Cor. 11:16? Is he discussing the style of the Christian woman's headdress in the chapter?

The apostle is not discussing the style of the headdress, nor does he seek to establish some certain style. The veil is referred to, since that was the form in vogue at Corinth, the form of covering generally observed by Greek women. Many have the idea that it was the universal custom among women in Bible times, but not so. The question had arisen at Corinth as to whether the new-found liberty in Christ did not warrant the discard on the part of the women of their headgear and, like the men, to appear in the public assembly bareheaded. To any who might contend for that exercise of liberty, Paul's word is, "We have no such custom, neither the churches of God." Just as there was no such custom (as that of Orthodox Jews today) of the men appearing in the public assembly with the turban on or skull cap, neither was there any such custom as the women appearing in the public assembly bareheaded. That statement of fact holds good down through the centuries of the church until these modern times, when "woman's rights" are asserted, when neither the long hair nor the headdress are acceptable, when women walk and talk and smoke and drink like men, and in arrogance wear the pants. Women of the Church of Rome, also of the Greek Catholic Church, do not appear in their assemblies bareheaded. The same can be said of others, though classed among the "old foggy" kind.

Men and women considered scholarly are without hesitation referring to Bible stories, especially such as cause eyebrows to lift, as myths and legends, hyperbole and exaggeration for the embellishment of the writings to make them the more readable. How can we be fortifying the faith of our people, our youth especially, against this "scholarly" atheism?

Diligence in propagating what the Bible says. Repeat it. Emphasis is given by repetition. "Truth is mighty and will prevail." "Truth crushed to earth will rise again." There is something about the word of God (in it) that carries conviction. Unbelief is darkening; atheism is darkness. You do not ask how to dispel darkness; you just turn on the light. For your own sake take comfort in Paul's word to the Corinthians in 1 Cor. 1:18-2:16. Take particular note of 1:26. Reread with appreciation Jesus' words to the Father in Matt. 11:25-27. The Bible, as its custom is, outlives its enemies. Years ago Harold Bolce wrote a magazine article entitled "Blasting at the Rock of Ages." He compared men's attack on the Bible to boys with their pea shooters trying to destroy the Rock of Gibraltar. "Faith cometh by hearing . . . the word," and faith is sustained, nourished, and made strong by the Word. Many are in need of "the sincere milk of the word," that they "may grow thereby."

Scuffers delight to belittle actions attributed to God like, for instance, the sending of frogs, lice, etc. upon the Egyptians before the Exodus. They do not see, are perhaps wilfully blind to the fact that God is in the ten plagues striking at the very heart of the pagan religion and its gods: the god of the Nile, the god of reptiles, the god of insects, and what did they not worship? God met them on their own ground and made an exhibition of the utter helplessness

ness and nothingness of the heathen gods. Just likely as not God's reputation will stand long after these twentieth century wisecracs have passed into oblivion.

We have some who continue to be bothered about the length of time from the time of the burial of Jesus to His resurrection, taking into consideration His statement concerning the "three days and three nights" as in Matthew 12:40.

It seems too much for some to get it that the Jews' counting of time, or their way of expressing its length was inaccurate, inexact. A fraction of a day was spoken of as one day, even though but a fraction of the day transpired. Man's statement of this fact does not have to be one's dependence. Jesus used man's manner of speech, used the language of those to whom He spoke. He said, "after three days, I will rise again." By exact reckoning that would make Him rise the fourth day. But He also said "on the third day rise again." By exact methods of counting, these three expressions by Him positively disagree. But not even an enemy of His ever so much as hinted any contradiction. Listen to those men perpetrating the false report concerning the resurrection. Trying to forestall any fraud they went to Pilate to get a guard placed at the sepulcher. They said to the Governor, "We remember that that deceiver said . . . After three days, I will rise again; command therefore that the sepulcher be made sure till the third day." The expressions "after three days" and "on the third day" were identical in meaning.

Take note of Paul's proclamation of His resurrection on the third day (1 Cor. 15:4). Take notice of the language of the two disciples on their way "that very day" (Lk. 24:13), when Jesus (incognito) joined them and had them relate what was on their hearts. In the conversation they said, "It is now the third day since these things came to pass." That "very day" was the first day of the week. Saturday then was the second day. (That was the Jewish sabbath, on which "they rested according to the commandment"—Lk. 23:56.) Friday was the first of the three days. That was "the Preparation day," "and the sabbath drew on." Haste was made to get the body off the cross and in the tomb before the sabbath came—which began at dusk. All sacrilege was avoided, the sabbath was not profaned. So the fraction of Friday was counted as one day—just as we ourselves use the term to include night as well, and mean a twenty-four hour day, so they, instead of speaking of a twenty-four hour day spoke of "day and night" as one period, the period we speak of as a twenty-four hour period, which we also uniformly call a day. We ourselves are also found counting a fraction of a day as one day.

Does the watching Jesus exhorts His disciples to mean watching with our physical eyes?

There are reports of people of certain cults going to the hill-tops on dates set according to their year-day method of prophetic interpretation in order to watch for the coming of the Lord. Better were it to "Watch, that ye be not found naked," or be found in garments spotted by the flesh. Watch the trends of the times and "see the day approaching" (Heb. 10:25).



Which Translation Shall We Use?

J. Edward Boyd

No doubt some of our readers heard a series of radio lessons, given a few weeks ago, on the subject "Bible Versions and Perversions." Later I obtained these lessons in printed form for more careful examination. The author is much disturbed because of the many recent translations of the Scriptures that have appeared, although he does acknowledge that some are of value in that they replace obsolete and archaic expressions of former versions with those now in use. (However, he later questions the argument that the new translations are an improvement and easier to understand, and gives a few quotations to demonstrate the point!) He deplors the vast amount of money spent on putting out these new versions and insists that much of this would be more profitably spent in translating and giving the Bible to races who do not yet have it in their own languages—and on this point we readily agree.

The author's main contention seems to be that the King James Version should be accepted by all evangelical Christians as THE ENGLISH BIBLE for today, to be used exclusively in their churches, with the better of other versions to be used only as commentaries. Evidently in support of this view the assertion is made that the first translation in any language should be regarded as the authentic translation in that language. All others are to be considered as Revisions, or Versions, and therefore of secondary value. However, in laying down this premise the author seems not to have realized that he was cutting the ground from under his own feet! For the King James Version was NOT the first translation into English! When it appeared in 1611 there were three already in use: the Great Bible (which had been endorsed by Henry VIII), the Bishops' Bible, and the Geneva Bible. And these were revisions of Tyndale's (whose New Testament appeared first in 1525)! Moreover, we can go back more than a century earlier to the Wycliffe translation into Middle English! An acknowledgment of these facts appears on the title page of a King James Bible: "The Holy Bible . . . translated out of the original tongues, and with the former translations diligently compared and revised" (From an edition of 1872). So, according to our author's argument, the King James should not be regarded as the Bible at all, but only as a revision, a version, to be used only as a commentary!

At this point I think it good to introduce the wise counsel and personal experience of Brother Boll, taken from the July issue of

Word and Work, 1936. After a short presentation of the case for the King James version, he wrote: "So the arguments for the King James are strong, and especially convincing to all who have loved and cherished it . . . I would advise every older person, long accustomed to the King James, to continue with it; and anyone who because of peculiar circumstances has been cast upon the old version, not to change over, if the change would be an injury or drawback to themselves and to others. For the King James Version is wonderfully fine in its way; and surely no one will miss the road home, or go astray from the truth and will of God by following it. Yet to the younger generation, and indeed to all earnest Bible students, we must recommend the Revised Version. In spite of all criticism ever brought against it (and what is easier than to find fault with a translation?) it is by all odds the more accurate version. Open your Revised Bible at almost any page and compare it with the King James, if you have sufficient knowledge of the original, and you will find a number of better and more careful renderings. It can safely be said that wherever the Revised Version differs from the King James, the Revised is the more accurate and trustworthy. (The exceptions to this statement are very few, hardly more than can be numbered on the fingers of one hand.) This is partly due to more careful translation; partly to the fact that the Revised had a better Greek text to translate from than the King James translators possessed . . . Even if you continue the use of the King James, you will do well to keep the Revised open beside you for constant reference and comparison.

"When in 1901 the American Standard Revised Version came out, I was prepossessed in favor of the old version; for had I not memorized whole books in the latter? But in my reading I felt a constant and increasing need of referring to the Revised Version. It came to the point where I could not rest in any given text of the King James till I had compared it with the Revised, and often, both with the original, which always seemed to vindicate the greater precision of the rendering of the Revised Version. Finally—not without a sigh—I committed myself to the study of the Revised Version exclusively. Of this I have never been sorry. Anything that helps us to a clearer understanding of God's Word is worth while, whatever the cost and sacrifice. The arrangement in paragraphs also, instead of separate verses, has been a help. It enabled me to see connections where before I had not perceived them.

"In regard to the many private translations that have appeared, all have some good points; but none are to be relied on as standard authority, nor ranked with the King James or Revised. They are sometimes useful for suggestive sidelights. I would beware especially of Moffat, of Goodspeed, of Powis Smith and his associates (The New American Translation), for those men, though scholars, are not what we would include under the term "believers"; and their unbelief and modernistic, Christ-rejecting theories are bound to affect their work of translation. In particular instances one may find them useful for reference. On the other hand, Weymouth's New

Testament is reverent and good. So is Rotherham. But to all practical ends and purposes the man who has the American Standard Revised Version has the best that the translator's skill and toil can furnish him. Stick to the King James if you will, but by all means avail yourself of the help provided by the American Standard Revised Version."



The Grace Of God In Macedonia

Willis H. Allen

The 8th and 9th chapters of 2nd Corinthians are given to the very vital subject of Christian giving. In the Apostolic church, giving was on a high plane, and the church of our day has much to learn from it. It was Paul's frequent method to stir up one church by recounting what God had done in another church. To the Corinthians he speaks of this matter as "the grace of God which hath been given unto the churches of Macedonia," because their generous giving was the product of God's grace, and not of their own natural generosity (cf. Acts 4:31-33). True generosity is always the product of grace; and when we appropriate to ourselves a large measure of the "abundance" of grace that God has provided for us all in His Son, Jesus Christ our Lord, we shall certainly show it on our part by abundant generosity in our giving.

The underlying reason for the small measure of giving on the part of the average church member today is because he has appropriated so small a measure of the grace of God. In the great testing of the Macedonian Christians by affliction, the abundance of their joy and their poverty "abounded unto the riches of their liberality." The deeper their poverty, the more their liberality abounded in its riches, and the more their joy abounded. One of the finest sights in the church today is the great joy and abundant liberality of God's poorer ones. We hear a great deal here and there of large gifts of a few rich ones, but even the largest gifts of the wealthy are seldom as large proportionately as those of the poor who give (see Luke 21:1-4). The world and a worldly church have little regard for these small gifts. But God has great delight in them.

In commending to the Corinthians the giving of the Macedonians, the apostle Paul noted that they gave not only up to the measure of their power, but even "beyond their power," and this "of their own accord." They needed no urging by others. Indeed, Paul seems to have been inclined to discourage such over-abundant giving, and they besought him with much entreaty that they might exercise

this grace and have fellowship in the ministry to the saints. It is not often today that people beg us to accept their gifts for others, but it does occur occasionally. This was not as Paul had hoped, but far beyond his hopes. There was something, too, that meant far more than their gifts of money: *they gave themselves to the Lord*. This they did "first,"—first in time, and first in money (see Matthew 6:33). Not only did they give themselves unto the Lord, but unto Paul also, as the Lord's representative. Paul was so moved by what the Macedonians had done that he urged Titus to go to Corinth and lead the Corinthians into like generosity. Titus, on a former visit, had already made a beginning along this line, and Paul urged him to return and complete what he had already begun.

The church in Corinth was a church of abounding gifts. They abounded "in everything;" they abounded "in faith and utterance and knowledge;" and "in all diligence and in love" to Paul. Now he would have them abound in liberal giving also. Paul did not *command* them to give. If he had, there would have been no element of voluntariness in it, and this is the very essence of Christian giving.

Perhaps the chief reason why more Christians do not give, and why many Christians do not give more, is because they have not been sufficiently taught on the subject, especially on HOW to give.

The great underlying motive of all true giving is love. Paul emphasizes this motive for abundant giving in his reference to the example of our Lord Jesus Christ, "Who though he was rich, yet for your sakes, he became poor, that ye through his poverty might become rich' (2 Cor. 8:9-). How rich was He? All divine glory and power and riches were His. And how poor did He become? "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." He was stripped—"emptied himself"—of everything (Phil. 2:6-8). And how rich do we become through His poverty? All that God has becomes ours by inheritance: "Heirs of God and joint-heirs with Christ." Ought we then to hesitate to make the little sacrifices we may be called on to make for His name's sake?

Paul applies an established and well-known principle of nature to the grace of giving: "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully (literally, 'upon blessings,' in the spirit of pouring forth blessings upon others) shall reap also bountifully" (2 Cor. 9:6). Giving is sowing, and some are so scant with their seed that they reap a scant harvest, like a man who in the stinginess of his soul does not sow enough seed in his field, and therefore reaps a very small harvest. Most Christians are more concerned with what they sow on their pleasures and conveniences in this life than in what they sow toward their inheritance of eternal life. A realization of the grace of God will change all of this, as we are brought to remember that "where thy treasure is, there will thy heart be also."

Another thing that we need to remember is that true giving begins with the purpose of heart. "Let each man do as he has

purposed in his heart" (2 Cor. 9:7); and the purposing should be in relation to one's prospering (1 Cor. 16:2). We may argue vociferously about the scriptural and unscriptural methods of giving (and there are many such being used today), but we ourselves are unscriptural if our giving is not purposeful (planned). And that involves the laying aside of a certain, definite part of one's income for the cause of our Lord — preaching the gospel at home and abroad, looking after the needs of the saints and others, the local needs of the church, etc. Then, to make the purposing effective, it must be carried out in action. Daniel "purposed in his heart that he would not defile himself." Then he demonstrated that purpose of heart in his conduct. So must it be in our giving; otherwise it is of no worth.

Again, giving must be done "not grudgingly," "out of sorrow" (with grief in one's heart that he is giving his money away), or "out of necessity" (because he is forced to). If we have the proper love in our hearts, all thought of necessity and sorrow will be removed. We will then give because we love; and the more we love, the more we'll give. It will then be looked on not so much as a matter of duty as a matter of privilege. The question will not be, "How much MUST I give," but "How much CAN I give?"

Finally, as an encouragement in the ministration of this grace, let us note the wonderful promise of the Holy Spirit: "And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work." Note the "alls," the "everys" and "abounds" in the promise. Thus does God promise to bless the "CHEERFUL GIVER."

"Thanks be to God for his unspeakable gift!"

EXPOSITION OF FIRST PETER

(Problem Passages)

Earl C. Smith

I PETER 3:18-20

This passage has been interpreted variously by able Bible scholars. I cannot here refer to all these interpretations. There are two which are most common. One is that in His disembodied spirit Jesus went, during the time between His death and resurrection, and preached to the spirits in prison. Some think the "spirits" refers to the disembodied spirits of men, and others think it refers to wicked angels who were imprisoned. The other common view is that Jesus, in the Holy Spirit, went and through Noah preached to the disobedient men of Noah's time whose spirits are now imprisoned. This latter view seems more likely the true view. There are these objections to it. The word "pneumata" (spirits) is not used absolutely here, but it is modified by "in prison." It is also true that Hebrews 12:23 uses the word of the departed spirits of just men. The other objection to this view is that the aorist participles "thanatotheis" (put to death), "dzooipoietheis" (made alive), and "porcuthe-

is" (went) suggest a sequence of time. That is, the going was after the being put to death and the being made alive. This sequence of time is not at all necessary from the language of the passage. In the first place "made alive" cannot reasonably be made to mean anything but His resurrection. There is no sense in which He was more alive after His death than before. It was always true that "in him was life, and the life was the light of men." He was raised from the dead by the Holy Spirit (Rom. 8:11). And it was in the Holy Spirit in which He went and preached, through Noah, to the disobedient men, whose spirits are now in prison. And in favor of this view is the use of the word "kerussein" (to preach). The verb occurs 61 times in the New Testament, and always with reference to proclaiming good news; never once is it used for proclaiming judgment. And what good news could there be to proclaim to the imprisoned spirits of men who lived their life out in wicked disobedience? Or what good news could there be to proclaim to wicked angels?

II PETER 2:20-22.

The problem in this passage is whether it is speaking of people who are saved turning back to the world and being lost again or not. The solution is in *fairly* considering the *description* of these persons. They are said to have escaped the defilements of the world. Certainly a major defilement of the world is its unbelief. Jesus said, "He, when he is come, will convict the world in respect of sin, . . . of sin, because they believe not on me" (Jno. 16:8,9). No one who is still an unbeliever could, therefore, be said to have escaped the defilement of the world. Escaped from the corruption in 1:4 surely speaks of saved people. Therefore surely it does here. Furthermore he says that their escape was through the knowledge of the Lord and Saviour Jesus Christ. The Scriptures do not represent unsaved people as knowing the Lord Jesus Christ (2 Pet. 1:2,3,8, cf. Phil. 3:10). Jesus said, "This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ" (Jno. 17:3). Paul spoke of people who profess that they know God, but deny Him by their works (Tit. 1:16). John said that people who do not keep God's word and do not love do not know God (1 Jno. 2:3-5; 4:8). We see then that Jesus, Paul, John, and Peter regard knowing God as equivalent to being born of God and having eternal life. For two reasons it is unreasonable to regard the people described in these verses as not having been saved: (1) One who is unloving and unbelieving cannot, in any reasonable sense, be said to have escaped the defilements of the world. (2) One who has come to know the Lord and Saviour Jesus Christ and to know the way of righteousness cannot, reasonably, be said to be unsaved. To argue from the illustrations in verse 22 that they cannot have been saved, because they are not said to have ever been sheep, is cheap, and fails to recognize that no illustration from nature can perfectly illustrate spiritual matters. This cheap argument is grounded in theological bias, and has no basis in the language of the text. It is pure evasion of what the text simply says.



A Christian Views The News

Ernest E. Lyon

A STUDY IN MISINFORMATION. During the recent riots at the University of Mississippi a 21-year-old Associated Press newsman posed as one of the students, took part in the student charge against the federal marshals, and then sent out a story asserting that General Edwin Walker "assumed command" of the rioting students and led them in the charge. The United Press International, on the other hand, sent out the following story the same night: "Former Major General Edwin Walker appeared on the riotous campus of the University of Mississippi tonight. He mounted a Confederate statue and begged students to cease their violence. 'This is not the proper route to Cuba,' Walker shouted. His plea for peace was greeted with one massive jeer." Most newspapers in the United States chose not to print the UPI account and printed the AP account without any qualifications and many of them editorialized on the subject. I was not there nor do I know or hold any brief for General Walker, but I wonder why both stories weren't given so the readers could make up their own minds.

NEWS OF THE JEWS. The world Jewish population is estimated in the 1962 edition of the American Jewish Year Book at 12,500,000, of whom 5,510,000 are in the U.S.A. (80 per cent of them American-born); 3,750,000 in Central Europe, including 2,500,000 in Soviet Russia; about 2,000,000 in Asia; 930,000 in Canada; 500,000 in Africa; and almost 70,000 in Australia and New Zealand. Many of these are on the move again, such as over 70 per cent of the Algerian Jews have emigrated in the last year. Antisemitism is increasing again in many places, Argentina and Uruguay and Russia being prime examples. This country is by no means free of this terrible evil, brought on by many things that can not be analyzed in our small space. Pray for Israel.

APOLOGY. I should have corrected last month the statement that \$18,000 had been given to ineligibles in Washington, D. C., in five years—the total was \$18,000,000 and that represented 57% of those receiving help! I am also sorry that I have not been able to keep my promise to give the proposals of the Convention on Discrimination in Education but I loaned my copy during the Louisville Fellowship Week and it isn't back yet. It is in good hands and I am sure I will have it to refresh my memory from for this column next month.

FAIR SHARE? There is much crying today that laborers create wealth but do not get a fair share of it. Actually, today, out of every dollar available for workers or owners of American corporations, the workers average 89.7 cents and the owners average 10.3 cents. Machines furnish about 95 per cent of the energy used in American industry, workers 5 per cent, yet the owners of the machinery get only a little over one ninth.

AMERICA'S PUBLIC PAYROLL. There were, at last count, a total of 37,723,091 persons receiving regular monthly checks from the federal government, according to Senator Harry Byrd. There are another 10,389,485 on state and local payrolls, a grand total of 48,112,576 total public payees monthly—and the number is growing. This table does not include persons assisted through Federal housing subsidies, loans to small business, educational subsidies to the states, farm loans for crop storage, nor for 74 other Federal-aid programs, nor do they include routine purchases, military procurement contracts, highway subsidies, railway mail payments, airport subsidies, or a score or more of Federal-aid programs operated through the States. Incidentally, in 1932, I read recently, 2,196,000 people received government checks regularly.

MORE BIG SPENDING FACTS. The national debt has grown from \$16 billion in 1930 to over \$300 billion now and still going up. Interest on this debt is now more than the entire federal budget in 1940. The budget itself has grown from \$3 billion in 1930 to over \$100 billion now. A recent comment in "Life Lines" paper is worth thinking about: "Government spending, let us not fail to remember, is compulsory spending so far as we, the people, are concerned—and the more it increases, the less is left in freedom of choice for the individual." Many people claim that we must make a choice between liberty and the "security of socialism," but what security do the starving millions in China have, or those on short rations in Cuba, or other such lands? Or how do many think that such false security is worth much when millions try to flee from it to the lands of freedom?

LARGE BUSINESS! With the exception of the Soviet Union, the United States Government is the largest land owner and the largest property holder in the world. One fifth of the land surface of the United States is owned by the federal government! The federal government is also the largest electric power producer in the country, the largest insurer, the largest lender, the largest borrower, the largest landlord, the largest holder of grazing land, the largest holder of timberland, the largest shipowner, and the largest truck fleet operator. I imagine that this is only a partial list.

NEWS BRIEFS. The United Church of Christ reports a membership of 2,095,770 in its first year book. . . After the discouraging Kansas Supreme Court ruling some of the Kansas Baptist Churches are adding this sentence to their constitutions and by-laws: "This church shall determine its convention relationship and control its property by simple majority vote." . . .30 Missionary Aviation Fel-

lowship flights evacuated the missionaries from Dutch-abandoned West New Guinea. There is much internal disorder and persecution of native Christians. . . W. F. Albright, the famous archaeologist, now 71, is still doing much writing in support of the Scriptures. . . . Joseph has now been written into the Roman Catholic mass, something that has been predicted for a number of years. . . . The United States Supreme Court has allowed the decision of the Oregon Supreme Court barring distribution of publicly purchased textbooks to students of that state's elementary parochial schools to stand. The high court refused to hear an appeal by Catholic parents in Oregon. . . . Anthony J. Celebreeze, secretary of Health, Education, and Welfare, says he is prepared to fight for Federal aid to public schools, but that he cannot see any constitutional way to include parochial schools in the program. . . .

QUOTATION OF THE MONTH. "The real destroyer of the liberties of any people is he who spreads among them bounties, donations and largess."—Plutarch



The Last Word

J. H. McCaleb

He was trying to impress his boss. He was a bright young man with a lot of ability and energy. His speech was something like this: "I feel that I have contributed a great deal to this company. I have always been on time and have worked many hours beyond the requirement. Your interests have been my interests, and my loyalty is unquestioned. I feel that my service has been outstanding."

Then followed a long silence. Finally the young man broke it himself with the question: "Aren't you going to say anything?" His boss looked at him with a sympathetic eye and replied: "There is nothing left to say; you have said it all."

"Two men went up into the temple to pray; the one a Pharisee and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."

God always has the last word. When we insist upon saying it all ourselves, there is nothing left for Him to add except that word that excludes us from His presence.

Precious Reprints

(The righteousness of God has not changed at all since R. H. Boll penned these words in 1920. This message of grace still radiates the power of God.)

THE NEEDLE'S EYE

The old yarn — perhaps originally invented to please a wealthy parishioner — of the "Needle's Eye" being a little side-gate through which a kneeling camel could just barely squeeze mars the whole lesson. The Lord Jesus did not at all mean that salvation of the rich was merely a *difficult* matter which, however, by hook and crook could be managed. His point was that it was *impossible*. The "camel" He spoke of in illustration was a regular life-sized camel; and the needle's eye simply a needle's eye. In Mark's report the Savior modified His statement to the extent of saying "Children, how hard is it *for them that trust in riches* to enter the kingdom of God" (Mark 10:24). But it might be said with equal emphasis that it is just as hard for a rich man not to trust in riches. Wherefore the Lord immediately falls back upon His first statement again: "It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God" (Mark 10:25). This second statement of the case struck deeper than the first. The disciples began to examine themselves, and they perceived that poor as they were, they trusted in what little they had. They began to understand that the difficulty extended further than the rich, though in the case of the latter the evil was more pronounced and hopeless. But what of the poor who were trying to get rich? What of the man whose trust and covetousness ("which is idolatry") hung upon the handful of his pitiful belongings? What of the multitude, everyone of whom held something dear apart from God, and all the souls of men which so literally "cleaved to the dust?" There arose before their eyes — a partial vision only, taken from only one point of view — of the stupendous difficulty of saving *any* soul; and "astonished exceedingly" they said, "Then *who can be saved?*"

"WHO THEN CAN BE SAVED?"

The Lord Jesus left them in no doubt. They had rightly feared: it simply *cannot be done*. It is IMPOSSIBLE. That is, humanly speaking; and they were speaking humanly just then. Such is man's lost and ruined condition, be he rich or poor, that by no manner of means can he swing himself out of the low, earthly, fleshly attachments of his human nature, and fit himself for the kingdom of God. Sooner could a camel go through a needle's eye. The Lord had not used it as a figure of extreme difficulty merely: He meant to declare the impossibility of man's salvation. Think about it a little, my reader. If you have had any spiritual experience, and insight into your own heart, you have surely had a glimpse of the tangle of evil tendencies and desires; of the bondage and

servitude of sin; of that evil "law" which is in your members, bringing you into captivity. Yet you do not know a fraction of the reality. Even a Job, "perfect" and "upright" among men, saw himself in the light of God and said "I abhor myself and repent in dust and ashes." Even an Isaiah must cry out "Woe is me for I am undone!" The salvation of a man passes all bounds of natural possibility. "With men it is *impossible*," said the Lord Jesus.

PEACE BE STILL!

When one takes in the full force of the statement it has a strangely sobering effect upon him. It does not paralyze him at all, but it subdues him. It is as if in the midst of his frantic efforts and struggles to be somewhat, a strong, quiet hand had been laid upon him, and a calm voice had called him to halt. Why all this mad struggle? The aim fails forever. Man cannot achieve goodness. It is not of him that willeth nor of him that runneth. With man this is *impossible*. And yet it is possible. Not with man, however — only with God. "The things which are impossible with men are possible with God" (Luke 18:27). There is a hope, but it lies in God alone. There is a chance, but only in the Omnipotence of God. *There* is the one possibility, whether for the rich or the poor or for *any* of us, to be saved.

THE WAY OF FAITH

The recognition of this great truth turns our whole line of thought and endeavor. I cease now to try to gain my own victory, and will turn my eye to God on whose almighty power and wisdom my salvation hangs. What I could never have achieved of myself and for myself, is possible by His life-giving promise of grace. "Look unto *me*, and be ye saved, all ye ends of the earth." Upon Him I cast my whole confidence, unto Him I look, for upon Him my all depends. How sweet is the relief to give myself up as a hopeless case, and trust in Him who can create me anew in Christ. Instead of trying to establish my own righteousness, I now subject myself to the "righteousness of God," and receive it as the "gift" of God through the gospel of Jesus Christ. Instead of wondering whether I shall be able to hold myself straight in the Christian life, I recognize the simple impossibility of it all, and thenceforth walk by faith and fight by faith, in the strength of Him who alone can make it possible and who will also do it. Thus I find hope and peace, and thus I become more than conqueror through Him that loved me. And therefore I cannot despair of myself, nor of any other man who would come to Christ.

THE ESSENCE OF GOSPEL-FAITH

This is the essence of the faith that saves. We are told that Abraham believed in the "God that giveth life to the dead" (Rom. 4:17). That is just another way of saying that Abraham believed in a God who is able to do the impossible, who is able to reverse the course of nature, to bring life out of death, and to reach man's utmost inability and ruin. That is the gist of saving faith. It was illustrated in Abraham's case, when to the man and his wife

who were practically dead, being about a hundred years old, the promise of an offspring was made. It was a manifest impossibility so far as the human course of nature was concerned. "Yet looking unto the promise of God he wavered not through unbelief but waxed strong through faith giving glory to God, and being fully assured that what he had promised he was able also to perform. Wherefore also it was reckoned unto him for righteousness" (Rom. 4:20-22). All human possibility, all merely natural and fleshly power was excluded. Upon God, God alone, hung the whole prospect. But Abraham "believed God and it was reckoned unto him for righteousness." "Now it was not written for his sake alone . . . but for ours also unto whom it shall be reckoned, who believe on him that raised Christ Jesus our Lord from the dead; who was delivered up for our trespasses, and was raised for our justification" (Rom. 4:23-25).

OUT OF DEATH INTO NEW LIFE

Through Christ we *can* be saved. With Him we are buried through baptism into death — the judicial end of the old man with all his hopelessness — and with Him we are raised, "through faith in the operation of God who raised him from the dead," henceforth to walk in newness of life. God, by the risen Savior at His right hand, is able to cope with our fathomless ruin and make us new in Christ Jesus, and give victory to the end to those who "trust and obey," by His power, that His may be the praise and glory and honor unto the ages of ages.

MRS. PAUL SEYBOLD

Our beloved Sister Paul Seybold went home to be with her Lord and ours October 23rd at about 4:00 a.m. She was much loved by the Church of Christ in Lexington and a host of friends without. Her home-going is a severe loss to the three congregations of Christ here for she was well reported of for her good works. She helped much in the West End work which is a struggling mission and she was also very liberal with her means in helping South-eastern Christian. She now rests from her labors and suffering, yet her good works and influence will follow her. The church feels bereaved; yet it is not as though we had lost her. She has gone on before. And as it was in the family where three little children had died and a friend inquired of the little girl, "O, how many children are you then, if there are three in heaven?" Quick was the little maid's reply, "O Master, we are seven." So Sister Seybold still belongs to our number. And we have a rather large congregation "over there," who have departed to be with Christ, "which is very far better." What a blessed hope is ours! The church of God awaits the Morning Star, even our Lover and Bridegroom, who may at any moment pierce the heavens with His triumphant cry—"Come up hither." (Rev. 4:1).

—H. N. Rutherford

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



How Much Do You Know About the Birth of Christ?

At this season of the year we hear more about the birth of Christ than at any other time. How many of the details of that wonderful birth do you know? Test yourself on the following questions and then grade yourself by the answers given elsewhere in Seed Thoughts. Allow ten points for each correct answer. A total of 70 points will be considered passing; above that will be excellent, below will be fair to poor.

1. Joseph was the father of Jesus.
2. The angel Michael told Mary that she would bear a son.
3. Mary and Joseph found lodging in Bethlehem's inn.
4. Jesus was born in a manger.
5. Shepherds were told of the Savior by the heavenly host.
6. The wise men were the only ones to be led by the star.
7. The Bible tells that there were three wise men.
8. The wise men found the Babe in the manger.
9. Only two of the gospels tell of the birth of Christ.
10. Joseph was directed by God in four different dreams.

• • •
"Satan is making up for lost time. He knows his end is near. His success at present is the mod-

ern church of refinement without God."

• • •

FOR THE KING

The Wise Men brought their gifts to Him,

Myrrh, frankincense and gold,
Perhaps the shepherds took a lamb
When hastening from the fold.

We know a woman brought a box
Of spikenard, costly sweet,

And poured in love, her kisses
With tears upon His feet.

But what have I to give to Him,
To show I know Him King?

Of all the things that I possess,
What shall I choose to bring.

I'll bring a crooked body,
For Him to make it straight;

I'll bring a heavy burdened heart,
For Him to lift the weight.

I'll bring a soul, all sinful, stained
For Him to make it pure . . .

I'll bring myself, and all I am,
For Him to bless and cure.

—Lucy A. K. Adee

• • •

"A church that proposes to export its religion to others, should first determine that the brand of religion it professes is worth exporting."

• • •

A SUGGESTION

Ministers, church leaders and members: Have you ever thought what it could mean to your congregation if every family received the Word and Work? At the congregation of your Seed Thoughts editor, it was agreed one year recently to send the magazine into every home represented in the

church. The results were far beyond our expectations. People read and discussed the articles; brethren would refer to thoughts gathered in reading the paper and would often use these thoughts as subject matter for mid-week service talks; many people obtained a better understanding of the "blessed hope" and related events, and, in general, the magazine was appreciated. Have you thought how little it will take to put this valuable reading into the homes of your congregation for an entire year? Then, with a little encouragement from the church, the teaching ministry of the church can be multiplied many fold. A ten, twenty-five, fifty, one hundred dollar appropriation by the church would be a good investment. Or, the necessary amount for any congregation might be secured by special collections, gifts by individuals, or otherwise. The Word and Work is too good a magazine to be read by less than all of our people.

Move out of your pitiful efficiency with all its deficiency into His sufficiency.

A Bit of Fun

Papa Hog wandered down to the brewery and found a big puddle of sour beer that had been poured out. When he staggered home, Mama Hog met him and quickly shunted him out of sight behind the barn and away from the baby pigs. With a furious grunt she exclaimed: "You shameless thing! What do you mean by making such a human being of yourself before the children?"

In the old days, if a man missed the stage coach he was content to wait 24 hours for the next one.

Today a man complains if he misses one section of a revolving door.

The younger generation is the generation that will, in a generation, be talking about how the younger generation "has gone to the dogs."

There is no use trying to carry the ball until you learn where the goal is.

If you cannot do great things yourself, remember that you may do small things in a great way.

At the funeral one neighbor said to the other: "There is one good thing I can say about John; he wasn't always as bad as he was sometimes."

Oh, Ye Of Little Faith!

Birds build their nests, rear their young, and make their annual flights to other climes. But so far as is known, no bird ever tried to build more nests than its neighbors; and no fox ever fretted because he had only one hole in the earth in which to hide; and no squirrel ever died in anxiety lest he should not lay up enough nuts for two winters instead of one; and no dog ever lost sleep over the fact that he did not have enough bones buried in the ground for his declining years. So many people put the emphasis upon the wrong thing. —Sel.

(Answers to Questions:)

1. False (Matt. 1:20); 2. False (Luke 1:26); 3. False (Luke 2:7); 4. False (Luke 2:9, 13); 5. False (Luke 2:7); 6. True (Matt. 2:2); 7. False (Matt. 2:1); 8. False (Matt. 2:11); 9. True (Matthew-Luke); 10. True (Matt. 1:20; 2:13, 19, 22).



The Causeless Cause

J. R. Clark

"The universe is a big advertising poster that spells G-O-D. If the word 'God' were written upon every blowing leaf, embossed upon every passing cloud, engraved upon every granite rock, the inductive evidence of God in the world would be no stronger than it is." —E. A. Maness. God is the self-existing One, as suggested by His name, Jehovah, the root meaning of which is "to be" or "being."

Kircher, the great astronomer, made a globe upon which he pictured the location of the planets. An atheistic friend noticed the globe and remarked, "What a remarkable piece of workmanship. Who made it?" Kircher replied, "Nobody made it." "What?" exclaimed the atheist. "Some one must have made it. Such a perfectly arranged globe could not have made itself." To this Kircher answered, "Nor could such a perfectly arranged universe, of which this is but a small representation, have made itself."

We live in a vast universe! With the naked eye we can see six or seven thousand stars and planets; a high-powered telescope brings 100,000,000 of them into view; millions more can be seen on photographic plates. And scientists believe that there are countless millions of stars and planets that man is unable to discover. The Psalmist puts it this way, "When I consider thy heavens, the work of thy fingers. The moon and the stars, which thou hast ordained; What is man that thou art mindful of him? And the son of man, that thou visitest him?" The universe testifies that "God is." God is the great first cause, but He Himself is self-existing. He is the causeless cause.

Another revelation of God in this world is the Bible. We have said that if the word "God" were written on every leaf, cloud, and rock of this universe the evidence for the existence of God would be no stronger than it is. But the name of God is literally written hundreds of times on the leaves of the Bible. Nature teaches man that there is a supreme Being; the Bible introduces man to that supreme Being. If the Bible is not a revelation from God as it claims to be three thousand or more times, then how may we explain its fulfilled prophecies? Indeed, the Old Testament, which was closed 400 B. C., pictures the Messiah in minute detail 400 years before He appeared. God says, "I am God and there is none like me; declaring the end from the beginning" (Isa. 46:9, 10). Furthermore, if God is not the author of the Bible, how do we explain

its unity? Even though written by forty men over a period of 1600 years, men who lived at different times, and did not have access in many cases to the writings of the others, yet their writings develop one central theme and blend together in one harmonious whole. If God did not write the Bible, how do we explain its uncanny insight into human nature, and its success in meeting the needs of all peoples? We conclude that the Bible only makes sense when we recognize God as its author. He is the great first cause.

The universe calls for a supreme Being; the Bible introduces man to that supreme Being, giving details of His Person and character. Nothing short of a personal appearance of God would be stronger evidence of His reality than these two revelations. And that is exactly what took place. God bowed the heavens and came down in the person of His Son. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him" (John 1:18). Christ said to Philip, "He that hath seen me hath seen the Father" (John 14:9). Christ, the Word, was translated into human flesh so that man could see the Father. Jesus was Immanuel, God with us. The dream man constructed by the Old Testament prophets became a reality in the first century, for Christ fulfilled every Old Testament prophecy that related to His first coming. He lived in an age of history, pinpointed by the New Testament.

Through these three revelations, the universe, the Bible, and the Word which became flesh, God impresses Himself upon man. He is the great first cause, but He Himself is causeless. He is the answer to the riddle of the universe, to the mysteries of the Bible, and to the oft repeated question of the gospels, namely, "Who is this man?"

God must be accepted by faith. This is not so strange when we consider that past history must be accepted by faith. We go by the history books, even though we did not see the events. There are cities that we have not seen, but we believe the testimony of others that they exist. Electricity is invisible, and yet man knows that electricity exists, not directly, but by the power it generates and by lights in our dwellings. Even so God is invisible, yet we know Him by His manifestations. God is seen in three great volumes: the Book of Nature, The Holy Bible, and in the Word that became flesh and dwelt among men.

SONGS IN THE NIGHT

"... God my Maker, Who giveth songs in the night." No matter how dark the night may be, God has His song prepared; and He is the only one who can give such songs. The world has its minor dirges, its groans and cries in its sorrow, but God gives the song of joy in the time of mourning. "Whoso offereth praise glorifieth Me," He says, and this is supremely true of the one who offers praise when there seems little to rejoice about. But we can always rejoice in Him.

A WARRIOR HAS FALLEN IN BATTLE

(Sidney Mayeux)

At 10 o'clock on the morning of May 23, 1921, was born again at Glenmora, La., the subject of this sketch, Sidney Mayeux, whose parents were stanch adherents of Rome. As he came up out of the water he said, "Now I wonder if I'll sleep well." In that word he betrayed the fact of a terrific fight he had been going through (religiously) before breaking with the "Mother Church" and with his devout parents, to whom he was under great acknowledged obligations. But the knot was cut; the battle was won.

It was the series of tent meetings which resulted in the establishing of the congregation of Christ in Glenmora. Of the thirty some members brought together as one, there was not one experienced leader or teacher. One young man, Will Nash, could lead in prayer. "We've got to do it," and so both Lord's day and mid-week meetings were begun. This was the beginning of Brother Mayeux' preparing for the ministry of the word. Brother A. K. Ramsey some months later located with the Glenmora band, and, with his faithful wife, gave Brother Mayeux particular attention in the way of instruction in the Word and in giving out what he learned. Brother Ramsey, in the course of some years, changed his field of labor, and Brother Mayeux, having often "filled in" at Glenmora and elsewhere, became the "regular" and continued at intervals for some years, when he moved to Oakdale, where the Lord made use of him in a very faithful, sacrificing ministry which extended to regions all around.

Some seven years ago, feeling that his usefulness at Oakdale was largely over, the Mayeux located at Denham Springs where a little band had only recently been established. Supplementing his support by the labor of his hands, he continued his service there on behalf of his Master until the night of Nov. 10, when the Master said, "It is enough; come up higher." No one would have thought of preventing (knowingly) the prompt response to that call, but what a void is felt since his sudden departure! a void felt far as well as near. Others doubtless will write more of the details of his home-going.

It was the writer's privilege and honor to be a co-laborer with this servant of the Lord at various seasons from his second birth until within a few weeks of his laying his armor down.

His good wife, who faithfully teamed with her husband these two-score years and more, and the three children, Herman, Lois and John, have our deepest sympathy and fervent prayers. They have cause for rejoicing through their tears. Of course they will carry on. —Stanford Chambers

A PRAYER REQUEST

"Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." —Matt. 9:38.

NEWS AND NOTES

News From E. L. Jorgenson

Hollywood, Calif., Nov. 23: These few lines of greeting must again this year take the place of the customary cards to personal friends. The nearest and dearest of these lie, no doubt, within the circle of the Word and Work readership. To them, and to all who have so long been "rope-holders" of our beloved little journal, we can only say, "God bless you, every one."

It happens that our list of friends has long been somewhat out of proportion to our importance or usefulness in the world—perhaps because of the hymnal and the earlier song-meetings. It is beyond our strength (both Irene's and mine) to continue the pleasant exchange of the seasonal cards with them all.

At this point of time—the closing of another year—we feel strongly led to insist that our fine new Editor-Publisher take over now the page that fell to me seven years ago, when R. H. B. went home to God. It seems entirely good and suitable (and Brother Clark acquiesces) that Gordon Linscott's "Talking Things Over" should be the first article to meet the reader's eye on opening up the paper from month to month. So be it then as of January, 1963. Amen! —E. L. J.

Louisville, Ky.: Brother Bud Keeton has accepted the call to be minister of the Sylvania congregation, following Alex Wilson, who will be going to the Philippines in several months, Lord willing. Brother Keeton preached at the 18th St. congregation for about 6 months several years ago, and has been teaching a weekly Bible class at Eastview plus being active at Camp Taylor. —Alex Wilson

SOON TO BE MAILED

Orders received for "Conquering and to Conquer" are soon to be filled. The number of orders has been quite encouraging. For others' information:

This book of 170 pages deals with the Book of Revelation, chapter by chapter. Footnotes and an Appendix afford helpful sidelights the reader will appreciate.

Prices, cloth binding, \$2.25. Paperback, \$1.50, postpaid. Order of author: Stanford Chambers, 4519 Jewell Ave., Louisville 12, Ky.

W & W Subscriptions Coming In

We are thankful for the good number of new subscriptions and renewals that has come in in recent weeks. We appreciate this expression of confidence from our readers. We are also glad to receive your "News and Notes"—bulletins, post cards, anything with a word of what the Lord is doing with you. "Letters to the Editor"—critical or otherwise—are also welcome. Above all, pray for us. —G. R. L.

NEWS FROM DALLAS AREA

The Eastern Hills Church in Garland had a homecoming Nov. 18, with many of the early helpers in the work present. Dr. Cecil E. Brooks was the morning speaker, followed by Jimmy Mitchell in the afternoon and Dr. Horace E. Wood in the evening. A basket dinner, special singing, and brief testimonies were other features of the day.

East Dallas Christian School presented a Thanksgiving Program on Tuesday before Thanksgiving. Churches in the Dallas area participated in a joint Thanksgiving meeting at the school auditorium the following evening.

Young people, grades 6 to 12, went to Bedford Ranch on an overnight outing one weekend recently. —J. Richard Lewis.

The Word and Work Lesson Quarterly for 1963 is being prepared by Carl Kitzmiller. Already we have the lessons in for the first half of the year. Carl is a gifted writer. He is well balanced in his faith and a good student of the Word. These are our own lessons which we recommend above other materials. We as whole-counsel Christians have something to say that we can say better than others. The churches that stand for the whole counsel need these quarterlies. Use them in adult and young people's classes. Send us an order soon before we go to press. Price, 25c each. We have some from the fourth quarter left. These were written by Brother Frank Mullins. Send for them at 10c each. The regular price is 25c in any quantity.

A NEW BOOKLET

The Word and Work has published a new booklet titled "The Bible, The Word of God," written by J. R. Clark. This is a study, first, of the Bible's

own claim to be the Word of God, as a whole and in all of its parts, and, secondly, of reliable proofs that substantiate those claims. The booklet closes with a revealing study on "Jesus Is Real." This book has 24 pages, and a white leather-finish paper cover, with title in red. This attractive booklet sells for 35c, 3 for \$1.00, 10 or more for 30c each. Ideal for Christmas gifts.

Louisville, Ky.: Attendance is looking up at Ormsby church of Christ in the Sunday services. Of late we have had some guest speakers. Jesse Bibb, Jim Embree, and Paul Clark have brought Sunday morning messages. On November 4 a mother and daughter were baptized into Christ. —J. R. Clark.

LOUISVILLE

THANKSGIVING MEETING

Over 25 congregations from the Kentuckiana and Bluegrass areas were represented in the 1962 Thanksgiving service. Hall Crowder was chairman, and Alex Wilson challenged the audience with a message from the book of Habakkuk. The chorus from Portland Christian High sang two hymns. Various brethren appeared on the program. The audience was estimated to number over 700. An offering of \$1358.79 was taken, to be divided between South-eastern Christian College and Portland Christian School.

PORTLAND NEWS

Brother Frank Mullins, Sr., was with the Portland Avenue congregation in Louisville for meetings the latter part of October. Morning classes on 1 Peter were particularly timely, and the attendance averaged between 50 and 60. The evening services were exceptionally well attended. In the messages of the week, Brother Mullins emphasized that we are living in the last days of Bible history. We can see the day of the Lord's judgment of this earth approaching, so we were exhorted to "look up" for our redemption draweth nigh. The Holy Spirit worked through the preaching of the word of His grace, so that approximately twenty rededicated their lives to the Lord. Two—a young man and a young woman—professed Christ as their Savior and were baptized. Also a young couple placed membership with the congregation. We are thankful to the Lord for His grace as manifested to us through His servant.

During the past several months, the format for the Young People's meetings

has been changed. Formerly the younger generation met on Saturday night at the home of Brother and Sister Cecil Thompson, where an hour of recreation was followed by a season of devotions. With the arrival of baby Kathie Marie in the home of the Thompsons, it became advisable to move the meeting back to the Portland Church premises and the meeting time to Friday night. The counsellors now are Brother and Sister Herbert Ball, who oversee the teen-age group, and Brother Billy Ray Lewter and Sister Mary Knecht, who supervise the games and devotions of the younger youngsters. Attendance for the two groups has been running around fifty and we are seeing new faces almost every meeting. The Thompsons still retain their interest, and sponsor a monthly visit to the Louisville Memorial Hospital, where the young people conduct a devotional period for the shut-ins and afflicted ones. The highlight of the fall activities for the senior Young People's group was a Halloween outing at the farm of Brother Herbert and Sister Eunice Ball. Quite a few of our colleagues arrange to "make it home" on Friday night to be present at these meetings!

Ever since the days of Brother Boll, classes in Bible study have been a regular part of the Portland activities. We have three such classes meeting each week. On Tuesday morning, some 15-20 retired Senior Brethren meet for a round-table study of Acts, ably taught by Brother Emmett Daugherty. The ladies' Bible class meets Thursday mornings under the tutelage of Sister Emmett Campbell; Ephesians is the "bill-of-fare" here. On Friday nights a mixed group of some 25-30 meets with Brother Wilson for a study on 1 and 2 Thessalonians. Brother Chambers formerly conducted our Friday night classes but owing to the demands of his new book, he nominated Brother Wilson to take over as the Friday night teacher.

During the past two or three months, nine precious souls have been added to the body of Christ as they confessed their faith in Jesus and were baptized.

Christian Men's Breakfast

The second Saturday of each month, men who are especially interested in the progress of the Gospel meet to discuss topics of special interest to the Kentuckiana churches. Brethren from out of town are invited to take note

of the time and place, and to attend when in or near Louisville. The meeting is held in a special reserved room at the cafeteria of the University of Louisville, at 8 a.m.

HEAR ALEX WILSON

Scheduled to leave for the Philippines before many months, the Lord willing, Alex Wilson is visiting various congregations in the Louisville area. If you are near Louisville and would like to hear about missionary work, write to him at 4711 South 6th St., Louisville 14, Ky.

Ft. Lauderdale, Fla.: On leave of absence from the Shawnee church in Louisville, I am in Ft. Lauderdale for a few weeks laboring to revive and strengthen the work of the Westside congregation, and to encourage the faithful ones here. Signs of renewed interest are seen, and we are trying to encourage them to "press on" to "greater things for God." There is a need for a full-time preacher here; however, at present, the question of support is problematical. If any one is interested in obtaining further information, it may be obtained by addressing Delmer Browning, 2149 S.W. 47th Ave., or Fletcher Perkins, 2911 N. Dixie Highway, Ft. Lauderdale, Fla.

On November 4th, I had the joy of baptizing into Christ my grandson, Steven Willis Allen. He lives with his family in Miami.

Any Christians visiting in Ft. Lauderdale will find a warm welcome with the Westside church, located at S.W. 2nd Ct. and 12th Ave., just three short blocks from Broward Boulevard, a main east and west thoroughfare through the city. Direction signs are located on West Broward at 11th Ave. —Willis H. Allen.

Alexandria, La.: We are having a very good meeting here with good interest. Several families from another church have been coming and are interested. They say they are fed up with the bitter attitude and tactics which they have seen manifested. They seem

to enjoy our services immensely. Pray for me because this is a great challenge.

The Lord willing, I will go from here to Oakdale for 10 days and will return home about the 14th, just in time to plan for the Dugger Thanksgiving meeting. —Howard T. Marsh.

Abilene, Texas: We have recently returned from a good meeting with the Locust St. church in Johnson City, Tenn., with better than average interest and attendance. One came for baptism and about eight others for various reasons. We enjoyed the week with brethren and relatives very much. We were also glad to hear fairly good reports from the work here during our absence.

Southside was responsible for the devotional program on KRBC-TV one week recently. The Sunday program included singing by a group from the church; the week-day programs were a series of five-minute messages.

A church get-together is planned for Dec. 11 at the West Texas Utilities auditorium on Lytle Lake. —Carl Kitzmiller.

Louisville, Ky.: The Lord has been richly blessing our efforts at Ralph Avenue. During the past few weeks we have had eight baptisms, three for membership, and several for rededication. We are in the midst of an extensive remodeling program, which will provide us with a paved parking lot, better Sunday school facilities and re-decorating. We are mindful of God's goodness to us, and we are seeking to be in His work continually. —J. L. Addams, Sr.

"TO THE JEW FIRST"

A dozen or more persons from churches in the Louisville area attended a recent meeting sponsored by the "Friends of Israel," where they learned something of the problems and successes of others who have a special interest in God's ancient people. The principal speaker of the evening was Dr. Louis Goldberg. His subject was "The Broken Heart of God," based on the book of Hosea.

All my springs are in thee, and thou hast all thy springs in God, thy heart will be full enough. If thou dost go to the foot of Calvary, there will thy heart be bathed in love and gratitude. If thou dost frequent the vale of retirement, and there talk with thy God, is it there that thy heart will be full of calm resolve. If thou goest with thy Master to the hill of Olivet, and dost with Him look down upon a wicked Jerusalem, and weep over it with Him, then will thy heart be full of love for never-dying souls.

Talking Things Over

G. R. L.



Mississippi, China, Cuba, Arabia, the Congo. Crises everywhere! Earlier this year, John Taylor, a professor of philosophy, wrote: "Of crisis, of crisis alone, amid the corrosions of unbelief and moral incertitude which beset our world, is anyone perfectly persuaded. Men may differ on all other matters . . . On the matter of crisis itself there are no differences of opinion or of judgment. The sense of crisis is the one conviction which the 20th century has produced. Tragically, it is almost the only conviction which it preserves."

CRISIS LIVING

How does a Christian face crisis conditions? Recently a widely-circulated magazine sent out this question to some of its readers: "How has the world crisis affected your way of living?" One veteran Christian missionary replied, "Long ago I learned that *every* period is a period of crisis to God's people who have eyes to see." His way of living had changed all right—but many years before. He was well aware of the battle already hot in "the heavenly places," and was already fully committed to the hardship of warfare. Each day was lived as if it were his last.

What did *you* do when the Cuban crisis arose? Are you one of those who suddenly decided it was time to "get religion"? Maybe you are among the many who immediately began to pray for peace. That is a natural reaction, but let's look beneath the surface. Why do we want peace? Is it for ourselves, or for God? It's easy to say that we want the Gospel to be unhindered, but isn't it almost hypocritical to so pray when we are not using all the opportunities that peace now affords? And how do we know that we don't actually *need* war, to humble our hearts before God and to bring us to complete dependence upon Him? For the past twelve years or so, the saints of God in China have suffered in the fiery furnace of affliction, and not a few of them have laid down their lives for the Name. Shall we feel that we are immune to the bloody persecutions others yet endure?

Let's be neither alarmists nor pessimists, but let us realize that it is always a time of crisis for pilgrims upon the earth. And let us soberly consider the enemy and his devices, and look well to ourselves that we be armed for the fray.

BEHIND THE CRISIS

The hearts of men are failing them for fear, because of the uncertainty of the outcome of human events. But we are told, "We are not of the night, nor of darkness." "I have told you all things beforehand." Furthermore, "I have called you friends; for all things that I heard from my Father I have made known unto you." It is given to us to *know*. The final outcome we certainly know. The appearing of our great God and Savior Jesus Christ draws nigh. Then shall we hear, "The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever." And we shall reign with Him.

There is much we can know in the meantime, as well. It is granted us to know that the real struggle on the earth is not between the East and the West, or Communism and Democracy. The real fight is not for a piece of India or a foothold in the western hemisphere. The real battleground is the hearts and minds of men. The international turmoil we witness is merely a device of deceit. First, it is a tool of Satan to force the world to unite under his leadership. Over and over our national leaders and world diplomats reaffirm the utter necessity of a one-world government. At their wits' end for solution to crisis after crisis, they see only this as a reasonable answer. As nations are swept along in the tide toward one-world government, they find it often expedient to sacrifice moral principle for the sake of "easing world tensions." And governments cannot sacrifice moral integrity without infecting the populace. We are even now seeing in our coming generation the moral decline which must be ultimately charged to their elders.

But Satan is doing something else with the crises of our times—toward the Church. He is drawing attention to world politics which should be centered on Jesus Christ. Abroad, missionaries are forced to leave the field, and churches are being ravaged. At home, activity is at an all-time high, but the Gospel is at a standstill. Churches are just "holding their own." The uncertainty of the "cold war" and its effect on the masses seems to have convinced us that "it is not the time to build." We stand by, helplessly wringing our hands while wave after wave of godlessness sweeps across our land.

"GO YE AND GET WITH IT"

Regardless of all our reasonings, this much is certain: Until our Lord catches us up from the earth, the Holy Spirit will be actively calling out a bride for Him. As long as our Lord delays His coming, it is for salvation. The Gospel is still the power of God to save. The Holy Spirit is still in the business of convicting sinners. But who will go, believing? Who will challenge the powers of darkness in prayer? Rather than wait for better times, we do well to redeem the present time, "*because the days are evil.*"

The Lord willing, it shall be our purpose (among other things) to challenge the hearts of God's people to GO, to take the offensive and storm the stronghold of the enemy. Brother Robert Heid (our printer) suggested a special page each month under the title "Go

Ye and Get With It!" We may not call it that, and it may not be limited to a single page, but we do intend to have something. Perhaps Brother Heid himself will take the responsibility for this special section. In any case, if you share the love of our God for a lost world, please pray for this phase of the W & W ministry. If you have some word of exhortation, say on; it may merit being passed on to our readers.

Now is no time to retrench. The command is to assault the enemy in the irresistible name of Jesus. The battle cry is "Victory!" But the night is at hand when no man can work. Let's "go and get with it!"

A NEW BIBLE DICTIONARY -- Book Review

James R. Ross

There are books and books, and occasionally there is a *book*. The *New Bible Dictionary* edited by J. D. Douglas and just published by Eerdmans obviously belongs in the category with the unique. Full bodied, 2300 articles in 1375 pages, its seemingly high price, \$12.95, comes into proper focus when one realizes that it actually costs less than one cent per page. And all 1375 pages are packed full of valuable information for the serious student of the Bible.

To my knowledge this is the most thoroughly comprehensive Bible dictionary on the market. There are the usual articles on Bible names, places, and theological terms. Added to these are articles which take advantage of recent archaeological discoveries. One can read about ancestor worship in the Near East, the athletic games of the Gracco-Roman world from which the New Testament draws many illustrations, or about the fabulous Dead Sea Scrolls and their effect on Biblical scholarship. Bonuses include valuable indices, plates of archaeological discoveries, and several maps.

The scholarship which characterizes this work is recognized even by those who are opposed to the generally conservative theological position held by most of the authors. For example, a reviewer writing for the *Christian Century* (October 31, 1962) says: "Were I to list all the authors of articles in the dictionary, many ministers would dismiss it as the work of 'fundamentalists.' But they would reject the book as a whole to the impoverishment of their biblical learning. There is just too much incontrovertibly useful information here."

However, the great strength of the New Bible Dictionary may prove to be also its one weakness, or perhaps better, its one disadvantage as far as the casual student of the Bible is concerned. There are times when its technical discussion can be followed only by those well versed in Biblical studies. Each article discusses the Hebrew and Greek words back of the subject at hand. However, over a period of years *anyone* who intends to pore over the Word of God with half the labor which it deserves should find his *New Bible Dictionary* becoming more and more useful and instructive.