

THE WORD AND WORK

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STAND FAST

I Corinthians 16:13

A conflict is raging, and darkness increases:
Be faithful, be watchful, "stand fast in the Lord";
Swerve not from the old paths, remember that always
God's truth is your guidance—cling close to the Word.

'Tis your chart and your compass, your light mid the darkness
It tells you that sorrow and sin shall not last;
It shows you you're nearing the morning of glory;
Take heed, be courageous, look upward, stand fast.

It may be that some who have led in this battle,
Who've fought a good fight and endured the blast,
Have fallen while fighting. Step nearer together,
Oh! close up the ranks and then ever stand fast.

"Stand fast in the Lord": not your strength nor your courage
Can keep you when dangers are threatening sore;
'Tis HIS strength and power will keep 'mid the conflict—
Put yourself in His hand and be safe evermore.

Then trials of faith and temptations most subtle
Can never affect you, your armor will last;
Your sword and your shield and your helmet wear ever,
By HIS might you will conquer: so, Christian, stand fast.

Stand fast till He comes, your Redeemer and Saviour;
It may not be long till your crowns you may cast
At His feet, so be faithful, and He will reward you.
A little while longer, dear Christian, stand fast.

—A. E. R.,

In Kingdom Tidings.

Talking Things Over

G. R. L.



What lieth ahead? A really *new* year—or merely more of the old? Unfortunately, the latter will be true for most of the world, and perhaps for some who are called “Christians.” There will be the usual round of Bible classes, prayer meetings, revival meetings, business meetings, etc., but *nothing really new*. There are entire churches, we expect, that will continue to follow the routine of 1962 with the same dearth of newness. Oh, there may be some earnest attempts to bottle the “new wine” of the life of the Spirit, but alas, the old wine-skins of “we’ve always done it this way” never hold it. For such churches and individuals, only the date is new.

To the few who have been chosen by God, 1963 is indeed new. Yea, *all* things are new. Every meeting with the saints, every page in the Bible, every prayer, every moment alone with the Lord—besides the many events each day will bring—each means a new experience of the grace and power of God. The pleasure others find in new cars, new hats, and new houses is overshadowed by the joy of the child of God in each new meeting with His Lord and each new manifestation of His hand in the “ordinary” things of life. “For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours” (1 Cor. 3:21, 22). Oh, the wonder of it all! How marvellous He is, to bring the joy of the new into all of our days! But the days themselves are new as well. Each one we face with the earnest realization, “Perhaps *this* will be the day of His return!”

WHY DO THEY GO?

At year-end we sometimes look back with profit. Recently I’ve been looking far back into the past, in the bound volumes of the W & W from the twenties and thirties. I see the names of brethren still active for the Lord, but no longer “with us.” From what I hear, these are yet highly esteemed for their faith. Why did they choose to disassociate themselves from us? What happened somewhere in these intervening years? In certain similar cases, I have heard 1 John 2:19 glibly quoted: “They went out from us, but they were not of us, etc.” Of some this may be true, but what of those who appeared to be among our most zealous and fruitful workers? Why did they prefer the fellowship of others? It seems unlikely that the fault was wholly with them.

Without trying to analyze individual cases nor attempting “to bring them back into our fold,” let’s use this as a background for

a look to the future. We expect that other young men shall develop into spiritually-minded workers for the Lord. Will the time come when some of the best of them will feel they should go out from us? What do we have (or not have) that sends them elsewhere? Does the atmosphere of the congregation stimulate real spiritual growth? Is our vaunted freedom in Christ a reality? Do we encourage our young people to be taught by the Spirit, or do we hand them a ready-made doctrinal strait jacket? Have they seen the working of God through our prayers? Whatever our answers, the problem is still with us. The responsibility for its solution cannot easily be laid at the feet of a few selected individuals.

AUTOPSY OF THE PRAYER MEETING

What is the greatest challenge facing the Church today? It may well be this: Is your God real? Where is the evidence that He is working in the congregation where you worship?

The present condition of the prayer meeting in most churches is a fair indication that many who believe in "church" have little confidence in a prayer-answering God. A few still continue to pray on, but even among these few we do not hear many shining testimonies of answered prayer. In the prayer meetings themselves there is little air of expectancy. As A. W. Tozer wrote some months ago, "When Christians meet, they do not expect anything unusual to happen; consequently only the usual happens, and that usual is as predictable as the setting of the sun . . . Christian expectation in the average church follows the program, not the promises. Prevailing spiritual conditions, however low, are accepted as inevitable." Topics for prayer may rise but little above the mundane needs of the congregation, and the prayers are frequently more wishful than authoritative. Surely all this is painfully familiar to most of us. But it need not be so; prayer can be new and powerful in 1963.

A CITY WITHOUT CRIME

A few months ago, the city of Denver was deeply involved in a crime wave. Even the police force was implicated, and the whole nation was shocked by the scandal. According to one citizen, "Even the people in their own apartments weren't safe anymore." According to a report in *United Evangelical Action*, a Christian businessman named Houston Gibson took the initiative that culminated in a city-wide week of prayer. The mayor gave his full support, as did the chief of police. Most of the churches joined in prayer for the city and its law enforcement agencies. A part of Chief Slavin's comments are worthy of quotation:

"I am certain that the Lord knows how much we in the police department need His help as we attempt to make Denver a safer and better city. You could not experience what the police do every day and not realize the need of prayer to maintain any hope. . . . If our society has not become completely conditioned by cynicism, who is to say that through an earnest, sincere repenting appeal to our Father we may not witness a miraculous improvement in the moral standards and values of our fellow citizens and in each one of us who go to the Lord in prayer?"

The results were indeed little less than miraculous. For the five-day period (Monday through Friday) immediately following the

week of prayer, Denver—the city of crime—reported only the theft of a bicycle!

Yes, God is real. He will yet hear from heaven and He does still manifest His power upon the earth. Try Him and see.



God Knows How

E. L. J.

More than once we have read or heard men say, "God always answers prayer—either Yes, or No, or by giving something else." Of course, He answers "Yes" and this is normally the thing to expect. For "he that asketh receiveth, he that seeketh findeth, and to him that knocketh it shall be opened" (Matt. 7:7-11). But does God ever answer "No" to the prayer of faith that is brought to the throne in Jesus' name and by the Holy Spirit? This we sincerely doubt. He does, however, reserve to Himself the right to answer by good and wise substitution. He *knows how* to give—as the wise parent knows how to give to human children. Our human fathers may say "No" when asked for a stone, or a serpent, or a scorpion. But God goes the human parent one better than the "No." He will not say "No," but He will say, "Not that, but this." Thus it follows that if in our heart-hunger we ask a stone, He will give a loaf instead. If, in our ignorance, we ask a scorpion (only to sting us), He will give an egg; if we ask a serpent that we should take it into our bosoms to destroy us, He will give us a fish. Giving is a difficult and delicate matter. We can ingratiate ourselves and please others by giving—or we can offend. But God knows how to give. Is it one of the functions of the Holy Spirit to bring to the Author and Giver of our lives the real meaning, the truest and deepest desires of our inmost hearts? It is *that*, our real need and wish, our God delights to give in answer to believing prayer.

NEW TESTAMENT EXAMPLES

Paul asked removal of the thorn: How good it would seem to be entirely well, normal and strong again—but God knew Paul might then be exalted overmuch because of his privileges; and God knew that Paul's real heart-desire was to be a humble servant. God therefore substituted the good and the better. He gave Paul grace and added grace, to bear the thorn. After all, what difference can it make—whether the thorn is removed, or extra grace be given to bear it, so that we hardly know we have it any more? What difference to the Savior in Gethsemane—whether the dreaded cup might pass, or angels come with extra strength for Him to drink it? God's will, God's will; that was the real meaning of the Savior's prayer, and of Paul's—and may it be so with us all.



Faith in Christ Jesus

J. R. Clark

The primitive church did not have the New Testament! The birthday of the church was on the Pentecost following the ascension of the Lord Jesus. That was about 29 A.D. Not a New Testament book had been written at that early date. It was almost twenty years later that the first New Testament book was written. About seventy years later the last of the New Testament books was written by John on the lonely isle of Patmos. When Paul said to Timothy, "And that from a babe thou hast known the sacred writings" he was referring to the only Bible the primitive church had—the Old Testament.

Yet in Hebrews 1:1,2 Paul makes it plain that the Old Testament was spoken by the prophets unto the fathers (the Jewish fathers) and that in these last days He has spoken to us in His Son. We are not under law, but under grace. "For the law was given through Moses; grace and truth came through Jesus Christ" (John 1:17). The law of Moses, including the ten commandments, was taken out of the way, being nailed to the cross (Col. 2:14). The principles of law and grace are opposites. The law says, "Do and thou shalt live." Grace says, "Live first, then do."

But this does not mean that the Old Testament is of no importance to Christians. Brother Boll told of riding with an undertaker in a funeral procession. He and the driver were engaged in conversation. Something was said about the New Testament. Said the undertaker, "That's just it. Why did they go and write a new one? The old one was good enough." Brother Boll got a laugh out of that. Yet there are better informed people who have a misconception of the relation of the Testaments. A brother in Indiana did not think it was proper for the minister to take a text from the Old Testament. Others have similar views.

But of the Old Testament Paul says, "For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope" (Rom. 15:4). Again in 1 Cor. 10:11 we read, "Now these things (O.T. incidents) happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come." The Old Testament is the New Testament concealed and the New Testament is the Old Testament revealed. The New is saturated with the Old. We must study the Old to understand the New. The sacrifices of the Old typifies God's sacrifice of the Lamb of God. We read prophecies of the Old that are

fulfilled in the New. The Old Testament gives comfort and learning and examples of God's dealings with man.

But the most revealing passage is 2 Tim. 3:15, "And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus." This passage says that the "sacred writings" (O.T.) are able to make one wise unto salvation. Is not that a startling statement? However, when we see it in its context there is no difficulty, for the verse adds, "through faith which is in Christ Jesus" — "which are able to make thee wise unto salvation through faith which is in Christ Jesus." Apart from faith in Christ Jesus, the Old Testament could not make us wise unto salvation.

Let us imagine a great cathedral with beautiful stained glass windows. On these windows are depicted scenes from the Bible: perhaps the manger scene, the temptation, Gethsemane, Calvary, and such. As we walk along by this cathedral it is dark on the inside and we cannot make out the scenes in the windows. Suddenly some one on the inside switches on the lights and the window pictures are seen in all their beauty. Let that cathedral stand for the Old Testament and let the lights stand for "faith in Christ Jesus" or the gospel. Only when the Old Testament is read in the light of the New Testament can it make one wise unto salvation. Its prophecies, its types, its examples, its sacrifices all take on meaning when lighted up by the cross.

While it is true that the only written Bible that the first church had was the Old Testament, yet they did have the oral teaching of the apostles. In Acts 2:42 we read, "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." About fifty days before Pentecost the great news story of all time became a reality through the tragic death and glorious resurrection of Jesus Christ. The apostles recited and interpreted this good news to the people. They explained that this was the Son of God and that He had died on the cross to take away their sins. The people who believed were told to repent and be baptized to enjoy this blessing. Upon becoming Christians they continued steadfastly in the apostles' teaching, fellowship, breaking of bread and prayers.

The early Christians did not have the New Testament in writing, but they did have Christ, enough to make them Christians and weld them together as a community of Christians. Having Christ they had all! Their soundness did not hinge on agreement on details of N.T. writings such as on Romans 11, 2 Peter 3, or Revelation 20. As long as we believe the great truths about Christ that the first church believed we can be Christians and can be one in Him. Our unity is not a legalistic unity, that we should make a law of the New Testament, demanding conformity of our brethren as a price of oneness. However, now that we have the complete N.T. let us feel that every verse is important, being the very Word of God, but let us find our unity in the One that these writings set forth—in a common faith in Jesus Christ, as did the first Christians.

Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US



If Christians were not afraid of being called fanatics, wouldn't they be speaking out more for the Lord? Should we yield to this fear more than to any other?

The question suggests what is likely the correct answer. A point for Satan was no doubt scored when that word "fanatic" was coined. One should not be fanatical for a wrong thing or in a wrong cause, but why be cowardly about being called a fanatic for the truth and for Him who is the embodiment of truth? Like unto this fear is the fear to be called "Puritan." And there are those who dare to be immodest but who fear to be called "prudish." Satan scores all along the line! But don't imagine that when he scores, you score. Know this, that "the fearful" who are without, among the abominable and all other reprobates, are moral cowards. And they enlist in that company while in the flesh.

Does not the substituting of "you" and "your" for "thou," and "thy or thine," and "thee," in addressing any One of the Godhead, leave the impression of a bit less of respect or reverence for the divine Being?

There is a tendency on the part of some who pray in public (in private, too, no doubt) to avoid "Thou" and its derivatives. Irreverence is not to be charged to those who do so, yet the impression made thereby upon many to that effect is not to be denied. Some practice thus because they have not learned the declension of the pronoun thou, simple though it is. (Nominative case, thou; possessive, thy or thine; objective, thee.) The verb forms that go with the pronoun thou present a little more difficulty, yet there is a simple key that can soon be learned by a little thought and practice. As long as these forms are with us in our hymns, in our Shakespeare, and in the Scripture translations in general use, they cannot be thrown into discard or listed as obsolete. Use them. They do not detract from essential reverence. They do add to the necessary counterbalance of the modern trend toward humanizing God and denial of the deity of the Lord Jesus. To counteract that trend means something to the heart purified by faith in Him.

"Archaic," does someone say? Do we allow that "Jehovah" is archaic? The so-called "Revised Standard Version" discards its use. Is Anglo-Saxon yet to be labeled "obsolete"? Word and Work capitalizes all names pertaining to the Deity and the pronouns whenever used in their stead. Years ago it was so agreed upon, and the

practice has ever continued. The purpose was thus to stand up all the more against the trend to bring God down on the human level, the while man is being exalted and being deified, really. Shall we cease to capitalize the personal pronoun I? No danger. "I am Master of My fate." Be not surprised if it yet comes all out to this. This writer would like to see the whole paganistic trend being countered at every crook and turn.

What is the righteous attitude to take toward those who are being taken in by the present day tongues movement? Cannot Satan be putting across his "signs and lying wonders" to which Paul refers in 2 Thes. 2:9, through the tongues of those who claim to have "the gift"?

Satan is not particular as to what or whom he draws into his service, the father of lies that he is. Some very earnest Christians declare that they are often so carried away in overwhelming ecstasies that they cannot keep from speaking forth under an impelling emotion of praise to God, though not understanding what their tongues enunciate. Now, on that, who that knows and loves the Lord, never feels exultant beyond his words to express? But "groanings that cannot be uttered" (Rom. 8:26) or exulting beyond words, are such to be labeled "gifts" in the Biblical sense of the term? Would Satan be on the alert to capitalize on a Christian's making claim to the gift? "We are not ignorant of his devices." And if one were ever so sincere and earnest withal, would that be in the least a hindrance to Satan?

What purpose would the exercise of the gift today serve—even if not a bogus gift? To produce faith? To confirm the word of God? "Faith cometh by hearing, and hearing by the word of God (of Christ)." That confirmation of the word is necessary, all should recognize. But the word has been confirmed already, and amply so. See Mk. 16:20. "The Lord working with them, and confirming the word by the signs that followed." See also Heb. 2:3,4. "Confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will." So "faith cometh by hearing" the amply confirmed word. The confirmed word has gone on record, likewise that which has served to confirm it. To clamor for "the gift" to confirm the word after that it has been confirmed, is to betray some misgiving as to the adequacy of what has been divinely provided, the foundation that is laid for your faith.

Does someone say that the exercise of the gift is to edify the church? When and where has it ever edified the church? Even at Corinth, where some possessed the gift, no one was edified except someone interpreted. The interpretation had to come through speech that could be understood. Unless what was spoken in the unknown tongue was changed into intelligible language, there was no edification, hence Paul says, "I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue" (1 Cor. 14:19). Someone claiming "the gift" cannot keep from speaking? Deception. See verse 28, same chapter. Note also verse 32. Even the gift of prophecy, of

greater value than the gift of tongues, was subject to him who possessed the gift. So there is ground for misgivings in these days pertaining to alleged gifts. A rash of tongues is in evidence in this land, in Canada and in other lands. "Try the spirits that are among you" (1 John 4:1). See Paul's statement in 1 Cor. 14:37. To disregard what Paul has written is to disobey God.

Is there plain and positive Scripture teaching to the effect that the name Jehovah belongs to our Savior?

Yes. Read Jer. 23:5, ff. "Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch (Shoot), and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called: Jehovah our righteousness."

Note that it is Jehovah who says of David's Shoot, that He shall be called Jehovah. Compare also the proclamation (prophetic) made by the Seraphim in Isa. ch. 6. "Holy, holy, holy, is Jehovah of hosts; the whole earth is full of his glory." Now turn to the inspired comment in Isaiah's vision: "These things (Isa. 6:15) said Isaiah, because he saw his glory; and he spake of him," that is of Jesus (John 12:41). Too many are reluctant to speak or think of Jesus as Jehovah. They are about as reluctant to think of Him as God. Yet "of the Son he saith, Thy throne, O God, is forever and ever" (Heb. 1:6). "He hath inherited a more excellent name than they," the angels (Heb. 1:4). That name is not Son, as some declare, for angels have been called "Sons," (see Job 1:6). The only begotten of the Father inherits the name of the Father, even His "memorial name" Jehovah. See Ex. 3:15, 16; Ps. 135:13, et. al.

A neighbor once expressed his confusion over this matter in conversation with my father. I was standing by. My father, pointing to me, said, "Stanford here is as truly Chambers as I am." The illustration helped the neighbor and me.

Are men of God ever, in the Old Testament, called sons of God? Some say Never.

"Fear not; for I am with thee: I will bring thy seed from the east, and gather them from the west; and I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the end of the earth; every one that is called by my name, and whom I have created for my glory, whom I have formed, yea, whom I have made" (Isa. 43:5-7). Note Isa. 63:16; Hos. 1:10, et al.

Since Daniel and his companions were put in charge of the master of the eunuchs, may we conclude that they were made eunuchs?

We are not told, but it is possibly true.

It is alleged that Mark 15:25 contradicts John 19:14 as to the hour of the crucifixion. Is there an answer to this charge?

Yes. Allow that Mark's account is according to Jewish time and that John's is according to Roman time. John wrote in later years and from a place when and where Roman count of time prevailed.

A YEAR-END LETTER

Our Dear Friends and Friends of Jesus:

This letter comes at this season of the year to have you know that we thank God upon all our remembrance of you, praying always for you. We are also most grateful for your love to us and prayers for us, above all thanking Him who enabled us, appointing us to His service.

HAS THIS BEEN A GOOD YEAR? (Read Psa. 65:11-13; 90:10-17). It has not been a good year for the world with the dark forebodings of war. However, the world is made up of some two billion individuals. Let us just take one of them and be real personal. Has it been a good year for you? You say, "I don't know just how to answer that." You tell me about your love affairs during the year, and I'll tell you whether it has been a good year. Love is a wonderful thing when you love the right person. It leads to tragedy when you love the wrong one. This has been a good year if your first love has been Jesus. It has been a good year if you have put Jesus first. He asks that you put Him first. He put you first. Because He loved you and me, He left His heavenly home and Father, and came and died for us. As He has done more for us than any one else we should love Him more than any one else.

Let us just end the year with a little heart examination. David had one when he said: "Search me, O God, and know my heart" (Psa. 139:23). Shall we let Him search our hearts and examine it by His Word? Have I put others ahead of Christ? In Luke 14:26 (read it) Jesus says that I must love Him ahead of every relationship. Have I? Has He had the first place? Have I put Him ahead of parents, friends, and companions? How much time have I given Him each day to let Him talk to me through His Book?

HAVE I LOVED THE WORLD? Some of the saddest words in the Bible are: "For Demas forsook me, having loved this present world." The devil kept whispering to him that he was missing so much, and soon he swung from his Christian life and went back into the world of sin. Was it a good year for him? The saddest person in the world is a Christian living in sin. Where am I at the close of the year? Has there been some person, some thing, some sin that has marred my vision of Jesus Christ and has taken away the happiness of the Christian life? Then I must tell Him about it and make it right. "If we confess our sins he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

Are you a friend of Jesus? You can be. Read and obey John 15:14; Mark 16:15, 16. Now we face the New Year. Why not say with the Apostle Paul: "This one thing I do, forgetting the things that are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." Read also 1 Cor. 15:58.

Yours with love and prayers for Greater Things for God,
Brother and Sister H. N. Rutherford



Criticisms of Bible Translations

J. Edward Boyd

That Bible translations should be subjected to criticism and denunciation is no new thing. Concerning the one by Wm. Tyndale, Sir Thomas More wrote: "To study to find errors in Tyndale's book were like studying to find water in the sea." Many of the books were burned and the translator was strangled and burned at the stake. But his work survived and became the basis for a number of versions that were to follow, down to our own time. When the King James revision came out, a noted scholar wrote, "I had rather be rent in pieces with wild horses than any such translation by my consent should be urged upon poor churches." It was some years before it was generally accepted to take the place of the three versions that had been in use. And when, nearly three hundred years later, the American Standard appeared, it also was assailed and, in spite of its greater accuracy and trustworthiness (as Brother Boll, after much close study and careful comparison, found it to be) has never been generally accepted. Yet it has been "The Bible" to some of us for many years (in my case, since 1903).

So we need not be disturbed that the more recent translations are being subjected to criticism. Indeed, it is good that this is so. Modes of thought and expression among the many nationalities and races of the world vary so much that accurate transference of thought from one to another is sometimes difficult, if not impossible. Again, a rendering that is satisfactory in one section of the English-speaking world may be objectionable in another; and one that was perfectly acceptable in 1611 may be offensive to good taste in 1963. (In my opinion the King James translation of Col. 3:12 contains an example of this.) But a critic should be fair; he should take into account all available facts involved. Too often this is not done.

To illustrate: when the Revised Standard version appeared some years ago I heard a radio speaker vociferously denounce its rendering of Col. 1:14. "They have left the blood out," he shouted. The same criticism was made in the recent radio addresses, and in the booklet that is before me it is made emphatic by capital letters: NO BLOOD! (This is in reference to the New English Tr.) The King James has it, "In whom we have redemption through His blood." The Berkeley has the phrase also, but in parentheses. The American Standard does not have it; nor does Williams, Weymouth, Rotherham, Expositors, etc. A. T. Robertson ignores it in

his "Word Pictures. . ." It is evident that the critics intend to make the impression that these translators by omitting it in this passage deliberately seek to discredit the doctrine of Blood-Atonement! But why (if such was their purpose) did they all include the blood in the corresponding passage of Eph. 1:7? Would it not have been just as easy to leave it out there too? Furthermore, in ALL these versions the blood DOES appear in the Colossian letter, in this same chapter 1, in verse 20: ". . .making peace by the blood of his cross." (It should not be necessary to point out that the personal belief of the translator concerning any particular point is not in view. One may quote another correctly even if he does not believe what he says!)

Our critic becomes guilty of another misinterpretation in dealing with the omission of the phrase "and carried up into heaven" in Luke 24:51. He asserts that one would not know what became of Jesus from this particular translation. But he is wrong about that—100% wrong. Let the reader keep on reading THIS SAME TRANSLATION and he will find it—in the second volume of Luke's story, Acts 1:9-11, where it is plainly stated that He was taken up to heaven!

Naturally the question may arise, "Why these differences? Why are some words or phrases found in the King James but left out of later translations?" The answer is found in a statement made by Brother Boll in the article reprinted in the December issue of Word and Work: ". . . the Revised had a better text to translate from . . ." This was made possible by the finding of a vast number of manuscripts that were unknown in 1611. Scholars have spent a vast amount of time and labor in examining these manuscripts, trying to ascertain as accurately as possible just what the original writers wrote in every instance. As a result we have the Greek texts of the New Testament by Westcott and Hort and by Nestle, which are widely used today. There are some passages concerning which there is still uncertainty; but this should be said with emphasis: No important fact of Bible history, and no fundamental teaching of Scripture is in the slightest degree affected by these differences.

TRUE PERSPECTIVE

Job maintains his own righteousness at the first. True, God had said that there was none like him in the earth, but we are to see, when God has spoken to him, in the last chapters of this book, that he says, "Behold I am vile." This is always the result of a realization of the holiness of God. Find a man who thinks himself righteous, and you have a man who has a low conception of what God is. The man who is acquainted with God, realizes his own sin. If we want to see ourselves in the true perspective of the Word of God, we must come to know Him Who is light that casts no shadow—holiness that burns in its hatred of sin.

Precious Reprints

(This month's reprint from the pen of R. H. Boll is taken from the Word and Work for July, 1928.)

GAIN AFTER LOSS

For the Lord as for the servant, for the servant as for the Lord there is but the one law: "Except a grain of wheat fall into the earth and die it abideth by itself alone; but if it die it beareth much fruit." When the Lord Jesus said this He was speaking of Himself and the path that lay before Him. In the next sentence He declares the law for all men: "He that loveth his life loseth it, and he that hateth his life in this world shall keep it unto life eternal." The principle is true even on the worldly plane. If a man wants to make even a worldly success and attain a selfish end, he cannot spare himself in the matter. He must yield his time, his strength, his rest, his comfort; often his health and even his life. And then what shall it profit him, even if he have gained the whole world? If he lived to accumulate riches he has to leave them. If he sought and achieved fame:—"a living dog is better than a dead lion." Of all the sowing to his flesh he gets nothing but corruption. For all that is nothing but loving one's own life in this world, and "he that loveth his life loseth it." Now to hate one's life in this world is to disregard it—to make no object of ease or gain or pleasure, or glory, to make oneself of no reputation, and to walk with Jesus in the way of the cross, for the love of Him and of the souls of men. For He died for all that they who live should not henceforth live unto themselves but unto Him who for their sakes both died and rose again (2 Cor. 5:15).

THE WAY OF THE CROSS

This program looks terrible at first sight. The flesh abhors it, shrinks from it, and rebels. The immediate impression is that such a life would be the most joyless and miserable existence a man could lead, a life of burden, suffering in perpetual self-denial, without a ray of happiness to relieve the gloom. The path of self-will and self-indulgence and self-aggrandizement commends itself to our eyes as the way of bliss. But the appearances are deceiving. Despite all tears and sacrifice, the way of the cross is the way of peace and happiness, the way of the hundred-fold compensation, and, like the dawning light, "shineth more and more unto the perfect day." That broad way of the self-life is beset with as keen sorrows and ends in as bitter disappointment and as dark despair as man can ever know in this world. But regardless of all that—the way of the cross is the way of life eternal in which our Lord Himself walked and which we must walk with Him. "If any man serve me, let him follow me; and where I am there shall also my servant be. If any man serve me, him will the Father honor" (John 12:24-26).

GREAT FIELDS, FEW WORKERS

The scarcity of workers in view of the great and urgent work

is a grief of heart to those who love the Lord. The church of Christ, though a small handful in the great world, and composed of not many rich, not many great ones, not many mighty, has nevertheless many men and women who could do a magnificent work for the Lord in foreign fields to the glory of God, and the salvation of souls who otherwise would perish in darkness. And though not rich as men count riches, there is plenty of money to sustain such. But the men and women are bound by many interests here and there, and the money is not available for God. Meanwhile, the harvest spoils and souls perish. For "the heathen" are not a fixed set of people that stand waiting always till it pleases us to send them the gospel. They are, like ourselves, evermore carried along on the stream of time, to death and to eternity. *"If the present generation of Christians does not give the gospel to the present generation of heathen, they will never get it."* What can be done about it?

THE LABORERS ARE FEW

The scarcity of laborers in the Lord's great harvest field is nothing new. The Lord Jesus Himself in His day spoke of it, and also laid down the first and greatest step toward supplying the lack. When He saw the multitudes He was moved with compassion for them because they were distressed and scattered, as sheep not having a shepherd. "Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. *Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.*"

PRAYING THE LORD OF THE HARVEST

This then is the first and chief thing: Pray ye the Lord of the harvest that He send forth laborers into His harvest. If it seems strange, seeing that He is the Lord of the harvest, and the harvest is His, that *we* should have to pray that *He* would send forth laborers into *His harvest*—we have to remember that such is His way. He will do nothing without the partnership of His own people. He waits until they ask of Him. Then He takes the matter in hand. He sends circumstances, inspires appeals, assumes guidance, lays a burden upon the hearts of those who should go, fits them and makes them willing and urges them on; yea He opens ways and roads and prepares the field. Only He can do that; but He will do it, and He will sustain and support those co-workers of His whom He has sent. And our part? Our part is to present ourselves to the Lord a living sacrifice. All cannot go. Some ought not to go, because their place and duty is manifestly at home. Some are in body or mind incapacitated for that particular work. Some can go and ought. All ought to be willing, all ought to share in the interest of the work in the sacrifice required and in prayer for its advancement. If we follow the Lord's first requirement, to pray the Lord of the harvest that He may send forth laborers into His harvest, and ourselves take the attitude toward God and toward the work of the harvest field, which is implied in our prayer, God will work and true missionaries will be forthcoming, and there will be means for their support, in astounding measure. Prove Him now and see.

EXPOSITION OF FIRST PETER

Earl C. Smith

THE GRACE OF GOD SUSTAINS CHRISTIANS IN TRIALS

3:13-4:19.

The paragraph from verse thirteen to the close of chapter three is difficult to interpret in details, but the simple meaning of the whole paragraph is clear and encouraging. The meaning is that since Christ died for our sins, thus bringing us to God, and since He has been "made alive in the Spirit" and seated at God's right hand and "angels and authorities and powers" have been made subject to Him, no one can really harm those who sanctify Him as Lord in their hearts. Verse thirteen could mean either that no one will really harm you, if you are zealous of that which is good, or no one will likely want to harm you, if you be zealous of that which is good. Since Peter usually expresses no more than a possibility for some, at least, of his readers (1:6; 3:14, 17), the second alternative seems preferable. He regards governors as being "for praise to them that do well" (2:14), and he expects that good works will influence those who oppose the Christians (2:12; 3:16). But in the case a Christian should "suffer for righteousness' sake" he is not to panic, but to set Christ up as Lord in his heart (vs. 14, 15; cf. Matt. 5:10-12). It is important to a Christian to have it fixed in his heart that Christ is his Lord. It is also important that he be ready to give a reason for his hope to every one that may challenge it. However one may shrink from suffering, it is "better to suffer for well-doing than for evil-doing" (v. 17). There is an implication in those words that if one avoids suffering for well-doing, when it is God's will for him to so suffer, he will then have to suffer for evil-doing.

In verses 1-6 of chapter four Peter exhorts his readers to resolve to leave off sin at any cost, for they have had enough of sin in time past. Christ is given again as an example in suffering rather than sinning. "Arm yourselves with the same mind" means to make up your mind that you, like Christ, will suffer anything rather than sin. Unless there is a strong and settled purpose not to sin, one is liable to sin without purposing to do so. The time of any believer must not be spent living "in the flesh to the lusts of men"; rather it must be spent living "to the will of God" (v. 2). The past spent in sin is enough of that (v. 3). Those with whom the Christian once engaged in sin will not understand his change, but his relationship has changed and his behavior must change (v. 4). Those who live in sin must give account to Him who shall readily judge those who are living and those who have died (v. 5). Verse 6 cannot mean that the gospel was preached to dead ones after they died for, in that circumstance, it could not have been that they be "judged according to men in flesh." It must mean that men who are now dead had the gospel preached to them while they were living so that they might then "live according to God in the Spirit" and might be judged "according to man in flesh." The point of the paragraph is that, for Christians living in the flesh, to sin is past and must be left behind. Living in the Spirit is imperative (cf. Rom. 8:12-14; Gal. 5:16-18).

But this is not liable to happen with Christians unless, with trust in God's help they strongly purpose that it shall be so.

The next paragraph, 4:7-11, emphasizes Christian stewardship. Christians are "stewards of the manifold grace of God." That means that all possessions, whether material or spiritual, are entrusted to us by God, and that we must use them to advance His purposes, and that we will account to God for our use of them. This is particularly important because "the end of all things is at hand." That means that we may be called to account for our stewardship at any time. Proper use of the stewardship of God's grace involves a fervent love among Christians. And where there is fervent love there will be "hospitality one to another without murmuring." Love between Christians is especially important in view of the fact that the world is unfriendly toward Christians. We must always exercise our stewardship "as of the strength which God supplieth." That is, the whole of the Christian life is lived by the power of God through Jesus Christ, and God is glorified thereby (cf. 2:12; cf. Matt. 5:16).

It is not a strange thing that a believer goes through "fiery trials." They are not without purpose. They are to prove the believer (4:12; 1:6, 7). It is good to know that things, good or bad, don't just happen to a child of God. God has a purpose about them (cf. Gen. 50:20). The reason for the trials of Christians is that they are partakers of Christ's sufferings (v. 13; cf. Rom. 8:17; 2 Cor. 1:5, 7; Phil. 3:10; Col. 1:24). A Christian cannot expect the world to be more friendly to him than it is to Christ (Jno. 15:20, 21; Matt. 10:24). It is a great comfort to know that one who is "reproached for the name of Christ" has the "Spirit of Glory and the Spirit of God" resting upon him (v. 14), and if one suffers as a Christian he glorifies God (v. 16). To suffer as a "murderer, or a thief, or an evildoer, or as a meddler in other men's matters" is unthinkable for a Christian. Verses 17 and 18 must mean that the suffering of Christians is the token of and the herald of the judgment of the world (cf. II Thess. 1:4-7; Phil. 1:28-30). In verse 19 Peter assures his readers that they will find God faithful whenever they rest their souls in Him (cf. I Cor. 10:13; II Cor. 12:8-10).

"I must remember as I go
Through summer's sun and winter's snow,
That I'm building for the years to be
For the little chap that follows me."

Lee Fisher

Never, never neglect the word of God; that will make thy heart rich with precepts, rich with understanding; and then thy conversation, when it flows from thy mouth, will be like thine heart, rich, unctious and savory. Make thy heart full of rich, generous love, and then the stream that flows from thy hand will be just as rich and generous as thine heart. Oh! go, Christian, to the great mine of riches, and cry unto the Holy Spirit to make thy heart rich unto salvation. So shall thy life and thy conversation be a boon to thy fellows; and when they see thee, thy face shall be as the angel of God.



A Christian Views The News

Ernest E. Lyon

INTERNATIONAL CONTROL OF EDUCATION. Since about December, 1960, the Department of State of the United States has had what is known as the United Nations Education, Scientific, and Cultural Organization "Convention Against Discrimination in Education." This is in the form of a proposed treaty containing 18 articles, the first nine of which contain the essential provisions, the last 9 dealing generally with procedures for ratification, and so forth. Here is a brief summary of the first nine articles:

Article 1 defines "discrimination" as "any distinction, exclusion, limitation or preference which, being based on race, colour, sex, language, religion, political . . ." and goes on to word it in such a way as to give UNESCO the privilege of deciding anything it doesn't like is discrimination.

Article 2 allows separate-but-equal systems of education based on sex segregation, allows schools based on religious or linguistic reasons *if* they meet the vague UNESCO standards, and gives the same privilege to private educational facilities on the same basis.

Article 3 would bind our federal government to change any laws that would cause this "discrimination," insure "foreign nationals resident within their territory" the same treatment as our own, and allow for no differences of treatment except on the basis of merit or need.

Article 4 contains, among other things, a requirement "to ensure that the standards of education are equivalent in all public educational institutions of the same level" (so billions of dollars would be required to bring up the level in the poorer sections or the other sections that have provided their own would need to be lowered in quality), and "to provide training for the teaching profession without discrimination."

Article 5 requires that "education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms; it shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace." Several other minor requirements are also listed.

Article 6 reads: "In the application of this Convention, the States Parties to it undertake to pay the greatest attention to any

recommendations hereafter adopted by the General Conference of the United Nations Educational, Scientific and Cultural Organization defining the measures to be taken against the different forms of discrimination in education and for the purpose of ensuring equality of opportunity and of treatment in education."

Article 7 binds the countries in the convention to keep UNESCO informed on the legislative and administrative provisions and other actions to keep the "convention" and also to tell of the results achieved and obstacles encountered.

Article 8 refers to all disputes between two or more countries in these matters to the International Court of Justice for decision unless they agree to another mode of settlement.

Article 9: "Reservations to this Convention shall not be permitted." All of this might seem trivial to you, since our education is invested in the separate states by the constitution, were it not for the fact that our Supreme Court has ruled (foolishly) several times that treaties made by the United States which conflict with the constitution supersede the constitution. If our senate should ever pass this "convention," then your local schools would be under the control of the international conspiracy that largely controls the United Nations. Also, our Department of Health, Education and Welfare has written a booklet entitled "A Federal Education Agency for the Future" which proposes federal control of nearly all phases of education in cooperation with UNESCO! This has been withdrawn from print, but many copies are in circulation. If this happened, among other things the following are rather obvious: by article 5 no school teacher or school child could criticise the United Nations or speak out about such a thing as the Soviet slave empire ("shall promote understanding, tolerance and friendship among all nations"), and prayer or any kind of religious observance in a school would be prohibited. As long as the United States is a member of the United Nations this threat hangs over us.

NEWS BRIEFS: The Legal Inquiry Committee of the International Commission of Jurists has brought out, after an exhaustive investigation, a charge that the Red Chinese, in plain words, are practicing genocide toward the Tibetans and are practicing murder, rape and torture, etc. . . The Department of Health, Education and Welfare has issued a manual called, "Unmarried Parents—A Guide to the Development of Services in Public Welfare," which attempts to remove all moral imperative from sexual misconduct, recommends that no effort should be made to get adulterers to marry and not to urge the married male adulterers to help provide for illegitimate children, and has other equally bad provisions . . . In 1950, per capita Federal taxation amounted to just over \$250 (much higher than 1940). During the past 12 years it has more than doubled and stands today at \$524 for every person in our country . . . The Social Security tax now stands at 6¼ per cent of payroll up to \$4,800 per person and is slated to rise to 9¼ per cent by 1968 . . . American Baptist and Southern Baptist leaders are studying the possibilities of a merger . . . The World Council of Churches and

the Russian Orthodox Church condemned the United States for the Cuba trouble, which was to be expected . . . The Supreme Court may hear the suits in the new constitutional tests of prayer and Bible reading in the public schools this month . . . The Christians in Cuba need and deserve your prayers.



Saving Face

Carl Kitzmiller

The Orientals, it has often been pointed out by those who know their ways, are much more prone than the average Westerner to follow the course of conduct known as "saving face." In any embarrassing situation they are apt to look for some way to emerge without appearing to be cowardly, wrong, or otherwise acting in a disapproved manner. We suspect that such a quality might make Christian work somewhat more difficult, for there comes the time when a man must say, "I have sinned," and when there is no excuse. In fact, repentance and "saving face" do not go well together. With God complete honesty is very much in order.

One wonders sometimes whether the Oriental is really any more interested in saving face than a lot of other folks, however. The New Testament tells us about a man and his wife who were caused to commit a very grievous sin under circumstances that look a great deal like they were trying to save face (Acts 5). Others in the church were selling their properties and giving the money to meet a certain need. As one reads the account it would seem that Ananias and Sapphira did not want to look "cheap" in the eye of others. There just were no grounds, it would appear, on which they could be "against" the activity of the Spirit-led church. So they came up with the idea of having the desired reputation as well as part of their money too. Saving face before men, they lied to men and to God and were exposed for what they were.

Let's look at a modern situation that can present a sort of parallel. A church is raising funds for some worth-while God-honoring effort. Some will give. Others may be honest enough to say (by word or action): "I'm not interested; I can't give much, so I won't give any"; or, "I sincerely believe this is not in the will of God." But there are the face-savers, too. Some have even been known to drop out and go to another church. Probably best is just to be "against" the effort (not that you really are, but you can't be expected to give to what you oppose just to save face).

What we are wondering about, however, is this: Just how far short does such a course of saving face come of the thing Ananias and Sapphira did?

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



I Have No Time in 1963

"I have no time to find fault with others, I have too many faults of my own. While I, myself, may not know them, I'm sure to others they are known.

"I have no time for idle gossip, for it may be a lie, and soon the story will die out if everyone passes it by.

"I have no time to listen to those who tell something to stir up strife; far better to tell of good deeds done, and brighten the journey of life.

"I have no time to be moody and lonely, no time to be gloomy and sad; it takes all my spare time planning how to help others to be glad."

• • •

"We have no right to sing: 'In the cross of Christ I glory' unless we are willing to add: 'By whom the world is crucified unto me and I unto the world.'"

ANOTHER YEAR

Another year of mercies, of faithfulness and grace,
Another year of gladness in the shining of thy face,
Another year of progress, another year of praise,
Another year of proving thy presence "all the days."
Another year of service, of witness for thy love,
Another year of training for holier work above.
Another year is dawning; dear Master, let it be
On earth or else in heaven, another year for thee!

—Frances Ridgley Havergal

The Family is Important in 1963

"If there is any hope for the future of America, if there is to be peace and happiness in our homes, then we as a nation must return to God and the practice of daily family prayer. Can we have peace without morality, can we build homes without God, or have worthy parents who do not know and practice His teachings? Our nation is sadly in need of rebirth of the simple life . . . a return to the days when God was a part of each household, when families arose in the mornings with a prayer on their lips and ended the day by gathering together to place themselves in His care . . .

"A godless home is built upon sands, it is an inviting breeding ground for moral decay and crime. My hope for the future of this nation is predicated upon faith in God which is nurtured in the family." —Herbert Hoover.

Take God With You

"I said to the man who stood at the gate of the year: 'Give me light that I may tread safely into the unknown.' And he replied: 'Go out into darkness and put your hand into the hand of God. That shall be to you better than light and safer than any known way.'"

• • •

"There is not a Christian on the face of the earth who will not

tell you that what he gave up for Christ was as NOTHING compared to what he RECEIVED." —R. A. Torrey (Take a little time and think about that statement; then look at Matthew 6:33.)

Guilty?

A man was explaining his hopes for his children, whose future was his great concern. "I want to make them grow up under the right influences, so I am sending them regularly to church and Sunday school, for I want them to be Christian men and women." He did well. But not well enough. For he remained unconsciously blind to the havoc wrought by his own example. How like so many parents who send their children off to church while they stay at home. —*Christian Parent.*

* * *

"Getting interested in the church is just like getting interested in the bank; you have to put a little something in first, and the more you put in the more the interest grows."

We are aware that everyone does not appreciate or understand poetry. However, many do enjoy good poetry. The poem that follows (author is unknown) is of such beauty and meaning for this time of the year, we felt it must be included. Read it slowly and carefully.

Call Back!

If you have gone a little way ahead of me, call back—
'Twill cheer my heart and keep my feet along the stony track;
And if, perchance, Faith's light is dim, because the oil is low,
Your call will guide my lagging course as wearily I go.

Call back, and tell me that He went with you into the storm;
Call back, and say He kept you when the forest's roots were torn;
That when the heavens thundered and the earthquake shook the hill,
He bore you up and held you where the very air was still.

O friend, call back and tell me, for I cannot see your face;
They say it glows with triumph, and your feet bound in the race;
But there are mists between us, and my spirit eyes are dim,
And I cannot see the glory, though I long for word of Him.

But if you'll say He heard you when your prayer was but a cry,
And if you'll say He saw you through the night's sin darkened sky—
If you have gone a little way ahead, O friend, call back—
'Twill cheer my heart and help my feet along the stony track.

Really On God's Side?

A young lady came to the preacher at the close of the series of meetings. Her face was filled with smiles. She said, "I have consecrated myself to God, I am ready to serve Him." To test the girl's sincerity the preacher answered, "It is wonderful that you have dedicated your life to Christ. Does this mean that you will stand with us and work with us in the duties of the church? Does it mean that you will come and pray with us in prayer meetings in the mid-week service? Does it mean that you are saying:

"'Jesus, I my cross have taken,
ALL to leave and follow Thee?'"

The smile faded from her face. The joy seemed to vanish from her. Like the young ruler who came to Jesus, she, too, turned away. How true is your devotion and service?

* * *

"Happiness is like potato salad: share it and you have a picnic."

NEWS AND NOTES

STEPHEN RINGER

We extend our heartfelt sympathy to Brother and Sister Elmer Ringer, to Sister Clara Abram and Sister Mae Ringer, and all other members of the family in the tragic death of Stephen Ringer in a car accident near Salem, Indiana. His body was brought back to Dugger, Indiana, for funeral services. There was also a service at Borden, Indiana, before coming to Dugger. Brother Bruce Chowning gave a very comforting message.

THANKSGIVING AT DUGGER

This year we had another fine Thanksgiving service with the children from the Sellersburg Home as our guests. They arrived just before five o'clock hungry and ready to eat the turkey dinner prepared for the occasion. At seven o'clock we assembled in the auditorium for the evening service. Here we had a spiritual feast. The children of the Home had prepared a program and rendered it well. They sang a number of songs, quoted scripture and read poems. One boy had written a poem. It was good. A contribution of \$505.30 was made, besides a shower of good things to be used in the Home. —Maurice Clymore.

THANKS TO ALL

We at the Word and Work wish to say thanks to all who purchased Bibles and books during the holiday season. These sales help us to pay our bills, including help. We have our shelves filled with good books. Drop in and look around, or call us about that book you want.

Louisville, Ky.: Twelve of our young people visited the Iroquois congregation one Sunday night recently. A few weeks ago Iroquois dismissed and came to Ormsby. We have been wanting to pay them back and are glad for our young people to go. But how did we get along at Ormsby? Very well. Jesse Bibb led the singing and did a good job of it. A nice group of adults were present to hear a sermon on "The Ages—and Ages—to Come." This once we did get along without our young people; we hope we'll not need to again.

Attendance at Ormsby church has been quite good the last three months. Last Sunday we had 100 in Bible school, 121 at worship, and a few over fifty at

night. About half of the night attendance was young people. A Christian lady of our neighborhood united with us the second Sunday of December. —J. R. C.

Church Discipline Brings Blessing

San Jose, Mindoro: In the last bulletin I mentioned a moral problem which involved one of the Christians in Bubog. The church here felt it necessary to take disciplinary action, and after a meeting at which the matter was discussed, the brethren decided to withdraw fellowship from the person. The following Sunday the young woman came to the services, personally confessed her sin to the church, and asked to be restored to fellowship. She was indeed broken-hearted for her sin and genuine in her repentance. The church gladly received her. How we praise the Lord! —Harold Preston.

Abilene, Texas: MY "WORD AND WORK" EXPIRED THIS MONTH. Perhaps your subscription to this fine little religious magazine expired, too, or is about to do so. Club rates are \$1.75 per year. For the cost of two modest lunches you can have food for your soul that will bring rich blessing. And you can share that with others.

Two have been baptized recently. One was the daughter of our song leader; the other, a mother of two children who has visited several times with her family.

For some time we have tried to use different speakers about once a month on Sunday evenings. This gives opportunity to various men to develop speaking ability before the congregation and also gives some variety to the services. —Carl Kitzmiller.

PORTLAND SPONSORS THE ALEX WILSONS

One Sunday morning recently Brother Stanford Chambers stood up at the close of the service and urged the congregation to consider sponsoring Alex and Ruth Wilson as missionaries to the Philippines. At a later date the elders voiced their approval, and finally the congregation gave an affirmative decision in the regular business meeting. Brother George Albus volunteered to be their treasurer.

The Portland church is also sponsor

of two other young couples, Dennis and Betty Allen (in Hong Kong) and Bob and Joy Garrett (in Southern Rhodesia), besides the veteran missionaries to Japan, Brother and Sister E. A. Rhodes.

Portland Avenue will donate \$50.00 of the Wilsons' monthly support. Others willing to be a partner in this work should contact:

George C. Albus
2027 Maryland Avenue
Louisville 5, Kentucky

Checks should be made payable to "Church of Christ (World-wide)" in order to qualify for income tax deduction.

HELP! HELP!

We think we have some of the best writers and some of the most wonderful readers of any magazine in print. But we would like to see twice as many people receiving the Word and Work each month. Will you help???

1) Pray. Especially for the Spirit's direction of our writers, but also for increased circulation and for fruit from the word that is sown.

2) Renew. Keep your own subscription up to date.

3) Give. Give gift subscriptions to your friends.

4) Sell. Urge other Christians to keep good reading material in their homes. Offer to send in their subscription for them. Save 25c on each one by sending in clubs of 4 or more.

5) Praise! Share our thanksgiving for what wonderful things the Lord has done for us! —G. R. L.

Jeffersontown, Ky.: The Word and Work is a real blessing to all who read the whole counsel of God written by men who have devoted their life to His service. The articles are all so good each month that it's hard to pick the best one. —Paul Reynolds.

Denver, Colorado: Got my W & W today—every word read with great interest. You spoke of a special missionary page. How about Matt. 28:7 for a title? The four words: "Go quickly and tell." —Marie A. Rehorn.

Dallas, Texas: At last we have got moved, and now we are comfortably settled. It is so wonderful to see the hand of the Lord working on our behalf; it is worth whatever it costs in effort and sacrifice. How wonderful it will be when we see Him and are with Him, and see the manifestation of

His power and love in ruling the world. One's heart is almost overwhelmed with joy in anticipation and expectation of the consummation of all our hopes in Him.

It is good to be back in the fellowship of these Christians here. We look forward with joy to the working of the Lord in giving us souls and edifying the saints. Will have opportunity now to do some writing and taping of messages I have wanted to do. I miss teaching the young people I have had for the past eight years at SCC, but the Lord is opening other opportunities and we rejoice in His goodness and faithfulness.

My new mailing address is: 1230 Cabot Drive, Dallas 17, Texas. —Frank M. Mullins, Sr.

Louisville, Ky.: Just received the last issue of W and W and wish to commend, if I may, the principles which you declare. May the paper and you always be so under God. —C. T. Clay.

"Thanks" to the Exhorter

Have you seen our half-page ad in this issue of the Exhorter? We deeply appreciate the generosity of Richard Ramsey and his associates in making this space available. If you are not getting the Exhorter, you are missing most of the news of what is happening among us. Send your name in today: P. O. Box 715, College Station, Hammond, Louisiana. —G. R. L.

Alexandria, La.: I believe that it is worthwhile to mention that the church of Christ at MacArthur Drive and Peach Street, Alexandria, La., is enjoying a season of spiritual growth and development in Christ Jesus that is commendable. Since the remodeling of our meeting house an unusual number of visitors from other parts of Louisiana and from other states have worshipped with us. Perhaps this is due in a great measure to our location on three national Highways and some of the main Louisiana Highways. But let that be, the interest among the members in attendance speaks for greater success in reaching others in the vicinity of Alexandria. Some from other churches have placed membership with the church and others, who have not placed their membership with us are worshipping with us regularly. All appear happy and deeply interested in accomplishing greater things for God. Brother Mac LeDoux is doing a commendable work as minister in helping

those who have come to us in recent months to see the attitude that brethren should hold toward each other in respect to prophetic teachings and in respect to other phases of worship and service. Brother Howard Marsh during his series of gospel services here gave much encouragement and help in pressing onward to the goal of our high calling in Christ Jesus. May the Lord receive the praise, the honor and the glory that is justly due His precious Name. —W. J. Johnson.

SIDNEY MAYERUX

Brother Mayerux's passing out of this life was a shock to us. His presence will be greatly missed. His love for the truth and his zeal for the Lord were highly commendable. His delight was in hearing the word and in teaching it to others; for he had learned its

value in respect to leading people to Christ Jesus and in guiding their steps in following Him. He loved the appearing of our Lord and Savior Jesus Christ, when "He shall appear a second time, apart from sin, to them that wait for him, unto salvation (Heb. 9:28b). While waiting the coming of Christ, he was diligent in serving the true and living God, believing that the grace of God should work through him to the salvation of souls.

Our sympathy is to Sister Mayerux and children and their families in the hour of their bereavement. But their sorrow is not as that of them who have no hope. For the Lord at His appearing will bring joy and happiness, which surpass the understanding, to them who wait for Him unto salvation. —W. J. Johnson.



Examination

J. H. McCaleb

What kind of results are we getting?

Men who have administrative responsibility ask this question consistently. They have to know so that the proper course can be charted. Conditions are under constant change and one must be alert to compensate for these variations. Statistical reports help to point the way by providing abstract evaluations that are void of emotionalism.

No secular work can proceed successfully without these soundings. It would seem that the work of the Lord, which is in human hands, could well follow the same principles. First, we should start with ourselves. Each individual needs to examine himself. What are my objectives in the work of the Lord? Do I have any plans at all, or am I merely drifting? If I do have a program, how am I meeting its provisions? Is it just a plan on paper or is it a real activity?

After examining ourselves, we are ready to look at the results we are obtaining together as a congregation. It is assumed that most groups have a work outline of some kind. The tendency, however, appears to be to expect the outline to do the work. A cold appraisal might startle us. Are we actually obtaining the results our plan calls for? We need to weigh our accomplishments line by line and activity by activity. A clear knowledge of our current performance is the essential first step toward future achievement.