

THE WORD AND WORK

VOLUME LVII, MAY, 1963

GORDON R. LINSOTT, EDITOR—PUBLISHER

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

THE WORD AND WORK, 2518 Portland Avenue, Louisville 12, Ky.

Second Class Postage Paid At Louisville, Kentucky.

Single subscription \$2.00; Clubs of four or more \$1.75 each.

Talking Things Over

G. R. L.



Captain Miles Standish, so we are told, was a bashful fellow. Rather than broach the subject of marriage to Priscilla Mullens, he asked his friend, John Alden, to do it for him. John did. Priscilla rejected the impersonal approach of the captain and married John Alden instead. Most of us are much like Priscilla—we like things that are *personal*.

PERSONAL SALVATION

Protestantism as a whole is a revolt against impersonal religion—"baptism" in infancy without one's own consent, no direct access to God without human intermediaries, no revelation from God except through these same humans as interpreters of the Word, regimentation of thought. In the new atmosphere of freedom, many have come to rejoice in a personal salvation by a personal Savior. These have caught the meaning of the words of Thomas, "My Lord and my God!" Of course this emphasis is completely biblical: "*He that believeth and is baptized shall be saved.*" "*Be baptized every one of you . . .*" "*Work out your own salvation . . .*" etc. Fellowship with the Lord is also a personal, individual privilege and responsibility: "*He that keepeth his commandments abideth in him . . .*" "*He that believeth . . . hath the witness . . .*" The full realization of this freedom gives wings to the soul. What a blessedness to know and to enjoy this freedom for which Christ set us free!

Unfortunately, the swing of the pendulum toward "personal salvation" has carried many well beyond that worthy goal. As in Israel when "every man did that which was right in his own eyes," now every man, woman, and child has become an independent, self-governing body, responsible to and bound to the Lord alone. A

daughter, in her supposed spiritual freedom, declares herself above the command to honor her father and mother (believers, but obviously unenlightened in the "deeper things of God"). A husband and wife move to a new locality and decide that they are spiritually self-sufficient, without the fellowship of the saints. In another congregation several members become discouraged because of some difficult problems and decide to begin a separate congregation nearby—after all, settling the problems of others is not their responsibility!

THE GLORY IN THE CHURCH

In this over-emphasis of the personal side of salvation, an equally vital truth has been ignored. It is this: The Church is a *body*, and it is utterly impossible for any individual member to thrive or to be useful to God if not in proper relationship to the Body of Christ. This is not merely a "mystical" relationship of some kind, but a relationship to *people*—one's brothers and sisters in the faith. There is no place in God's plan for the "free-lance" Christian who flits about from one congregation to another and feels no responsibility to any. (See Rom. 12; 1 Cor. 12-14; Eph., etc. for full details.)

Being used by God depends upon being in one's assigned place in the Body (1 Cor. 12:18). Paul says, "If I speak with the tongues of men and of angels . . . have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains . . . and if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." Love, in this context, speaks of proper relationship to the Body. Mighty and wonderful works that do not build up the Body of Christ are works that will perish in judgment. Again, let's be reminded that the Body is not an organization nor a certain group of churches; it is composed of *people*—especially the Christians you are associated with in the local assembly. Works that amount to anything in the sight of God are works that minister to the health and growth of the other members of the Body.

For our own individual welfare, proper relationship to the Body is imperative. Imagine, if you will, the plight of a hand, severed from the wrist to which it belongs. It has absolutely no life or strength, no ability nor skill, except when in its own place. Just so, "God has tempered the body together . . . that the members should have the same care one for another." "And the eye cannot say to the hand, I have no need of thee . . ." Imperfect though our brother may be, we cannot think to be fully blessed of God unless we recognize and cherish the vital relationship between us. Indeed, it is just here that the glory and power of God is most clearly manifest. He takes us—rough, unwieldy, misshapen stones that we are—and of us fashions a temple that is a fit dwelling for Himself. By His discipline He shapes us, and He fits us together with a mortar called "love" filling the uneven places between us. It is this miracle of power and workmanship that brings to Him "the glory in the church."

Let us cease our clamoring for individual rights and privileges, humbly, quietly submitting to His placement of us in the Body as it pleases Him. And then we shall see His glory.



Following The Teen-Age Crowd

Willis H. Allen

These are difficult days for young Christians; yes, for Christians of all ages. Perhaps one of the greatest difficulties they meet is the temptation to get into something that is doubtful, or questionable, or even wrong, just because "everyone else is doing it."

One reason for this lies in the shifting of standards of propriety in our modern society. Even among professing Christians things are done, without question, which a few years ago would have been considered extremely unwise, or even deserving of severe censure. Among the shifting standards of morality, propriety and decency, it is not always easy for our young people to know just where the path of true Christian conduct lies. If they are questioned about it, they may reply, "What's wrong with that? All my church friends are doing the same thing." But it is also true that most of the young people who make no profession to following Jesus are doing the same things, too. "Majority rule" is not always the safe rule to follow. The popular side of a doubtful question is not usually the right side. The safe course to pursue when all such questions arise would be the course about which there would be no doubt at all. Remember that the "crowd" is moving along the broad way that leads to destruction. Should I participate in dancing, or social drinking, or gambling? A score of such questions might be mentioned. No one would say that I am wrong if I do not dance, or if I do not drink, or do not gamble. Then, quite obviously that would be the safe stand to take. If I engage in this or that practise, would my light be shining for Christ?

An honest answer to that question should settle the matter for us. Daniel is a good example of this. He was still in his "teens" when he was taken to Babylon. And almost immediately he was confronted with a royal order to partake of some things which would be a violation of God's laws and commandments respecting him and his people. But he "purposed in his heart that he would not defile himself." And, except for his three companions, he was alone in this stand. But it paid off! **DARE TO BE A DANIEL.**

Strong encouragement to Prayer:

"For the eyes of Jehovah run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him" (2 Chron. 16:9).

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



ONLY ONE MOTHER

Well has it been said by Kate Wiggin: "Most of all the other beautiful things in life come by twos and threes, by dozens and hundreds. Plenty of roses, stars, sunsets, rainbows, brothers and sisters, aunts and cousins, but only one mother in all the wide world."

Mother, Ponder This!

A preacher told of a mother who reared a large family, and was remarkably successful in their "outcome." Would you like to hear her secret? Here are her words: "When my children were young I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to teach them, to read to them, to pray with them, and thus to be a loving companion and friend to my children. I had to neglect my house many times. I had no time to indulge myself in many things I would have liked to do." (Do you think she was foolish to "spend" her life like this? Do you feel sorry for her? Listen to her testimony given when the children were grown.) "I have my reward now. My sons are ministers of the gospel. My daughter is a lovely Christian woman. I have plenty of time now to rest, plenty of time to indulge myself in many ways, besides going about

my Father's business. I have a thousand beautiful memories of their childhood to comfort me. I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do. I gave them the best I could, MYSELF."

Mother, Think of Your Opportunity!

"All that I am or hope to be," said Lincoln after he was President, "I owe to my angel mother."

Said Edison: "My mother was the making of me. She was so true, so sure of me; and I felt that I had someone to live for; someone I must not disappoint."

"All that I have ever accomplished in life," declared D.L. Moody, the great evangelist, "I owe to my mother."

* * * *

"Men, like steel, are useless when they lose their temper."

HOW ABOUT YOU?

While a missionary was speaking to a group of Hindu women, one of them silently walked away. Soon she returned and listened more intently than before. "Why did you leave in the midst of my message?" asked the missionary. "I was so interested in the wonderful things you were saying that I went to ask your servant if you live like you teach. He said you do, so I came back to hear more about Jesus," said the woman.

A dying judge, the day before his departure to be with the Lord, said to his minister, "Do you know enough about the law to know what it means by joint tenancy?"

"No," was the reply; "I know nothing about law. I know a little about grace, and that satisfies me."

"Well," said the judge, "if you and I were joint tenants on a farm, I could not say to you: 'That is your hill of corn, and this is mine; that is your blade of grass, and this is mine'; but we would share and share alike in everything on the place. I have just been lying here and thinking with unspeakable joy that Jesus Christ has nothing apart from me, that everything He has is mine, and we will share alike through all eternity."

"Give Me!"

"Let us carefully observe that as long as the prodigal son said, 'Give me,' the trend was down. Down and away from the peace and protection of father and home. Down and away from the stabilizing influence of familiar surroundings. Down to a far and foreign scene with its untried and confusing atmosphere. Down socially in a whirl of 'easy come, easy go' living. Down religiously from worship of a God of sobriety and truth to the worship of the sensuous 'belly God.'" See Philippians 3:19.

* * *

"He that has light thoughts of sin never has great thoughts of God."

Harmless Amusements

Someone has said that "hell is populated with the victims of

harmless amusements (so called)." Will men and women never learn that the way to Satan's camp is through the valley of deceit? The power of the devil to hold his victims is nothing to that deceit with which he first gains them. Paradise is imitated to build you a way to danger and death, and the enchanted victim travels on to doom.

* * *

"Make use of time if thou lovest eternity; yesterday cannot be recalled and tomorrow cannot be assured; only today is thine."

IT IS STILL TRUE

J. Hudson Taylor delighted in saying, "'The Lord is my Shepherd.' Not WAS, not MAY BE, nor WILL BE. 'The Lord IS my Shepherd,' IS on Sunday, IS on Monday, and IS through every day of the week; IS in January, IS in December, and every month of the year; IS at home and IS in China; IS in peace as IS in war; in abundance and in plenty."

Want To Apply?

"A minister's life is not his own. It belongs to God and the people he serves. True, a minister is responsible for witnessing and leading people to Christ. BUT THAT IS NOT ALL. He carries everyone's burdens and sorrows. His hours have no limit. He must be all things at all times to all sorts of people. His own life should be the model of a good citizen and an ideal father, an understanding husband, a trusted friend and an exemplary Christian. And above all, HE MUST RECEIVE HIS CALLING FROM GOD."

* * *

"There is no worse error than to seek an intellectual remedy for a moral grief."

Truth Advance Section



Stanford Chambers

QUESTIONS ASKED OF US

What is meant by the assertion that the coming of Christ is imminent? What is the meaning of the word immanent? of immortal? of immunity? of immodesty?

Dictionary work, this. Imminent means impending. What may occur at any moment is imminent. Since this is true concerning our Lord's return for those who are His, therefore, "what I say unto you I say unto all: Watch." Those who heed this word are kept ever ready.

Immanent (the letter "a" makes the difference) means remaining, ever present. God is immanent, that is, present everywhere in His universe. Immortal is unending, not subject to death, not capable of corruption or decay. In the resurrection of the just the bodies of the saved will be made immortal. (And never is a hint found in the Scriptures of a spirit ever dying.) To be immune is to be exempt, to be protected against that which injures. Immunity is the state of being immune. Immodesty? Not modest, not decorous, not a hundred per cent decent.

A denominational leader nearby is declaring with emphasis that since glad tidings are something to receive, it is incorrect to speak of obeying glad tidings. Comment on this matter.

The gospel of Christ is glad tidings, good news, so good that action is required. So those who hear obey the gospel, else they disobey it. Hence, "But they did not all obey the gospel" (Rom. 10:16 - "hearken," ASV). In 1 Peter 4:17 we read, "What shall be the end of them that obey not the gospel of God?" In 2 Thes. 1:8, "rendering vengeance on them that know not God and obey not the gospel of our Lord Jesus." The gospel is the truth concerning Christ. Can one obey truth? Is it not rather something to receive and believe? Nevertheless "unto them that are factious and obey not the truth . . . shall be wrath and indignation" (Rom. 2:8). Again, "Who hindered you that ye should not obey the truth?" (Gal. 5:7).

Now it is a noticeable fact, and regrettable, that many leaders and writers are in the habit of bypassing passages of Scripture that emphasize "the obedience of faith," just as though faith and saving grace might be endangered or even violated! A certain theology is at fault. Salvation by grace through faith in Jesus is not vitiated by the obedience of faith. Does anyone have sounder teaching on saving grace than Paul? But all the passages quoted above are from Paul, save one from Peter. And again Paul to the Romans (6:17, 18) says, "God be thanked that, whereas ye were servants of sin, ye be

came obedient from the heart to that form of teaching whereunto ye were delivered: and being made free from sin, ye became servants of righteousness." In verse 16, he speaks of "sin unto death or obedience unto righteousness." The original for righteousness here is the word also translated "justification," and it is the righteousness from God, which becomes our own through our exercise of faith in Him. The obedience of Romans 6:16 — of course verse 17 likewise — is the obedience of faith and it reaches the righteousness (justification) freely offered and freely received. Faith matures and becomes faith to which saving grace responds when it develops into "the obedience of faith."

Note that it is in the Roman epistle that the apostle of grace declares that "the obedience of faith" is the end in view in the bestowal of grace and apostleship upon him and that it is in the divine purpose concerning all nations to whom the gospel of the grace of God is sent (see Rom. 1:5, 16:26). Who should fail to see that the obedience is "obedience unto righteousness," as per Rom. 6:16?

It is defective reasoning that makes out the obedience of faith as incompatible with faith or salvation by grace through faith. That fallacy leads to the bypassing of certain passages, such, for instance, as Mark 16:16, first clause, even though Jesus spoke the words. The answer given the heart-pierced inquirers on the day of Pentecost (Acts 2:38) is bypassed, though given by the apostle as he was moved by the Holy Spirit. Paul's answer to the jailor (Acts 16:31) is not taken to be at odds with the theology of those certain denominational teachers and writers (notwithstanding what follows "the same hour of the night"!) and so it is quoted with emphasis added to justify them in labeling baptism as having "nothing to do with salvation." As for Paul's quotation from Ananias sent to him by the Lord, "And now why tarriest thou? arise and be baptized, calling on his name" (Acts 22:16), that is an entire misfit in their doctrine, and is habitually passed up. Baptism (our Lord's own ordinance) is not incompatible with faith, being the ordained "obedience of faith" step, a fact continuously set forth in the Spirit-breathed word. It is incompatible with the creeds of men. Time has made traditional the creedal doctrines, and their weightiness is allowed to press down upon the Scriptures so as to reject them, else to explain them away, which amounts to the same thing.

The sincerity of all so reasoning is not hereby questioned. I quote from Philip Mauro: "The subject of baptism has lately been impressed upon the writer's attention in such a way as to impel him to search the Scriptures in the endeavor to ascertain the mind of the Lord about it. One result of this study has been to convict him of slighting a matter which, in the light of God's word, is of exceeding importance. This confession he feels bound to make. And furthermore to attempt to repair, if only in a slight degree, the consequences of this neglect."

Harry Ironsides makes a similar confession in a tract of his on the subject of baptism.

Many another confesses to have gone for years without giving the subject serious consideration, going along taking for granted

that they were correct who affirmed repeatedly that baptism was a mere church rite or ceremony. Let sincerity have its perfect work.

I am saying that moral cowardice lies at the back of the silence of some who are aware of the emphasis placed upon the return of the Lord and the numerous references thereto. Am I right in this?

Moral cowardice is most certainly to be charged against any who shun to declare the whole counsel of God. And one preaching brother said "plain out" that he believed Jesus is coming again, but that he had not studied far into the subject, for, said he, "If I found out what the Scriptures teach on the subject, I'd have to preach it." Well, one is responsible not only for what he knows, but also for what he can know. He is furthermore responsible to teach what he knows of what is written. There are those who are silent where the Bible is not silent. "Search me, O God, and know my heart: Try me, and know my thoughts; And see if there be any evil way in me, And lead me in the way everlasting" (Ps. 139:23,24). The moral coward (on any line) will hardly pray that prayer.

What is the result if a church has its candlestick removed, as was about to happen to the church at Ephesus?

Not certain as to what all that might involve. The prevailing idea is that the church would be no longer recognized by her Lord; that she would be unchurched. A church without love, like the individual without love, is "nothing" (1 Cor. 13:2). The candlestick has one function, that of holding up the candle that its light may extend the farther. Spiritual light depends on that spiritual thing, love. "First love" supports a brilliant light that shines the farther and brighter. No love, no light. The light afforded by a church is the aggregate light of its individuals, and the candlestick serves to unify the light. Love is the essential for unifying the individuals, but lack of love disintegrates, so that in turn their light is disintegrated and soon will be extinguished. Many churches are not light-bearing churches, and the fact can be traced back to their love's low ebb. Remedy? Repent.

Why are some Christians reputedly "thin-skinned"? How are they to be helped?

Who can speak with authority as to that? Some psychiatrist possibly, in some cases. Some inherit a sensitive nature, evidently, since it runs in some families. Hurts occur, then they are nursed, are cultivated, and the experience repeated makes more hurts come the more easily. How may they be helped? Not by carelessly running rough-shod over sensitive feelings. On the other hand, an over-carefulness in this respect can itself be the means of the unneeded cultivation. The sensitive person is too self-centered already, and does not need any aid or encouragement on that line. He needs help in self-forgetfulness.

My reaction to Brother Lyon's "Views of the News"?

Quite helpful. Commendable. Likewise every theme presented in April Word and Work.



A Missing Note

J. R. Clark

J. E. Harris in the Sunday School Times calls attention to a missing note in preaching, namely, a call to repentance. The result of this is "easy believ-ism." Saving faith is accompanied with repentance. There was strong emphasis on repentance by both Old Testament prophets and New Testament apostles. Such men as Isaiah, Jeremiah, and Ezekiel sounded a call to repentance. The same is true of the minor prophets. John the baptist preached, "Repent ye, for the kingdom of heaven is at hand." The Lord Jesus preached the same message. Peter stood up with the eleven on Pentecost, crying, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." And the Apostle Paul preached "repentance toward God, and faith toward our Lord Jesus Christ." There is a sense in which repentance precedes faith: one must have a humble attitude before he will believe. This was especially true of Jews who had dealings with God before Christ came on the scene. But the Gentiles too needed to have a good heart before they would accept Christ. Jesus said in Luke 13:5, "Except ye repent, ye shall all in like manner perish." This is the missing note in much modern preaching. Those who wish to be right with God must repent! There is no alternative. It is repent or perish!

DEFINITIONS OF REPENTANCE

We have heard several definitions of repentance. Says one, "Repentance is an inward turning from sin and a disposition to seek pardon and cleansing." Another puts it this way, "A sense of sin, sorrow for sin, then severance from sin." God says the sinner is dead wrong, but the sinner denies his guilt. When he truly repents, the sinner will take sides with God against himself. In Jonah 3:10 we read, "And God saw their (Ninevah's) works, that they turned from their wicked way. . . ." Referring to this in Matthew 12:41, Jesus said, "for they *repented* at the preaching of Jonah." Thus by the Lord's own statement their turning from their wicked ways was repentance. In 2 Cor. 7:10 we learn that godly sorrow precedes and leads to repentance. When Saul met the Lord in the heavenly vision, he made an about face, going in the opposite direction—that is repentance.

IMPORTANCE OF REPENTANCE

Repentance can not safely be bypassed or ignored. We have known of individuals changing churches to keep from making things

right at the mother church. There is no substitute for repentance. "Except ye repent, ye shall all in like manner perish." In the great commission Jesus said, "that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." Repentance is not just quitting some bad habit; it is a renunciation of the old life in exchange for the new.

Jesus spake this parable: A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none: And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground? And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit thenceforth, well; but if not, thou shalt cut it down.

The barren fig tree was Israel. The one who came seeking fruit was the Lord Jesus. He came year after year for three years. Israel was nigh unto a curse. Repentance or death was in order. Which would it be?

A preacher was out for a walk. He saw a farmer cutting down an apple tree. He stopped to inquire as to the reason. The farmer informed him that in spite of much care it would not bear fruit, and that it was to be replaced by another. The preacher said it reminded him of the parable of the fig tree in Luke 13, and told him the story of the fig tree which, in spite of care, had not borne fruit for three years. And he related how the owner said, "Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground?" The vinedresser interceded for the tree, that it might have one more chance. The preacher then asked the farmer if he had been bearing fruit Godward. The farmer answered that he had a family to support, that he was a non-drinker and honest. He felt the need of rest on Sunday and therefore did not go to church. The preacher brought up Titus 2:12 where Christians are told to live soberly, righteously, and godly in this present world. The farmer was not living godly. He reminded him of the prosperous times God had granted him, and warned him that since he was not bearing fruit toward God that God might be saying, "Cut him down; why doth he also cumber the ground?" The farmer was deeply affected. As he wiped his tears he confessed ingratitude, and neglect of the Lord and salvation. "It is a wonder He has not cut me down," he said.

FRUIT OF REPENTANCE

That brings us to fruit bearing, the outward manifestation of repentance. John the baptist said, "Bring forth therefore fruit worthy of repentance." All Judea and Jerusalem went out into the wilderness to hear John. A great revival swept the whole countryside. Some one has said, "What we need today is 10,000 Johns to go throughout the earth crying, "Repent ye, for the kingdom of heaven is at hand!"

When Zacchaeus came face to face with the Lord he was convicted of sin. He said, "Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man,

I restore fourfold." Making restitution is a fruit of repentance. The Prodigal of Luke 15 made a genuine confession of the wrong he had done. Confession is another fruit of repentance. In Acts 19 we read of still another fruit of repentance—reformation. After their conversion the Ephesians burned their wicked books, which were worth 50,000 pieces of silver. *Restitution, Confession, Reformation* are all fruits of repentance. A church that is swept by repentance is experiencing revival.

F. B. Meyer relates that a so-called revival was dragging along. An elder arose and said, "Pastor, I don't believe there will be a revival as long as Brother Jones and I don't speak to one another." He went to Jones and said, "Brother Jones, we have not spoken for five years. Let's bury the hatchet. Here's my hand." Another arose and confessed that he had been saying mean things about the minister behind his back and nice things to his face. Others made confession of sins. A great revival swept over the community, said Meyer. This is the kind of revival many churches need.

The missing note in preaching is repentance. Five of the seven churches of Asia, with whom God found fault, were told to repent. In each case repentance was the way out. The words of James will fit here, "Cleanse your hands ye sinners; and purify your hearts, ye double-minded. Be afflicted and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall exalt you" (James 4:8-10).

Meeting The King

N. B. Wright



Our Lord Jesus was born to be King. His kingdom is peculiar among the kingdoms of the earth in that each citizen of it is a citizen because of His personal invitation. The invitation comes to you from many pages of the Book. We call attention to Matt. 22:1-14—a situation of great dramatic interest. The issues involved are either the most glorious or the most terrible.

"And Jesus answered and spake again in parables unto them, saying, The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son, and sent forth his servants to call them that were bidden to the marriage feast: and they would not come. Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner; my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. But they made light of it, and went their ways, one to his own farm, another to his merchandise; and the rest laid hold on his servants, and treated

them shamefully, and killed them. But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy. Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. And those servants went out into the highways, and gathered together all as many as they found, both good and bad: and the wedding was filled with guests. But when the king came in to behold the guests, he saw there a man who had not on a wedding-garment: and he said unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then the king said to the servants, bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth. For many are called, but few chosen."

HE WHO INVITES

The Sovereign of the universe issues the invitation. The great God, Jehovah, the Almighty, thought enough of you to invite you.

Among men you may attract little notice. A hard row may be yours to hoe in this world. Many wrongs are committed against you. Often you are taken at a disadvantage and have to suffer because of it.

Don't be bitter and thereby poison yourself. The enemy will prompt you to accuse God, even as he did Adam in the garden. Remember, the King's invitation still stands.

THE OCCASION

The King's Son is to be married. The King has made elaborate preparations for a feast; He wants a full house—wants *you*. "All things are ready; come."

What an honor! The enemy would have you to miss the point; namely, that God Almighty really loves you and has invited you to the marriage feast of His Son.

THE RESPONSE

Many people made light of the invitation. They were preoccupied with worldly, fleshly and economical matters. Some of them even killed the messengers — only to die for their pains.

Many responded. "Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast." Yes, "Both good and bad: and the wedding was filled with guests."

THE GUESTS AT THE BANQUET HALL.

The majority were dressed in the wedding-garment. They passed inspection and enjoyed the feast and fellowship without embarrassment.

One chap was in his own "glad rags." We suppose they were the best garments he possessed. The king came in to behold the guests and spotted this fellow immediately. How he stood out like a "sore thumb"! "Friend, how camest thou in hither not having a wedding-garment?"

"And he was speechless."

He was rejected and cast out. What humiliation he brought upon himself! What shame! How? We shall see.

LESSONS DRAWN

There was a reason why this man was not properly dressed for the occasion. He alone was rejected.

He reminds us of many sinners we have known. Something after this following order of events may have occurred. The invitation came; he possibly decided that he would be the same man in his own best clothes as he would be in the wedding-garment. "Can a change of garments change the man?" Then he may have outlined a plan of talk he'd give the king were the king to question him. Can't you almost hear him? "If the king objects to my dress, I'll remind him of a few things: I'm as good as any man present and better than some; I'm law-abiding; pay my debts; treat my family right; keep out of jail; am also truthful; moral; honest and honorable; I'm the same man in my clothes as I'd be in the king's."

We get the impression that he was building up his case; was feeding upon his own excellence. He compared himself with others and came out second to none — in his own estimation. So he went in on the basis of his own merits.

"And he was speechless." He was *not* the same man in his own clothes as he would be in the wedding-garment — not after the king had spoken. He was in disobedience. He thereby dishonored the king and made light of his provision. How? We'll see.

In those days the king provided the garments for all the guests. There was the "wedding breakfast" whereunto only a few honored guests were invited. Later came the dinner to which ALL were invited. And a garment was provided for each guest. When the king came in, this lone rebel was speechless. His merits evaporated. He forgot his prepared speech. His sin of presumption bore heavily upon him and crushed him to the floor, so to speak. There was no remedy for the situation.

So will all sinners be in the judgment. The things they have depended upon will utterly fail them in the last day. Even their best will be far too vile. Isaiah expressed the truth when he said: "For we all become as one that is unclean, and all our righteousnesses are as a polluted garment: we do all fade as a leaf; and our iniquities, like the wind, take us away" (Isa. 64:6).

The King's invitation is a command. To ignore, neglect, or presume, as this man found out, brings the death penalty. "Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and gnashing of teeth." Remember, sinner friend, these words: "And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do" (Heb. 4:3). And: "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31).

God offers the glorious garments of the imputed righteousness of His Son. "But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption" (1 Cor. 1:30). "I will greatly rejoice in Jehovah, my soul shall be joyful in my God; for he hath clothed me with the garment of salvation, he hath covered me with the robe of righteousness, as a bride-

groom decketh himself with a garland, and as a bride adorneth herself with her jewels" (Isa. 61:10).

CONCLUSION

The best this man had was not good enough. Neither is yours, as compared with the righteousness which Christ won for you on the cross. You are invited by the King. It is yours to accept or reject. And if you walk in, whether you remain in honor or are rejected in disgrace depends upon whose garments you are wearing. You will remain in His house forever or be cast out forever. "For many are called, but few chosen."

"Wherefore, brethren, give the more diligence to make your calling and election sure" (2 Pet. 1:10).

THE GRACE OF GIVING

H. N. Rutherford

Believers should never lose sight of the fact that all true Christian giving is a grace, and is a result of the working of the grace of God in our lives. This is the very first fact which Paul brings out in his treatise on Christian giving, found in 2 Corinthians 8 and 9. "Moreover, brethren, we make known to you THE GRACE OF GOD which hath been given in the churches of Macedonia" (8:1). And throughout these two chapters this fact is brought before us over and over again. The word "grace" is mentioned no less than six times.

I. EXEMPLARY BENEVICENCE (8:1-15)

(a) This is illustrated in the matchless giving of the Macedonian churches (8:1-5). These churches are singled out by Paul as an example in true Christian benevolence. They had contributed not only to the poor saints' fund (8:3,4), but also to the needs of Paul himself while in their midst during his itinerary and while a prisoner at Rome (Phil. 2:25; 4:15-18). (b) The example of our Lord Jesus Christ (8:9). Jesus Christ is the supreme example of this grace of giving, great as was the example of the Macedonian Christians. Study with verse 9 Phil. 2:5-11. What wondrous riches Jesus gave up for our sakes! Think of the treasures of heaven and what poverty he assumed. He was not merely poor, but a pauper, a mendicant.

II. THE CARE TO BE EXERCISED WITH REFERENCE TO RAISING AND DISTRIBUTING THE COLLECTION (8:16-9:5).

How careful was Paul to avoid suspicion or accusation (8:20-22)! It does matter how our actions appear to others. Paul was not against having his accounts audited. Appearances must not be neglected.

III. THE NATURE AND BLESSING OF TRUE GIVING (9:6-15).

Not stinginess but liberality should characterize Christian giving. Sow sparingly, reap sparingly; and he that soweth bountifully shall reap bountifully. The way to have much is to give more; the way to have little is to give less (Hag. 1:7-12; 2:16-19; Mal. 3:7-12). Cheerfulness is to characterize our giving. A glad smile, not a sad groan, should accompany every gift. Giving is not unrewarded (Phil. 4:19; 9:8).

Precious Reprints

(R. H. Boll became Editor of the W & W in 1916. From the August issue of that year comes this answer to a question that still troubles some.)

AFRAID OF HIS COMING

"I want Christ to come," writes a correspondent, "but I expect I would be frightened. I am afraid He will not be pleased with me, and my doom will be eternal punishment. Somehow or another I am afraid of God. I am afraid He will find too many faults in me. I never can be pleased with myself."

This is an utterance of an anxious soul and it strikes the center of a very general trouble. It also goes to show how that the doctrine of the Lord's imminent coming is not really just an accidental and speculative view which a man may or may not take, of a future event; but it is a doctrine that profoundly affects the whole tenor of the Christian life, and involves, yea, compels the right attitude toward God and Christ. It is evident that a Christian who is afraid of God and anticipates possible condemnation at the coming of the Lord, cannot look for Christ's return with any real desire. It is not a *hope* to him.

Here in fact lies the crux of the doctrine to many. They do not feel themselves acceptable to the Lord now. Maybe if they could "grow" a while, and do a few more good works, they may arrive at a height at which they are more pleased with themselves and the Lord be pleased with them. But the Lord *may* come at any time—today or tomorrow. So, clearly, that "after-a-while" righteousness will not do. It would be far more comfortable to look forward to dying after a while; for by then—ah! by *then* we shall surely have become much better than we are now. We shall have *grown* some more, and done a great deal more good, and worked ourselves up to a point where we can pass the judgment. At least we shall have time to "make our own peace" with God. But if the Lord is likely to come at any time, on what shall we rely? For we certainly "can't be pleased with ourselves" *now*. Can we ever be? Can we ever have grown so much, or have done so much good, that our attainment will make us acceptable to God? Can we ever have a minute's real peace with God or feel anything more than anxiety and fear toward Him so long as we stand upon this miserable plan of salvation by works? Surely *we must* be acceptable to Christ when He comes. Since then neither our "growth" nor the abundance of our good works will ever fill up the required measure, our acceptedness and peace and hope must rest upon another foundation.

PEACE THROUGH GRACE

Is there another? Is there a way in which we may have present peace and assurance, and stand in conscious *perfect* acceptance with God — *right now*? Yes, thank God. "*Being therefore justified by faith we have peace with God through our Lord Jesus Christ through whom also we have had our access by faith into this grace wherein*

we stand, and we rejoice in hope of the glory of God" (Rom. 5:1, 2). Look at this happy position. All fear is gone, all doubt, all dread. There is peace, hope, and joy. "And not only so, but we also *rejoice in God* through our Lord Jesus Christ, through whom we have now received the reconciliation" (Rom. 5:11). Is this for us? Can we "stand" in such grace as that here and now? That is acceptedness by grace. "And if it is by grace it is no more works: *otherwise grace is no more grace*" (Rom. 11:6). For he that works receives his reward as the due of his own merit. But he who abandons his own works and merit and "*believeth on him that justifieth the ungodly, his faith is reckoned for righteousness . . .* Therefore it is of faith that it may be by grace, to the end, *that the promise may be sure to all the seed*" (Rom. 4:5, 16).

WHAT ABOUT WORKS?

But, my anxious friend will reply, does not God expect good works of us? Yea, of those who *first* have peace with Him through Christ; of those who have obtained first His perfect acceptance, who have been washed in the Blood, who have tasted His grace, who have first by grace been made His workmanship created in Christ Jesus unto good works, which God has before ordained that we should walk in them (Eph. 2:10). Of those He expects works—the fruits of His planting, and in proportion as they have known and appreciated His grace they *will* work. For the faith by which we are justified is also the faith that afterward worketh by love.

If we had to come up with a certain amount of works in order to have peace with God it would follow (1) That we would have no peace (and consequently no hope) as yet while working; and (2) That we never could have it, for we would never be sure that we had filled up the necessary measure—or rather we could always be pretty sure, like my correspondent, that we have not fulfilled the required measure perfectly. And the coming of Christ must then needs fill me with dread, and the judgment with terror.

"NO CONDEMNATION"

But there is now no condemnation to them that are in Christ Jesus. We not only were saved by grace in the first place, but we "stand in grace." And not only that but there is more grace coming—*at the coming of Christ*. "Set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Pet. 1:13). In the meantime there is constant healing and cleansing; there is ever-ready mercy and grace to help us, also along the way (Heb. 4:16). And *this* is the inspiration to us unto a life of obedience, holiness and good works (1 Pet. 1:14-16). And at last, "the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you. To him be the dominion for ever and ever. Amen" (1 Pet. 5:10, 11). Now can we say, "Even so, Come Lord Jesus!" "Now our Lord Jesus Christ himself, and God our father who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word."

Progress on The New American Standard



E. L. J.

In answer to an inquiry, I have just received the following letter from The Lockman Foundation. Lockman, located near us out here (at La Habra and Santa Ana, California), are the producers of The Amplified Translations; also of The New American Standard Bible. I was delighted with their "Gospel of John," issued a year or two ago, and equally delighted with their 196-page paper-bound booklet, called simply "Gospels": It contains Matthew, Mark, Luke, and John—complete, though I have so far, been able to give it only cursory examination. The single-column pages, 5x8 inches, 10-point Fairfield type, with references well-spaced in the side of each page—these combine to make the most attractive and readable Bible that I have ever seen.

Now, here is the Lockman letter:

E. L. Jorgenson
7021 Hollywood Blvd.
Hollywood 28, California

Dear Brother Jorgenson:

Thank you for your comments on the New American Standard Bible. We are happy to inform you that the New Testament will be completed in the latter part of 1963. We have not set a target date because we do not want to be forced to rush this work to meet a date. As God sees fit, the work will be completed.

We published several months ago the four Gospels from this translation. I am sending a complimentary copy to you under separate cover. We have been working for three years on this translation and fully realize our responsibility as we seek to bring this "rock of Biblical honesty" up to date. We have received tremendous encouragement from all over the United States and from many brethren who are teachers and leaders in our evangelical colleges and universities.

With kindest personal regards.

In His service,
THE LOCKMAN FOUNDATION
/s/ F. Dewey Lockman

"George Fox, on furlough from the mission field in India, and living in Santa Barbara, California, recently wrote a letter to some one, in which he said: "I extend greetings from the ocean-fringed, mountain-girded, flower-filled, sun-kissed, luxury-loving Santa Barbara, where 'every prospect pleases and only man is vile.' Jean and I have often thought that this would be a delightful place to live IF THERE WERE NO LOST WORLD TO WIN! May God ever put a thorn in our nest."



The Inadequacy Of Earlier Versions

J. Edward Boyd

The books of the Bible were written to be understood. The apostle Paul said, "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). It is obvious that a translation of the Bible should serve the same purpose; it should present the Word of God to its readers in language that they can comprehend. Such was Tyndale's objective in 1535; and we believe it was no less the purpose of the revisers that followed, including the King James translators of 1611. Their version was a product of the golden age of English literature, the age that produced Shakespeare and other literary masters; so it is no wonder that it is still highly esteemed because of its literary excellence. Shakespeare is still sometimes read in our schools; but some fifty years ago I found that my English students had difficulty in understanding the language. His writings are read chiefly as literature; but the Bible's chief value is not in its literary merit, but in the vital truth that it contains. It is the Word of Truth; and it is valuable only to the extent that its truths are expressed in understandable language.

There are two tests of a translation: (1) Is it true to the original? (2) Does it as accurately as possible reproduce the thought in the language of its readers? As we have seen (see *Word and Work*, April, 1963), scholars of today are in position to pass the first test better than did those of three hundred and fifty years ago. They have access to a more accurate text. In regard to the second: we assume that the King James passed it reasonably well for their day. (However, even in this they were not wholly without fault. The rendering "at hand" in 2 Thessalonians 2:2 is certainly an error; the Greek word definitely means "already here." But the American Standard's "just at hand" isn't much better!) But no matter how well it passed this test for its readers of 1611, it falls considerably short of doing so for readers of 1963. This is of course no fault of the translators. During these centuries the English language has not remained static; it has undergone many changes. More than once have we been made aware of confusion that sometimes arises concerning the terms "Holy Ghost" and "Holy Spirit"! The strange truth is that these words have changed places! Today a ghost is a "spook;" in those days a spook was called a spirit. So the King James scholars, translating in 1611, were right in using the word "spirit" in Mark 6:49, whereas modern translators are right in rendering it "ghost"! Likewise in

Acts 2:4, "Holy Ghost" was then correct (although it is followed by "as the *spirit* gave them utterance," which suggests that the change was already in progress); but in view of modern usage it is not so suitable now.

Some time ago my attention was called to the use of the word "conversation" as used in the King James version. In 1 Peter 3:1-2 we have the admonition to wives of unbelieving husbands: "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they may also without the word be won by the conversation of their wives, while they behold your chaste conversation coupled with fear." We think of conversation as talk—"oral interchange of sentiments and observations." But in the light of this definition the passage seems rather confusing, doesn't it? However, the word formerly conveyed the idea of "manner of living, conduct, behavior." In this sense it is now archaic. But this is the meaning of the Greek word used here. So the picture we have here is that of a Christian woman whose husband remained an unbeliever, and apparently a stubborn one at that, who did not want to hear the Word. What should she do? Seek to influence him "without a word" (the article "the" does not appear here in the Greek), by her chaste, upright, patient, Christian conduct and behavior. We may think of it in the light of our proverb: "Actions speak louder than words." It does of course include talk, but only as talking is involved in our "manner of life."

Books of Interest

G. R. I.

THE KING OF THE EARTH

This final work of the well-loved German Bible teacher, Erich Sauer, has received wide acclaim since the American edition appeared late in 1962. All of Sauer's works have been outstanding, but *The King of the Earth* towers above the rest.

The subtitle, "The Nobility of Man According to the Bible and Science," briefly states the scope of the book. The Bible and science are not pitted against each other as antagonists, but teamed together as two witnesses speaking a harmonious testimony from God. These witnesses agree to the high calling of man to have dominion over the earth, which shall be finally realized through Christ. Sauer sometimes does not agree with some scientists, but without seeming apologetic or uncertain; unlike some apologists, he speaks authoritatively and documents his assertions. He weaves into the text a large amount of scientific information which cannot be found in any single book, and a five-page index makes it easy to locate any subject or person mentioned. Because this information relates to the popular Bible-science conflict, and because it is so readily accessible, *The King of the Earth* becomes a valuable reference work for many who could never take time to read the full 256 pages.

Those who do take time to read it through will appreciate the spiritual freshness of Sauer. Consider, for example, a few brief excerpts. On sin:

"Most could imagine that God does not exist, and it would not make any essential difference to their lives. So many live in practice as if God did not exist, although they may acknowledge His existence in theory and on occasion honour Him by attending a religious service. Precisely this is the essence of what the Bible calls 'sin'."

On sonship:

"Sonship and the life of prayer belong together. Whoever neglects his prayer life is in practice denying his standing as a son."

On the authority of the Word:

"The Bible is a lion, and a lion can defend itself! God's Book does not need to be protected by its human, believing readers . . . With all due regard for true science and good apologetics, prophets do not need professors to protect them."

The worshiper will find in this book a new, awe-inspiring view of the majesty of God. The science teacher or college student will find practical answers to many difficult questions in the realm of science and the Bible. The Sunday school teacher or preacher will find ways to help others solve problems that have been raised by "science falsely so called." Every Christian will be thrilled with a deeper appreciation of his heavenly calling to reign as king.

Price, \$3.95.

THE OLD TESTAMENT IN THE MODERN WORLD

Richard Ramsey (director of the Bible Chair at LSU) isn't accustomed to traveling in a rut, even though it be well-worn, and this book is no exception. (Actually this is a condensation of four lectures delivered at the SCC Bible Lectureship in March. It is published in an 8½ x 11 booklet of 18 pages. Price, 25c.)

While it is true that our brother doesn't wander far afield from generally-accepted ideas, he does come up with some new thoughts. The delightful thing about his presentation is the absence of the belligerent dogmatism that so frequently characterizes those who think they have discovered "new truth." All the way through he demonstrates the continuity of God's one plan throughout the ages. Some may think he carries this too far in his discussion of Israel and the Church; others may disagree with some of his views of prophecy. However, all are sure to find *The Old Testament in the Modern World* a stimulating and refreshing experience.

THE NEW TESTAMENT OCTAPLA

This volume, edited by Luther A. Weigle, presents for the first time the full text of *eight English translations of the New Testament*, from Tyndale to the Revised Standard Version, arranged on facing pages. Versions included with dates of original publication are Tyndale (1525), Great Bible (1539), Geneva Bible (1560), Bishop's Bible (1568), Rheims (1582) King James (1611), Revised Version (1881), Revised Standard Version (1946).

It is striking that over more than four hundred years, except for spelling, the versions are amazingly similar. For example Tyndale translated John 3:16 this way: "For God so loveth the worlde, that he hath given his only sonne, that none that beleve in him, shuld per-isshe: but shud have everlastinge lyfe." "Begotten" appears in this verse in the six following translations, but is dropped again in the R.S.V.

The editor and publisher have performed a distinct service to the course of Biblical studies by producing this handsome volume.—James W. Reapsome, Times Ed.

Price \$20.00. Order from Word & Work, 2518 Portland Ave., Louisville 12, Ky.



A Christian Views The News

Ernest E. Lyon

Far too many Christians look at the news of the world with the same eyes and mind that those who "lie in the evil one" use. We need not be confined to human reasonings when we have the Bible and the Spirit of God to help us. Regardless of our feelings as to how much we should take part in the government of the world, we are *in* the world and our lives are affected a great deal by the various governmental agencies of this country and by those of other countries. We can pray more understandingly if we know what is happening and what is the mind of God on these events.

Far too often the thinking of Christians has been determined by the humanism of the modernists. This is very close to the reasoning of the socialists, who believe that man is able to work out his own good without any reference to God by establishing a strong government that will own or control all productive means. Recently, for example, Dr. Donald O. Soper, a Methodist theologian from London, England, billed by the Pacific School of Religion, Berkeley, California, as "Great Britain's Outstanding Preacher," spoke at the 41st International Pastoral Conference of that school. He stated that Britain's welfare state was the most Christian thing that had happened to England in 1,500 years and then urged submission to Communism rather than running the risk of war. He called fundamentalism "un-Christian" and then was quoted as saying that Nikita Khrushchev "knows the New Testament better than most Christians." He said, "It is manifestly false to claim that Communism stifles freedom." You see how easily one can move from the belief that the government should guarantee everything for its wards to a belief that an atheistic ideology is quasi-Christian if it claims the same guarantees. Of course, Communism has never fulfilled its claims,

for the populace are slaves in near starvation in nearly every communist country in the world. The free world has kept millions of them from starving, but millions of others have died from the simple lack of sufficient food. Incidentally, Dr. Paul Tillich, of the University of Chicago, also lectured at that conference and said that the true danger today is not Communism but Fascism and was reported by the *Oakland Tribune* as saying, "few things have contributed more to the irrelevance of the Christian message than the Sunday school."

It seems to me that there has been a great deal of misunderstanding of the backgrounds of the American constitution. Because some of the writers of the constitution (maybe even most of them) did not give a clear Christian witness they have reasoned that it is as pagan in origin as many totalitarian forms of government. They overlook the fact that centuries of influence of the Gospel of Jesus Christ had had its influence on men like John Locke and these writings had had much influence away from the pagan idea that the state is the all-important thing and the individual has only those rights given to him by the all-powerful government. The idea that God gives the rights to men and that much of the power of the government was in things taken from men and the idea that the individual is important are ideas brought into the world by the influence of Jesus Christ. When we try to establish a welfare state that takes away all our freedoms and promises security we are going back to a pagan idea. The social-gospel preacher may find many similarities to his belief with socialism, but the redeemed in Christ Jesus should look with different eyes than that.

I am not here advocating revolution against the welfare state, for our duty is to be subject to the government. But that does not take away our duty to our fellow men to do what we can to establish government trends that will leave men free to worship God as He desires to be worshipped; nor does it take away our responsibility to show that earthly security is nothing compared to the security of having Jesus Christ as Savior. All forms of socialism (whether it be our welfare state idea, Fascism, or Communism) proclaim that man can make himself perfect through perfect surroundings.

NEWS BRIEFS: Missionaries report that since the UN's occupation of Katanga conditions have worsened in almost every conceivable way . . . Great Britain, according to the *Sunday School Times* of March 31, has reportedly agreed to Islam's becoming the state religion of the proposed greater Federation of Malaysia, although Moslems represent only about 43 per cent of the population . . . *Christian Heritage*, in its April issue, printed a proof of an ad sent to *The Houston Press* (Texas) by a Baptist Church, which shows clearly that that newspaper refused to print the portions that showed a speaker, a former Catholic Priest . . . Peace Corps volunteers receive \$80 a month, or \$960 a year, but Representative Clarence J. Brown (from Ohio), said that it is costing \$9,000 a year to keep each of them abroad, due to high administrative costs . . . *World*

Vision magazine (Pasadena, California) reported in its March issue that Everek R. Storms, editor of *The Gospel Banner*, has been unable to learn the names or the qualifications of the translators of the Jehovah's Witness Bible translation called the *New World Translation*. I can add that it is a version obviously put out to bolster their false claims and is being sold often under cost; avoid it . . . Khrushchev's son-in-law got an audience with the Pope of Rome, Senator Dodd, a strong anti-communist, couldn't get one although he is the closest of our American politicians to the American Catholic hierarchy . . . The claims of socialists and their communist cousins that socialism would take away the evil in men's hearts should be buried forever since Khrushchev recently proclaimed that the Soviet Union is riddled with crime, dishonesty, cheating, stealing and an utter lack of moral standards. You can't violate the moral law of God and succeed . . . May I end by agreeing with our Editor that godless democracy is not only a possibility but has existed, but I believe that socialism is godless by its very nature, while a democratic form of government, looking to God for guidance, is a distinct possibility.



God Has Spoken

J. H. McCaleb

"I get tired of hearing preachers talk about how God has spoken. How do they know what God has said? What right have they to quote God and to lay down rules of propriety? Now, I have my own philosophy. The 'Golden Rule' is good enough for me. If we treat others fairly we will get along all right."

That reports rather accurately one part of a recent conversation. The speaker was a highly honorable and respected man. Perhaps the inconsistency of professed Christianity had soured him a bit, even as it will make cynics out of all who persist in comparing themselves with themselves. But look carefully at the involuntary errors into which such careless thinking leads us.

In the first place, our friend quoted from the same source used by the preachers when they recited what God had said. One cannot escape the influence of God's Word. Again, while setting at naught the Scriptures, he set himself up as the overlord of men's actions. One man's opinion would seem to be a poor substitute.

"God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son . . ."

God has spoken. His voice is clear. No matter how hard we try, we cannot run away.

"Go Quickly and Tell..."

WOMEN, TOO, MAY GO!

Marie Rehorn

(Ed. note: The following article, while written as from one woman to her sisters in the Lord, is certain to be profitable to all our readers. Incidentally, Sister Rehorn is the one who suggested "Go Quickly and Tell" as the heading for this page.)

Come first—then *go*. Come unto Me for cleansing, for salvation, then *go* and tell the Glad Story. Come first to the sepulchre—peer into the empty tomb—then *go*. The whole Gospel (1 Cor. 15:1-4) is depicted here.

Someone has said that women were the first to be entrusted with the Gospel message. It is a lovely picture of the high position to which Christ has elevated womankind. Women in America can hardly visualize the low esteem—the lowly position—of women where the Gospel has not gone. Do you aged grandmothers realize what you would have been doing this past winter if you had lived in godless Russia? You would not have been cozily knitting by the fire, or rocking the newest grandchild. No! You would have been sweeping the snow from the streets. Travelers and writers say that in Moscow where there is continual and heavy snowfall in winter, that the sidewalks are always clear—swept clean by the bent forms of the little old women.

Go quickly. The King's business requireth haste. "The women departed quickly . . . and ran." *Go quickly*, young people, while the message is burning in your hearts. *Go quickly* before you get too involved in affairs of this life—making a living, raising a family. God will take care of your babies in a foreign country. Trust Him with them. *Go quickly*, because time is running out. What we do for Christ must be done now. The night cometh when no man can work. *Go quickly* and start another orphanage in Northern Rhodesia before those 29 babies that the Brittells had to turn away grow up in sin. *Go quickly* while those Japanese high school boys and girls Moto writes about are receptive to the Gospel. *Go quickly* while young hearts are tender.

Go quickly and tell. Tell what? What is the message? The Gospel, of course. Paul says, "Woe is me if I preach not the Gospel." What were these women, come early to the tomb, to tell? That He is risen from the dead. These first disciples knew the first two parts of the Gospel well. They had seen His life-blood ebbing away on the cruel cross. They knew the poor broken body was laid in the tomb. Now He is risen. The rest of the Gospels are taken up with convincing

them that He is alive. "Have you something here for me to eat?" "A spirit hath not flesh and bones as ye see me having." "Handle me, Thomas, and believe."

Men have always stumbled at the resurrection. I once heard a lady—a nominal Christian—say, "I just can't believe in the resurrection." Jesus said to the Sadducees who did not believe in the resurrection, "Ye know not the Scriptures nor the power of God." Does it take any more faith to believe that God can raise the dead than to believe that He made man in the beginning—fashioning his body from the clay and breathing into his nostrils the breath of life? In the great resurrection chapter (1 Cor. 15), Paul says, "If we have only hoped in Christ in this life, we are of all men most pitiable." Belief in the resurrection is vital. "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved" (Rom. 10:9).

The men on Mars Hill listened to Paul until he began to speak of the resurrection. When they heard of the resurrection of the dead, some mocked. Others were more polite and said, "We will hear thee concerning this yet again." That was the end of Paul's sermon. Only a few believed.

Men's small minds, then or now, do not change the great fact that He is risen. He ever liveth. Go tell them who sit in darkness and the shadow of death that we have a living Lord. None of the world's religions can make such a claim. Tell the weary and those bearing grievous burdens to come to Him. *He lives!*

The resurrection of Christ is our insurance that everything in this old world will finally turn out right. Note again the tremendous statement in Acts 17:31: "He hath appointed a day in which he will judge the world in righteousness by *the man* whom he hath ordained; whereof he hath given *assurance unto all men*, in that he hath *raised him from the dead.*" Go quickly and tell!

"On every side the walls are down,
The gates swing wide to every land.
The restless tribes and races feel
The pressure of Thy pierced hand;
Thy way is in the sea and air,
Thy world is open everywhere.

We hear the throb of surging life,
The clank of chains, the curse of greed,
The moan of pain, the futile cries
Of superstition's cruel creed;
The peoples hunger for Thee, Lord,
The isles are waiting for Thy Word."

—Frank Mason North

NEWS AND NOTES

Dallas, Texas: The Lord gave us three wonderful nights in Wichita Falls, Tex., with the church at 4th and Broadway. I have been doing evangelistic work for more than thirty years, but have never found a people hungrier for the word of God and more appreciative. How wonderful in these last days to know there are those who love the Lord and the souls of men and cherish His word as do these children of God. —Frank M. Mullins, Sr.

Cedar Lake, Mich.: Enclosed please find \$2.00 to pay for another year of the Word and Work. It means so much to me. May the Lord bless each of the staff and help us all to be watching and waiting our Lord's return. —Mrs. Ida Lutenberg.

Oklahoma City, Okla.: I feel certain that the long-time loyal readers of the magazine are, like myself, grateful that it is in capable hands, and continues the high quality we have enjoyed. Your understanding of and continuance of its commendable policy is very gratifying. Unquestionably, God has answered prayers in regard to these things (my own daily prayers included), praise His Name! —Wilbert M. Winter.

Louisville, Ky.: Following an inspirational hymn-sing last Sunday evening, "Skipper" Hofner—one of our young men—brought us a short but challenging message, emphasizing our responsibility for lost souls.

Listen to "Words of Life" on WAVE—970, Sunday, 7:30 a.m. It will give you a good start for the Lord's Day. —Willis H. Allen.

Sullivan, Ind.: I think the monthly payment plan will be a help. —Paul R. Neal.

DeRidder, Louisiana: The Word and Work has been a great blessing to so many, and continues to be.

I have been working for a year now with the churches at Pine Prairie, Turkey Creek, and once a month at Le-Compte, La. We drive sixty miles to Pine Prairie for Sunday morning services and again on Wednesday nights. Sunday nights we are at Turkey Creek, where brother John Burgess preaches on Sunday mornings. This has been a strenuous schedule to keep up with working on the mail carrying job too, but the Lord has supplied the strength

and the means.

Please find the enclosed list of names from two of these churches. I am going to be personally responsible to see that these people get the Word and Work. —Herbert L. Ingalls.

Dallas, Texas: All doing well here. We are making plans for a fall meeting and will not have one this spring. —Lowell LeDoux.

BACK ISSUES OF WORD & WORK
Monclova, Ohio: We have a lot of back copies of Word and Work, some back 15 and 20 years. We are wondering if maybe you could place them somewhere; if so, we will send them to you. We have failed to find here those that would read them and we feel they are too precious to destroy.

We have sold our home here and will vacate June 1. Then we plan to move to Florida in the fall, and there is a limit to what we can take along. If you want them or know of someone that can use them, write us and we will send them. —Melvin Haneline, 4250 Weckerly Road.

"ANOTHER" SALVATION

Jerusalem, Israel: We are speaking for the hundreds of orphaned and destitute children in Israel who are seeking a fair chance in life! We care for 145 orphaned, immigrant and refugee children . . . Many were saved from the hands of Christian Missions . . . thus, we have succeeded in saving hundreds of Jewish souls. —Rabbi S. Peppenheim.

Abilene, Texas: We feel quite sure that those who missed the missionary message by Bro. Alex Wilson last Wednesday evening especially missed a blessing. Someone remarked after the service, "That was about the best message I've ever heard from a missionary or prospective missionary." —Carl Kizmilner.

Louisville, Ky.: Your comments on unity in April W & W have the ring of a basic understanding which is woefully lacking in some teachers (or is it courage that is lacking?). We are looking forward with expectancy to the further study which you promise. —C. T. Clay.

MISSIONARY BRIEFS

Hayama, Japan: We cannot preach to them in white collar and tie, but it is through ordinary daily sharing and chatting with them we make them our

friends. We help them wind up the boats out of the sea at the close of day, we use their primitive methods of waste disposal (no Western conveniences here), we eat the strange seafoods they give us, we drink the filthy water or tea out of filthy cups in the dark houses of the fishermen, etc. Such things are now a part of our normal life, for by such things we descend to the level where we can meet with their hearts. It is only on this level that we can talk to them about the One who loved and loves them. —Motoyuki Nomura.

Manila, Philippines: There are about four congregations around Camiling. Vic is planning to take a team of the students who speak the Ilocano dialect there when school is out. They will spend about one week in concentrated teaching program for believers, with evangelistic meetings at night. Remember this work in prayer. There is only one small chapel, built altogether by the members in that place, among the four groups. They are poor in worldly possessions, but their testimony is strong, and we praise God for them.

We had hoped to move to the new house in March, but work has about stopped due to lack of funds. The contractor is working this week with only two men with the understanding that wages will be paid when money is available. I plan to do all the painting when the walls are finished. —Mae Broaduss.

Orlando, Fla.: We had a good Easter service. Bro. Greer spoke for us. Afterward we enjoyed a hamburger cook-out and egg hunt. The attendance was 34.

We praise the Lord, for His mercy endureth forever. We need for all who believe to pray for and with us. —Bill Spears.

Sullivan, Ind.: On old stamping ground once again. Scheduled by Paul Neal and others as follows: Berea and Linton, 14th. Dugger, 17th. Summer-ville, 18th. East Jackson St., Sullivan, 21st.

Preaching brethren in these parts at present: Clymore, Pound, Brown, Over-Overman, Reeves, Borders, and Doctor Edw. Bailey. Another laboring overtime here is Satan. He has both willing and unwilling helpers. —Stanford Chambers

NEW STAFF MEMBER

Paul Scott Anderson joined the Word and Work Book Store staff on April 2. He is the son of Mack Anderson, our book store manager. Although Mack is very glad to have Paul around, he isn't too optimistic about his ability to accept responsibility. "He's still rather helpless," Mack says—but not apologetically. You see, Paul weighed in at just 7 lbs., 9½ ounces. The mother is doing fine, and we rejoice with the Andersons at this increase of their "heritage from the Lord." —G. R. L.

P.C.H.S. SPRING CONCERT

The Portland Christian High School Chorus will present its spring concert on May 9th at Gottschalk Junior High School Auditorium, 4615 Taylor Blvd., at 7:30 in the evening. The public is invited to attend.

The song rally of the Louisville churches will be at 18th Street, Thursday, May 16.

GALLATIN CHURCH SEEKS YOUTH DIRECTOR

The Gallatin Church of Christ is seeking a full-time Youth Director. It is hoped that a person can be located to help develop an active, well-rounded program for the youth of the church. This will include direction of the educational program: Sunday school, Sunday night, Wednesday night, etc.; and some music ability is also desired for service as song leader, chorus director, etc.

A young married man is preferred, with college training and some ability to get along with young people. For the right person, the opportunities are almost unlimited.

Anyone interested in this position should contact the Gallatin Church at once. Please give particulars as to background, education, experience and talents in first letter.

Write: Gallatin Church of Christ, P. O. Box 808, Gallatin, Tennessee.

Pay As You Go!

We are thankful for the good response to our group subscription offer in the March issue. To date, several good lists of names have come in—some from individuals and some from churches. Many others have written, indicating enthusiastic interest in this convenient, money-saving plan.

HERE IS WHAT TO DO:

- 1) Compile a list of at least 20 names.
- 2) Tell us who to bill.
- 3) Tell us whether to bill you by the month, quarter, or year.

It is convenient — There's no renewing.

Every month the Word and Work will go to the home address of each person on your list. We will continue to send the magazine every month until you say stop—you don't have to worry about expiration date.

You are billed *only* for issues actually wanted; any name on your list can be dropped at your request any time—you pay only for copies mailed, not for the full year. If you want to add new names at any time, this can be done without penalty. Again, you are billed only for copies mailed.

THE COST IS LOW!

14c per copy for groups of 20 to 39 subscriptions

12½c per copy for 40 copies or more

For just \$2.80 per month you can start a group of your own! \$5.00 a month will put the W & W in 40 homes.

Give the Word and Work to your friends! Put it in every home in your church! GIVE IT to careless Christians who would not subscribe for themselves!

Let's Double the Number in '63