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In This Issue:

Talking Things Over —G. R. L.	29
The Shadows —J. H. McCaleb	31
A Fresh Shock —J. R. C.	32
A Hindrance to Understanding the Bible —J. Edward Boyd	33
First of All —Alex Wilson	34
TRUTH ADVANCE SECTION—Questions Asked of Us —S. C.	36
The Nazarene at Nazareth —E. L. J.	39
PRECIOUS REPRINTS—The Place of Prayer in Mission Work R. H. Boll	41
Hannah-III —Mrs. Paul J. Knecht	43
SEED THOUGHTS —J. L. Addams, Sr.	44
"GO QUICKLY AND TELL . . ."—No Curtain Can Shut God Out	46
A Christian Views the News —Ernest E. Lyon	47
NEWS AND NOTES	49
God's Call to Revival-IX —G. R. L.	51

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Talking Things Over

G. R. L.



On another page you will find some remarks on "mutual edification" by Brother Chambers. I'm glad he has spoken on this topic, for it is one that has long been on my heart. It is one area in which—in my opinion—the majority of the churches of Christ are still a long way from the Biblical pattern. Before you judge that statement to be either right or wrong, consider the basis for it.

WHAT IS "MUTUAL EDIFICATION"?

"Mutual" of course, means simply "one another" or "one to the other." "Edification" is "building up." "Mutual edification" then is the edification of each other. Ephesians 4:16 clearly states that "*each several (individual) part*" of the body contributes to "the increase of the body unto the building up of itself in love." So the edification of the church is not the responsibility of a chosen few. Perhaps the responsibility resting upon elders and teachers is heavier, but *every* Christian has his own personal responsibility for the spiritual growth of his brothers and sisters in the Lord.

Paul uses the word "edification" in a slightly narrower sense in 1 Corinthians 14, where he deals with the assembled church. "When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying" (v. 26). Usually when we hear the expression "mutual edification," it is with reference to this same setting—the church assembled, each member edifying the others. Some would restrict "edification" still further, to include only the ministry of the Word—preaching or teaching—but we see from the verse above that the definition is not quite that narrow. Singing (Eph. 5:19) is certainly included, although the scriptures again place the emphasis on the individual, rather than on the congregation as a whole.

IS IT WORKABLE?

In recent years I have discussed this matter with a number of preachers and church leaders. Not one ever questioned that it is the Bible pattern. But almost all raised this objection: "It won't work!" To that objection there are two answers. First, if we agree that God says do it, we should do it, regardless of what we think about it. Our responsibility is to be found faithful.

The second answer: *It does work!* Not a few of us have worshipped with congregations who follow this pattern. Some churches have gone on so for years, with the evident blessing of the Lord. Others, though still following the same "pattern" have pretty well reduced it to a "form"; perhaps several members participate in the service, but it is all very cut-and-dried and the work of human planning. Indeed, if we should merely exchange one form for another, we would gain nothing. The chief point is this: Who is in charge of the meeting? It is a man, or is it the Holy Spirit?

If the Holy Spirit is truly in charge—and all are waiting expectantly on Him to direct—He will make it plain enough who is to speak and who is to pray and who is to sing. No, there will be no confusion (1 Cor. 14:27-33). There may be times of *silence*—a thing most unbearable to the children of this age of noise and hurry—but hearts that are conscious of the presence of God do not need a musical background to their meditation. Instead of a single sermon by one preacher, one brother may present a fine study from the Word and another rise to add suitable words of exhortation (Rom. 12:8). Such I have witnessed many times, and the discourses of the two or three brethren fit together as nicely as if they had all studied together the whole week before!

THE CONSEQUENCES OF OBEDIENCE

All of this may sound strange to him who hears of it for the first time. A congregation whose worship has always been directed by one man will feel much disconcerted at an attempt to do otherwise. We most easily become slaves of custom, and the chains of custom become heavier with time. In spite of the fact that most of "our" churches are very dependent upon one man (or a very few), I think we should diligently seek the mind of the Lord on this matter, with the foregone resolution that we will follow His leading, whatever it be. While we may now be enjoying a measure of the Lord's blessing, will not a closer adherence to His word open the way for even greater blessing?

Many years ago, Moses E. Lard—one of the "greats" of the Restoration Movement whose *Commentary on Romans* is still in use—made a comment on Romans 12 that went something like this: "The church of the Lord Jesus Christ will never perfectly fulfil its mission in the world as long as we expect one man to be a spiritual jack-of-all-trades. God has ordained that we should be endowed with and should exercise various gifts given according to His own wisdom. As long as these gifts are ignored, buried, and unused, the church cannot but be poor in its spiritual life and in its testimony to the world."

We would not be in favor of beginning a "mutual edification party" among the churches, saying "this is the way services must be conducted if you would have fellowship with us." We would, however, strongly encourage a growing spirit of discontent with our turning the worship of our blessed Lord into a "spectator sport," a well-planned and well-executed show, presented by a few trained performers while the most are passive on-lookers. If you are convinced that the congregation with which you meet is "rich and has need of nothing," continue on as you are. If, instead, you feel that something is lacking, give this matter further consideration. Diligently study what the Word has to say (the subject has hardly been touched in this article), and earnestly pray for understanding until you are convinced that your conclusions are God-given. Perhaps this is the answer to the lack of spiritual vitality of which we hear so much. Be it so, or not, may God give to us a renewed awareness of the Holy Spirit and of His ministry to the assembled church.



The Shadows

J. H. McCaleb

A long time ago there was a common expression, much in use, that went like this: "Lips that touch liquor shall never touch mine." It was a pronouncement of public opinion that has long since become modified, if not lost entirely. The fences were a little higher in those days but human nature has always been the same. Public opinion can be a strong ally when it is on the side of right, but one cannot trust its infallibility. It is but a gauge to register the moral, immoral or amoral temperature of the times. The dictates of general thinking are not always to be trusted.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt."

Regardless of the approval of public opinion there remains always the necessity of choice. It is not easy to go against the crowd. Often there is much good mixed with the questionable practices that are tolerated by society, and one is considered queer if he does not go along with current thinking.

That which is eminently right stands out bright and clear. Likewise, the blackness of positive evil is equally apparent. We do well therefore, to stay away from the grey areas of uncertainty.

A Fresh Shock!

J. R. Clark



"Each time I read the book of Romans I get a fresh shock." So said a great preacher. He further said, "If you get Romans God will get you." What did he mean? He meant that the book of Romans clashes with the flesh. The flesh is constructed on the law pattern, a "do and thou shall live" principle, while the teaching in the book of Romans is on the grace principle, which is, "live first, and then do." Romans is mighty revolutionary.

The reason for the clash of our fleshly makeup with grace is brought out very clearly in Romans, chapter eight. We read there, "The mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God." Again, "For if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live" (Rom. 8:7, 8, 13). In Galatians 5, Paul says, "For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would" (Gal. 5:17). The converted Indian said that there was a black dog and a white dog in him, and that they were always fighting. We can be sure that the white dog is the stronger and can always win, but only if we unleash him (Rom. 6:11).

In the book of Romans God stands on the burned out place of man's failure and bankruptcy in sin and announces His grace plan for man's salvation. He says through Paul, "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith" (Rom. 1:16, 17). God was here unveiling the great mystery of the ages—Calvary! Man had failed in his endeavor to be saved by his own righteousness. God's new plan lay in a substitutionary righteousness in which One would die for all, to the end that all might die: "because we thus judge, that one died for all, therefore all died" (2 Cor. 5:14). This clashes with the flesh. "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him" (2 Cor. 5:21). He took our sins and in exchange imparted to us His righteousness. Praised be His name! This is the grace plan. Grace means undeserved favor. We do not stand before God in our own merit; we stand in the merit of Another.

Some think of the Gospel as being a better law, and still seek to work out their salvation in and through their own righteousness. As a result they never have blessed assurance; they never are quite sure whether or not they are saved. How could they be? Let us remember that our own righteousness is as filthy rags. Let us truly accept God's provision, and stand before Him dressed in His garment of white. Otherwise we can never be saved.

Friend, what are you banking on for salvation? Are you as a sinner comparing yourself with some Christians you know and deciding that you have as much chance as they? "I'll take my chance," you say. But if you have not exchanged your sins for His righteousness you have no chance. That is God's plan. He has no other. "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ" (Gal. 3:26, 27).



A Hindrance to Understanding the Bible

J. Edward Boyd

There is the story of a Sunday School class of small children each of whom was to make a drawing to illustrate some Biblical scene. One boy's contribution pictured an automobile in which was a man at the steering wheel and another man and a woman in the rear seat. The teacher was puzzled. "What Bible story does that represent?" "Why, that is God driving Adam and Eve out of the Garden of Eden!" was the answer.

We have laughed heartily at this story; but it may well be used to illustrate a point. Language is a vehicle of ideas; but whether the reader or the hearer gets the precise thought intended sometimes depends upon his own background. In my boyhood days I would scarcely have received the impression from this Genesis story that was made upon the mind of this modern boy. Rather I would have thought of it in terms of driving chickens out of the garden or cows out of the yard. And we did not drive them out in cars—we did not even have cars! So the reader of ancient documents needs to have some knowledge of the manners and customs of those days.

Some years ago I was teaching a class of high school students. On one occasion the lesson was Luke 15, chiefly the story of the prodigal son. When we reached the place where the elder son came from the field and heard the sound of music and dancing, they eagerly seized upon it: "They had dancing in those days; it was there in

the story told by Jesus, with nothing to suggest that it was in any way improper; why object to it now?" Not long before this I had heard Mr. Sale-Harrison lecture on his travels in Bible lands, and he had supplied the answer: even in modern times men and women of that land do not dance together—they consider it an unclean thing to do so! Other Biblical passages in which dancing is mentioned corroborate this fact: "Miriam . . . and all the women went out with timbrels and dances" (Ex. 15:20); and in later years "the women came out singing and dancing" to meet the victorious army of Israel (1 Sam. 18:6). "David danced before the Lord" (2 Sam. 6:14); but there is no hint that he had a woman in his arms! Nor does a woman appear in the entire story of the prodigal son! It is evident that the modern dance is quite different from that of Biblical times.

The assertion has been made that there are no wise men now, indeed that there have been none for centuries; for did not Job say to his three friends, "No doubt but ye are the people, and wisdom shall die with you"? (Job. 12:2). But as in all literature, figures of speech abound in the Bible. Only one who does not take into account this fact will fail to see the biting sarcasm in Job's remark. Our Lord's language in Luke 14:26 ("If anyone comes to me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple") seems harsh, impossible, even contradictory to other divine injunctions unless we know that it was the custom of those ancient people to use such strong language for emphasis and contrast. Otherwise the language would not mean the same thing to us that it meant to the people of His time.

Examples could be multiplied, enough to fill a large volume. Indeed, books have been written on the subject; it would be profitable to the Bible student to have one for reading and reference. Some commentaries are of value at this point. Our aim should ever be to discover the true meaning of the Word of God.



First of All

Alex Wilson

The apostle Paul, inspired by God the Holy Spirit, wrote, "I exhort, therefore, FIRST OF ALL, that supplications, prayers, intercessions, thanksgivings, be made . . ." (1 Tim. 2:1). There are many other passages in the word of the Lord which repeat this emphasis about the primary importance of prayer in God's work. Yet so often we prove ourselves to be "foolish men, and slow of heart to believe" God's clear teachings and stupendous promises. Below are a number

of quotations from men who experienced the fact that Prayer Works!—or rather, that we have “a God . . . who works for him that waits for Him” (Isa. 64:4). Do we believe it; are we experiencing it? Chew thoroughly on the following statements.

PRAYER — FIRST IN IMPORTANCE

Graham Scroggie: “To take time out of prayer to put into service is a bad investment.”

Tom Haire (the “praying plumber” from Ireland): “It is difficult to get prayer into its primary place in our colleges, even in our Christian colleges. The head, the voice, the dress, the gestures—these take first place and are eagerly cultivated. But we can never cast out demons with the intellect, however cultured.”

J. H. Jowett: “I’d rather teach one man to pray than ten men to preach.”

James Fraser: “I used to think that prayer should have the first place and teaching the second. I now feel it would be truer to give prayer the first, second, and third place, and teaching the fourth . . . If you could come out here and see how useless mere preaching and persuasion are among these people, you would understand this better.” (Fraser reached this conclusion after many years of pioneer missionary work. God used him several decades ago to build a far-reaching yet deeply-rooted church among the Lisu people, in the rugged mountains of south China, Burma, and Tibet.)

PRAYER — FIRST THING IN THE DAY

Of course you may find that in your circumstances, some other time of day is best for your “Quiet Time” alone with your Savior. Nevertheless, all Christians should at least commit themselves to the Lord upon first awaking—and the logic of the following statements is forceful, and supported by examples from the Bible.

Hudson Taylor: “Why tune up the instrument after the concert is over?”

Andrew Bonar: “Often I have wondered why I did not feel the temptations of Satan more frequently and plainly. But now I discovered his plan. For a long time, indeed for years, I can see that he has contrived very many days to prevent my praying with any purpose. His temptation to me lie in the direction of putting half-lawful literature or literary work before me, which I am led on to read at once, without having first of all fully met with God. In short, he succeeds in reversing in my case, ‘Seek FIRST the kingdom of God.’ Lord, give me power to resist.”

GENTLENESS OF THE HOLY SPIRIT

It is curious to remark, that wherever the Holy Spirit is spoken of in the Bible, he is spoken of in terms of gentleness and love. We often read of “the wrath of God” the Father, as in Romans 1:18; and we read of the wrath of God the Son, as Psalm 2:12, but nowhere read of the wrath of God the Holy Spirit. —M’Cheyne.



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

Say something on the Atonement.

Atonement from the verb atone, to make satisfactory answer for; make amends for an offense, making reconciliation possible. The word of the cross is "the word of reconciliation" (2 Cor. 5:18, 19), for therein is revealed to the heart of the transgressor that satisfaction is made by the Lord Jesus' meeting the requirement of divine justice on the behalf of him who exercises that faith in Him to make appropriation of such provision. Sin has to be answered for. "The wages of sin is death." Without violation of justice God can accept a qualified substitute. Jesus qualified and laid down His life as a substitutional sacrifice for the transgressor's sin. "Being therefore justified by faith, we have peace with God, through our Lord Jesus Christ." He becomes the substitute for everyone who by an exercise of faith elects Him to that office on his own behalf. "It is the blood that maketh atonement by reason of the life" (margin, *soul*). On the day of atonement the animal was slain and the blood was carried by the High Priest to the mercyseat inside the "Holy of Holies" and there offered. Then was atonement effected. On Calvary's cross the atoning blood was shed, and on the mercyseat in heaven atonement is effected by our High Priest. That is, upon the ground of His sacrificial death for our sins, forgiveness is the gracious blessing to every one by faith making application according to the word. So, then, "be ye reconciled to God. Him who knew no sin, he made to be sin on our behalf, that we might become the righteousness of God in him" (2 Cor. 5:21).

What difference does it make whether one believes in a pretribulation rapture, a posttribulation rapture or a midtribulation rapture, just so long as he "loves His appearing" who is to come?

"That blessed hope" is affected. And hope is not a matter of indifference. In hope were we saved (Rom. 8:24). If such a time of trouble as never was (Dan. 12:1; Matt. 24:21) lies ahead, which is to climax in such suffering that "men shall seek death, and death fleeth from them" (Rev. 8:5, 6), then to "die the death of the righteous" would be the hope in preference to living until His revelation. "But are not those sealed with the seal of God shown to be exempt, and therefore immune to such extreme suffering?" Yes, but those sealed are the 144,000, plainly stated to be of the tribes of Israel—

sealed thus after the hurtful winds of the tribulation are held for sealing, after which they are turned loose again (Rev. 7:1, ff.). When Jesus exhorted, "Make supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man" (Lu. 21:36), He did not mean escape through death or that they should pray to die. The escape divinely provided for those who watch and pray to prevail is unique, and death is not.

How is it possible for any one to be a member of the body of Christ (which is His church—Col. 1:18), and at the same time be a member of a denomination, which is under a human head?

The joining which people do is of a local congregation; the denomination is scarce or seldom in the mind of the "joiner," though the local congregation be a member of the denomination. Your own "joining" was of the congregation. The congregation is not the body of Christ, even though not affiliated with any denomination. But you are a member of the congregation and of the body of Christ at one and the same time. You may discover something of vital character wrong with your congregation, impossible under existing circumstances to correct. You are, nevertheless, in the body of Christ. You might yet conclude that you must "come out."

To redeem is to buy back, to do which requires the payment of a price, a ransom price. Jesus paid that price; to whom was the price paid? "Ye are not your own; ye were bought with a price"; bought of whom? "Feed the church of the Lord which he purchased with his own blood"; purchased of whom?

Justice demands, requires, in the very nature of things that "the soul that sinneth, it shall die." Sin therefore is forfeiture. So we may think of redemption as that process of obtaining the soul's release from the demands of justice in the case. The sacrifice on Calvary is the price. "He poured out his soul unto death" (Isa. 53:12). Thus is He meeting on our behalf the requirements of justice, and thus are we bought and paid for, ransomed from justice that could be satisfied only by death taking place. Bought back from justice may be as good a way as we can think of it. But don't forget: "bought with a price"!

Will infants be included in the raptured company or will they be left behind upon the earth? Great concern is felt by some about this matter.

"One shall be taken, and the other left." This said Jesus concerning men working together, sleeping together, and about women working together. Those left are not left dead, by any hint found in the records. Children left behind without father, without mother, but left to be cared for by the ungodly who will have no part in the rapture (the catching up)? What Christian could be praying for the event of John 14:3, if innocent, unaccountable children are thereby to be made and left fatherless? There is incongruity in the thought. However, you cannot be cited to chapter and verse on the question. But you can trust your Lord.

Is there warrant for making a distinction between "the day of Christ" and "the day of the Lord"? Is the kingdom of heaven on the earth now?

"The day of the Lord" is foretold in both Testaments. With it are always associated God's judgments. "The day of Christ" men-

tioned some six times (always in the N. T.) is a day looked forward to with hope by the saints of God. The judgments of God are not associated therewith. Its use in 2 Thes. 2:1, King James version, is correctly translated in the American Standard, "the day of the Lord." Somebody has likened it to a picture that has a bright side and a dark side. The bright side is the one the Lord's people are privileged to face; the dark side, "the day of the Lord," is turned toward the world in its ungodliness.

The kingdom here now? Certainly so—in its mystery phase as set forth in the kingdom parables of our Lord, as in Matt. 13 and other passages. All the born-again, of course, are born into the kingdom of God—into which for sinners there is no other way of entrance.

Does not the 14th chapter of 1 Corinthians, the 12th also, show that the N. T. church was very democratic in the public services? "Each one hath a psalm, hath a teaching (doctrine), hath a revelation, hath a tongue, hath an interpretation." See 14:26.

There was, indeed, much mutuality. The true, spiritual edification of the body depended and depends upon each several member performing its purposed function. Even with Paul the great apostle present at Troas, it is written that he "discoursed with them." They were therefore not mere listeners. Mutual edification is certainly the scriptural way. But to be spectators or guests attending the services, services rendered by one or a few at the most, that is quite agreeable to the many and is an easy way of avoidance of responsibility. "Let the Minister (the Reverend Doctor or the Priest) do all the "officiating." How easy then to fall into the unedifying habit of sitting back, looking on, listening in, and criticising! Yes, the Head of the church would have every member of the body feel that he is significant.

The Knights of Columbus, so called, seem to be taking a new turn and are using the term "Catholic Church" instead of "Roman Catholic Church." Is there not deceptiveness in that? And how may we expose it?

If the Church of Rome repented and turned to God, becoming the true catholic (general) church, the church universal, it would be occasion for world-wide rejoicing. Alas! such is not the case. Far from it. Deceptiveness? Yes. The two terms, Roman Catholic and Catholic have by usage so long been identified and made synonymous that you cannot speak of the Catholic Church and not be understood to mean the Church of Rome, the church whose headquarters are known to be at Rome. Arguments from Scripture pertaining to the true catholic church, that is, the church imaged for us in the New Testament, are made to apply to the church whose visible head resides at Rome. But Rome is not the mother church. Jerusalem is that. Who does not know the word of the Lord Jesus, "beginning from Jerusalem" (Lu. 24:47)?

May we ask one or two?

Does not Jas. 4:9 apply to the present generation in its rottenness? "How shall we escape, if we neglect so great a salvation?"

How can those being fed on "moral garbage" become strong in moral courage?



The Nazarene at Nazareth

E. L. J.

Whether in the boat by the sea-side (Mt. 13), on the mountain to deliver the deathless beatitudes (Mt. 5), high up on the Mount of Olives facing the Temple compound for the famous Olivet Address (Mk. 13), or in the Synagogue at Nazareth where He had been brought up (Lk. 4), whether here or there, yonder or here, we see the Savior teaching the disciples, debating with the leaders of the Jewish sects, or preaching to the common people who always heard Him gladly. At the places here mentioned, at least at these, we see Him *sitting* as He preached: perhaps it was the custom of the day and of the rabbis. In the synagogue at Nazareth, "He stood up to read," but when the reading was finished at a certain particular point, He "sat down." But He was not through.

It was our Savior's "custom" to be in the synagogue on Sabbath day—He was what we would call today a "regular church-goer"; and it is plain that He was also completely familiar with the Old Testament scriptures. So far as we know, there were no verse or chapter numbers in the Jewish Bible, rather, the Scripture "rolls" of that day. But when the roll of Isaiah had been handed to Him by the attendant, He "found," readily enough, what is now called the 61st chapter, and read what we mark off as v. 1 and half of v. 2, breaking off in the middle of that verse. So far, and no farther, that passage in Isaiah was fulfilled on that day. It was the day of gospel grace (Lk. 4:18, 19), but not yet the day of "the vengeance of our God." As exact and precise as that was the Savior's application of Scripture. He "closed the book" just there, at what we now mark off with a comma (there was not even that in the Hebrew), gave the roll back to the attendant, and "sat down." This was the signal that an address was about to begin.

We mark this quotation in Luke 4 from Isaiah 61, as one of the finest examples, or nicest points of recognition, of the valley that so often lies between the mountain tops of prophetic events; between the first and second advents of the Messiah, and even between the "rapture" and the "revelation" (Greek: *parousia*, or a form of *har-padzo*, and *apokalupsis*). At Nazareth, the master teacher Himself took careful note of the important principle, that though a portion of an inspired prophecy may be clearly fulfilled at a given time, it is not necessarily *all* fulfilled or exhausted at that time. The quotation from Joel in Acts 2 is another example; and there are many more in the New Testament. Jesus did not stop to point out this principle

at Nazareth; He simply and clearly recognized it.

But when He had closed the book, handed it back to the attendant, and "sat down," the eyes of all in the synagogue, His former townsmen, were fastened upon Him in expectation. Soon, they were wondering at the words of grace which proceeded out of His mouth. Oh! when He opened those sweet lips—

"Beautiful words, wonderful words,
Wonderful words of life."

I recall an old hymn from boyhood days, and based no doubt on the incident recorded in Lk. 10:39 concerning Mary:

"Sitting at the feet of Jesus,
O what words I hear Him say."

We have no record of what the Savior said to Mary there, except what is implied in His very considerate reply to Martha— that it was better to sit at His feet to be taught of God than to be over-anxious about serving or other things of this transient life; and we have no record of what He said in the synagogue at Nazareth in those gracious words that immediately proceed out of His mouth—until the jealous opposers began to cavil, and to lay plans to lead Him to the brow of the hill where they would cast Him over to His death. O no, they could *not* do that: His time had not come, nor was that the predicted death that He must die for our sins. Until that moment comes, more than 72,000 angels of God stand poised to bear Him up, lest haply He were to dash His foot against a stone. Today and tomorrow He must continue to witness and testify, and the third day he must be perfected. Not before.

Yes, there will be many things to ask about when we see Him again: O that it were today! "What was it that you said to Mary when she sat on the floor at your blessed feet—those feet so soon to be torn and mangled on the accursed tree? What were those gracious and wonderful words that fell on the ears of your old-time neighbors at Nazareth—the words that so fired the ire of the jealous rulers that they sought to destroy you before the time?" Or will it be as He said to the disciples in John 16:22 of His resurrection—that our joy will be so full and endless that no one will think of questions?

When you write Mother:

Of course you do not neglect to write her; copy this and send it in your next letter.

Sweet Mother, Your love is more precious than gold,
Only in heaven its value is told,
To be by your side is pure rapture and bliss;
How sacred and sweet is a mother's kiss.
Each smile and each tear in my memory clings,
Reminding of Jesus and the great love that He brings.

—Author unknown.

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THE PLACE OF PRAYER IN MISSION WORK

R. H. Boll, 1954

When to the commandment of the Great Commission the Lord added the promise, "Lo, I am with you always even unto the end of the world," He implied that in the carrying out of this work especially, they must altogether reckon on His presence and aid. Constantly the supernatural power of Christ would be needed. For the missionary's task is an attack on the enemy's realm, and the power of the Prince of Darkness, who will certainly oppose such effort with all of his might, can be countered only through the supernatural power of Christ. Our attitude in this work (though indeed this applies to everything in Christian life), in this undertaking especially—must be one of dependence on Him in prayer. The following from Robert E. Speer sets forth this necessity in well-put words.

"Aside from the example and teaching of Jesus, there is no richer field than missionary biography for the study of one who believes in prayer and would help others to realize its power and use it . . . The evangelization of the world in this generation depends first of all upon a revival of prayer. Deeper than the need for men; deeper, far, than the need for money; deep down at the bottom of our spiritless life, is the need for the forgotten secret of prevailing, world-wide prayer. Missions have progressed slowly abroad because piety and prayer have been shallow at home . . . Of far greater service than any array of learning or gifts of eloquence; more to be desired than gold and fine gold; more to be sought than a great name or apparent opportunities for large usefulness is this gift—the secret and sweetness of unceasing, prevailing, triumphant prayer for the coming of the Kingdom of the Lord Jesus Christ."

ASK AND YE SHALL RECEIVE

In his volume *Taking Hold On God* Zweimer (himself a missionary to Mohammedan countries) tells of the effectiveness of prayer in missions. Thus in John G. Paton's experience—how by prayer he was led into his life-work as missionary to the South Seas; by prayer won the affection of degraded savages, arrested the hand of the assassin, found the right words for his gospel translations and by prayer influenced the lives of young and old during his travels in Scotland and America. He mentions also the work of Gossner, of Louis Harms, of William Carey, and J. Hudson Taylor—men whose work was a demonstration of providential, but plainly supernatural intervention of God in answer to prayer.

ON WINGS OF PRAYER

The whole missionary enterprise, from its start to its final accomplishment is conditioned on prayer. First of all there must be the prayer for God-chosen servants: "Pray ye therefore the Lord of the harvest that he may send forth laborers into his harvest"—an injunction which the Lord Himself gave, and which is all too often overlooked. Men and women are sent and go out as missionaries without much thought of prayer. But there are distinctions among Christ's servants. Not every Christian is fitted for missionary work. Nor even everyone that wants to go should go. Of the five "prophets and teachers" at Antioch the Lord sent forth two: "Separate me

Barnabas and Saul unto the work whereunto I have called them" (Acts 13:2). Not that any miraculous call is needed now, but prayer, much earnest prayer, to direct the right person to this decision. Then prayer for the right field and location; also for means for travel for those who go, and for their sustenance, and for the success of their service—that the Lord may send His angel before them (Gen. 24:7)—prayer by the missionaries themselves, and prayer for them by the home churches continually. Prayer is the absolute essential to real work of missions. In Antioch "they fasted and prayed and laid their hands on them and sent them away" (Acts 13:3). (The laying on of hands as always, signified the delegating of a work—in this case it meant that they were delegated to represent the church on this mission. So should it be today.)

"LO, I AM WITH YOU ALWAYS"

It is not in hours of ease, in the comforts of home and in pleasant surroundings, that God's hand is so much manifest, but the faithful and hard-pressed missionary can tell you of evident interpositions of Divine power and of answers to prayer. "God Himself," said J. Hudson Taylor, "is the great source of power. Power belongeth unto God; and God's power is available power. We are a supernatural people, born again by a supernatural birth, kept by a supernatural power, sustained by a supernatural food, taught from a supernatural Book. We are led by a supernatural Captain in right paths to assured victories."

He knew all this from many-fold experience. For again and again he saw the help and guidance of the Lord in his work. The supreme need as it was felt by him and his co-workers, was (to use his own words) "to get God's man in God's place, doing God's work in God's way, for God's glory. God alone is sufficient for God's own work." And this he often saw fulfilled. On and on through the years, in ways that could not be accounted for on natural grounds, God's hand and God's work was manifest. The God of Elijah is living yet, and He will manifest His hand and His power always among those who trust and obey Him.

TODAY? PERHAPS!

Some years ago a tourist was traveling along the shores of Lake Como in northern Italy. When he reached the castle Villa Asconati, a friendly old gardner opened the gate and showed him the grounds which the old man kept in perfect order. The tourist asked when the owner had last been there.

"Twelve years ago."

"Does he ever write to you?"

"No."

"From whom do you get your instructions?"

"From his agent in Milan."

"Does he come?" "Never." "Who, then, comes here?"

"I am almost always alone."

"But you keep this garden as if you expected your master to come tomorrow."

"Today, sir, today." (Matt. 24:42; 44.)

HANNAH -- III

Mrs. Paul J. Knecht

True to her vow, when the child was weaned Hannah brought him up to the temple to Eli, with an offering for Jehovah. Those years of nursing him and caring for him must have embedded him deeply in her heart. Parting with him would be a greater sacrifice than it had seemed when the vow was made. (This sacrifice is reminiscent of the faithful offering up of Isaac by Abraham.) But there is no hint in the record of any reluctance or hesitancy on her part—no word of what it might have cost her to leave the little fellow with the faithful, but aging, priest. She must never for an instant have lost sight of her Lord. Her song of praise in 1 Samuel 2 surely indicates that. With her eyes stedfastly on Him she was enabled to keep her vow and turn her back on her only son. He may have cried as children will when taken from their mothers. But she left him at a tender age to minister to Jehovah before Eli, the priest. Once a year thereafter she saw him and each time brought him a little robe that she had made for him. Too young to see God's hand in it, for as yet he "knew not Jehovah," he accepted his parents' will for him. The strangest thing of this whole story, to my mind, is the implicit faith of Hannah and Elkanah. It took faith to place a child of such tender years in the hands of Eli to be brought up in the service of the Lord. Many a woman in her place would have let that little personal affront hinder her. There were even graver matters than that to be considered. "The sons of Eli," the Bible tells us (1 Sam. 2:12) "were base men; they knew not Jehovah." They abused their priestly privileges concerning the sacrifices (vs. 13-17). They committed lewdness in the sight of the people with the women that did service at the door of the tent of meeting (vs. 22-25). Their profligate ways were surely not unknown to Elkanah and his wife, Hannah. Yet Samuel was brought to the house of Jehovah in Shiloh when he was a young child (1:24). Perhaps they did not blame Eli entirely for failure with his own, but however that was, their faith in God covered the whole thing.

Eli was severely rebuked by Jehovah (2:29). Judgment was pronounced on his house to him, the head. Because "his sons did bring a curse upon themselves, and he restrained them not" (3:13), there was not to be an old man in his house (2:31). This message came to the child Samuel (3:11-14). Samuel had to tell Eli the awful words of Jehovah's reproof and judgment. Obviously it was not for Eli's benefit, for he had already been told (v. 27). It must have been for the strengthening of Samuel himself. He needed to be strong since he was to be God's spokesman to the people. Prophets sometimes had to bring severe warnings and scathing denunciations. Samuel had to begin where he was, with Eli who had fathered him spiritually and whom he must have loved deeply. Eli was wise enough to step aside and put him in touch with God when he perceived that God had called the child. A personal meeting with God can condition His servants for the tasks He sets them to do (Ezek. 2:7-9). Eli encouraged Samuel to give the message.

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Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



"PASTOR, SAVE MY CHILD"

First published in the magazine "Herald of Holiness" was the article that follows, credited to R. E. Zollinhofer. While somewhat lengthy for this department of the Word and Work, it is of such timely importance that we include it in this issue. We will add nothing to the article, except to urge all who read (and especially parents) to give special and prayerful attention to each thought expressed.

"*Pastor, save my child!*" Of course you will have to do it in one hour per week. You see, we are so busy that we cannot spare any more time for religious training, worship, and prayer than an hour a week. Save my child, and do it quickly. We wish we could stay for worship, but the sun is shining; there are things we want to do, places we want to go. No, we couldn't do it Saturday. We have other things to do. We would like to get back Sunday evenings in time for services but time gets away and our good intentions turn to failures. So, *Pastor, save my child*, but do it in an hour, or you'll fail.

"*Pastor, save my child* from wrong company. Create an activity on week nights that will attract him. But you'll have to inspire him. You see, I make him brush his teeth, comb his hair, and hang up his clothes. I get

him off to school, take him to school, band, and baseball activities, and I am so weary of running him here and there that I don't feel it's up to me to get him to the church activities or even to encourage him to go. I want him to make his own choices. *Pastor, save my child*, but do it without my influence or help."

I am sure no mother or father really means to speak this way—but "actions speak louder than words," don't they?

TOO MANY PARENTS ARE NOT ON "SPANKING" TERMS WITH THEIR CHILDREN.

LINCOLN'S SAYINGS

"I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for the day."

"For thirty years I have been a temperance man, and I am too old to change."

"I know the Lord is always on the side of right. But it is my constant anxiety and prayer, that I and this nation should be on the Lord's side."

IF THE CHURCH WERE A TRAIN, WOULD YOU BE A FIREMAN, OR A BRAKEMAN?

"The soul of education is the education of the soul."

"SHUT-IN DEPARTMENT"

For several years your Seed-Thought editor has considered a "Shut-In" section for these pages. It is evident that among the readers of this paper (and the churches covered thereby), there are, perhaps, many of those who are "shut-in" either because of health or age. How much a friendly note of cheer, a birthday card or a promise of prayer would mean to these! I well remember my own mother (and that of brother Paul), before she went to be with the Lord, would fondle, treasure, read and reread the cards and notes received from a few precious, thoughtful friends.

Therefore, we are asking the friends or relatives (or the shut-in ones themselves) to send us names for our "Shut-in" section. Send also the addresses and birth dates (month and day only). We will publish all the names from time to time, and will include the ones with birthdays a month in advance, so that thoughtful friends and Christians may remember. This is one of the "little things" that ANYONE can do, but it will mean so very much to those concerned.

Very appropriate at this season of the year, and in keeping with this project, we quote a *verse* from a poem by J. Grayson Jones:

"Why defer until too late
The good we could have done?
Why forget, or pause, or wait,
And thus be friend to none?
'Tho' some never understood
The good we tried to do—
Blessings, love for others planned
Come back to me and you.
'Then remember friend or foe
And, tho' your act be small,
Let your love to others flow,
Ere comes the last low call.

Some kind deed or word of cheer

May ease the sting of pain—
Some of us may not be here
When Christmas comes again."

(We ask that you send names of actual shut in people only—those who are confined to their homes, hospitals etc., or those whose access to the "outside" world is at least only nominal. Address: J. L. Addams, Sr., 2226 Mary Catherine Drive, Louisville, Ky. 40216).

PAUL'S DEGREES

William McCarrell, of the Union Gospel Press, states a pointed truth which many will not accept. As we copy this paragraph, we wish to say that we do so only in the spirit with which it was written, that is, to warn against *depending* upon anything other than the power of God to do God's work.

"Scripture indicates that Paul's speech was contemptible to some because it was simple (1 Cor. 2: 3-8); also, convicted and made miserable sinful weaknesses. Paul was not a fashion plate. Many gifted servants have permitted similar criticism to sidetrack from concern as to pleasing God to desire to please men, thereby losing spiritual power. A present-day weakness and danger is an increasing tendency to trust in degrees and titles to make one effective in Christian service. There are degrees of coldness as well as heat. One has said that many of today's servants are dying by degrees. Pauline degrees are much needed. They are partially described in 2 Corinthians 6:3-10; 11:23-30; 1 Corinthians 4:9-16. They are linked with mankind's most fruitful ministry for Christ. (Be sure to read these Scriptures, especially preachers and student preachers).

"Go Quickly and Tell . . ."

No Curtain Can Shut God Out

Admittedly the Christians behind Communism's curtains do not have an easy life. But multitudes, we believe, have found that Christ is enough! No curtain can shut God out.

A former missionary to China shares news of a Christian in Anhwei who for four years was compelled to serve in a Communist labor camp. During that time he had no rice, only the pulp of beans. He has recently had "his cap taken off" (been released from prison), but he is still under surveillance as a political prisoner and is still at hard labor—carrying stones weighing up to 120 pounds from a hill to the valley below. He suffers from arthritis and has many other troubles; every step is taken "with tears."

But in spite of such misery his faith is shining; his few letters are full of praise and worship and thanksgiving to the Lord. "Many in the camp who were much stronger than I are reduced to bones," he writes. "It is God's grace that I am preserved, in response to the prayers of God's people. I pray that in the remaining days of my life I may serve Him more acceptably." He is greatly concerned about his family, whom he is not permitted to visit, and asks prayer that they may follow the Lord.

From South China comes another testimony. Here families are often separated as one member goes to Hong Kong to work in order to support those left in the interior. One woman, a servant, went back to visit her husband who is living at a former mission residence upcountry. In the old days, when people left the mission station, it had been the custom to farewell them with song and prayer at the river, so the elderly man accompanied his wife to the boat to bid her Godspeed as she returned to Hong Kong. As the group used to do, he sang a hymn and then committed her to the Lord in prayer, meanwhile exhorting her to be steadfast in faith as she returned to Hong Kong. "Be careful," he admonished. "Don't let the luxuries of Hong Kong keep you from watching for the coming of the Lord."

Such faith in God is living faith. It cannot be shut off from God and it will not die.

And our part? *To pray for our brethren as we would want to be prayed for. To serve God more acceptably. To be careful—lest the luxury of living in North America keep us from looking for the coming of the Lord. To make sure we are living for eternity.*

—The Alliance Witness

Indeed the world, by professing Christianity . . . has by its favors destroyed more Christians than ever it did by the most violent persecutions . . . It is a greater enemy, because it has greater power over Christians by its favors, riches, honors, rewards, and protection, than it had by the fire and fury of its persecutions. —William Law, 1729



A Christian Views The News

Ernest E. Lyon

SOCIALISM AND COMMUNISM. In case you are one of those who hate communism but believe in socialism (or have a friend of this persuasion) note these quotations by authorities in that field: "Society cannot leap into communism from capitalism without going through a Socialistic stage of development. Socialism is the first stage to communism."—Nikita Khrushchev. "Striving for socialism, we are convinced that it will develop further into communism."—Lenin. "Communists work for the establishment of socialism as a necessary transition stage on the road of communism."—John Strachey, former Minister of War, British Labor Government. "From capitalism to communism, through the intermediary stage of socialism; that is the way American society, like society in general, is headed."—William Z. Foster, former chairman of the Communist Party of America.

AUTOMATION. This is a fairly new word for an old process and it is being bandied about a great deal these days. It is being blamed for unemployment, yet every single instance of real automation (the substitution of mechanical for human-energy labor) that I have ever seen has created far more jobs than it has taken away. The trouble today is that the industries which have been installing automation and thereby making their products cheaper and better, can not invest their profits in new materials to create the new jobs because of the excessively high taxes that take away the profits. Millions of people are working today because of automation. With regards to unemployment, however, have you heard about the small California city where they could not hire enough fruit and vegetable pickers but during the height of the season 200 people in the town were drawing unemployment benefits and 45 new claims were filed?

RIGHT-WING AND LEFT-WING. These terms are bandied about a great deal too. There are many definitions of them, so I will give my conception now, one that I believe will fit most cases. The left-wing person in politics (the "liberal" as they are now called in this country) believes in the government being able to fully direct the social, political, and economic lives of its citizens for, supposedly, their benefit. He believes a great deal more in what the government can do for the citizen than in what the citizen can do for himself. His answer to most problems is a government bureau. If the bureau fails, then give it more power to handle the problem. On the other hand, the "right-winger" (or conservative, as he is generally called

in this country now) believes in a minimum of government interference in these matters, believing that the government should do only those things that must be done by the group as a whole. He believes in private enterprise, privately financed welfare and the free economic system that made this country great, but he believes that the government must keep order, watch after defense, and other things that individuals can not do. At the extreme of the left wing will be found socialism, fascism, communism, and those other dictatorships that take over the economic affairs. At the extreme of the right wing will be found anarchy, I suppose, if you extend the right wing to those who believe in less government to a ridiculous extent, but the term "extreme right-wingers" is generally applied to those who believe in the "American way" or free enterprise to such a degree that they speak out very strongly against all persons and systems that work for the loss of liberties associated with the government takeover of private affairs.

NEWS BRIEFS: According to the Soviet magazine, *This Week*, each Soviet citizen has about 1-1/3 containers of dentifrice per person per year and enough soap, costing about 25 cents per cake, to bathe only on holidays—about one cake of soap per person every three months! . . . Privately financed research in this country is decreasing because the government is spending about 15 billion dollars a year in this field, including last year's \$150,000 to study methods of classifying earthworms! Drug research, by the way, is coming to a halt because of the new law passed last year . . . A newsletter of the Christian Anti-Communist Crusade says that during a radio program in San Francisco one of the enemies of educational "indoctrination" questioned whether children should be "indoctrinated" that 2 plus 2 equals four! . . . The Bureau of Indian Affairs, staffed with 15,000 employees, is spending \$725 annually for every Indian man, woman, and child; thus, the usual result of the welfare state, the majority of those formerly self-reliant, self supporting people have been reduced to a pitiful condition of poverty, ignorance, disease and complete dependence. They deserve better . . . In 21 primary industries Russia, on the average, was 13 years further behind the U. S. in 1955 than in 1913 according to a 10-year study of Russian industrial expansion since the Bolshevik revolution of 1917 . . . The Louisville Area Council of Churches, according to a story in the local papers, is seeking to control what churches go into new suburbs, thus destroying religious freedom very effectively if they win . . . State Attorney General David P. Buckson, of Delaware, recently said that the Supreme Court decision of June 17 banned religious exercises only in Pennsylvania, Maryland, and Florida, an opinion held by other legal authorities . . . According to a RNS bulletin in the CHRISTIAN STANDARD of December 21, 1963, Leonid F. Ilychev, a party secretary in Russia, said, "there has never been and never can be any peaceful coexistence of ideologies." He was speaking against "religious superstitions," but this applies equally well in their minds to political ideologies. . . . If this column fails to persuade you to pray more for our country, it has failed in its primary purpose.

NEWS AND NOTES

JESSE Z. WOOD NEW PROMOTIONAL DIRECTOR AT S.C.C.

In a meeting of the Executive Committee of Southeastern Christian College's board of directors, Monday, Jan. 20, the decision was reached to secure the services of Brother Jesse Z. Wood as the college's Promotional Director.

Brother Wood, who will begin his promotional duties with the college on Feb. 1, is well known among "our" people, and comes to the school with a background that is rich in experience both as a preacher and business man. Promoting S.C.C. will not be new to him as he has been a consistent backer of the school throughout the years, having sent his own three daughters, and having constantly encouraged churches where he has preached to support the school by means of prayer, encouraging young people to attend, and financially. At one time he was minister of the Belmont Church of Christ, Winchester, which was the congregation that served the S.C.C. student body.

He comes to S.C.C. from a ministry with the Mackville, Ky., Church of Christ. Prior to that he was at Fishersville, Ky., and while preaching for that congregation served as business manager for Word and Work bookstore. In years past he has done much preaching in Texas, often supporting himself as a salesman in order to do mission work. We believe that the readers of the Word and Work will rejoice with S.C.C. in its good fortune to have secured, in the will of God, the services of Brother Wood. And Sister Wood, who is indeed a wonderful helpmeet wherever he goes, will also be a great blessing to S.C.C.

Brother Wood will be coming your way as soon as possible with many thrilling stories of what God has accomplished, by means of S.C.C.'s influence, in the lives of many young people. —Robert B. Boyd, chairman, Board of Directors.

Hollywood, Calif.: Have been regularly at Sawtelle Blvd. where the meetings continue to be good.

I hope to write something for March, but I may not be entirely regular this year. All as the Lord enables and supplies the strength. Sometimes in too much pain to write or think. —E. L. J.

Louisville, Ky.: A good-sized class of ladies began the New Year's meetings. Sister Freda Zuercher taught the class in Ephesians and will continue through the winter and spring meetings.

The WORD AND WORK is coming to the homes of all members. —Ernest E. Lyon.

Jay, Okla.: I have enjoyed your paper very much and appreciate your attitude toward unity among God's children. May the Lord bless you in His work. —H. T. Langford.

Independence, La.: I would like to extend my subscription and have four others sent the magazine. I enjoy the fine articles very much and want a few others to share them.

Pray for us here at Pine Grove, and pray for me that I may soon be able to resume work for God. I have been sick, spending most of my time in bed since March of 1963. —Odis O. Ford.

Orlando, Fla.: The work here is progressing and we praise the Lord. There were 54 present last Lord's Day. Brother H. N. Rutherford will be with us for a season. He is always a great blessing and encouragement in the Lord's work. May the Lord bless you there. Pray for us always. —Bill Spears.

Deadwood, S. Dak.: Another year has passed by and I have enjoyed every issue of Word and Work —Ethel Mattley.

Livingston, La.: I think this is an excellent magazine. I enjoy reading the many good articles in it and receive much spiritual food. —Charlotte Detres.

WANTED: Back Numbers of W.&W. Gainesville, Fla.: Would you mind placing my appeal again for the following back numbers of Word and Work? I will be glad to pay for them and need them badly to complete my set. I need:

1917—all numbers except August

1918—all numbers except March

1919—June, July, October

1920—February

1929—August

1937—November

—Forrest M. McCann, 205 N.W. 14th St.

Louisville, Ky.: Our young people joined with a group from Portland in an evening of caroling, visiting a number of homes in the West Louisville

area, including some shut-ins, bringing joy and blessing to the listeners through their songs of praise to the Savior of the world.—Willis H. Allen.

Winchester, Ky.: Yesterday was a good day for the Belmont church. We had 123 in Sunday school; we had one baptism and one to rededicate her life to Christ. When passing through this section, stop and worship with us.—Howard Sawyer.

Louisville, Ky.: We say THANKS to the Kentucky Ave. church for fifty seats, which we now have in the basement. This will aid us in our basement activities.—T. Y. Clark.

Dugger, Ind.: An old year has gone and a new one has come. We had a very helpful service last Tuesday night. About forty people were present and all enjoyed it. Six congregations were represented. Interesting talks were made and we had four song leaders who led us in both old and new songs. All the men who would, led in prayer. At 11:20 we went to the basement and spent the rest of the time until midnight in social fellowship, climaxing all with a midnight snack. What 1964 has in store for us we cannot know. Each one will be a traveler from day to day. We can live only one day at a time. Yesterday has passed; tomorrow may never come. There is much for the congregation to do during the year. We can help get the camp ready for our young people this summer. Our revival meeting will be in July. Vacation Bible School is not too many months away. There is much visiting to be done.—Maurice Clymore.

New Interest In The Houston Work

Recent mails have brought encouragement and help for the Houston congregation in which we have been particularly interested. Bro. Ray Naugle, of Dallas, is to meet with the group next Sunday. Bro. Naugle is a S.C.C. graduate who is living and working in Dallas. Another letter of inquiry was from a man who may be willing to move to Houston, get work, and preach for the church there. We hope each one of you will pray for the Lord to work out His will for these men and for the work there.—Carl Kitzmiller.

MISSIONARY BRIEFS

San Jose, Occ. Mindoro: In the month of December four souls have been added to the church, which makes seven

in all since we came. We praise the Lord for this and we thank Him for the privilege of leading these souls to Him. Three of these who were newly baptized are in my Junior class. The other one is from Bataan where my sister-in-law is teaching. He has been attending church services ever since we were here. We shall appreciate it very much if you will help us pray for these new converts. They are: Melvin Artoz, 11; Joel Barrios, 11; Jose Gabuco, 15; and Apolonia Vallejo, 26.

Brother Eniego, Mayulo and Brother de la Serna visited Adela during the holiday but the people were busy harvesting rice. This is the only place they were able to visit since Mayulo got the flu and was in bed for a week.—Mrs. Arsenio Eniego.

PRESTON TRAVEL FUND

In about three months the Prestons will be returning to their mission station. There is still a considerable amount of travel funds needed, something like \$2,000. We simply make this need known, and trust the matter to our "Lord of harvest." Make this a matter of prayer, and help if so directed of the Lord. Gifts should be sent to: Gallatin Church of Christ, P. O. Box 808, Gallatin, Tennessee.

Hong Kong: There is much for which we have cause to be thankful. Two new congregations have been established during the past year—at the roof top school and at Kung Shui Kiu. Wih work in the three places requiring more time than we have been able to give to it, we all feel spread a little thin. Please pray that the Lord will raise up more workers.

Next fall we will have been back in Hong Kong five years. Several have asked as to our plans for furlough. We are just leaving are matter in the Lord's hands. At present prospects do not seem very good with no one here to oversee the work in our absence. But then the Lord is able to solve all these problems when His time comes for us to go. The last time we were in the States for a little over six months. This time, the Lord willing, we would like for the children to have a year of schooling there.—Dennis and Betty Allen.

Livingstone, N. Rhodesia: Lester and Joye have been living in town for many months. Their address is: Mr. and Mrs. L. B. Britnell, P. O. Box 353, Livingstone, Northern Rhodesia.

Orville's address is P. O. Box 62, Kalomo, Northern Rhodesia. He is opening a new work over 60 miles down in the valley, but gets his post at Kalomo.

We do enjoy the "Word and Work" and always find deep, spiritual lessons in all the reading material—so different from many of the papers. May God richly bless all you dear ones. Please pray for us.—Elaine Brittell.

Tokyo, Japan: "Keimeci Christian Acad-

emy" now more than doubled in attendance, is being sought after by more and more parents as a most desirable place of "Training" for their children. We have to have a dormitory (but lack \$14,000), and we are starting to build this (if God wills). The National Government grants us a Loan of \$64,000 for 50 years at .06% (if we come up with our part). We believe God will provide this urgent need. —O. D. Bixler.

GOD'S CALL TO REVIVAL -- IX

G. R. L.

Our short meditations on the little book of Haggai have to this point been directed to the more evident truths. There are others that, though less obvious, are no less present. Some of these we will now consider. In addition, we want to make some specific applications. There seem to be a number of points in which the revival of Haggai's day corresponds to and speaks of the well-known "Restoration Movement" of our own times. The first of these is the temple location.

WHERE SHALL WE BUILD?

The Jews in Babylon knew where to build the temple without being told. The place was Jerusalem, the city where God had chosen to put His name. Yet, we might ask, "Why Jerusalem?" Some of our 20th century sophists could surely come up with plenty of reasons for building right there in Babylon. There were more Jews there than in Jerusalem, and that is where the money was located. Besides, it would be a good testimony to the heathen world—much better than being stuck off in an isolated little city that was just a heap of rubble! Couldn't it be God's temple wherever it was? Evidently these thoughts never troubled the returning remnant. However . . . is it possible that such thoughts as these prevented many many more from joining the temple-building expedition? After all, those who left Babylon were few compared to those who remained.

When it comes to restoring New Testament Christianity, location of the proper site seems to be a major problem. Many have started off in different directions to accomplish the "rebuilding of the temple," but some of the results would seem to indicate that they never got beyond the city limits of Babylon. Do we know what it takes to get *out* of Babylon? Not unless we have some idea of what Babylon is.

In the New Testament, "Babylon" certainly speaks of the apostate church—in addition to whatever other prophetic overtones there may be. By "apostate church" I do not necessarily refer to the Roman Catholic Church. Apparently some would disagree; they are satisfied to be separate from the Roman *organization*, but are

not too careful about Roman *principles*. To get the full spiritual significance of prophetic Babylon, it is necessary to consider the origin — Babel (Gen. 11). This was a project characterized by (1) unity, (2) conformity, (3) human self-sufficiency, and (4) self-glorification. History and the Biblical record show Babylon to be the continuation of this early beginning of the deification of man. The characteristics of Babel were the characteristics of Babylon, and wherever we have a small group or a world-encircling organization that in the name of religion embraces these principles, there we have Babylon. And there we have the reason why so few have "gone out." They have left an organization, but not the principles. Perhaps there would have been a greater degree of success if the true site had been plainly in view.

THE ONE SITE.

Just as there was one — and but one — location for the temple, so there is but one site for the building of God's House in this age. Why has it been so hard to find? Why are there so many different temple-building projects? One builds on "the responsibility of the individual to God." Another builds on "the right and ability of every man to study and understand the Scriptures for himself." Another says, "No book but the Bible." All of these statements are good and true; *none of them* is the "temple site." Some, using these mottoes, have arrived at the true location, but many have not.

The Bible says, "Other foundation can no man lay than that which is laid, *which is Jesus Christ*" (I Cor. 3:11). Consider for a moment: What is it that draws us together? Is it that we are all members of an organization we want to promote? Is it zeal for some particular set of doctrines? Is it because of mutual goals and interests? No, all of these might be found in any number of clubs or lodges. Is not that Power that draws us together the incomparable Person of our Lord Jesus Christ? Take His personal presence from the midst of the assembly and what is there left? Nothing but dead form. This is the result when we lose sight of our calling which is to build the temple *on its site*. When this happens, something else becomes the foundation. It may be the program, it may be the preacher, it may be the church organization, or it may be its doctrinal stand. And again we have a "little Babylon." The doctrine may be ever so true to the Bible, the organization may be according to the Scriptures, the program may not violate Scriptural principles, and *yet* the church may be on Babylonian ground (witness Ephesus, Rev. 2).

It was not an easy trip, that trek from Babylon to Jerusalem, and it is not always an easy thing to actually make the Lord Jesus the center of our "services." Yet this is the beginning, the one absolute requisite for a church of the New Testament order. Jesus present among us. Jesus recognized, Jesus praised, Jesus worshipped, Jesus in charge of the meeting, and Jesus speaking to us. This is the foundation. Let us own it and build upon it.

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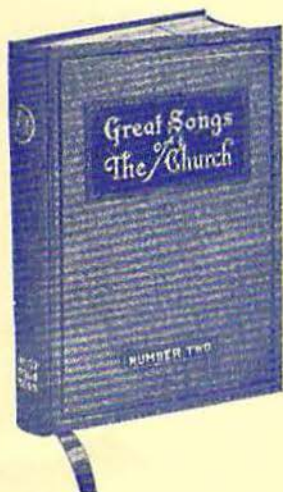
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