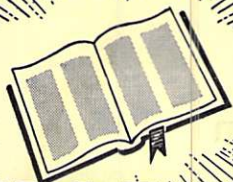
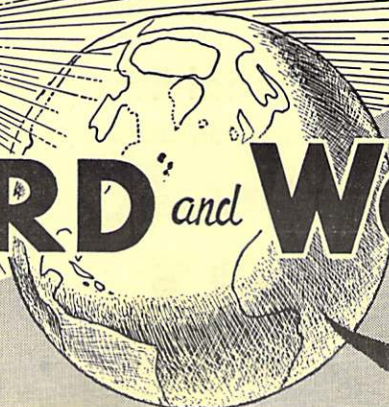


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FEBRUARY, 1981

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Robert Held is a minister in Louisville, Kentucky.



God's Family

W. R. H.

COUNSELLING OR JUDGING?

"What, cannot there be found among you one wise man who shall be able to decide between his brethren, but brother goeth to law with brother, and that before unbelievers?"—1 Cor. 6:5.

I suppose that there is more counselling going on today—off and on—than there has ever been in the history of civilization. Churches are branching out into this field, schools have counsellors on their regular staffs, courts are employing psychologic and psychiatric evaluations demanding this kind of therapy, and even parents have belatedly gotten into the act, trying to combat the force of Satan's new morality upon their teenagers.

"Counselling" is a modern name for moral guidance. Since it is usually done on a one-to-one basis, it rids itself of the "preaching" approach, and at the same time being specifically aimed at the party or parties involved, the application of the truth cannot be evaded. And, since the conversation is most personal, there is the privilege to speak in terms and with details that might not be appropriate for public classes or sermons. Moreover, the one being "counselled" is free to respond with his own side of the story, and often reveals the root of a problem that has been long standing. A new beginning of communication is opened, and soon other vital contacts can be restored. It is in these areas that counselling brings success.

A BASIS FOR THE COUNSELLOR

Any help that can come from guidance activity will depend on the quality of the advice. If a medicine is powerless, then it makes little difference if it is taken or not. If advice is faulty, there can be no lasting gain to the hearer. Suppose that my child is lazy about doing his homework, and I tell him that I think the teacher is giving him busy work that will never be checked or graded! Or, I reminisce that where I went to school they never let us take any books home at all. What kind of response will follow? Taking this sort of advice, the child will only do worse—a deep-seated "worse."

Any moral help that we try to give must be faithful and true, and that can come only from the Source that is the fountain of truth, the Lord God. This demands that all parents be rooted and grounded in the Word of God, since they are the first and foremost counsellors that

the next generation will have. Sunday-school teachers and preachers can never do better than to feed on the Word of God—drinking in all of its broad principles of justice and righteousness, as well as the finer points of specific forgiveness, mercy and love. Good common sense and a love for the Word will do more to qualify a person to help others than all else that educators have to offer. If we be asked to advise, we need to consider, “What will be the net result, if this person takes the advice I now offer?” Am I saying things that will really put his feet upon solid rock, or am I “administering an aspirin” to give him a few hour’s relief for his headache?

A DESIRE TO LISTEN

Despite how perfect our counsel or how logically we present it, there must be a willingness to hear. If this is not present, there is really little point in having a session at all. Some men rebel quickly, when the course of discussion begins to put the finger upon them. The next thing, they would be asked to admit fault and to make some definite changes, and that all goes against the grain. Some folks eagerly join in when it is time to tell their personal hurts and long-sufferings, but lose interest in the part where the objective listener begins to advise and explain that the failure was in themselves.

Feuds and hatreds are serious business. Court cases are expensive, and unbecoming to a Christian. Broken homes are a sin and a shame. Broken marriages are cursing our land and many of our churches. Prodigal children are a heartbreak to themselves and their parents, which is being proven again and again by suicides. These are all signs of our times. But “There is a balm in Gilead.” There is an answer in the family of God, the church.

VITAL COMMUNICATION

The ability to communicate is God’s creative gift to man. He, Himself walked and talked with Adam and Eve. This was the kind of life that man was made for, and it is the kind of life that will one day be restored. Satan not only interrupted the close communication between man and God, but now in these days he is succeeding in many cases to disrupt the fellowship of man with man and even of man with his wife and children. How vital, then, must this communication be, and how we should guard it at all costs! I think that of all the atrocities done to our hostages in Iran, the ones suffering solitary confinement were the most hurt. But have you ever put your loved ones in a form of “solitary”—by giving them the “silent treatment” or excommunicating them from the family routine?

“By this shall all men know that ye are my disciples, if ye have love one for another.”

Jack Blaes preaches at the Antioch Church, Frankfort, Ky. and teaches at the Portland Christian School in Louisville.



Viewing the News

Jack Blaes

CLEAN UP TV CAMPAIGN. Time Magazine, December 15, 1980 printed an article on the Clean Up TV campaign. Try to get a copy and read it if you have not already read it. The article quoted Donn O'Brien of CBS as saying that they didn't feel that any one group had the right to decide what programs CBS should put on the air. Also, the report said that so far, apparently the boycott had had no effect on sales at General Foods or American Home Products. Alferd Schneider of ABC is quoted as saying: "If you lose advertisers, that is an indirect form of censorship. When there is a threat of a boycott, there is a chilling effect." The executive director of the American Civil Liberties Union, Ira Glasser, believes that they are facing a major struggle with these groups over the Bill of Rights. As a matter of fact, according to John Hurt, minister of the Joelton Church of Christ of Joelton, TN, "We are not trying to censor anybody at all. We are not trying to say you have to follow our moral judgment. What we are saying is that we don't like this material and we have no obligation to pay for it." But they don't just say it, they do sign a promise not to buy products which sponsor such shows, and try to encourage other like-minded people to do the same. If enough of us will so speak and act, the boycott will indeed become effective. I hope you will take such a stand.

ON THE DEATH OF JOHN LENNON. John Lennon boasted over the years of his drug usage, his immorality, his atheism, his egomania, and even said of the world's greatest mass-murderer: "I am wearing a Chairman Mao

badge. I'm just beginning (in 1977) to think he is doing a good job." After his death Lennon was mourned by the Soviet press as a "fighter for peace." Peace, that is, in the Kremlin's eye; Moscow cited the late Beatle for taking "public positions in opposition to the dirty initiatives of the American military."

"I DON'T THINK THERE'S ANY QUESTION that you did harm to the country," said U.S. District Judge Frank A. Kaufman, "If others who have the information you have sell it to a foreign power, then the country is in danger." David H. Barnett a former CIA official heard the judge speak these words as he sentenced him to 18 years in prison for selling information about secret intelligence operations to the Soviet KGB. Barnett worked for the CIA from 1958 to 1970 and later from January, 1979, to March 1980. He pleaded guilty last fall to accepting \$92,000 from Soviet agents, beginning in 1976, in return for describing "numerous" U.S. intelligence operations and exposing the identities of 30 covert American agents.

A NEW PROJECT FOR THE NATIONAL COUNCIL OF CHURCHES. The Richmond News Leader notes: In its latest exercise in irrelevance (irrelevance) this organization has embarked on a move to expunge masculine references to God from the Bible. The scriptural writers for the N.C.C. will attempt to construe the Bible so as to avoid calling God the hated "He." Hesitating to open a theological dispute, the editors argue that "neutering" the Bible amounts to a grammatical repud-

iation of the Incarnation. The Incarnation holds that Jesus was the Word made flesh. Had Jesus been a she, the Bible would refer to God in the feminine. But unless we missed something, Jesus was a man. Referring to God as He seems the only option for any church that accepts the Incarnation." I find myself in agreement with the believing editors who conclude their one-sided debate: "Unfortunately, theological consistency carries little weight with the Philistines at the N.C.C."

HIGH-LEVEL KREMLIN OFFICIAL DEFECTS. The defection of Nikolai Korolyuk, top Kremlin interpreter at the East-West Multilateral Force Reduction talks in Vienna for the past two years, has proved a gold mine to the West. Korolyuk was a K.G.B. major and the son of a high-level Kremlin official. He brought along with him scores of secret documents, including information on Warsaw Pact deployments, strengths, and weaknesses.

THE U.S. POSTAL SERVICE. Most of us are used to making and hearing complaints about the snail pace of the good old U.S. Postal Service. However, the youthful members of Cub Scout Den No. 5 in Coram, New York may tell you that it moves with incredible speed whenever you move in competition to it. The glad hearted youths were "caught" putting fliers in mail boxes offering to sing carols and deliver Christmas cards free of charge. Kindly ole' Uncle Sam took a dim view of this activity. He said through his Postal Service that these innocent-seeming cubs were violating the private express statutes. It was decreed that the Den members must cough up \$38.25 postage on the fliers they delivered, and they are subject to fines of up to \$76,500. And we have been hearing that the courts are soft on criminals—see how wrong you can be.

FREE AT LAST, FREE AT LAST! Now they are home—the 52 Americans held as hostages by whatever government Iran may have for 444 days. But how good it makes us all feel to have them back again. I think the most

beautiful expression I heard through it all was made by one of the ladies: "It is like taking a bath in love."

THE BANKING SYSTEM IS IN DANGER according to economist James Dines because it is lending money to foreign nations to meet the interest payments on old loans. For instance, Citicorp and others have been lending money to Zambia so that the Kaunda Government can meet the interest payment on its existing loans. Citicorp is doing that because, if Zambia doesn't make the interest payments, then under New York banking law it must declare that loan in default. Our banks have loaned so much money overseas in a reckless disregard of banking prudence that a failure of foreign countries to meet their interest payments, an action that would force the banks to write off their debts, would reveal a number of key banks to be bankrupt. Poland owes Western banks about twenty billion dollars, and is having trouble paying. So what is the answer? Lend her more money! A West German syndicate has come through with \$667 million. A fifteen-bank syndicate has made an additional \$325 million available. Now, the international bankers regard the communist governments which they lend this money to as being stable and desirable governments. They have a vested interest in seeing that these governments survive. In plain language the interests of these bankers and the Communists coincide.

BANK OF AMERICA IS UNDER A.W. CLAUSEN who says: "The expansion of our consciousness to global level offers mankind perhaps the last real chance to build a world order less coercive than that offered by the nation-state." Surely Mr. Clausen knows that the United States is a nation-state. Then he is saying that the U.S. must be dissolved and replaced with a new world order (government). He must know, too, that the money he and others of his ilk loaned(gave) to the Communists was created by free labor under a limited, constitutional government creating the free enterprise system of economy which, under God, made it all possible.

Carl Kitzmiller is minister of the Oakdale, Louisiana Church of Christ and writes the Sunday school lessons for Word and Work Lesson Quarterly.



Questions Asked of Us

Carl Kitzmiller

There will be people in heaven from every religious denomination, so why should there be any special concern for trying to restore the New Testament church?

If we begin with a faulty premise, we very easily may reach a wrong conclusion. While the writer of this feature concedes that the grace of God is so great and His knowledge of the individual heart is so complete that believing people may be saved in spite of some wrong ties they may have maintained, it is a mere assumption to say that there will be people in heaven from every religious denomination. The Bible certainly does not say that. In the first place, the term "religion" includes such things as Islam, Buddhism, idolatry of every sort, and even animism (spirit worship by primitive peoples). "Oh, well, of course I mean every *Christian* denomination!" may be the reply. So we have to begin to qualify that big broad statement that there will be people in heaven from every religious denomination. To be sure, not everyone agrees with inserting the word Christian. There are those who would argue that any religion conscientiously followed will ultimately issue in salvation (or eternal blessedness, or whatever is conceived as a desired end). But the Bible does not support such a view. While that does not seem to be a problem to some, it surely is a consideration to most people who will be reading this magazine. We are not free to set our own philosophies and beliefs against the inspired word of God. If every man is free to establish what is right by what is right in his own eyes, then almost anything can be accepted. But when these stand before God, what?

Let us suppose, however, that the assumption relates only to "Christian" religious denominations and groups. Is it now true? Surely it is commendable to want to see people saved and to be generous toward their failings. A mean narrow spirit that delights in setting others at naught is not a Christian spirit. But should we be more willing to exonerate man than we are to exonerate God? Are we ready to pronounce a blessing on some men whom God has not blessed? If the Bible is true, there is such a thing as false teachers and false prophets. There are false systems that like to maintain the appearance of being Christian but which may deny all or many of the basic truths of Christianity. Is it true that a person can deny the deity of Christ and still be saved? And are we aware that there are those religious bodies

which do that very thing? Jesus said: "Except ye believe that I am he, ye shall die in your sins" (John 8:24). Was He wrong about it? Was He too narrow? "Oh, well, of course I mean only those Christian groups that accept *the basics of Christianity*," may now be the protest. And in this one great limitation a lot of groups professing Christianity are eliminated. The average church member probably fails to realize how many groups large and small this eliminates. Certainly it includes some of those commonly designated "sects" as well as large segments of very popular and influential denominations. Let's face it: There are some things so false, so far removed from Bible teaching, that any person intelligently accepting the system and its teaching simply cannot be saved therein. "Yes, but there are those who don't really believe what these groups teach and don't realize the implications of some of the doctrines and don't really embrace them." Then if such people are saved it will be *in spite of* that religious body and its teachings, not *because of* it! Should we go on supporting such a religious body, entering into it fellowship, refusing to denounce its false teaching? If there are true Christians who find themselves in such a situation, the Lord's instruction to them is surely, "Come forth, my people, out of her, that ye have no fellowship with her sins . . ." (Rev. 18:4)

Do not forget the danger of false teaching. In time, with enough repetition, it comes to be believed even by some who may once have known better. It is malignant, not content to be wrong in a quiet, isolated way; it insists on reaching out, growing, making victims. It is naive to believe that most people involved therein are going to turn out all right in spite of the wrong teaching, that they have good hearts and will not be influenced too far from the things that are right. Moreover, it is not much of a recommendation of a system to say that one's hope lies in being ignorant of its teaching and half-hearted in following it.

"All right, then, what we mean is that people can be saved in any of the fundamental or evangelical churches," may now be the response. It may be a little difficult to define the terms "fundamental" or "evangelical" to the satisfaction of all, and therefore it becomes still a problem of identifying just which denominations or groups qualify. Some insist on repentance; some do not. Some insist on baptism; some do not. They may even rant against it. Some declare there is no salvation without speaking in tongues; some disagree. Some assure us that once saved we cannot be lost; some declare otherwise. Some, while they hold to certain things which are very scriptural, have other areas where they simply set aside God's truth for the teachings of men. When we put a stamp of approval on all that is fundamental or evangelical, we may not realize how contradictory is the teaching thereof.

There are some things of which I can be certain, not left to the philosophies and guesses of men, not left to hope that *maybe* such-and-so will be good enough with the Lord. I am vitally interested in being a part of that church. It is the only one that has the guarantee of salvation. The New Testament knows nothing of many churches (in the universal sense)—just one. There is salvation in that one church,

and since He died for no other then there is not salvation in any other. If there is salvation in the fundamental or evangelical churches mentioned earlier, then it is because they are in reality a part of that one church for which He died. And if they really are a part of His church, then why not glorify Him in His church rather than giving allegiance to the limitations, requirements, and teachings of man? If these churches are a part of the one Body for which Christ died, then people can be saved in them. But if they are not a part of that one Body, then they are a false refuge.

Such churches for the most part probably claim to be a part of the one Body. Are they? I am not so foolish as to believe that a sign over the door, in a church yard, or on the bulletin makes a "church of Christ." I am not so foolish as to believe the only people with a claim to that name are those who believe and practice everything just right. That would be an exceeding small number. But neither do I understand why people who have been born again and *added by the Lord to His church* want to go and add themselves to an openly-declared division claiming to be a part of His church, which commits them to supporting teaching that is not necessarily New Testament teaching. The sectarian and carnal errors of the church at Corinth did not destroy their relationship to the Lord as a church of His, so I know that *some* sectarianism is not a fatal flaw. But it did invite His displeasure and rebuke. And it is true that a church can be so unfaithful to Him as to lose its place in the Body of Christ (cf. Rev. 2:5). Not knowing at just what point He may remove the candlestick, I do not personally care to be a part of that which is questionable. My own personal *opinion* is that many people in some of the fundamental and evangelical denominations will probably be saved, but it will be *in spite of* those ties, *not because of them*. We ought to be concerned, first of all, about the restoration of the New Testament church because we ought to want our salvation to be as certain as possible. Surely the closer we come to the Bible ideal, the less likelihood there is that our salvation should be endangered by falsehood and sin.

But let us suppose that one can be saved in many fundamental and evangelical denominations. Is there no such thing as being free in the Lord to believe all the words? Is there no such thing as being free to teach it? "Ah! but I am," some will say. Yet this is only as they rebel against the prescribed teachings and creed of the particular denomination. Should there not be in the child of God a loyalty to His word *even if salvation were not a primary issue*? Can I loyally support with my money and energy an organization that is not committed to teaching the whole truth about salvation, about worship, or about anything else that vitally affects the *practice* of Christianity? I find this lack of concern on the part of many professing Christians alarming. They are very broadminded toward men—at God's expense!

Let us say that I have been baptized into Christ according to the teaching of scripture, because in some way I learned the need for doing so. Then I united with one of those fundamental or evangelical groups or denominations. I now support with my time, money, and work a religious body which, let us say, does not in its message to the

world include baptism as a proper response to the gospel. Why should I support a partial message instead of the whole counsel of God? Why should I consent to worship God in some way that is incomplete or unscriptural, just for the sake of upholding someone's party? Even if salvation were not an issue, I should be concerned with trying to restore the New Testament church for the sake of God's glory and for the purpose of being more fully in His will. Every issue is not to be settled by whether or not it means our being lost; some should be judged by whether or not they move us more fully into the will of God!

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THOUGHTS FROM ROMANS

Ernest E. Lyon

"Men Destroy Themselves"

*Their feet are swift to shed blood;
Destruction and misery are in their ways;
And the way of peace have they not known.*
—Romans 3:15-17

The three verses quoted above could have been a historian's summary of the ways of men, but, as you know, it is God's advance notice of what kind of history men would make or God's opinion of the kind of history men have always made. If men could learn to live in peace with each other and devote themselves to developing the resources of the earth, they could make a wonderful living from the viewpoint of material things for all men—but only if God would continue to provide His blessings. We will not discuss the latter point now, but we will devote ourselves to how men have turned away from living peaceably with each other and devoted the time and energies needed for other things to learning how to destroy each other and take things from each other.

"Their feet are swift to shed blood"—Could there be a better statement of the ways of men with each other? From early childhood mankind shows the result of being a sinful people by the ways of showing their desire to "do away" with each other. Think of the common terms for killing that are used today: "Get him", "bump him off", "put him on the spot", "take him for a ride", "Liquidate him", "put out a contract on him." Different terms come and go, but the

tendency of men to kill each other has really never changed. The city where I live, Louisville, is far from being one of the most violent cities, yet it has to record at least one murder a day now and the list of robberies, break-ins, rapes, maimings, etc., is amazingly long. William R. Newell said that he once saw a child under two years of age double up his fist and say, "I'll kill 'oo." He may not have understood what the words meant, but older "children" do.

"Destruction and misery are in their ways"—An excellent but sad resume of the ways of "civilized" nations, isn't it? It is said that nine Troys have been built and destroyed. In countless places on the earth this has been repeated. Just recently I read of some excavations being made in the remains of an old city; the excavators had to go nearly a hundred feet down to get to the original level of the city. New city after new city had been built on the ruins of older ones. And think of the misery in the world today, a world that has the capabilities physically of providing good things for all its inhabitants. But hardly a day passes that I do not see a story in a magazine or newspaper or receive an appeal in the mail to help the misery of millions upon millions of people throughout the world, people starving to death or dying of diseases brought on by the filth they live in, and so on. So many of these appeals come that we almost grow hardened to them by the constant repetition. Surely misery has multiplied and thus confirms the statement of Scripture here.

The last of these three condemnations of men has to do with something that people all over the world say they are seeking for—peace. I will admit that the longing of many a heart is for peace, even those who "have not known" the "way of peace." But you can not tread continually in the paths of violence and know peace, much less make it or have it.

The word "peace" itself has many definitions in the minds of those who profess to be seeking it. The world today would rejoice if there were a cessation of hostilities and would call that peace, but many people and many nations are not at war but at the same time they have no peace in their hearts. As Paul says here in Romans 3:17, they do not know the way of peace.

Let us not forget that Jesus is the Prince of Peace, that He is our peace (Ephesians 2:14), that He made peace for his own by creating "one new man" that He "might reconcile them both in one body unto God through the cross." Well did Isaiah cry, "There is no peace, saith my God, to the wicked." (Isaiah 57:21). The only place we can find peace is in Christ Jesus. In him we can have peace with God (Romans 5:1) and then we can follow Paul's admonition, "In nothing be anxious; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God" (Philippians 4:6). And then note the wonderful result in the next verse: "And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." If you want to be at peace with the ruler of the universe and have peace in your hearts, come to Jesus Christ and put your trust in Him Who is the Prince of Peace.



"For Such A Time As This . . ."

Antoine Valdetero

Some time ago I read an article that dealt with a survey taken of young women who had been married just a year or two. Among the questions asked was, "Did you think of divorce on the day of your wedding?" Twenty-five percent said that they had. In fact, some admitted that while they were putting on their wedding dress the thought crossed their mind. Does this shock us, or is it another sign of our times—a lack of commitment!

The soaring divorce rate bears evidence that vows taken at the altar are not taken seriously. Commitment to marriage is more the exception than the rule in our day. We see the great sports figures of our day breaking their contracts for even higher pay than what they are receiving. This seems to be the acceptable thing. Yet we must admit that much, if not most, of this is done by people who don't know the Lord.

The thing that should alarm us is the lack of commitment we see among people who claim to be Christians. With aching heart I have seen people who were baptized about as un-dedicated after baptism as they were before baptism. Is part of the problem with us preachers? Are we trying to make following Jesus "easy" like everything else in our society? Or is the problem a lack of real commitment on their part when they came to Jesus? Jesus said "If any man would come after me, let him deny himself . . ." A commitment to Jesus means a denial of self. However, we don't want to deny ourselves of anything the world has to offer. We want all of the world's pleasures now and heaven in the hereafter. I doubt if that's possible.

In the last fifteen years we have seen what is called a reaction "against institutionalism." In common terms that means we are not for any church, just for Jesus. What is overlooked is that our commitment to Jesus will bear its greatest evidence in our work at our local assembly. People who say I can serve Jesus without getting involved at church soon are not serving Jesus. We need the strength for our faith to grow that the local assembly provides. It is doubtful that the person who misses Sunday evening or Wednesday evening services stop their activities and spend an equal amount of time at home in prayer and Bible Study. We would never offer to our bosses on the job the excuses for missing work that we offer for missing church. How many people stay away from work because they had company to stay the night before? Yet, this always seems to fit our needs to miss

church on Sunday morning. The real problem is that we are not committed to Jesus the way we should be.

No local assembly of saints can spread their influence without the cooperation of every member. Our meetings at our churches many times are advertised for many months in advance. Isn't it strange that the very week our visiting evangelist is to arrive, one or several families who could go at any other time, have to leave for that week or week-end!! A commitment to Jesus that is genuine will be reflected in our commitment to the church of our Lord. The church is His instrument on earth to accomplish His work! The church needs committed members! Before we find fault with those brides who thought of divorce on their wedding day, would it not be in order to ask ourselves what were our thoughts on the day we made our outward commitment to Jesus and were baptized?

To the church at Ephesus Paul wrote "look carefully how ye walk . . . walk as children if light . . . walk in love." Does our Christian walk bear evidence of love for Jesus? evidence that we are children of light? evidence that our walk is one of care and concern?

Lenin told a group of less than two dozen people that "they were dead men on furlough, committed to a cause that could conquer the world." With less than ten thousand men committed to that cause the Communists took Russia in 1917. Since then they have had remarkable success. Why? Because they are committed. If there can be that kind of commitment to a cause that opposes God, shouldn't we show equal commitment to Him "who loved us and loosed us from our sin"?

REPRINTS:

Bringing In The Kingdom

R. H. BOLL

The modern religious liberal always champions the program of world-betterment. He would put the "ideals of Jesus" into the world's affairs, he says. It is his plan and desire to regulate all social and national relationships of mankind in accordance with the "principles of Christianity," and adjust everything from government down in harmony with his conception of those principles and ideas. He thinks that this is "bringing in the kingdom of God."

He agitates for equality of all men, whatsoever their race, for the liberty and autonomy of all nations; for disarmament and pacifism; for social and industrial reconstruction; for emancipation of oppressed classes; for equal rights and chance for all. He insists that it is the duty of every follower of Christ to bring about such social and political reforms as world alleviate the burdens of humanity, and he declares that this is the only real and really practical Christianity and religion.

Now the religious liberal does not propose to "walk by faith." He must necessarily walk by sight. He sees on every hand the wrongs,

the injustices, the afflictions suffered by his fellow men. He thinks he sees the way to help. He must rise up and fight against those wrongs with might and main. He attacks the walls of Jericho with battering rams and siege guns. That one who does not believe whole-heartedly (if at all) in the word of God, and takes no stock in the hope of the gospel, should address himself to the adjusting of earthly things, is but natural. And certainly we must appreciate his motive and as certainly must commend his compassion for poor humanity. But that believing Christians should want to fall in line with his program is less comprehensible. It argues an ignorance of the revealed plans of God, of the purpose of the gospel; of the work of the church; and a misconception of the mission of Christ, and of the nature of the kingdom of God.

Mistaking Christ's Mission

Recently we heard E. Stanley Jones, author of the well known volume, *Christ of the Indian Road*. Despite some criticisms and accusations against him, we cannot consent to class him as a "modernist." One is impressed with his devotion to Christ, his acknowledgment of Christ's Deity, Lordship, atoning death, resurrection, and of the authority of the New Testament. He is also so far as we can judge thoroughly honest and sincere. Yet along with all that he is thoroughly imbued with the modern idea and ambition of world reconstruction. In one of his addresses he took for a text "the program of Christ," from Luke 4: "The Spirit of the Lord is upon me, for he hath anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord"; followed by Christ's declaration, "Today hath this scripture been fulfilled in your ears." Then Jones declared, "This thing begins now." But in the application, he made it to appear that it was Christ's work, and must be ours, to bring in world reforms, the abolition of war, the liberation of subject peoples and races, the deliverance of the oppressed, the fair distribution of goods and wealth, the abolition of the liquor traffic, and such like things. If such was the program of Christ, it must be ours. This sounds both good and plausible; but like many human notions, it will not stand investigation in the light of God's word.

Christ's Strange Course

If that had been Christ's work and program, He strangely avoided it. Around Him on every side was oppression, injustice, suffering, and distress. There was official corruption, governmental tyranny, vast, unspeakable poverty and want. The Lord Jesus never spoke a word, never lifted a finger, to change the situation. Slave traffic, the social evil, vice more or less organized, the drink evil,—all these existed. He never attacked it. He proposed no reforms. He did no agitating in favor of a more humane social order; He encouraged no rebellion against the Roman power; He would not act as "a judge or a divider" over the people; He took no steps to abolish slavery or the sale of alcoholic liquors. All of which would strike us as exceeding strange if we conceived of Jesus as a world-reformer. The fact is, He wasn't that or anything like that.

His apostles also walked in the same steps with their Lord. They preached salvation through the cross of Christ, but not social betterment. They told Christians how to conduct themselves worthily of their calling, but did not attempt to lecture or legislate to the world. In regard to the government we are commanded obedience and submission, qualified only by the eternal maxium that we must obey God rather than men, when the alternative is forced upon us. Those in authority were to be honored, respected, prayed for. Taxes, customs, tributes, were to be paid without question. When Onesimus, Philemon's run-away slave became a Christian, Paul sent him back to his master. Never a denunciation of the world's government or institutions came from his lips.

Stanley Jones said well in the course of his address that the New Testament furnishes us with no rules of procedure in changing the world's evils. He thought, however, that it furnished us the *principles*. It does neither. It furnishes us only with the message of Christ, the gospel of the grace of God.

Effects of The Gospel in The World

The gospel preached by faithful men, believed and accepted by sinners, the faithful lives of Christians and their unselfish good works—all this has indeed a wonderful side-effect upon the lost and ruined world. Its reflected light introduces new ideas of kindness, mercy, and justice. It elevates public opinion. It has a tendency to purify public morals. It implants the idea (shall we call it a ferment) of freedom in the minds of men. And ideas are powerful things. The free circulation of the word of God in printed form also has profound effects. Most if not all the liberty and good we enjoy is the repercussion of the gospel's impact upon the world—or, to change the figure, the reflection of the light that radiates from it. But this is the side-effect, a by-product of the gospel. Its aim is not world-betterment, but salvation of those who will hear. As has been said, it is not its purpose to patch up, to clean up, and adorn the old sinking ship, but to call as many as will into God's lifeboat. For Christ gave Himself for our sins that He might deliver us out of this present evil world (Gal. 1:4) The old ship is bound to sink sooner or later—sooner, it seems now—but those who come to Jesus Christ shall not perish with it.

ROMANS:

Edited by Dr. Horace E. Wood

THE STRUGGLE

S. Lewis Johnson, Jr.

Many formulas have been devised by man for human salvation. Some have contended for human sincerity as the secret of acceptance with God. Surely, it is said, if one does the best he can, then will not God accept him? But, speaking of that people who have been among the most sincerely religious of all peoples, Paul wrote, "Breth-

ren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal for God, but not according to knowledge" (Rom. 10:1-2).

Others have traced human salvation to the observance of religious ceremonies, but Jesus spoke a word against that hope in Matthew 15:8-9, "This people draweth near unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." He was citing the prophet Isaiah's condemnation of the generation of Israelites in his day, who spent their time in the celebration of the ceremonies of the Law of Moses, but in whose hearts there was no true trust in Jehovah. Jesus reaffirmed the sentiment in his day.

It is common among many moderns to affirm that salvation is the product of good works, but the Bible speaks unequivocally against such a hope. Again it is Paul who writes on the point with great clarity, saying, "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God—Not of works, lest any man should boast" (Eph. 2:8-9). Nothing could be plainer in saying that good works do not save.

In fact, all hopes built upon religion, religious works, or good works in general, are destroyed by the advice given to the well-known ruler of the Jews, Nicodemus. To him Jesus said, "Ye must be born again" (cf. John 3:3, 7). The word may be frayed by the misuse of our generation, but the necessity of the new birth rules out all hopes of self-salvation. The secret of life is found in the *birth from above* (that is the probable meaning of the word rendered "again" in the King James' Version's "born again").

All these formulas are based upon self-righteousness, or pagan legalism, and all discount our standing before God in sin, as well as the saving ministry of the cross of Jesus Christ. We are under sin, and we need to have something done for us. That is what Jesus Christ alone has done (cf. Acts 4:12; 2 Cor. 5:21).

Not only are there many human formulas for salvation, there are also many for sanctification. There are purveyors of sanctification by taboos, sanctification by such positively good things as witnessing, Bible study, and prayer done in our own strength. What results is a form of Christian legalism, a pride of righteousness done in the power of the flesh. It, too, discounts our state before God and the work of the Holy Spirit within us. The Apostle Paul makes it very plain that, even after our birth from above, we are in ourselves unable to overcome indwelling sin. We need something done in us (cf. Rom. 8:2), or the continual working of the Holy Spirit in sanctification. Just as a man cannot save himself, so a Christian cannot sanctify himself. We believers cannot of ourselves live the Christian life. We cannot of ourselves keep any law of God due to indwelling sin. That, in essence, is the point of the apostle in Romans 7:13-25.

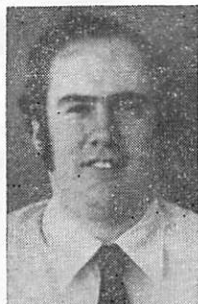
He had argued in the preceding context that the believer had died with respect to sin and the Law of Moses. Then in answer to the expected question, "Is, then, the Law sinful?" he had replied, "No, the Law is holy, and the commandment holy, and just, and good" (cf.

(Continued on page 59)

Larry Miles, a member of the Portland Avenue congregation, is working in Cincinnati and has taken classes at Cincinnati Bible Seminary.

GLEANINGS

Compiled by Larry Miles



LOOKING FOR HIS BLEST APPEARING

There's longing for my Saviour
That I cannot hide away;
There's a yearning wish to see Him,
That will never pass away
Till the day, when looking for Him
To descend from out of the sky,
He will come in all His beauty;
Take me to His home on High.
Then my longing and my yearning
Will be over, for I'll be
Dwelling ever in His presense
Throughtout all eternity.
—Eva Gray

WHEN PEACE LIKE A RIVER

When peace like a river attendeth my way,
When sorrows like sea-billows roll—
Whatever my lot
Thou hast taught me to say
It is well, it is well, with my soul.

SIN IS THE BIND WEED OF LIFE

This summer on a trip to Colorado I saw along the road a bright patch of gold. My first thought was how beautiful, but as the car drew closer I realized that the gold was Bind Weed.

Sin, to the Christian, is like the bind weed, it appears beautiful from a distance, yet is very damaging as it chokes out the love of God.

So let's rid our lives of sin as it starts, just as the bind weed needs to be gotten rid of as soon as it starts. So we need to start working on pulling the bind weed of life. This we can do by studying God's love and doing His will.

—Jenna May Wiley
in the *Voice* of the Bible Chair
Eastern New Mexico University
Portales, New Mexico

HONOR OF THE JEW

They an they alone amongst mankind
Received the transcript of the Eternal Mind,
Were trusted with His own engraven laws
And constituted guardians of His cause;
Theirs were the prophets, theirs the priestly call
And theirs by birth the Savior of us all.

—William Cowper

MY BIBLE

My Bible in not true in spots,
But true in every sense;
True in its tittles and its jots,
True in each verb and tense,
True when it speaks of heavenly joys,
True when it warns of hell;
Its truth is gold without alloy,
Its source a springing well.

—Author unknown

THE WAY OF FAITH

Subjection in affliction is only possible when we see that nothing can happen to us except as our Father permits—lifting the cup meekly to our lips, lovingly trying to learn the lesson written on the pages of trial. But this, though the only true and safe course, is by no means an easy one.

—Dr. F. B. Meyer

“HOW READEST THOU?”

Some read to prove a pre-adopted creed
Thus understanding little what they read
And every passage in the Book they bend
To make it suit that all important end.
Some people read, as I have often thought
To teach the Book instead of being taught.

—Selected

THE PILGRIM CHURCH

Far down the ages now,
Much of her journey done,
The pilgrim church pursues her way,
Until her crown be won;
The story of the past
Comes up before her view;
How well it seems to suit her still,
Old, and yet ever new!
'Tis the repeated tale
Of sin and weariness,
Of grace and love yet flowing down

To pardon and to bless;
 No wider is the gate,
 No broader is the way,
 No smoother is the ancient path,
 That leads to light and day.
 No sweeter is the cup,
 Nor less our lot of ill;
 'Twas tribulation ages since,
 'Tis tribulation still;
 No slacker grows the fight,
 No feebler is the foe,
 No less the need of armor tried,
 Of shield, and spear, and bow.
 Thus onward still we press,
 Through evil, and through good;
 Through pain, and poverty, and want,
 Though peril and through blood;
 Still faithful to our God.
 And to our Captain true;
 We follow where He leads the way,
 The kingdom in our view.

—H. Bonar, 1857

It is our hope that these illustrations have been and can be a blessing to you as you strive to live for the Lord of Glory. We invite you to be with us next month if the Lord so tarries. Until next time, MARANATHA!



T. W. Hartle

Cape Town, South Africa

January 5th

I have been very busy through invitations received, to have been privileged to have preached at the conclusion of a Sunday school anniversary held at one of our suburban congregations, about 12 miles from my apartment on the 14th of Dec. with about 80 present.

Then on the Sunday previous, Dec. 7th., I was the main speaker at an open air combined service, held in a new township, of which other congregations were invited to attend, from 6 p.m. till 8 p.m. with lustrous singing and great fellowship. This meeting ended with a young lady requesting to be baptized. There were over 300 present at this meeting.

Then on the 21st of Dec. I was also invited to speak at a 21st birthday occasion of a young man whose grandfather is a member of the congregation where I am laboring. The family in all were thankful

for my lesson, and my presence with some of the members of the congregation where I labor.

David Brown

Scottburgh, South Africa

January 7th

May we wish you a very wonderful year filled with God's richest blessings. As we have done for several years, we saw the New Year in on our knees in prayer. What a joyous night it was for us all. Let me briefly tell why it was such a joyous occasion. I must go back a few weeks.

Our aim is to plant the New Testament Church in this area, and with the traditionalism we found, I asked The Lord to show us how best to go about this task. My heart became burdened to start an early morning prayer meeting in the center of Scottburgh. I had no place to have this prayer meeting, but The Lord opened the way for us to use a Real Estate Agent's office. So, on the last week of November, the prayer meeting began. Over a couple of weeks it grew to five, which is not particularly remarkable. What is more remarkable is the way The Lord has worked in some lives, and particularly in one.

Bruce Fell, who has a Drug Store in Scottburgh, began coming every morning, but he never prayed out loud for some time. When he did pray, he began asking God to show him the right way. Over the next few weeks God showed him the right way, and Bruce turned to Christ. With that came the destroying and burning of certain objects and literature that is associated with the occult. These were destroyed and burned in our back yard as we sang, "There's Power in The Blood." On old year's night, and in the last hour of the old year, Bruce was obedient to The Lord in baptism. He was immersed into the death of Christ in a swimming pool, and has certainly rejoiced in being raised to walk in newness of life. This is my first baptism here.

This is why old year's night was such a joyous night for us. After the baptism, we gathered in our home for praise, and then went into a season of prayer, during which 1981 came in.

God is working, and in answer to prayer He has begun something that will be to His glory. Pray that others will follow, and pray for us as we continue to proclaim the Good News with urgency. The Lord stir us all up to a close walk with Him, so that this will be a very fruitful year in His service, if Jesus tarries. If He comes as we anticipate that He may, we shall meet in the air.

Moto. Nomura

Toyko, Japan

January 8th

During the Christmas holiday season, my wife invited Sunday school children to our annual oyster-chowder-bread-under-candles supper while I delivered a Christian message. Almost 30 children came and I delivered a message from Matthew 2:16: "Then Herod, when he saw that he was mocked of the Wise-men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under. . . ."

I told the children that there were many innocent children killed and hundreds of their parents cried and wept over the bodies because of Herod's order when Jesus was born. Today when we celebrate the birth of the Baby, there are millions of hungry children suffering all over the world without Jesus Christ, without Bible, without Church, without food, without medicine, without homes, without love. I encouraged our Sunday School children to be mindful of these friends in the world in need and in sin. They brought forth a donation of about \$100. This was on the 21st, Sunday evening.

On the 24th evening, adults came and we did the same to them. They also collected an offering of another \$100. So we hope to send the gift to an Asian country for evangelism of children. We praised the Lord for this. The oyster chowder supper was first introduced to us by a Pat Marsh, wife of a missionary friend then at Hayama about 20 years ago, and since then we enjoy this simple meal with our friends during the holiday season each year.

One of my former YMCA students, a graduate of Southeastern Christian College, Winchester, Kentucky, Sachiko Osawa, is doing an excellent missionary work in the city of Hiroshima, the Atomic Bombed City. Please remember her health and need. That little school produced a good worker like her, too, and we praise the Lord for that ministry although the school no longer exists today.

Georgia Hobby

Livingstone, Zambia

January 12th

We had a good Christmas at Anita's house, and the Hensons and Perrys also came. We had a pot-luck dinner and played games in the afternoon. The weather is more like 4th of July, but I figure that not everyone can have fresh roses and mangoes from their garden for Christmas as I did!

Last Tuesday, Alvin and I went to visit the folks at Namwianga Christian Secondary School which was our home for so long. We had not visited there for a long time. On Tuesday, we went across to Victoria Falls in Zimbabwe to stock up our pantry before school starts. We don't know when we will find time to go again. I went to a staff meeting at the school on Friday and was told that I will have 20 Bible classes per week this year—two more than last year. Pray that I will teach as the Lord will have me to do.

Alvin will teach again in the preacher training school, and so will our son-in-law. I think there will be 10 students this year. The school is on a farm about 7 miles from town, but we are going to have to relocate the school because the land belongs to someone else who wants to occupy it. Bro. Henson has built school houses and living quarters for the students and all of this will have to be re-built.

The Perrys will soon be living in the same block that we live in, just behind us. There is a small house on the property that will be the print shop. The Perrys are doing a lot of work with printing and grading correspondence Bible courses. The preacher students enroll the people for them. This afternoon, Bro. Perry has had a Bible film strip for the young people, in our living room.

The rainy season started the latter part of Nov., and we have had pretty good rains. Wind storms have done some damage in this area.

Besides our teaching in the schools, Alvin and I help with the supplementary school work of our three grandchildren. They all attend public school, but only for a few hours each day. The family lives about a mile from us.

George Galanis

Athens, Greece

January 1981

What we have been doing: With the grace of God we continue our evangelistic efforts striving to reach more and more precious souls with the good news of God's grace. Thus far we have distributed five hundred thousand advertisement cards for the Bible correspondence course and have received over five thousand responses. Last summer we went to the Peloponese peninsula and passed out fifty thousand correspondence cards. The result was to receive six hundred responses. We also spent in Crete one month visiting the souls that have been affiliated with the Bible Center for four years now, trying to organize them in Bible study groups.

Please pray for us: Please pray earnestly for our 2,650 correspondents and subscribers that we are dealing with. Please pray also for Bro. Galanis to be guided by the Holy Spirit as he has to travel to all parts of this country for evangelistic and organizing missions. We also need your prayer that our Master may raise new workers to cooperate with me to water and reap the field. Finally we request your earnest prayers for our increasing financial expenses.

Our future projects: Now we are preparing to send out two thousand Christian wall calendars to most of our subscribers. These calendars proved to be very good to help the whole family all through the year. We are planning to print one hundred thousand new advertisement cards for which we will need \$1,500 until Christmas. Please pray for that amount needed.

Shichiro Nakahara

Shizuoka City, Japan

January 1981

June 10, 1980

Beloved Friends and Co-workers in Christ:

I want to thank God for His grace that is sufficient to enable me to live for Him under any circumstances of life. Nine months have already passed since I quit working for a city bank, and in the meantime I have faced many a temptation but, by the grace of our Lord Jesus Christ, not a time have I ever failed to fulfill my responsibility as a student of Greek, English and the Bible on top of a Sunday school teacher along with preaching once every two months. It is of the Lord Himself through Bro. Nakahara that I have been able to come this far in my Christian living even though I have not yet been fully equipped with necessary qualities to do the work of the Lord. Now that my conviction continues to grow within me, uncertainties of my own felt-unfittedness for the Lord's work as well as of my own future are fast fading away from me. "Trust in Jehovah with all thy heart, And lean not upon thine own understanding: In all thy ways acknowl-

edge him, And he will direct thy paths." (Prov. 3:5-6) The thing I am to do now is live with full confidence in Him, standing firm in the assurance of His Word. The Lord willing, I am thinking about going to a Bible training school in Tokyo next year in order for further training as a Bible student and equipping myself with more tools as a preacher of the Word. Bro. Nakahara has shown to me a passage where it reads, "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." Just like Timothy of old who received the very words from the Apostle Paul, a father in the Lord, I pray and ask my Father in heaven to make me and mold me after His own will so that I may also be a fitted servant of the Lord that needeth not to be ashamed, handling aright the word of truth by the working power of the Holy Spirit, always looking up to Jesus interceding for our needs.

The above-mentioned words are from the pen of Bro. Yajima of whom I've made mention before. He wrote them in Japanese and I translated them into English. As you can see, he has grown to be a fine young Christian man now and almost ready to be involved in the full task of ministry. Every Monday when he comes to spend a day with me in studies, the Bible and English, Teruko fixes lunch for him, too, so that we can have a time of fellowship. Out of our 20 yrs. of service here, the Lord has seen fit to raise him as a worker for the Lord from amongst our own group to whom the work here can be entrusted in the future, the Lord permitting.

* * *

December 8, 1980

Dear Brothers & Sisters in Christ,

My name is Rodney Holcomb. You don't know me but I am one of the boys that has been raised in the Arcadia Children's Home. I came to the home when I was 9 years old.

I left the Home in 1975 and since then, I have been to the army and have done my national service. I thank the Lord for the good job He has given me as a fireman at Salisbury Airport. I have been working there for two years four months. I would like to let you all know how much I appreciate all the time put in prayer & money which was sent to put me in school. But most of all, I had a chance to be raised in the Lord Jesus. I thank God that the Lord has given this opportunity to me out of all the other children in Zimbabwe. I also truly thank the Lord for Brothers & Sisters that looked after us, especially the late Brother S. D. Garrett and his wife Sister Dollie Garrett who is still there after so many years and still loves us and helps to take care of the children in the home. I wish to thank Brother & Sister Forcade for coming here to relieve Brother & Sister Garrett so that they could take a little holiday. We thank the Lord also for sending Brother & Sister Harris to take over from Brother & Sister Forcade. The Lord really is wonderful, I often wonder why a husband & wife should leave their only son and their families to come out here to look after children they did not know; only God under-

stands why. Although I had a bit of misunderstanding with Brother & Sister Harris, I thank the Lord for what they taught me.

Recently on the 22nd of Nov. I got married to a lovely Christian girl. I pray that the Lord will always help us to have a Christian home and family.

Thanking you all for your part in this and may God bless you and keep you. We ask for your prayers for the present problems we face in Zimbabwe.

I remain,
Yours Sincerely in Brotherly Love,
Rodney Holcomb

* * * *

We wish to report that Bro. & Sis. Donald Harris arrived safely in Zimbabwe, Africa on November 20th. Even though they had expected rigid inspection upon entering the country, they went through Immigration and Customs without even having to open a suitcase. They had nine altogether. They were glad to be back in time to attend the wedding of a boy who had been in the Children's Home.

Bro. Harris reports that their Vaux All is not in very good shape, and they are not able to get parts to keep it going. They are in need of another car, or preferably a truck.

At this time, they are enjoying Bro. Bob Morrow's visit, and they have been working together on the new home. All of the glass is now installed, and they're nearing completion of the electrical work.

Both Donald and Delores have been well since returning to Africa. They have requested prayer on behalf of their need for transportation, and also the work there.

Mr. & Mrs. Rodney L. Brown



STUDIES ON PRAYER

Jesse Z. Wood

A lady was heard to say: "I'd give anything if God would answer my prayers."

A good answer to such a statement might be: "What do you have that you could give to God who already owns everything?"

God said to Job: "Who hath first given unto Me, that I should repay him? Whatsoever is under the whole heaven is mine!" (Job 41:11)

Weymouth translates Rom. 11:35, "Who has first given God anything, so as to receive payment in return?"

Simon the Sorcerer offered money to an Apostle, saying, "Give me this power, that on whomsoever I lay my hands, he may receive the Holy Spirit." But Peter said to him, "Thy silver perish with thee, because thou hast thought to obtain the gift of God with money." (Acts 8:17-22)

"There is no iniquity with Jehovah our God, nor respect of persons, nor taking of bribes." (2 Chron. 19:7c)

Some years ago a man asked me to visit his sick wife. I did so. I asked the lady how it was between her and the Lord. Her answer was: "I pay my dues." Later, I visited her again, and again, in answer to the same question, she said, "Oh, I pay my dues."

God's gifts are "Free-Gifts". He has nothing to sell! One of the key-words in John 3:16 is the word "Gave". ("God so loved—that He Gave!") He gave His only Begotten Son— And He is still Giving! He gives to those whom He loves; and He loves those who love His Son (John 16:27). Rom. 8:32 says; "He that spared not his own Son, but delivered Him up for us all, how shall He not also with Him, freely give us all things?" (A good question—remember it when you go to Him in believing Prayer!)

Now back to the one who said, "I'd give anything"—Of course she probably didn't really mean "I'd give a lot of money, etc." But her statement implied that she had never had the joy of experiencing a definite answer to any prayer she offered to the Lord! What a thrill she had missed! Where had she failed? What was wrong? Was she in a class by herself? I'm afraid that there are many like her. Could it be that you sympathize with her? Have you missed the joy of prayers that seem not to go beyond the ceiling of your room? Be honest with yourself—and with the Lord.

Only you know your own heart. But, wait! Maybe we'd better not be so sure about that! We THINK that we know our own selves, but again, we might have deceived ourselves on this score. Let's do some checking: Go—look in the Mirror—not the one on the wall or on your dresser, but in God's Mirror—His Written Word, the Bible. Don't take a one-time, hasty look. Start in deep earnest, to find out what's sure enough in your heart of hearts. Get a fresh, ball-point pen, with red ink. Start in Matthew, and go clear through the New Testament, underlining all you can find regarding prayer. Do this, so that you might be able to go back and re-read those many passages.

As you check up on your inmost-heart, in the light of what you find written for you in God's Word, don't overlook the possibility that, hidden somewhere in the deep crevices of your heart there might be something you have kept hidden. But, remember, whatever it is, it is not hidden from your Lord!

The Holy Spirit says in Heb. 4:13, "—all things are naked and laid open before the eyes of Him with whom we have to do." In I Sam. 16:7 "—man looketh on the outward appearance, but Jehovah looketh on the heart."

What to do about it?? Go to your Lord in secret, and tell Him about it—CONFESS it to Him! Remember this?—"If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse

us from all unrighteousness" (What an offer!) and it's all FREE! Praise His Name! Psalm 130:4: "There is forgiveness with Thee, that Thou mayest be feared" (This does not mean we'll be afraid of our God, but that we will most highly esteem and love Him above everything and everybody; and we'll come to be more and more ashamed of sinning against Him who would go to such an extreme in order to have us live with Him for all eternity!)

Maybe, as you allow the spotlight of God's Word to look deep into the hidden corners of your heart, you might see a bit of faithlessness—doubt—lack of trust in God's Word. In James 1:6, the Holy Spirit inspires James to say, "But let him ask IN FAITH, nothing DOUBTING: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive ANYTHING of the Lord."

Until we can continue along this line, maybe in the next lesson, "Keep looking up" (Luke 21:28), as you keep looking into "God's Mirror"—His Written Word; and don't allow Satan to discourage you from continuing in Prayer—especially in Thanksgiving and Praise for the Greatest Gift ever given by the Greatest Giver who ever gave!

Rt. 4, Box 96B
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The Evils of Traditionalism

by J. Edward Boyd

On one occasion certain scribes and Pharisees came to Jesus with a question: "Why do thy disciples transgress the traditions of the elders? for they wash not their hands when they eat bread" (Matthew 15:1,2). I remember reading this passage in my boyhood days, and wondering. My mother always insisted upon my washing my hands before I ate. If ever I came to the table without doing so, I was immediately sent away to correct the oversight. I learned that washing hands before eating was the proper and accepted thing. Then why was such a question raised in the time of Jesus? The Pharisees and the scribes declared that His disciples did not wash their hands when they ate, and asked why they did not do so, Jesus did not deny the charge; neither did He acknowledge that any wrong had been done. Just what did it all mean?

Later I was to learn that no question of cleanliness or sanitation was involved. It was only a ceremonial washing that the Pharisees and the scribes had in mind, nothing more nor less than a ritual. Now it makes a great difference what motive is back of any act. To illustrate with religious observances with which we are familiar: It is one thing to put a person under water in play or sport, but quite a different thing to do so in the act of baptism. The physical act is the same in each instance; but the motive is different. Likewise it is one thing to eat bread and drink grape juice for nourishment or refreshment; but

when we do this same thing as an act of worship in commemoration of our Lord's death it takes on an altogether different character.

So it is with the washing of the hands in our text; it was done as a religious observance. But unlike the ordinances of baptism and the Lord's supper which we observe today, it was not derived from the Word of God. Indeed, the Pharisees and the scribes made no such claim for it. Their question was not, "Why do your disciples disobey the Word of God?" but "Why do they transgress the traditions of the elders?" Now when we speak of Pharisees, we usually think of them as the Jewish sect which in contrast to the Sadducees, believed in the resurrection of the dead, and in the reality of angels and spirits. But they had also this distinctive characteristic: they were sticklers for keeping the traditions of the elders.

For centuries the Jews had been in possession of the scriptures which they referred to as "the law and the prophets," and which make up that portion of our Bibles that we call the Old Testament. On each sabbath day selections from these scriptures were read in their synagogues. But during the centuries there had accumulated a great mass of explanations, interpretations, applications and additions by the many Rabbis, or teachers, of Israel. These had been handed down from generation to generation, the Rabbis of each successive generation adding their bit. Such were the traditions of the elders; and the Pharisees considered of equal, yea, of even greater weight than the law itself. Indeed, one of the Rabbis had gone so far as to declare, "The words of the elders are weightier than the words of the prophets." Another had said, "Some of the words of the law and the prophets are weighty, others are not weighty. All the words of tradition are weighty." In their ancient writings are found also these statements: "The voice of the Rabbi is as the voice of God;" and "To be against the word of the scribes is more punishable than to be against the word of the Bible." Thus they exalted their traditions above the Word of God.

Now what was the attitude of Jesus toward these traditions? This is a question of much interest and also of great importance. Our Lord was an Israelite; He had been born under the law that had been given to Israel; He was living under the law, and He set an example of perfect obedience to it. Indeed, it was His word to this nation of which He had become a part, and He would not refuse to abide by it. But this accumulation of traditions was something else. He would not recognize their authority nor be bound by them. And He evidently encouraged His disciples in the same attitude toward them. The ever watchful Pharisees noticed it. They did not like it. Hence their question: "Why do your disciples transgress the traditions of the elders?" Now note Jesus' reply. It is a counter charge. "And He answered and said unto them, 'Why do ye also transgress the commandment of God because of your tradition? For God said, "Honor thy father and mother;" and "He that speaketh evil of father or mother, let him die the death." But ye say, "Whosoever shall say to his father or his mother, "That wherewith thou mightest have been profited by me is given to God;" he shall not honor his father.'" And ye

have made void the Word of God because of your tradition. Ye hypocrites, well did Isaiah prophesy of you, saying, "This people honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men."

Thus did Jesus sternly denounce the scribes and the Pharisees for exalting their traditions above the Word of God. And let us not forget that these men were very religious—that they were, in fact, the religious leaders of their day. They were exceedingly scrupulous to perform all the outward details of their religion, tithing even the smallest garden herbs, mint, anise, and cummin, as well as very zealous for the traditions of their fathers. The law placed certain obligations upon children toward their parents; these religious leaders encouraged the violation of that law in order to keep a human tradition! Jesus called them hypocrites and applied the words of the prophet Isaiah to them. They were indeed honoring God with their lips, making a pretense of deep piety, while their heart was far away from God. By teaching as authoritative doctrines these precepts of men they were making their worship vain, empty, of no avail. Their religion was one of outward show, of the observance of innumerable details, rather than one of the heart. And it was therefore worthless. —From *Good Tidings Magazine* 1955.

(To be concluded March issue.)

THE STRUGGLE, continued

Rom. 7:7, 12). That answer, however, raised another question. It is this, "Is, then, that which is holy and good the ultimate source of death for me?" No, Paul will point out, it is not the Law that is the cause of the believer's death. The Law is the instrumentality of sin (cf. 7:7, 8, 11). It is indwelling sin that is the culprit. And this is the point that he expounds in detail in the last section of Romans seven. Even though possessed of the Law of Moses, the believer is impotent to deal with the enemy, inherited, inherent corruption (*original sin* in the narrow sense). The problem that he deals with is alluded to in the words of verse eighteen, "but how to perform that which is good I find not."

THE BELIEVER A BONDSLAVE TO SIN

As we turn to a consideration of Romans 7:13-25 there are several questions that come to mind. The first is this: Is Paul writing of the regenerate man or of the unregenerate man? The point has been much discussed, and seriously discussed, since the days of Augustine. In a study such as this, it is, of course impossible to look at the question in detail. As one peruses the arguments pro and con, it becomes obvious that much can be said for the opinion that Paul is writing of an unregenerate man under the Law. For this view one may see some of the commentaries, and also some of the other works on the point. On the other hand, the more influential of the orthodox commentators, particularly of Calvinistic and Lutheran bent, have contended for the view that Paul is writing of a saved man. For example, this is the

view of Luther, Calvin, Melancthon, Beza Chemnitz, Gerhard, Owen, Delitzsch, Philippi, Hodge, Shedd, Kuyper, Bavinck, Bruce, and Cranfield. That is my own view, and I would like to support it by a few simple arguments. Much more could be said, but these are sufficient to show that the position likely is the true one.

In the first place, the general flow of the epistle's argument supports the view. While it is true that not every passage after the completion of the theme of condemnation refers to the believer (cf. 8:5-8), it is true that we have logically come through the doctrine of sin and justification into the doctrine of sanctification. The section, then, would belong to believer's experience. It might also be pointed out that, since the apostle has already demonstrated that a man cannot be *justified* by the Law, it would be totally unnecessary to demonstrate that he cannot *live by* or *keep*, the Law. The passage then would become a useless exercise, it would seem, or a truism.

In the second place, I should like to remind objectors to my view that the burden of proof rests with the opposing viewpoint in the light of two things when combined: (1) his use of the 1st person; (2) his use of the present tense in this section. When an author speaks of *I myself* and uses the present tense, one must begin with the assumption that he is expressing his feelings at the time of writing. This is the more important when one remembers that he uses this language uniformly throughout the passage. Further, it is even more important when the contrast with vv. 7-12 is noted. There the apostle uses the past tense almost exclusively, while in vv. 13-25 he uses largely the present. We are led irresistibly to the conclusion that in the preceding section we have historical facts, while in the following section we have present experiences.

And, third, it is difficult to imagine an unsaved man diagnosing his case so perfectly, or affirming such things of an unsaved person. He has a clear view of himself (vv. 18, 24). He has a noble view of the Law (vv. 16, 19). In three ways he is a saint. He hates sin (vv. 15-16; can this agree with 8:7)? He delights in the Law of God (v. 22). He looks for deliverance in Christ alone (v. 25). John Stott comments, "Now let me repeat that anyone who acknowledges the spirituality of God's law and his own natural carnality is a Christian of some maturity."

F. F. Bruce writes, "In this section Paul continues to speak in the first person singular, but he leaves the past tense and uses the present. Not only so, but there is an inward tension here which was absent from verses 7-13. There, sin assaulted him by stealth and struck him down; here, he puts up an agonizing resistance, even if he cannot beat down the enemy. There, he described what happened to him when he lived in 'this present age'; here, 'the age to come' has already arrived, although the old age has not yet passed away. He is a man living simultaneously on two planes, eagerly longing to live a life in keeping with the higher plane, but sadly aware of the strength of indwelling sin that keeps on pulling him down to the lower plane."

Another question that has arisen is this: Is Paul drawing upon his own experiences, or is he using himself as representative of one in the

throes of this spiritual condition? In answer to this one may say that it is not a question of an either/or, but of a both/and. He is using himself as an example based upon his own experiences. What we have is no abstract argument, but the personal struggle of an agonizing soul.

It has also been asked whether this is necessary Christian experience. I am inclined to think that it is necessary Christian experience, that is, that struggle characterizes us as long as we are in the flesh. On the other hand, it is not complete Christian experience. There are occasions of glorious victory in the believer's life, although complete victory awaits the future (cf. 8:1-11).

What we have, then, in Romans 7:13-25 is the picture of a believer seeking to keep the Law (cf. 7:22; 8:4) with the resources of the Law and his new life alone (cf. 8:3). Sixteen times we find *ego* used (Greek for *I*), thirty times the "I" is found in the AV, while the Holy Spirit is not used at all in the section, that is, 7:13-25. The Law is mentioned in chapter seven twenty times, but only four times in chapter eight (*nomos* itself five times). In chapter eight there are at least twenty references to the Holy Spirit. These things, I believe, are the key to the section.

Now, when one turns to the verses of the section, it becomes clear that there are three cycles in the argument of 7:13-25 (cf. vv. 13-17, 18-20, 21-25). One can see this by the recurring refrain in the last verses of the first two sections and the synonymous idea in the third. Each of the sections reveals the unhappy condition of the one who is a bondsman to indwelling sin in his members. In each cycle a pattern appears. First, there is an acknowledgement of his condition (cf. vv. 14, 18, 21). Second, each cycle continues with a description of the conflict (cf. vv. 15-16, 19, 22-23). Finally, each section ends with a summary of the believer's condition and a fixing of the cause of it all, —indwelling sin (cf. vv. 17, 20, 25). The last section is, no doubt, an advance on the preceding, for in it Paul gives not only a description of the conflict and its cause. He sets forth the matter "as a philosophy, in terms of 'laws' or principles at work in his situation."

In the first cycle the apostle shows that, apart from the Spirit's power, he is a slave to indwelling sin. While the Law is spiritual, he is carnal, sold under sin. The figure of the apostle is a vivid one. Gifford comments, "A slave that has been sold is more wretched than a home-born slave; and man is said to have been sold, because he had not been a slave from the beginning (Bengel). Slavery to sin is not the rightful condition of our nature." Cf. 1 Samuel. 23:7. The believer is not master in his own house! Cranfield comments, "The more seriously a Christian strives to live from grace and to submit to the discipline of the gospel, the more sensitive he becomes to the fact of his continuing sinfulness, the fact that even his very best acts and activities are disfigured by the egotism which is still powerful within him—and no less evil because it is often more subtly disguised than formerly."

Incidentally, there is no question in Paul's mind that, while the believer is unable of himself to win the battle, he is nevertheless

responsible for his failure. Inability is consistent with responsibility (Semi-Pelagians, please note).

The apostle does not speak of two "I's" in the section. There is only one *ego*, but the one person has two sides to his being. The "I" is used comprehensively, referring to the person as actuated both by the new man, or the man within (cf. v. 22), and the evil flesh, or old nature. And the "I" is used circumscribedly, or limitedly, referring to the new principle of life, or the new man, minus the elements of the old man (cf. vv. 17, 20). This latter sense is also found in the term "the inward man" (cf. v. 22; cf. vv. 23, 25). Thus, there is one person, but he has both a *mind* (a property of the new man) and *flesh* (here the old nature) Shedd's comments here are quite good. And he is responsible for all that is found in his total *personality*.

THE BELIEVER IMPOTENT FOR THE GOOD

In the second cycle (vv. 18-20) the apostle's emphasis passes from the positive side of things to the negative and inner side of things. We are impotent to produce righteousness. The "for" introduces the amplifying explanation and confirmation of verses 14-17. Paul, it is plain, sees himself as a divided person. The "in me" is the comprehensive person, but he limits the statement to "my flesh" by the restrictive "that is." What he says is that the flesh is utterly corrupt; it can do nothing for God. There is, however, a part of him, he says, of which this cannot be said. In effect, the believer is a divided person, and the lesson is one that every follower of the Lord Jesus must learn.

THE BELIEVER ALWAYS IN A LOSING CONFLICT

In the final cycle of the apostle's reasoning he points out that the enemy within is stronger than his renewed self. The new life alone is not sufficient for overcoming in the struggle for victory.

The "another law" which always wins the battle against the law of his mind and brings him into captivity is the "law" of indwelling sin (cf. vv. 21, 25). The believer, thus, is always in a losing conflict. The present tenses of verse twenty-three vividly portend the habitual struggle that always ends, it seems, in defeat.

And, finally, there comes the agonizing cry of verse twenty-four, "Oh, wretched man that I am! Who shall deliver me from the body of this death?" The body is the body looked at as that in which the death of indwelling sin is located. Paul is now at the end of self, the only time God can come in and deliver the believer. No longer is he looking within; it is "who shall deliver me?" It was Alfred Lord Tennyson who writes,

"Oh! that a man would arise in me
That the man I am may cease to be."

That is the cry of the concerned Christian, cognizant of his weakness in himself and longing for deliverance from the thralldom of indwelling sin.

In the final verse of the section the apostle breaks forth with a cry of victory, "I thank God through Jesus Christ, our Lord." There *IS* such a man! Trust in Him is the answer to the longing for deliver-

ance. He says here what he will say in an expanded way in the next chapter (cf. 8:1-11). The victory is found in the continuing ministry of the Holy Spirit and in His final deliverance at the resurrection.

The last sentence of the chapter is a concluding statement in which he summarizes the major point of the preceding section. The believer's struggle is that between the mind (he avoids the term *spirit*, although the mind is closely related to the spirit, because there might be a tendency to refer that to the new nature of the believer in conjunction with the Holy Spirit. That is what he wishes to avoid. In chapter eight we do not have the mind at all) and the flesh. These two entities within the believer struggle for control so long as the believer is in the flesh and until the resurrection of the body.

The apostle has made plain the inability of the flesh in the believer to give victory, even though the believer now possesses a new principle of life in the new nature. God must do something for us, if we are to be saved from the penalty of sin, and He must do something *in* us, if we are to have deliverance in this life. And He must do something *for* us and *in* us at the resurrection, if we are to have ultimate deliverance from sin and its consequences. That He has done, is doing, and will yet do, the Scriptures say.

It all adds up to the sufficiency of Jesus Christ and His saving work for our inability, whether that of the unconverted man (cf. 8:8) or of the converted man (cf. 7:24). We do thank God through Jesus Christ, our Lord.

This sufficiency is received only when our inability is acknowledged. When *we* give up, *He* takes up. May the Lord give us the desire to please Him in a holy life and the will to give Him the reins of our hearts that He may produce His overcoming life in and through us by the Spirit!

NEWS AND NOTES

"They rehearsed all that God had done with them . . ."

Brother James Fulbright of our bookstore just called me to say that Sister Lale had called saying, "Sister Irene Jorgenson died on January 12th." I feel a mingling of joy and sorrow at this news: joy to know that she is both with the Lord Jesus and her beloved, Brother E. L. Jorgenson, and yet sorrow because we shall miss her kind voice and gentle spirit here below.

I and the brethren at Abilene Christian University who worked on the Supplement to **Great Songs of the Church** are greatly in her debt for her cooperation in our endeavor to make our hymnal more useful, and for her kind advice and encouragement both while the Supplement was preparing

and since. She was a worthy woman, and I could not let her death pass without recording my gratitude for her life and work. Sister Lale and all the brethren of the **Word and Work** have my deepest sympathy.

—Forest M. McCann

For more than 50 years **Word & Work** has been a blessing—as each month it brings Bible truths and teaching.

So I'm saying thank you with some subscriptions.

—Mamie Ground Hayes

July 12-18, 1981 are the dates for another great Family Week. If you love Christian fellowship . . . attend! If

you are stimulated with Christian teaching... come to Family Week! If you enjoy a more in-depth friendship with other Christian families... don't miss Family Week! Singing, testimonies, Volleyball, softball are only part of Family Week. A leisure week in a remote setting with light duties are most refreshing. Craig Sanborn, Dr. Dale Jorgenson are to be present. A chicken Bar-B-Q is also planned. Be watching for further details and plan your vacation accordingly.

—Dick Lewis

The Lilly Dale and Tell City Churches of Christ are sponsoring a workshop on the Christian Home, Friday and Saturday February 27 and 28. Listed below is a schedule of times, speakers and subjects for this program.

Friday Feb. 27

7:30 p.m. Bro. Bill Smallwood
"Family Conditions in the Last Days"

Saturday Feb. 28

9:30 a.m. Prayer time

10:00 a.m. Bro. Bennie Hill
"The Unequal Yoke"

11:00 a.m. Bro. Buford Smith
"Teen Problems and Pressures."

12:00 noon Lunch served by the ladies of Lilly Dale and Tell City churches

1:30 p.m. Bro. Bruce Chowning
"Divorce—What Then?"

2:30 p.m. Bro. Glen Baber
"Let Fathers be Fathers, and the Touch of a Mother's Hand."

Overnight housing can be provided in this area, or reservations can be made at the "Best Western Lincoln Trail Inn" at Tell City. (Phone 1-812-547-3474 for motel reservations.) For housing in homes contact the Lilly Dale church at 812-836-2338 or the Tell City church at 812-547-5290.

We believe that this program speaks to the needs of our churches as we live for Christ in these last days. We ask you to pray with us for God's blessings on this workshop.

—Harry K. Coultas

Enclosed you will find my check for \$4.00 to renew my Subscription to the **Word and Work**. I really enjoy each copy; can hardly lay it down. Am especially enjoying Dr. David Reagan's articles. Also it was good to see the face of Bro. Antoine Valdetero again—he held a youth meeting at Lilly Dale several years ago and I was fortunate to meet and hear him speak. Hope to see more good articles from Bro. Valdetero.

Yours in Christ,
Opal P. Rust



IN MEMORIAM

Mrs. Irene Jorgenson

February 18, 1889 - January 12, 1981

The Highland Church and many other devoted friends lost a truly shining light when Irene, Mrs. E. L. Jorgenson went to be with the Lord. We had to feel a great relief for her being released from the pain and suffering she was undergoing because of a fall, but we also felt bereaved because of the loss of her presence and her help for this life. She was indeed one of the great ladies of the faith, one whose life could be used as an example to define for people what a Christian lady is.

Sis. Jorgenson was obviously well known because of her being such a wonderful helpmate for her husband, E. L. Jorgenson, a help both in his private life and in his great ministry to Highland and other churches. But she was also a truly great person in her own right, one that was an inspiration to many and an example for all. For two years before leaving us she had been greatly slowed down in her actions because of a fall and just shortly before her death another fall had given a bleak prospect for her in this life. So now, as much as we will miss her, we can only rejoice for her sake that she has been called home by the same Lord Who took her beloved husband twelve years before her. The Lord giveth and the Lord taketh away; blessed be the Name of the Lord. To Him we give our thankfulness for her many years of service and love. And to Him I personally give thanks for the tremendous help they were to me.

Ernest E. Lyon

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