

THE WORD AND WORK

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Talking Things Over

G. R. L.



A sudden gust of wind catches an open umbrella and turns it inside out. The damage is not serious. A child puts on his socks inside out. No harm is done. An "inside out" church is quite another thing. This is a condition which is not always readily apparent, and it always incurs great loss.

"THE PATTERN THAT WAS SHOWED THEE"

In the mount of God, Moses received the pattern for the tabernacle and all its furnishings, as well as for the service pertaining to it. He was warned, "And see that thou make them after their pattern, which hath been showed thee in the mount." This pattern was not just a pattern of physical things, but a pattern for worship (see John 4:24; 1:17). The tabernacle and its trappings were not an end in themselves, even in that day. Their purpose was to "bring us to Christ" — to show the worshipper the way to God.

Just what was the pattern God showed Moses? The details are given in Exodus 25 to 40. The thing that engages our attention just now is the *order* in which God names and describes the tabernacle's parts. This is the same order Moses follows in the actual construction (Ex. 40). In both cases, God starts with the ark of the covenant. The last thing is the ordering of the service of the priests. This order takes on a special meaning when we consider the significance of the ark of the covenant and the holy of holies which housed it. This was nothing less than the place of the very presence of God (the Shekinah). "There I will meet with thee, and I will commune with thee from above the mercy-seat" (Ex. 25:22). The presence of God was the whole purpose and end of the tabernacle and its services. Years later, when the ark of the covenant was taken in battle, it was well said, "Ichabod" — "the glory has departed." The physical tabernacle was unchanged, but God was

no longer among His people. Later yet, Ezekiel saw the glory of God depart from the temple, an event that presaged the complete desolation of the temple and the destruction of Jerusalem. Whatever the circumstances, without the presence of God, the priestly service is meaningless and the tabernacle (or temple) is nothing.

THE NEW TEMPLE

The temple in Jerusalem has long been gone; God has a new dwelling place on the earth: the assembly of the saints (1 Cor. 3:16, etc.). The purpose of this temple is no different from that of the former. "Ye also are builded together for a habitation of God in the Spirit" (Eph. 2:22). For this, the pattern revealed in the mount is still valid. The beginning point of construction is the presence of God; the final, the ordering of its service.

Here is where we sometimes see evidence of an "inside out" church. The doctrines and ordinances are perfect, the service is flawless, but alas, "Ichabod." Where is the presence of God? Perhaps much care has been taken to "build according to the pattern" — except that *the order is reversed*. Such care has been used in ordering perfectly the visible trappings that no one has thought to inquire whether or not the glory of the Shekinah rests within. Such was the church at Ephesus (Rev. 2), and such we fear are many which profess to follow "the pattern." To really follow the pattern from above means to reproduce the details, indeed, but it also requires equal faithfulness in following the order of construction.

Many object that doctrine should come first. Even though this is a popular position held by a variety of sects, we see little practical evidence in its favor, and even less from the Scriptures. Consider the Psalmist: "My soul thirsteth for God, for the living God." "My soul waiteth in silence for God only." "O God, thou art my God; earnestly will I seek thee." These are the expressions of the true worshipper, who is more conscious of God than he is of persons or things around him. What will be the practical outworking of such devotion? Will it not be a "man after God's own heart," who will earnestly seek out His will to do it? The prophet Isaiah is another example. *After* he had been terrified by the vision of God, *after* the majesty of God had been indelibly impressed upon his soul — then he was a willing, qualified messenger (Isa. 6). Certainly we — whether individuals or congregations of Christians — can never be "right side out" until we recognize that our calling is primarily and above all to be the dwelling place of God — not a mere repository of doctrine.

SEEKING FOR GOD

In practice, this calls for positive, conscious direction of our will toward God — not just toward His commandments, or His church, or His work, but toward Him. God is seeking *worshippers* (John 4:23). There are plenty of workers and organizers and promoters, but no one can fill any useful place for God unless he is first a *worshipper*. To be a worshipper means to be concerned

with *God Himself*—apart from all else. We most nearly approach true worship when we completely lose sight of our aches and pains and our many needs, and stand in awe before the breath-taking splendor of our God. To the average person this experience comes only by earnestly seeking, as the Psalmist did, *God Himself*. Not His gifts, His favors, His mercies, but *Himself*. Many have found the inspired Psalms to be a great help.

Perhaps an illustration, though somewhat crude, may help to clarify the nature of worship. Suppose that you, returning home, are greeted by your dog. With great joy he runs to meet you, jumps all about you, rolls on the ground, and goes through every other antic of which he is capable. Why? Is he looking for a bone? Or is he just now remembering the bone you once gave him? Very unlikely. He's just *glad to see you*. He's overjoyed *to be with you*. This is the attitude of heart that God so desires to find in His redeemed ones. He wants us to desire Him more than we desire His gifts, or even His salvation.

In our public worship, true worship cannot "just happen"; there must be conscious seeking for God. This requires that every detail be prayerfully submitted to the Holy Spirit for His leading. Much that is commonly included in a "worship service" is not at all conducive to worship. Evangelistic singing and preaching, for example, is not worship, though necessary and good in its place. It would be difficult to worship without praise, yet praise is not identical with worship. The making of distinctions could be carried to an extreme, but it seems that the more common fault is in making no distinctions at all. Many of our brethren are careful that each meeting be for a specified purpose (worship, evangelism, prayer, teaching, etc.); others have possibly not given it much thought. Consequently, it would appear that the call for worshippers still has top priority with our Lord. Regardless of how others may or may not respond, what will *you* do? Only those who truly worship are really prepared to work.

"FEAR NOT, LITTLE FLOCK"

Thank God there are always a few of His little flock kept humble who listen for His voice and bleat pitifully, who will not follow the voice of strangers, and so we are the subjects of their mirth and the objects of their scorn and hatred. Why won't we join their grand alliances, their world council. . .

All arguments fail to move us. We wait for Him who gave us a trust, "Love not the world nor the things of the world. . ." and we will not be conformed to this world nor rely upon its accepted methods of success. We will not sell Christ cheap nor hire their programs and advertising agencies. As fools in a world of clever-minded men, not knowing anything except that we were lost and are found, that God sent His only begotten Son into the world to secure for Him a people for His inheritance, a people ransomed, redeemed, and precious to Him. —Ernest Michaelis

"Go Quickly and Tell..."

IN WHICH DIRECTION IS CANAAN?

When Israel was wandering in the wilderness between Egypt and Canaan, it constituted a unique community. There was absolutely nothing static about it. Camp was made each day with a view to breaking quickly and easily. Even the house of worship could be dismantled in a few minutes and packed for travel. Israel was a traveling nation.

And Israel of God today should be just that. We are only on a journey here. We, like Abraham, have no certain abiding place. The church can never say, "I have arrived." It must be constantly sending out its spies. It must be constantly on guard. It will be constantly attacked. It must stay on the move.

There are many signs about us that the church is losing sight of its very nature. We are evaluating congregations by the (1) size of their buildings, (2) the program of work they carry on, and (3) the amount of contribution. We are not sending out spies; we are building the Sunday school. We are not preparing ourselves as an offensive striking force; we are settling into the cult of the comfortable. Our religious neighbors need no longer fear that we will bother anybody.

It is high time preachers take a new look at their function. There is a vast difference in a church manager and a herald of the truth of God. There is all the difference in the world in a "good program of local work" and in taking new territory for Christ. Let's face it: the church today has relatively few evangelists. It is bogged down in programs. The average congregation has organized itself to death.

A feeling of frustration is inescapable. It springs largely from our failure to recognize, and abide by, the unique nature of the church infused into it by the marching orders the Lord gave it in the Great Commission. A casual study will reveal the fact that the Lord intended the church to have the same characteristics toward its goal and purpose that Israel had. The New Testament church came into being and flourished without either meeting houses or permanent locations. It was, like Israel, equipped to move in a hurry to strike at any point. It was ready for every situation.

We would readily admit that it is nice to have a good building in a mission field through which and in which to work; but the fact that we consider this an essential tool evidences the fact that we are, to some extent at least, materialistic and thus worldly in our approach.

We urgently need a fresh look at the nature of the church and at the mission of the church in the 20th century. The style of congregational life is so conforming with that of human religious orders

that instead of emphasizing the distinctiveness of the nature of the New Testament church, we blur the image. The patterns are so nearly alike we can hardly blame the undiscerning for not being able to see any difference.

The emphasis has been taken off of being born again, and is put upon church attendance. Christianity (in the broad sense) is losing its appeal to the masses because it has dropped into a rut of stereotyped formality and liturgy. The Lord's church is losing half of those who are baptized because, after the new has worn off, the converts find themselves in much the same stereotyped situation as prevails in human religious orders.

We could stand some real research in restoring the spirit of the New Testament church toward its mission. While we have no liberty in experimenting where divine law has regulated, there is an urgent need for experimentation with new ways of breaking up the status quo, and reinvigorating the average congregation. About all the experimenting thus far has been limited to moving the communion service to a place before instead of after the sermon!

It would be a tragedy if we assessed the growth of the church by the number of congregations springing up. Doctrine has about been forgotten in favor of a business man's approach to success. We are not producing any great preachers, or great scholars, or great writers. We are so happy our numbers are increasing we are allowing quality to go unrequired. We are letting down in the quality of Christian living too. Today I dare you to name a single thing done in the world that I cannot point out to you being done by church members in full fellowship in the church.

We haven't reached Canaan yet. We are still in the wilderness. The church needs to be geared for action, and that at a moment's notice. It ought to be sending out its spies. It ought to be pushing into new areas. If it sits down, content to "meet and eat" it ought to die. And it will.

—Reuel Lemmons in *Firm Foundation*.

OTHERS HE SAVED

"Others He saved, Himself He *could* not save,"
So scoffed the priests, and upward rolled the wave
Of blasphemy against the dying Lord,
Until it broke upon the throne of God.

"Others He saved, Himself He *did* not save,"
So sighed the mourners round the Savior's grave;
Their grief embittered by the mystery
Why He, who Lazarus raised, Himself need die.

"Others to save, Himself He *would* not save,"
There rests the truth, His life for us He gave:
O ruined heart! thy Savior had to choose
If He should die, or thou salvation lose.

—J. C. Blissard



The Church-- An Organism

J. R. Clark

I once examined a book titled "The World's Living Religions." It listed eleven religions such as Buddhism, Confucianism, Shintoism, Mohammedism, and along with the eleven was Christianity. I was struck with the thought that of the eleven Christianity was really the only *living* religion. The others were dead! Which of them has a living Savior? Only Christianity has a living God and a living Savior. Christianity is in a different category from the rest. It only is a universal religion, fitting the needs of all peoples.

We can get a sample of God's feeling about idolatrous religions by recalling the story of Dagon and the ark of God. God permitted the Philistines to capture the ark of God (1 Sam. 4). Thinking that the God of the Jews was only a national god, like Dagon, they put the ark (golden chest) in the temple of Dagon. The next morning they found Dagon fallen on his face before the ark. They took Dagon and set him in his place. Next morning they were horrified to find Dagon on the ground before the ark of God, with his head and hands broken off. Then plagues broke out among the Philistines until finally they were relieved to send the ark back to Israel. Even so, Christianity is not in a category with heathen religions.

In harmony with the above thought, the church is more than an organization—it is an organism. The Winston Dictionary defines organism thus: "Anything that has life in itself. A living body composed of parts, performing individual duties mutually dependent." Defining organization, Winston says, "The act or process of grouping and arranging into one whole a set of parts dependent on one another. A body of persons united for a special purpose, as a society, club, or political party." The difference between organism and organization lies in the fact that organism is a living thing, while an organization exists, or may exist, without life. A car with its many parts orderly arranged is an organization, but it is not an organism. The same is true of a social club. I hope that no one who reads this will think the church is on a par with a human organization.

But where in the New Testament is the church called an organism? The answer is that wherever the church is called a body it is called an organism, for a body is a living organism. And over and over in the New Testament the church is called a body. In

Romans 12:4,5 we read: "For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another." In Eph. 4:4 we learn that there is one body, and in Ephesians 1:22, 23 we read that God "gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." We could multiply passages on this theme, but suffice it to call attention to the very fine discussion of the church as the body in 1 Cor. 12. We are as close to Christ, the head of the Church, as the members of our bodies are to our head.

The Holy Spirit, who dwells in Christians, gives life to the spiritual body of Christ. In 2 Cor. 3:6 Paul says, "The letter killeth, but the Spirit giveth life." James says, "For as the body apart from the spirit is dead, even so faith without works is dead" (2:26). This passage links the human life with the spirit. In like manner the spiritual body obtains life from the indwelling Holy Spirit. In Acts 1:8 the Lord says, "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses . . ." Also Jesus taught Nicodemus that we are born of water and the Spirit. Paul in Titus 1:5 speaks of the washing of regeneration and the renewing of the Holy Spirit," and in Romans 8:9 we learn that if any man hath not the Spirit of Christ he is none of His. The Holy Spirit gives life and power to the body of Christ.

Another requisite to life is blood. How well we know that, with reference to the human body. In Lev. 17:14 we read that the life is in the blood. Without blood we would die. This is also true of the spiritual body. The church could not exist without the blood of Christ. "Knowing that ye were redeemed. . .with precious blood, as of a lamb without blemish and without spot, even the blood of Christ" (Peter). "Apart from the shedding of blood there is no remission" (Paul). The blood of the lamb on the lintel and doorposts on passover night in Egypt typified our passover, Christ, the Lamb of God, who was sacrificed on Calvary. Along with this, cleansing water mixed with the blood of the heifer and laid up to be used in day by day cleansing reminds us of 1 John 1:7 where we read, "the blood of Jesus his Son cleanseth us from all sin." "Cleanseth" here in the Greek is in the present tense and denotes continued action, day by day cleansing. Thus the blood of Jesus gives life to the spiritual body, both initially and day by day.

"His Spirit answers to the blood and tells me I
am born of God,
And tells me I am born of God."

Let us never forget that the church is an organism, that it is the living body of Christ, that it is cleansed by the blood and quickened by the Spirit.

The Christian life truly baffles science. It cannot be measured on any of their instruments. It is out of this world! It is lived by the power of God through faith. Being a living religion, it yields fruit and experiences growth.

REPORT FROM FT. LAUDERDALE

Willis H. Allen

The writer, on leave of absence from Shawnee, recently spent two months with the Westside congregation in Fort Lauderdale, Florida. The little group was in a badly discouraged condition. It was primarily because of this that I felt led of the Lord to try to give them some assistance. The attendance ran from 20 to 25 on Sunday mornings, with no night meeting at all. I urged them at the beginning to resume night services on Sunday and Wednesday nights, to which they responded with attendance of from 8 to 12, — enough to justify the effort. As one member suggested, "It is a testimony to the community to have the lights on." These night services they are continuing at the present time. We put on a special revival effort from November 25 to 30. During that week one man was baptized into Christ. This one conversion in itself was worth whatever sacrifice or inconvenience any of us might have made. He is already proving himself to be of valuable assistance in the work there.

From the beginning this little congregation has had its struggles. It has lacked adequate leadership among its membership, though a few have worked hard and sacrificed much to hold together and make progress. Largely by their own labor they completed their church building a few years ago, and have now a neat, comfortable, nicely furnished building, adequate in size, free from debt. They have a nice preacher's home, on which they are making monthly payments. But during the past few years they have lost in personnel, some families worshipping elsewhere, and some not meeting at all. This has reduced their financial ability to such an extent that it became necessary for their preacher to seek secular employment, which, as always, curtailed his church work. With the great growth of the city during the past 15 years it might be thought that the congregation would be strengthened by others coming in. However, fully 95 per cent of "Church of Christ" members moving in are instructed where to go, or, more correctly, where *not* to go.

Brother Delmar Browning has preached for the congregation for the past three years. He himself became discouraged, feeling that the work was not prospering, and "resigned" last June. However, he continues willingly to work with them, but is ready to turn over the leadership to another if and when an acceptable man may become available. Brother Brady Green is there at present, and helps much in teaching and other ways. We left them in much better spirit, and with assurance from some delinquents that they would return and support the work. Reports since we left indicate that this spirit continues. They need help, by prayer and financial assistance. The few remaining faithful ones form a nucleus about which a good strong church may be developed, under the grace of God. Let us remember this work regularly in our prayers.

Truth Advance Section

Stanford Chambers



QUESTIONS ASKED OF US

What is the answer to the claim made by the Knights of Columbus and by those who accept as true what they claim, namely, that the Bible is a Catholic book?

Deny it. They play on the term "catholic." They capitalize the word and make it mean Roman Catholic, a contradiction in itself. The word catholic means universal, general. When you say Roman Catholic, you change the use of a word meaning general to apply to something particular. That necessitates the capital letter, of course. When they say the Bible is a "Catholic book" they say what is not true, for they purposely give the impression that it is the Roman Catholic they mean. The Church of Rome did not produce one single book of the Bible. All the inspired writings making up the Book were extant long years, centuries of years, before the body now headed up under the Pope was ever thought of. The volume of the Old Testament was in the custody of the Jews B. C. All the books of the New Testament were written in the days of the apostles and were recognized as authentic, that is, canonical, from the beginning, and there were many copies of the originals. It was decided in the Council of Nice, 325 A. D., to collect these writings and constitute of them one volume, the volume ever since known as the New Testament. The Books of the New Testament were not made authentic by the Council's decree. No book went into the volume that was not already recognized as authentic and inspired. The Papacy or Church of Rome under the so-called "Universal Bishop" did not come until the sixth century. The term Catholic (capitalized) means one thing while the term catholic means another. The Knights of Columbus would make people think catholic and Catholic, that is, Roman Catholic, are one and the same in meaning. That is deception.

Who is the one taken and who is the one left in the Savior's statement in the Olivet prophecy?

When the saints are caught up as in 1 Thes. 4:17, the saints are the ones taken. When later the tares are gathered out and the vine of the earth is reaped, those taken are taken for judgment, while those left are such as are accepted of God.

What justification is to be seen for calling money "filthy lucre"?

Like unto this phrase is one used by the Lord Jesus — "the Mammon of unrighteousness." Money becomes "unrighteous" when it is used for base gain. And "filthy lucre" likewise. Have you ever

found it sticky? Does it want to stick to your fingers? But there is such a thing as consecrated money. Nevertheless, "be ye free from the love of money." "Keep yourselves from idols," and such idolatry as covetousness (Col. 3:5).

Is there not danger that there may be unpreparedness to meet the Lord at His coming on the part of some even who know the prophecies concerning His coming and the order of events to come?

Indeed, great danger. One can hold the right teaching intellectually without his taking it to heart. To such a one the Lord's promised return is not that purifying hope as set forth in the word of truth. See 1 John 3:3. He cannot be said to "love his appearing." His lamp needs trimming as did those lamps of the foolish virgins, but like them, he lacks oil at the very time he most needs a shining light. Let me ask, Why are the sons of this world "wiser in their generation than the sons of light"?

Because we believe that the millennial reign of Christ is to follow His return, we are accused of denying that He is exercising any authority now at all . . .

A charge scarcely worth wasting time on. Do you not baptize "in the name of Jesus Christ"? Do you not gather together in His name? Do you not hold that "whatsoever ye do in word or in deed" ye "do all in the name of the Lord Jesus, giving thanks to God the Father through him"? "In the name" means by the authority. All authority in heaven and on earth is His to exercise as His wisdom directs. He does not exercise His full authority as yet. "We see not yet all things subjected to him" (Heb. 2:8), but the time is coming when "the kingdom of the world has become the kingdom of our Lord and his Christ" (Rev. 11:15). When He exercises the full authority that is His, it will not be said what John declares to be the case now, that "the whole world lieth in the evil one" (1 John 5:19). It is all important that you (all who are His) respect His authority and will as far as it is revealed right now and always.

In my class as teacher my questions seem nearly always to be provoking controversy, and there is so much of the time the lack of the right spirit. Can you offer a suggestion?

Unfortunate, that. Have you made the matter a subject of earnest prayer? "If any man lacketh wisdom, let him ask of God who giveth to all men liberally and upbraideth not" (Jas. 1:5). Ground your praying on this word and promise. Then exercise good judgment. Avoid asking the question that provokes controversy. A good sister once said, "Brother E---- asks such nonsensical questions. It is hard to keep interested." Pray and study as per 2 Timothy 2:15.

Does Peter's command "Honor the king," make it the Christian's duty to honor a Catholic president?

Certainly. In Peter's day the wicked Nero was "the king," being the head of the Roman Empire. Though he was a wicked and heartless pagan, he was to be honored because of the office and position he held. "Thou shalt not speak evil of a ruler of my people." "Honor to whom honor is due," and the Lord for it, honor is due a ruler. A Christian is no anarchist.

What is the Talmud we often see referred to?

It is a compilation of Jewish writings, inclusive of a commentary on the same called the Gemara, written by a number of Rabbis. The Gemara is the second part of the Talmud; the first part is called the Mishna. It is considered by Jews in general to be the "oral law" reduced to writing. By the "oral law" they mean explanations given Moses, explaining the written law, handed down (such their claim) from Moses to Joshua, from Joshua to the elders, from the elders to the prophets, from the prophets to the men of the Great Synagogue. See Bible Dictionary.

The Far Away Look

E. L. J.



Distance, as well as absence, lends enchantment. The December Word and Work reached Los Angeles late by the slow-footed second-class mails, but how we did devour it when it came—every article, every word!

Linscott's articles prove how right we are in moving him to the front. Clark's contribution reads like a worthy chapter from a worthy book on evidences.

A certain aura, and a sense of respect and confidence, seems to surround the first-page writer of a good religious journal. I feel that either (or any) of my colleagues are more worthy than I of this respect and confidence. Moreover the spot seems to call for a certain nobility of style and diction that, in the last seven years, the front pages may not always have exhibited.

What joy it is to hope that our beloved journal, now in strong young hands—though not without the "old reliables"—will be perpetuated in power, perhaps till Jesus comes, perhaps a thousand years beyond that blessed day! Who knows that all good things on earth must end when Jesus comes? Many of our fathers in the faith, men of J. A. Harding's caliber, believed *and taught* that the earth, renewed and cleansed in awful judgments, would be a center for the saints—at least for a thousand years.

Of the "old reliables" among us, Chambers ranks the first. What a "seven-day wonder," what an amazement to men and devils God has made of him! Not far from the nonagenarian decade now, despite the loss of half his stomach years ago, and more lately half his eyesight, he still labors on, almost (like Paul) "more than they all." His new book on the Conquering Rider, now being read, is *not* just a repetition of books that went before; it is the mature and ripened fruit of sixty years of earnest, honest study and teach-

ing on the right track in the right book. Even if it were repetition, say of Boll, it would be needed and useful. A new generation is upon us. They will read with greater interest from living, contemporary authors. So it happens that each generation must needs have its own tongues of fire, its torches of burning light, and its pens of convicted and convicting power. Gladly we would comment on the other December articles. One was of special interest to me: Boyd on "Which Translation." I am following the progress of the improved "American Standard" (Lockman Foundation, near us here). There have been delays, but we are assured that progress is being made. It will reproduce the 1901 American Standard—the best of all translations, as Boyd points out* with slight improvements in the idiom for our day. Let us hope that the "improvements" will be few and its publication soon.

Our promised short study on Isaiah 7:14, "Claims and Counter Claims on the Virgin Birth," is ready, but must wait its turn, another month. It is written in popular style by a common man to common men, or at the most on the level of the average reader.

*Boll, Campbell Morgan, and many other great expositors have emphatically said the same.

"LUCK" OR THE CROSS -- Which is Safer?

Jesse Z. Wood

"Take a chance." "Buy a chance." "Maybe you will win." "What have you to lose?" Who has not heard these and similar expressions? We knew a man once, whose life seemed to be built on "Chance." He was not known to do a day's work, ever. Rather, he gambled his way through life. His excuse for such a life was that "everything is a matter of chance: a man goes into business on a gamble. He enters a business venture, hoping, but not knowing whether he will be a success or a failure." This man was known to have made and then lost a fortune. He often said that maybe someday he would hit it "lucky." His attempts to help his luck along led him into unfair practices in his games of chance. We tried to talk with this worshipper-of-luck about God and Christ and the surety of Eternal Life. He indicated to us that he would leave that to "Luck," too. He would take his "chances" that "maybe the Bible was not right," or "maybe God would not send him to hell," or "maybe God would give him another chance," or "maybe — maybe — maybe" on and on.

How pitiful to see men gamble away their living, their money, their homes, their savings! But how exceedingly worse to see men trust to "Luck," as they call it, and go out into eternity without God and without hope! "Luck" is a foreign word in God's vocabulary. We are not offered a "maybe so" or a raffle-ticket-chance to Heaven and to reunion with loved ones gone on before, but we have a "sure hope" (Heb. 6:18) — an Anchor! We have a Savior whose promises never fail. There are no losers among those who put their all into His hands. I'll take Him!

Precious Reprints

(The following article by R. H. Boll appeared some years ago in the form of a tract, now long out of print. If there should be requests for it in sufficient quantity, the Word and Work will have it reprinted.)

THE FREEDOM OF SIMPLE CHRISTIANS -- I

If in the midst of the multitude of religious bodies and denominations, which make up the professing Christendom of our day, a number of men should rise up professing themselves simply Christians, and as not identified with any sectarian body whatsoever, but as belonging only to the one church of the New Testament, it would be proper and right to ask them a few pertinent questions. On what ground do you try to distinguish yourselves from the various bodies and denominations around you? By what right do you appropriate to yourselves that universal, non-sectarian name "Christian"? Are you standing on such a free, broad, universal ground that the name "Christian" describes you and your position? If so, what is your position and in what respect does it differ from that of the various denominations? And by what right do you claim to belong to the very New Testament church itself, in contrast with all the denominational world?

These are fair questions and demand a fair answer. It is evident that no man has the right to call himself simply a Christian if he belongs to some peculiar and distinctive clan or sect. Nor can he honestly and honorably claim to be a member of the church of Christ, if in reality he is an adherent of a sectarian body. We must know therefore what constitutes a man simply a Christian, and how a man may rightfully claim to belong simply to the New Testament church.

WHEN IS A MAN JUST A CHRISTIAN?

A Christian (if he is just that and nothing else) is a man who belongs to Jesus Christ—one who accepts Him as Lord, Savior, and as the Son of the living God. And, of course, that means as the only Lord and Savior and Christ. Such a one is therefore wholly and exclusively committed to Christ for everything. From Him alone he has his life, in Him alone he rests his hope. From Him alone he takes orders; from Him alone he receives light, instruction, truth, guidance. He has no other spiritual authority—no other master, rabbi, teacher. The Lord Jesus is the one only source of light and truth to him; and Christ and Christ's word is his only standard and criterion. The word of Christ's inspired messengers, the apostles, is to be expressly included in this statement as being Christ's; but all outside and human authority, and all merely human standards are expressly excluded.

Now if one who confesses Jesus as Lord does at the same time acknowledge other lordship and authority in spiritual matters, he

ceases to be simply a Christian. He is then of a special kind and stripe, according to the kind of alien authority to which he owns allegiance. He is, as it were, a "hyphenate" Christian, one whose loyalty is divided, and whose obedience to Christ is limited and modified by the human over-lords to which he is subject. His allegiance to man's creed and authority makes him an adherent of the particular sect and party which adopts those peculiar human standards. And in all fairness and honesty he should not pass as a simple Christian, but should adopt some appropriate human name by which he can be known or distinguished.

WHAT IS THE CHURCH OF CHRIST?

The church of Christ in the New Testament sense is the aggregate (local or general) of baptized believers who own allegiance to the Lord Jesus Christ alone. By their very name and charter they are a free people—free from all men. They are not under any yoke of human masters or human creeds. The bond that holds them together is their common faith in Christ, their all in all, and their common love toward Him and one toward another. They are directly responsible to their Lord for all they do or say. "To his own Lord he standeth or falleth" (Rom. 14:4, 8, 9). Under Christ they also have mutual responsibility one toward another. If in their study of God's will and word they come to different conclusions (as may well happen) they mutually correct, counterbalance, and supplant one another in fellowship and brotherly love. Thus they grow together into the unity of the faith in the knowledge of the Son of God. This is a great part of their schooling and discipline. For in personal study of the word difference of view will arise; and if love abounds they will be mutually helpful. Instead of setting up each his own findings as standards, and splitting into factions and sects, these Christians will help one another to apprehend the word of the Lord more perfectly. They will also bear with one another in mistakes and misapplications; and unless it be for some error that destroys the very foundations of the faith itself, or by the intrusion of something that necessarily causes disruption, this bond of loving fellowship is held sacred and inviolate by them. And to be sure, such a thing as an attempt on the part of any one to dominate the faith of the rest, or move to assume arbitrary authority over the brethren and to threaten and intimidate them into submission is not so much as to be named or thought of.

Regardless of any relative merits of any questions involved in any particular controversy—this is a matter of *principle*. It is fundamental. The very existence of the undenominational church of Christ depends on that. Any belief, though it were truth, if it is imposed upon men by human pressure or authority, loses its virtue (Isa. 29:13). The imposition of a human creed darkens the spiritual vision, stifles faith, stunts spiritual growth, brings men into bondage, and makes simple New Testament Christianity impossible.

(To be concluded next month.)



Criticisms of Bible Translations

J. Edward Boyd

In the booklet (which is the printed form of radio addresses delivered during September, 1962) under examination there are a number of criticisms of specific renderings in recent Bible translations. Two of these, which have no validity whatsoever, have been discussed. Briefly stated: The blood IS in the first chapter of Colossians, verse 20, in all translations examined, although textual evidence is not sufficient to justify its inclusion in verse 14. All scholars, liberal and conservative, so far as I know, recognize this to be true. And, while it is true that in Luke 24:51 the words "and carried up into heaven" are omitted in certain versions, it is absolutely wrong to say that one would never know from any of these translations what became of Him; for in Acts 1:9-11 they plainly state that He was taken up to heaven.

Then there are a number of criticisms offered that are immaterial, trivial. What difference does it make whether we read "We esteemed Him not," or "We did not esteem Him"? "Like a dove" or "dove-like"? "Descending" or "coming down"? "Without form" or "formless"? "A tree to be desired" or "a tree desirable"? "To Timothy, my dearly beloved," or "To Timothy, my dear child"? (The latter, to which the critic objects, is a literal rendering. Yet he finds fault with another translation because Dan. 12:4 is NOT rendered literally!) "Grace" or "lovingkindness"? Much is made of this, as though the word "grace" were indispensable. But it is a question whether it conveys to the average person today the full import of the Greek *charis*. In my opinion "lovingkindness" more nearly does so; but even it may fall short. Rotherham used "favor"; but perhaps best of all is Williams' "unmerited favor."

Now we do not wish to leave the impression that all the criticisms in the booklet are invalid or trivial. On the contrary, a few were found with which we are in complete agreement. Certainly we agree that the word "virgin" rather than "young woman" (as in the RSV) should appear in the text of Isaiah 7:14. The Greek word that is equivalent to our "virgin" was used by the translators of the Septuagint version. This meaning of the original word is confirmed in the nativity accounts of Matthew and Luke, even in the Revised Standard Version. Likewise the Twentieth Century rendering in Romans 11:25 ("... till the whole Gentile world has been gathered in") is unquestionably false and misleading. The same is true of their translation of Rev. 20:13: "The Lord of the

place of death gave up . . ." The insertion of "the Lord" is wholly without justification. Another serious mistranslation is that of Luke 23:44, found in both the Twentieth and New English versions: "The sun was in eclipse." There could not have been an eclipse of the sun, as this suggests, on that occasion, for it was the time of full moon!

Of the criticisms not yet mentioned there is one that should perhaps receive special attention. It has to do with the exclamation of the Roman centurion at the cross (Matt. 27:54). Should it be translated "the Son of God" (as in King James version), "a son of God" (as in RSV), or God's son (as in some others)? The second is condemned, on the ground that the translators have left out the definite article "the" and have substituted the indefinite "a". Yet there is in fact no article in the Greek text! How can they be justly accused of leaving out something that was not there in the first place? However, it is only fair to state that the absence of the article in the Greek text does not *necessarily* rule it out in translation. In his comments on this passage, Dr. A. T. Robertson says: ". . . it means 'God's son, either the son or a son. There is no way to tell.'" So, from this point of view alone, it is clear that this criticism is wholly unjustified.

But there is yet more to be said about this incident. Presumably this Roman officer was in charge of the execution. Most likely he and the soldiers under him had participated in other such scenes. But never had they seen anything like this! The demeanor of the man on the middle cross, with the inscription "The King of the Jews," so totally different from any they had previously seen; the earthquake and the three hours of darkness—all so amazing that they gave utterance to the thought that naturally arose in their minds: Surely this was no ordinary man! That noted and highly respected commentator of a former generation, Adam Clark, says: "It is not likely that the centurion had any knowledge of the expectation of the Jews relative to the Messiah. . . . A son of God, as the Romans used the term, would signify no more than a very eminent or divine person, a hero." And in harmony with this is the fact that Luke (23:47) expresses the centurion's thought in these words: "Certainly this was a righteous man." Whatever the problems involved, of this we may be sure: in addition to the testimony of the Gospel writers, we have also the sincere and unbiased judgment of this heathen officer and his companions concerning Jesus.

There is not a spider hanging on the king's wall but hath its errand; there is not a nettle that groweth in the corner of the church yard but hath its purpose; there is not a single insect fluttering in the breeze but accomplisheth some divine decree; and I will never have it that God created any man, especially any Christian man, to be a blank, and to be a nothing. He made you for an end. Find out what that end is; find out your niche and fill it. If it be ever so little, if it is only to be a hewer of wood and drawer of water, do something in this great battle for God and truth.



A Christian Views The News

Ernest E. Lyon

IT CAN HAPPEN HERE. I have just received a copy of an editorial in the *Firm Foundation* of last August on an article published by the "Living Church," the latter being a paper read before the House of Bishops of the Episcopal church by Fred W. Kern, who is Director of Religious Affairs Office of the Office of Civil Defense, a department of our Department of Defense. I will try to get a copy of the original article before commenting in detail here, but apparently Mr. Kern believes that our government is prepared to suppress religious liberty and take over church property in time of disaster. Let me quote this one sentence from the editorial reporting of Mr. Kern's article: "If clergymen want to preserve their freedom of religion, and their freedom to administer to the dying and the distressed, it will be necessary for them to be registered with the civil defense organization." A thoroughly responsible man of widely-known reputation, T. Robert Ingram, Episcopalian preacher of Houston, Texas, is quoted as saying that Mr. Kern added the following statement not in the article when he spoke: "If he insists he will find a shotgun in his belly." This statement was added orally to the statement that an unregistered minister will not be allowed to minister to the dying and the distressed even if he is wearing ecclesiastical clothing or is personally recognized.

THE CUBAN SITUATION. I have tried to avoid writing about the Cuba situation for fear that my comments would be on an outdated situation because of the fast moving state of affairs for awhile. However, even though this is written at least two weeks before publication date, it now appears safe to point out that no inspection is even in prospect in Cuba, our president has denied making a no-invasion promise, several thousand Russians are still there in Cuba, a good many Russian fighter planes seem to be there still, how many missiles are hidden we do not know, and communist propaganda and intrigue are still pouring out of Havana. Let us remember to pray for the Cuban Christians, for the conversion of many more Cubans, and for our government to settle this matter in such a way as to improve the situation in all this hemisphere and in an honorable way do what can be done for the enslaved people of Cuba as well as of other slaves behind the "iron curtain."

NEWS BRIEFS. Many conversions are reported among Cuban refugees in this country. . . Felipe Alou, outstanding San Francisco Giant baseball player, has joined the Pocket Testament League team now

working in Peru . . . Charles Brown, Jr., (Methodist) succeeds Frank A. Tobey (American Baptist) as Chief of Army Chaplains . . . The Internal Revenue Service has ruled that ministers of religion who are teaching in church-related schools are entitled to tax-free housing allowances "in lieu of a parsonage," according to a news item in the Moody Monthly magazine. . . Maybe it isn't news, but it is my conviction that, if the Lord allows this dispensation to go on much longer, future historians will look at the past thirty years and show the passing of this country from a representative form of government to a dictatorial one unless Christians will pray in such an earnest, believing fashion that we can have a real revival over this country to return men to God . . . Billy Graham says he sees the beginnings of such a stirring all over the country . . . Let us hear from you. Address 1734 Deer Lanc, Louisville 5, Kentucky.

EXPOSITION OF FIRST PETER

Earl C. Smith

GOD'S GRACE PROVIDES FOR CHRISTIAN MINISTRY

5:1-11

Peter, as a fellow elder and witness of the sufferings of Christ and also a partaker of the glory which is to be revealed, exhorts the elders among his readers to tend the flock among them (4:1-4). just as Christ had commanded Peter, "Tend my sheep" (Jno. 21:16). It is instructive and encouraging to see Peter's assurance of his future. He speaks with the same certainty about his future that he does about his past. There is as much reason for any believer to have that assurance, for Peter was a "fellow" elder. His assurance was based on the fact that all aspects of salvation are the work of God (1:3-5), therefore we can be sure that it will be finished. When Peter says to his fellow-elders, "Shepherd the flock of God," he is saying just what Paul said to the elders of Ephesus when he said, "In all things I gave you an example, that so laboring ye ought to help the weak" (Acts 20:35). So Peter tells these elders to follow his example. No shepherd is a real shepherd who does his work "of constraint" or "for filthy lucre." Such are "hirelings" (Jno. 10:11-13). Our translators have misinterpreted in adding the words "the will of" in verse two. It is not "according to the will of God," but "according to God." Shepherding is to be done by the elders just like the Good Shepherd does it, out of a heart of compassion for the sheep. "Lording it over the flock" is not at all the way of the shepherd; "he calleth his own sheep by name, and leadeth them" (Jno. 10:3). As the "chief Shepherd" was pattern for Peter and Paul, so Peter and Paul are patterns for the elders, and the elders must be patterns for the flock (v. 3; Acts 20:18-35). The true elder will be crowned with unfading glory at the return of Christ (v. 4). That is the crowning and rewarding time (cf. II Tim. 4:8; Jas. 1:12; Rev. 22:12). It requires grace to be in a position of authority and not lord it over those under you. It requires grace to live a life that is an example

in holiness for any one. But God provides the grace for the elder to so conduct himself.

If it requires grace for the elder to serve as a shepherd, not as a hireling, out of the goodness of his heart, making himself an example to the flock; it requires equally as much grace for the flock to subject themselves to the elders (v. 5). Young people do not naturally subject themselves to anyone. They naturally have a strong desire for independence. If a church follows the directions given by Paul to Timothy and Titus (I Tim. 3; Tit. 1) with reference to elders, it is spiritually the safest thing for any Christian to submit to such elders. Following the "Received" text the King James Version has "all of you be subject one to another" in verse five. The American Standard Version, following a critical text, leaves out the word "subject" and adds the phrase "to serve" which is not in any text but is implied in the word translated "gird." Peter had in mind Jesus' girding Himself with a towel and washing the disciples' feet, and Jesus commanded His disciples to wash each others feet. So "gird yourselves with humility, to serve one another" is Peter's direction for all Christians. The reason for the exhortation is that "God resists the proud, but gives grace to the humble" (cf. Jas. 4:6; Prov. 3:34). The "proud" are those who think more highly of themselves than they ought to think (Rom. 12:3). Their estimation of themselves is exalted and false. God is against such. The "humble" are those who have a true and lowly estimate of themselves (I Cor. 15:9; Gal. 6:3; Eph. 3:8; Phil. 2:3). Conceit and arrogance cannot win, for God is against them.

"Humble yourselves" (v. 6) is passive voice in the Greek and should be translated "be humbled under the mighty hand of God." The truth is that the Christian should recognize that he deserves whatever he receives of sorrows and sufferings in the providence of God. The Christian who is persecuted by a pagan government deserves that evil, even though the government is wrong in giving it. The Christian slave treated cruelly by a pagan master deserves the treatment, but God's wrath is against the master. The Christian wife deserves the bad treatment her pagan husband gives her, but he is in trouble with God if he does not repent. So it is in everything in God's providence; we never suffer anything that we do not deserve. It is all a part of God's chastening, "that we may be partakers of his holiness" (Heb. 12:10, 11). If we submit to His discipline, His grace for us will be the richer; He will exalt us (cf. Matt. 23:12). In the background of all the troubles for Christians is the devil, the Christian's adversary. He is more than a match for those who ignore him. He must be resisted by faith (v. 9; Jas. 4:7; Eph. 6:10-20). In God's providence He allows Satan to cause suffering to Christians for the Christian's good, if the Christian remains stedfast in faith. There is no promise that a Christian will not suffer; rather there is assurance that he will (Rom. 8:17). Verse 10 and 11 are comforting. As it was with Christ, so it is with the Christian; after the suffering is the glory (cf. 1:11). Praise God, now and forevermore the dominion is God's. Amen.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



Rules For Happy Living

Someone has suggested the following ten rules for happy living. It is a good list, but the benefits of it will be lost unless you think of each "rule" separately and carefully. Read the entire list, then come through them one at a time and pause to reflect upon each suggestion for a few moments. The only change we would recommend is that the last item should be given first place.

1. Keep busy. One cannot always work strenuously, so have a hobby.

2. Never indulge in self-pity. Maybe you did not have opportunities as a child, but you can make them now.

3. When you go out, prepare to give a smile to everyone who will take it. "No one is properly clothed unless he wears a smile."

4. Cultivate a cheerful disposition and a sense of humor.

5. Put yourself out to help someone every day.

6. Fill your life with worthwhile things. Then, should the light go out, you will have something to think about.

7. Appreciate people. Nothing gives more joy than appreciation.

8. Children are the hope of the world. Make at least one child happy every day.

9. Refuse to be discouraged.

10. Read your Bible, and talk to God about all your affairs.

A Child's Impression

At church one Sunday morning, little Jane listened to a sermon on "Let Your Light Shine." The only part she remembered was the text and she wondered just what that meant. Her mother told her that it meant to be obedient, cheerful and good. In the afternoon, Jane got into a little trouble, and remembering the sermon she explained her actions by saying, "I've blown myself out." Surely Jane's definition was a good one, but it is also a challenge to older Christians and especially to parents. How many have "blown themselves out" and no longer shine before the little ones? Really, parents, how do you shine?

* * *

How About It?

If a railroad engineer said, "I'm not going to start this trip until every signal light along the track is green," he probably would never get started. Even if he gets only half way and meets a red light, he is better off and nearer the destination than if he had never started. Even so it is in the work of the Lord. If one tarries until all is favorable or until all are agreeable, he will not get very far "on the road" for the Lord. To be sure, the ideal situation is that all lights might be "green" along our pathway, but BE SURE that any "red" light you come to is that of God and not by man.

Many people regard religion like a trolley car; they ride just as long as it is going their way.

* * *

Correcting faults is like tying a necktie — you can do it better on yourself than you can on anybody else.

* * *

The religion of Christ is not an uncertain way of looking at some things, but it is a certain way of looking at all things.

* * *

Love Never Fails

A little girl in a hospital was making slow progress toward recovery. A doctor on the hospital ward took special interest in the child. "I'll find out why she is improving so slowly," he said. He found out that the child was very sensitive, easily scared, but responded quickly to love and kindness. "It is a lack of love and understanding," he concluded. So he put this directive on the child's chart: "This child requires loving every four hours!" There is no lapse of time in God's love for us. He loves us every moment of the day and night. He says, "I have loved thee with an everlasting love!" (Incidentally, does your child receive as much loving as scolding? And, have you tried loving in place of scolding? The "rod" is necessary often times, but never administer it except and with love.)

* * *

"God spells 'Wonderful' with five letters — J-E-S-U-S!"

* * *

"The world wants saints on the streets rather than in statues, and the church needs them in the congregation rather than in the calendar."

"If I could hear Christ praying for me in the next room, I would not fear a million enemies. Yet distance makes no difference, for He IS praying for me."

* * *

A lady once said in a discussion of talents, "My talent seems to be speaking my mind when things are not as I want them." Perhaps the answer from her friend was not the one she had expected, "That's one talent the Lord will let you bury."

* * *

"Girls used to dress like Mother Hubbard, but now they (Christians?) dress more like Mother Hubbard's cupboard."

* * *

"Use your money while you're living,
Do not hoard it to be proud;
You can never take it with you,
There's no pocket in a shroud.
Gold can help you go no farther
Than the graveyard where you lie;
And though you are rich while living,
You're a pauper when you die."

* * *

"As for the fellow who is throwing mud, just remember that he is not standing on firm ground."

* * *

"We have a lot of folk today with their DISPENSATIONS all right and their DISPOSITIONS ALL WRONG!"

* * *

"If your lips would keep from slips,
Five things observe with care;
Of whom you speak, to whom you speak,
And how, and when and where."

NEWS AND NOTES

Salisbury, So. Rhodesia: I herewith enclose \$5.00 for extension of my subscription. I have long held the view that no paper in the brotherhood has ever matched the high standard set and maintained by the faithful brethren who have been responsible for the good ministry of Word & Work.

Please take note of our new address:
11 A. Hurworth Road
Highlands, Salisbury
So. Rhodesia, Central Africa

We take courage in every prospect open to the gospel here and hope for abiding fruit. —Vernon C. Lawyer.

MONTHLY MEETING

A Preachers' and Church Leaders' breakfast meeting is held each second Saturday of the month, 8 a.m. to 11 a.m., at the University of Louisville cafeteria. Alex Wilson brought a challenging devotional message, and led in group discussion in January. Twenty-one were present. February's meeting will feature a group discussion on the theme: "What is Spirituality?"

Wedding Anniversary

Sixty-five guests recently attended an open house observance of the 65th wedding anniversary of Brother and Sister James Lashbrook of the Fisherville church, where Sister Lashbrook has been a member for 77 years and Brother Lashbrook has been active as a deacon for many years. Both have spent most of their lives in the Fisherville neighborhood and have always been members of this church from the time of their conversion. They are the grandparents of Patricia Marsh, wife of Tommy Marsh, who is now a missionary in Japan.

Louisville, Ky.: Enclosed find \$2.00 in currency. Please give me an additional subscription to Word & Work for a year. I think I know something to do with it. —C. T. Clay.

Prestons Plan Furlough

The Harold Preston family is planning to come home for a much needed rest. Tentative plans call for them to come about April, 1963. There are still some details to work out before they will be free to come, but at least this is in the planning. As sponsoring church, the Gallatin church of Christ had hoped that a special appeal for travel funds would not be necessary.

At present some funds are available for their travel, but it is not sufficient. If you would care to help on this project, please send your gifts to "Harold Preston Mission Fund," P. O. Box 808, Gallatin, Tennessee.

P. C. S. OPERETTA

On February 9, 1963, at Gottschalk Junior High School Auditorium, 4615 Taylor Blvd., the Portland Christian High School chorus with the assistance of the seventh and eighth grade music class will present the operetta, "The Gondoliers" by Gilbert and Sullivan, directed by Mrs. Hall Crowder. The performance will begin at 7:30 p.m. All friends of Portland School are invited to attend.

Lexington, Ky.: Bro. Bill Medley, Victor Broadbudd's treasurer, reports there is \$3324.21 in the house fund. The house will cost approximately six thousand instead of five thousand, but there is a likelihood that he may be able to solve the Brother and Sister Alex Wilson housing problem by furnishing them the first floor. A two-story house for six thousand is beyond the thought of our building a house here for such a small sum. Pray for our missionaries at home and abroad.

We had a wonderful Watch Night service last New Year's Night. There were inspiring talks from all the men and young men. I am praying that Word and Work may double her subscription list in the year 1963. Let us all work toward that end. We cease not to pray for the Word & Work. It is the very best magazine published from the standpoint of spiritual articles and soul food. —H. N. Rutherford.

Howe, Texas: Please send me the Word & Work for another year. Your fine articles have helped me so much for many years. —Mrs. V. H. Hazlip.

Louisville, Ky.: February 17th marks the completion of our 13th year of labor here. The Lord has blessed and sustained wonderfully during all this time. There have been several improvements on the physical property, including the purchase of our own building in 1955 and a remodeling of it in 1961. The Lord has richly blessed and supplied our material and financial needs, and most of all a good crew of godly co-workers. I am indebted especially

to Brother Philip Bornwasser for asking me to preach the first time (then at 17th Street), and to Brother Chambers for his advice and counsel when it was so needed.

1962 closed with some visible results, one of which was our youngest son. Both of our children now belong to the Lord. Ronald, our oldest, is beginning to take part in the service along with some of our other young Christian men. We praise God for them. We had a good meeting with Brother Wilson. His lessons were plain and all Bible. Last summer I held a meeting at Waterford, where I was baptized and grew up. It was a real joy to be with the brethren there along with Jack Curry. Some of my friends I had not seen in some twenty years.

We face 1963 with a desire in our heart that we may be more pleasing to Him, more willing to be led by His Holy Spirit, and with full assurance that God will continue to meet and supply every need in Christ Jesus. —M. Brent Hickman.

Buechel, Ky.: The Lord gave us a good year in His work at Buechel in 1962—and we're thankful for a good beginning in '63! Our attendance averages in '62 were: Sunday school, 121 as compared to 107 in '61; Worship, 176 as compared to 158 the year before. Attendance on Sunday night was the same, and there was an increase of 5 on Wednesday night.

There was something like 18 responses to the invitation, some for baptism, and the greater number for membership. Quite a few non-members have started attending regularly. One placed membership with us the first Sunday in '63, too.

Brother and Sister John T. Glenn continue active at Buechel. Brother Glenn teaches an adult Sunday school class, and takes charge of preliminary exercises each Sunday morning, and does an effective telephone ministry. Sister Glenn teaches a Sunday school class of young people, and a ladies class on Thursday mornings. —Robert B. Boyd.

Kowloon, Hong Kong: We wish to express our gratitude to each one of you who have upheld the work here through your prayers and financial support during the past year. You have also shared in the burden, and the Lord will see that you share in the reward. "For God is not unrighteous to forget your work and the love which ye showed

toward his name, in that ye ministered to the saints and still do minister" (Heb.6:10).

As war clouds gather on the horizon we do not know what the new year holds in store, yet we do know that the true security of us all lies in being in the will of God and doing the work He has given us to do. The recent Cuban crisis points up the fact that not even America can be considered a place of security any longer. The world is rushing on at a frightful pace toward the brink of destruction. The day of grace will soon be over, yet multitudes of our fellowmen still sit in darkness and the shadow of death. The hour is late. —Dennis and Betty Allen.

Tell City, Ind.: The Lord has blessed us here in many ways during the year—four have been baptized and others have responded in other ways; the interest and attendance have been good through the year. One Sunday in December we had our highest attendance at Bible School in the two years we have been here.

Because of some trouble prior to our coming here, the church lost about 40 members and children that have not returned, but the Lord has blessed us to the extent that now we are about where they were before this happened. Peace and harmony prevail throughout the congregation; we praise the Lord for it all; what has been accomplished, He did it. We were only instruments through whom He has worked.

We are looking forward to an even greater work this year if our Lord tarries. We covet your prayers. —Asa Baber.

Windsor, Ontario: This January issue is delightful to read, in that the Lord Jesus shines through every line as the Lord's servants do what they are bidden, writing and editing, and whatsoever else they do, always in the fear of God and in constant awareness of their dependence on Him who is all our righteousness, our peace and joy, and our exceeding and great reward.—Ernest Michaelis.

RUTHERFORDS TO ORLANDO

Brother and Sister Rutherford have gone to Florida for some mission work. Their address is 1133 Narcissus Lane, Orlando, Florida. They earnestly desire the prayers of the saints for the fruitfulness of this work of faith. They will be working with the church on

Carrington Drive (three blocks north of Highway 50). N. Wilson Burks will preach at Cramer and Hanover church in their absence.

San Francisco, Calif.: A blessed New Year to you and Word & Work and all concerned. Should like to see the Word & Work subscription list grow more. May it be a blessing to many during this year. —E. A. Rhodes.

The Evangelist is Back!

Dallas, Texas: The Evangelist will soon be back in publication. We praise the Lord for His goodness and grace in setting us up to publish His

word. As God supplies, we will publish The Evangelist monthly, also articles and Bible studies, tracts and booklets, all to be sent free on request. Write to: 1230 Cabot Drive, Dallas 17, Texas. —Frank M. Mullins, Sr.

Orlando, Fla.: The work in Orlando is progressing. There are several coming who are not Christians. There were 53 present when Howard Marsh was here Dec. 30th. We had a line, spiritual watch-night service. Brother J. Scott Greer will speak for us Sunday, and after that H. N. Rutherford for a season. Pray!! —Bill Spears.

ALBERT VONALLMEN

(1909 - 1963)

With the home-going of Albert VonAllmen, we at Portland must say with David of old, "Truly a prince is fallen in Israel!" Al died very suddenly on Saturday evening, January 5, and was buried the Tuesday following. In a unique way, his passing will leave a great gap in the ranks of the Lord's people — not only in the Kentuckiana area, but throughout our entire brotherhood. Al would be the first to say, "Not unto us but to Thy name give glory, O Lord!" In an especial way, he was one whom we expect to receive his reward openly, for he worked so effectively for his Lord in secret.

As a personal worker, Al was one of the most faithful. To assign him as a counsellor for one of our "babes in Christ" was to be assured that such a new convert would be frequently visited and led further into the nurture and admonition of the Lord. He was in constant prayer for these new Christians, and faithful in seeking them out when they were kept from the services.

Al was a member of the first class to be graduated from Portland Christian High School and was a life-long booster and a generous supporter of the school. One of his last actions — minutes before a heart attack called him home — was to write a check for Portland Christian School.

An educator himself by profession and interest, he was among those who early recognized the need for higher Christian education for young people. He thereupon became one of the first supporters of Southeastern Christian College and served with distinction for several years as Chairman of the Board of Directors of SCC.

Always faithful in attendance at Sunday school, prayer meeting, and the worship services, Al's interest in the work of the Lord Jesus never flagged although a heart ailment compelled curtailment of his activities over the last few months of his life. Those who knew him well — and the crowd at his funeral testified that his friends were legion — can only rejoice that God has graciously spared him a period of enforced idleness and inactivity and permitted him to be absent from the body and present with the Lord in a manner so free of extended illness and misery.

As we see such warriors as Al Von Allmen laying by their armor to rejoice in that blissful peace of their Saviour and Lord, we can only yearn the more for Him Who has called him — and Who calls us — to that heavenly rest from our labors.

We have invoked the gracious presence of the Holy Spirit, the Comforter, on our widowed sister, Pearl, and on Al's mother and brothers, John and R. H. VonAllmen. —C. V. Wilson.