

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

VOL. LVIII

No. 4

APRIL, 1964

In This Issue:

We Part To Meet Again (Poem) —E. L. J.	81
Talking Things Over —G. R. L.	82
Vashti - I —Mrs. Paul J. Knecht	83
The New American Standard N. T. —J. Edward Boyd	85
TRUTH ADVANCE SECTION—Questions Asked of Us —S. C.	87
Three Things A Soul-Winner Must Know —J. R. C.	90
Lost Audience —Paul E. Little	92
PRECIOUS REPRINTS —Jesus and "Social Justice" —R.H.B.	95
Grace and Truth —Jesse Bibb	97
SEED THOUGHTS —J. L. Addams, Sr.	98
"GO QUICKLY AND TELL . . ."—The Fruits of Obedience	100
A Christian Views the News —Ernest E. Lyon	102
God's Call to Revival - XI —G. R. L.	104
NEWS AND NOTES	106

THE NEW . . .

AMERICAN STANDARD BIBLE

NEW TESTAMENT

A New Translation Based On The Famous American Standard Version

FEATURING FULL REFERENCES AND NOTES -- WRITTEN IN BEAUTIFUL, PRESENT-DAY ENGLISH -- WITH PAGE FORMAT DESIGNED FOR EASY READING

This newest version of the New Testament, the result of four years and 25,000 hours of research, is intended to provide, in the words of its editors, "a clear and accurate rendering of divinely revealed truth."

The New American Standard New Testament is already being acclaimed by religious leaders and scholars for its accuracy, smooth style of writing, and superiority to modern colloquial translations. Based on the American Standard Version, which has received wide endorsement as a trustworthy translation, it was produced by the Lockman Foundation, which also produced the well-known Amplified New Testament.

In determining the best Greek text for this new translation, consideration was given to the latest available manuscript findings. Clear, present-day English has been used, with more literal renderings of the Greek in marginal notes, along with alternate translations and readings of variant manuscripts.

Black Letter Edition, 456 pages, size 6"x9" Cloth cover, \$4.95

Special Features:

Text is in a single column for easy readability

Reference notes are at outer page edges, opposite verses to which they refer

Paragraphs are indicated by boldface verse numbers

Punctuation conforms to modern practice

Quotations from the Old Testament are in small capitals

Italics in the text indicate words implied by, but not appearing in, the original Greek

"Thou," "Thy," and "Thee" are changed to "you" except in prayer, when addressing Deity

Testament is printed on fine white Bible paper

THE WORD AND WORK

2518 PORTLAND AVENUE

LOUISVILLE, KENTUCKY

THE WORD AND WORK

VOLUME LVIII, APRIL, 1964

GORDON R. LINSOTT, EDITOR—PUBLISHER
E. L. JORGENSEN AND J. R. CLARK, ASSOCIATE EDITORS

THE WORD AND WORK, 2518 Portland Avenue, Louisville, Ky. 40212
Second Class Postage Paid At Louisville, Kentucky.
Single subscription \$2.00; Clubs of four or more \$1.75 each.

*We Part To Meet Again**

E. L. J.



We part — to meet again,
But how or where or when:
Will it be here or there
On earth, or "in the air"?
Who knows?

Yet yonder at the throne,
Still caring for His own,
Stands One who is our Friend
Lo, always to the end:
He knows!

"Our times are in His hands":
Those golden, silken bands
Of perfect power and love
That bind us from above—
He holds.

The sparrow doth not fall
Except the Lord of all
Agree. And shall not He,
Until Eternity,
Keep you!

—E. L. J.

*This was written this week, as another "separation" (from the dear brethren here) draws near.

Talking Things Over

G. R. L.



A friend recently pointed out that the title to this page is much the same as that of Jimmie Lovell's *Action* editorial column "Talking Things Over With Jimmie Lovell." I had become aware of that fact a few months ago when I first saw Jimmie's latest publication. At the time I began using this heading, "Talking Things Over," I didn't know that Jimmie was publishing a paper again.

However, I should have known that nothing would keep Jimmie Lovell quiet very long. He has been "forced" to quit publishing two or three times since I started reading his *West Coast Christian* some 18 or 19 years ago, but the lethargy of the churches and the challenge of unevangelized fields is a "fire in his bones" that cannot be quenched. So, regardless of the doctor's orders, Jimmie feels compelled to make himself heard. I am thankful that something of his enthusiasm has rubbed off on me. My sojourn in Italy I owe—at least in part—to his encouragement.

One day in the want-ad section of the WCC there appeared this ad: "WANTED: The names of 500 people interested in the 'utmost' part of the Great Commission." I answered that ad and so came to know Charles Gross, who would later go as a missionary to Israel. He gave me the book *George Mueller of Bristol*, which put me in the kindergarten of the school of prayer. From him I first heard of a "prayer list," and he was the first person I had known to take fasting seriously. There followed some years of wonderful fellowship in the Lord. I have not forgotten that Jimmie Lovell was the Lord's instrument to bring us together.

Jimmie has been criticized a great deal by his brethren for many things. Some of it was no doubt justified (as he himself would admit), and perhaps I could add a few licks that others haven't yet applied. On some things we are definitely in disagreement, yet I do not feel that our kinship in the Spirit is at all changed because of these things. I am thankful for Jimmie Lovell, and I am glad for the work he is doing for the Lord. And I am especially thankful for what he has meant to me personally.

NOT WORDS, BUT POWER

How may we delimit the area of the Spirit's reign? Paul says, "The kingdom of God does not consist in words, but in power" (1 Cor. 4:20). Some would define the kingdom by a set of rules

or doctrines, but that is like describing a car by the color. Certainly, the car *must* be of *some* color, yet how much does this really tell you about the car? Doctrine is not unimportant—not at all—yet the kingdom of God is not characterized by *doctrine*. If we are to describe the kingdom of God, we must speak in terms of *power*.

The kingdom of God, in its present manifestation, is the domain of the Holy Spirit: "For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit" (Rom. 14:17). Our generation seeks to identify the kingdom by other means: Doctrines believed, practices followed, and external marks such as church signs or organizational relationships. The identifying marks that God sees are not those applied by human hand nor by mere human consent. He looks for the work of His Spirit: "Righteousness and peace and joy."

How do *you* determine whether or not another person is your brother in the Lord? Do you take his spiritual pedigree, put him through the catechism, or ask him to endorse a creed? Or do you look for evidence of the indwelling Holy Spirit—the righteousness, the peace, and the joy that He alone can create? When we begin to use this criterion to determine the bounds of our fellowship, we soon discover that sectarian boundaries have not much meaning. Sects may be bounded by words, but the power of God is not shut in nor out by the "verbal curtain." "Where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17). On this basis I can acknowledge Jimmie Lovell and a whole host of others as my brothers; otherwise they would be cut off from me. I'm glad it's this way, aren't you?

VASHTI -- I

Mrs. Paul J. Knecht

THE BOOK OF ESTHER

For many years the book of Esther was a puzzle to me. The simple narrative of the Jewish maiden reads like a fairy tale. It has all the elements of well written romance. It begins with the deposition of Vashti, has a plot apparently impossible of solution (and solves it) and for its climax the downfall of the villain and triumph of the heroine. The anticlimax is the exaltation of Mordecai to the position vacated by the disgraced Haman with all that that meant. But it was not written for the entertainment of its readers, neither is it fiction, but the truth of God.

The writer is not known to us, but its romantic style is suggestive of the pen of a woman. If indeed Esther wrote it, as well might be, she may have hesitated because she was a woman to sign herself as the writer. This might also suggest a possible reason why God's name is left out and no mention is made of prayer. The fact that the head of the woman is the man was more deeply and reverently

regarded then than now. Being a woman, she may have feared lest she approach too boldly the sacred majesty of the God of Israel. In the story she did not assert herself, but was put forward by Mordecai. It has been suggested by some that this book may have been taken from the records of the Persian court, its writer being one who knew not God. But whoever wrote it and whatever may have been in the mind of the human writer, the overruling responsibility rests with the *Divine* Writer, the Holy Spirit. He does nothing carelessly or without purpose. Therefore we may seek to discover the peculiar significance of the fact that God is not mentioned in the book of Esther. What was the reason of the Holy Spirit, whose object in all of His work is to glorify God, that no mention is made of any person of the Godhead in the book of Esther? We may never really know, but it is not wrong to consider the matter in an effort to understand.

God creates the fruit of the lips (Isa. 57:19). We might rightly infer from what we are told of them that Mordecai and Esther had it, that they did not fail their Maker in praise and in prayer. It may not have been openly as Daniel prayed, in defiance of the king's order; they may have had to exercise caution. But however that may be it is for our learning (Rom. 15:4) that all "fruit of the lips that make confession to his name" has been left out of the record. What lesson may we learn from that? Could it be that it is God's will that He be manifested in this book rather through the actions of His people than by the testimony of their lips? The works of the flesh are manifest and testify loudly on its behalf; so also the works of the Spirit manifest the presence of the Spirit and testify by their very quality that they are of God (Gal. 5:19-23). The Lord Jesus said, ". . . the *works* that I do in the Father's name these *bear witness of me*" (John 10:25). And again ". . . believe me for the very *works*' sake" (John 14:11b) and more (John 5:36), "But the witness which I have is greater than that of John; for the works which the Father hath given me to accomplish, the very *works* that I do *bear witness of me*, that the Father hath sent me." "In like manner also," Paul wrote to Timothy, "the works that are good are evident (margin); and such as are otherwise cannot be hid."

God's people may be known by their fruits. He wants the praise of our lips both in song and in testimony. But it is not necessary for one known to be a child of God, and who wears His name, verbally to proclaim God as the "doer of it," every time he turns his hand. His works through the Holy Spirit dwelling in him testify by their *quality* that they have been wrought in God (John 3:21). It is possible for too much wordy praise to betray a consciousness on our part of the greatness of our own activity in the matter. *We* have done so much that we are *afraid* it will not be credited to the *Lord*! That is one extreme; on the other hand we are not to fail Him when the situation calls for the witness or praise of our lips (Mark 8:38).

When Barnabas went to Antioch (Acts 11:22-23) "and had *seen the grace of God*" he recognized the Holy Spirit indwelling those

Christians and knew, without having to be told, whose works theirs were. By the same token the working of God is obvious in the book of Esther. His providential grace is made manifest throughout by the *working* of His people; by the obedience of Esther, in meekness, never forgetting her place as a woman, yet with it all having boldness (perhaps developed in her increasingly by the Lord) suitable to her position and the need of the time; the wisdom of Mordecai and his action on behalf of the king (2:21-22); the valiant defense the Jews made against Haman when given the power for defense. All speak of the providence and grace of God, of His working, not man's. They say even more, for they attest to the conscious dependence of those workers on their Maker, for only through such complete surrender as theirs can God accomplish to the full His purposes. But however that may be, it is profitable to study the book of Esther prayerfully in an effort to find the deeper lesson hidden in the story of these two remarkable women at the court of Ahasuerus.



The New American Standard N. T.

J. Edward Boyd

One chief criticism of the revised versions of 1881 and 1901 was that they were inferior in literary style to the King James translation. There is certainly truth in this assertion. A product of the golden age of English literature—the age of Shakespeare and other masters of fine writing—this older version has well deserved the praises that have been heaped upon it. To those long accustomed to hearing it read in church and at home and to reading it for themselves, the newer translation seemed insipid and unsatisfying. Words were there—meaningful words; but the familiar music was missing. The reaction of many may be thus expressed: “The new may be good, but the old is better.”

But is this really true? Says Dr. F. F. Bruce (in his very interesting and informative volume, “The Books and the Parchments,” published by Revell): “Much depends on what the reader really wants. If he is not concerned with smaller points of accuracy, but wants a literary masterpiece, with old haunting associations and beautiful cadences, he will prefer the Authorized Version. If he wants an accurate and severely literal representation of the original, calculated to serve the requirements of the careful student, he will prefer the Revised.” It was this same consideration that induced Brother Boll (and others) to turn reluctantly away from the King James in favor of the American Standard.

But although the style of language used in a translation is not of *first* importance, we cannot be wholly indifferent to it. Surely a statement loses nothing by being well said! It is a matter of regret that the NASV does not have more improvements in this area. It was an expressed policy of the King James to avoid needless repetition by the use of synonyms. As an instance of this Dr. Bruce refers to their rendering of the same Greek word in Romans 5:2, 3, 11: "We rejoice . . . we glory . . . we joy." The ASV has "rejoice," and the NASV "exult," in all three verses. Another example is in Matthew 22:2, 3, and 4, where in each verse "wedding feast" appears. The ASV is equally at fault with "marriage feast" in each instance. But the King James attained a degree of variety by using "marriage" in verse 2, "wedding" in 3, and "marriage" again in verse 4.

It is difficult to understand why anyone who is translating into modern, idiomatic English should persist in using the tautological expression "He answered and said . . ." instead of the simple "He said" or "He answered"! (I think a teacher of modern English would put a red mark on such an expression on a student's paper!) But it occurs frequently, not only in the ASV, but also in the NASV! Perhaps this is due to a tendency to adhere too closely to the wording of the Greek text, which tends to result in transliteration rather than translation. This is sometimes unsatisfactory, or even misleading. And it is probably on account of this tendency that in many passages the conjunction "and" has been used with too great frequency. An example of this is the paragraph of Matthew 17:1-8, in which it appears 21 times in the NASV. Other modern translators tend to avoid this fault. In this paragraph C. B. Williams reduces the "and's" to 15; Plain English, 14; Weymouth, 13; New English, 11 (and I would eliminate one of these, putting "Peter, James, and John" instead of "Peter and James and John").

But if in the realm of English style the NASV is disappointing, in the more important area of reproducing the true meaning of the original there are a number of improvements. Perhaps the most frequently criticized rendering of the ASV is in its translation of 2 Tim. 3:16: "Every scripture inspired of God is also profitable . . ." The NASV reads, "All Scripture is inspired by God . . ." Grammatically, either is permissible; but the latter (which is according to the King James) seems more in harmony with the context. The ASV rendering in 2 Thes. 2:2 ("as that the Day of the Lord is just at hand") is scarcely an improvement over the King James; the NASV "to the effect that the day of the Lord has come" is the true meaning. It is strange that the ASV repeated the mistranslation of the King James in Matt. 26:27: "Drink ye all of it." I was once told of a preacher who exhorted his congregation to drain the cup on the basis of this Scripture. The NASV gives the true meaning, as do other modern versions: "Drink from it, all of you." In the Greek there is no ambiguity; it means just that, and can mean nothing else.

(More Next Month)



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

In some congregations (in the North) some sisters stand up and bear testimony to the lovingkindness of the Lord in blessings heaped upon them. In some congregations I have seen sisters refuse even to read a verse of Scripture when it came their turn in the class in which they were sitting. I knew a man who said a woman violated the Scripture when she sang in the congregation. We hear of some religious bodies licensing their women to preach. Just when is a Christian woman out of her place or in her place in this matter? Is a woman's voice not to be heard at all in the house of God?

It is the will of God that is to be regarded in all matters whatsoever. On sisters' public part in the assembly we have: "As in all the churches of the saints, let your women keep silent in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law . . . It is shameful for a woman to speak in the church" (1 Cor. 14:34, 35). I may wish that had not been written, but that does not blot it out of the Book. It is not improper to note, however, that Paul in that chapter is talking about the exercises in which the assembly is being addressed by one and another, and in this speaking the woman is given no part. A group for Bible study is not the public assembly. To insist on a strict application of the verses referred to to the study classes is to go a bit beyond what is written. Who wishes to assume that responsibility? The inspired instruction to sing is general, with no hint that any member is to be denied the privilege of singing.

Another passage on the question is 1 Tim. 2:12, and there we read, "I suffer not a woman to teach, nor to have dominion over a man, but to be in quietness." God's reason for making this restriction is stated in what follows. Love for the Lord enables the Christian woman to love to comply with His will. To take the floor and undertake to teach the assembly, or to assume the prerogative of an instructor of men or a mixed group should be seen as plainly a transgression of the inspired injunction. As long as a Christian woman's activity does not usurp that much authority, likely no one will go so far as to take a club to her to make her take her seat. We are reminded in this connection that some oppose a woman's teaching a class; this, however, can be properly considered a private work (and teaching is undeniably enjoined upon women in Titus 2:4, where a classification of the Lord's own making is recognized), and unless men should be present there is no transgression of 1 Tim. 2:12, neither of 1 Cor. 14.

How can we best help a man who says he's afraid he can't hold out, and so does not confess?

It would depend on the individual and his attitude and disposition. If he is sincere, it might be good to show him the verse (Jer. 10:23) that says, "It is not in man that walketh to direct his steps." Again, "have no confidence in the flesh" (Phil. 3:3). Such passages rule out the flesh and throw us upon the mercy of God. God will hold out. Our responsibility is to yield all to Him. I was once going along with my little boy in a shopping center, with him holding my hand. But the very interesting things in the windows meeting his eyes led him to let loose of my hand and run to the attractive windows to look and wonder. I made my way through the crowds and got to him. I then laid hold of his hand and held it fast till we got to our place. It is ours to let our Lord take us by the hand and lead us on. "Let go and let God" is a safe and proper thing to do all the way through. "I can do all things through him that strengtheneth me" (Phil. 4:13).

In order that we may all speak the same thing as Paul admonishes, must we seek to use the same phraseology? Is it not permitted one to speak in advance of others? Comment on this.

Do Paul and James use the same phraseology? Do Paul and Peter? Do John and Jude? How could Christians develop in spiritual matters if they must use only the terms always heard hitherto? How grow in the knowledge of the truth if their expression of thought must conform to such phraseology as babes in their limitations must use? Who makes progress in his thinking if he must always use baby talk? We think through our words. Our vocabulary needs to increase. Do not misinterpret Paul on this matter of all speaking the same things. The sameness consists in speaking the things of Christ. Babes in Christ can speak the things of Christ, and the more matured are to speak the things of Christ, but they are not limited to those things of Christ that the babes speak; they can and must speak more things of Christ. Thus can one be "a teacher of babes." And all should speak the same things concerning "leaving the doctrine of the first principles of Christ"—leaving it as a builder leaves the foundation of the superstructure.

Can there be forgiveness when there is not the contrite spirit and the broken and contrite heart? Does repentance treat sin lightly?

The question suggests the correct answer. Repentance is a narrow door, but it is the only way of escape from sin's consequences. People must be reminded that "the axe lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire." "Bring forth fruit meet for repentance." Again, "godly sorrow worketh repentance." "Blessed are they that mourn, for they shall be comforted." Repentance is hard on the flesh, so hard that people climb up some other way and so get into the church—but not into Christ. But sin cannot cling to one and thus be carried into heaven. "Except ye repent, ye shall all likewise perish." No shamming in this matter.

We are repeatedly asked if one has to belong to the church in order to enter heaven. Give us a good answer to this question.

"In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you . . . and I will receive you unto myself, that where I am, there ye may be also." That prepared place is for a prepared people. He who is preparing the place is preparing a people for the place. It is warped thinking on the part of one who imagines he can enter that prepared place having disallowed the Lord to prepare him for it. One important thing that will make heaven heavenly is fellowship, companionship. The fellowship here and now in His church is by way of preparation for fellowship in His courts above. His church is His family and in His family they "have fellowship one with another." If His church is as a vestibule to heaven, what will be the end of one who would avoid the vestibule and seek to climb up some other way! God's house is for His family.

Was the communion wine of the New Testament church intoxicating?

Paul writes to shame the Corinthian members for their bad table manners, eating and drinking "in an unworthy manner." See I Cor. 11:20, ff. "for," he says, "one is hungry, and another is drunken." It cannot be established that only unfermented wine was used. It is wise, however, in these days of world-wide intemperance, to use the unfermented "fruit of the vine" rather than the fermented, which by reason of its alcohol content does intoxicate, and the church has a right to emphasize "lead us not into temptation" by avoiding the use of that which can intoxicate. Grape juice is fruit of the vine, nobody questioning.

How can we best answer those who stoutly affirm that the Millennium is this present age? What should be our attitude toward them, since they label us "heretics" who disagree with them?

First of all, deal with them in love. "Walk (talk) not after the flesh," whatever their behavior in the matter. In the Spirit call attention to the clear statement by the apostle Peter in Acts 3:21. This reference is Peter's own comment on his statement in the preceding chapter, verses 29-36, particularly v. 30. Peter does not say and must not be made to say that Christ took His seat on David's throne; in the light of Acts 3:21, it could not be true. He functions as the promised Restorer, effecting the restoration of all things spoken by the prophets of old when He (the Father) shall send Him from the heavens that receive Him "until the times of the restoration" (restitution, A.V.).

As to this dispensation, Paul labels it for us: "this present evil world" (age, margin). There have been a number of millenniums already, but that which is referred to as "the" millennium, is that millennium during which "the earth shall be filled with the knowledge of the glory of Jehovah as the waters cover the sea" (Hab. 2:14). It is when the nations "learn war no more," (as per Isa. 2:4; Micah 4:3). Neither Isaiah nor Micah nor Habakkuk teaches heresy, though their doctrine has always been rejected by the world. Let your endeavor on behalf of others be baptized in prayer, then sow in hope.

Three Things a Soul-Winner Must Know

J. R. Clark



In John 16:7, 8 the Lord puts the disciple squarely in between the Holy Spirit and the sinner. He says, "If I go not away, the Comforter will not come unto you; but if I go, I will send him unto you." Note that He said that He would send the Comforter "unto you," and not unto the world. Yet, in the next verse He says, "And he, when he is come, will convict the world in respect of sin . . ." The Holy Spirit is to convict the world and yet He is sent to us. Why was He not sent to the world? The answer is that it is our responsibility to act as God's agents of this convicting power of the Holy Spirit by preaching the gospel. To the waiting disciples, Jesus said, "But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses . . ." In Ephesians 3:16 Paul says, "that ye may be strengthened with power through his Spirit in the inward man." The Holy Spirit works through us in convicting the world of sin.

Said a preacher to a young convert, "Have you spoken to any sinner about his soul?" "No," he answered, "I am just a new Christian." "When does a candle begin to shine?" asked the preacher. "When it is first lit," came the ready response. "Even so should it be in the case of a new Christian," said the preacher. He who saves a soul lights a candle.

There are three things that a successful soul-winner should know. In the first place, *a soul-winner should know what it means to be lost*. Many solemn words are applied to the unsaved in the New Testament. In Luke 19:10 the unsaved are seen as "lost." Familiar John 3:16 uses the word "perish" as the end for the unbelieving sinner. In Mark 16:16 we can be sure that the Lord Jesus was deeply stirred when He said, "he that believeth not shall be damned." In 2 Thes. 1:7, 8 the word "flaming fire" and "rendering vengeance" catches our attention. "He is coming in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of the Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might." This is a frightening prospect for the lost. Further we read "It is appointed unto men once to die, and after this cometh the judgment." Two heavy appointments facing the sinner are death and the judgment. In Revelation 20 we learn that the wicked shall be cast into the lake of fire. Here the sinner will be in the hands of an angry God.

Again, *the soul-winner must know the value of a soul.* In 1 Thes. 5:23 man is seen as a triune being, made up of body, soul and spirit. Man has a body, which makes him world conscious, and a spirit, which links him to God, but man is a soul. In 2 Corinthians 5, Paul speaks of the dissolution of our tabernacle (body), and of a building from God, a house not made with hands, eternal in the heavens. The soul or conscious self can put off the old and put on the new. 1 Peter 1:9 fits nicely with this thought, "Receiving the end of your faith, even the salvation of your souls."

In the presence of others an infidel declared that surgeons had probed the body through the years, but had not yet found a soul. A French woman replied, "Are they so stupid as to think that they must find a soul, when brain surgeons in all their cutting have never found a thought?"

Christ has a great deal to say about the value of a man. In Matthew 10:31, He says that man is of more value than many sparrows. In Matthew 12:12 He says man is of more value than a sheep. In Mark 5 He casts evil spirits out of a wild man and allows them to go into 2000 swine which were feeding on the hillside, and they rushed into the sea and were drowned. This was not a disaster; it was a triumph, for the salvation of a man was involved, and man is of more value than 2000 swine. "For what shall a man be profited, if he shall gain the whole world and lose his own soul?" The soul is worth more than the whole world!

In 1 Peter 1:18, 19 God's appraisal of the worth of man is based on the price paid to redeem him—the precious blood of Jesus. A man once had a child that was ill. He sent her to a specialist, spending \$20,000 for her recovery. I do not know what was the matter with her, I only know that she had a very serious ailment, else he would not have invested so much in her recovery. This same is true of God and the sinner. We may not be able to fully diagnose his condition, but we can know it is tragic by what the Father paid for his cure!

Lastly, *the soul-winner must realize what God can do through him for his lost friends.* "It is no secret what God can do." Christ says, "Lo, I am with you always, even to the end of the age." Did not He say, "I will make you to become fishers of men"? Then there is the convicting power of the Holy Spirit which we mentioned before. "Ye shall receive power when the Holy Spirit is come upon you, and ye shall be my witnesses . . ." Paul declares that the gospel is "the power of God unto salvation unto every one that believeth . . ."

Some serious study and meditation upon what it means to be lost, upon the value of a soul as set forth in the Bible, and upon what God can and has promised to do for the unsaved, should work wonders in our lives as soul winners. And let us add to this soul-saving recipe a goodly amount of prayer and thanksgiving.

According to Dr. William F. Russell of Columbia University, in the more than 3800 years between 1861 B. C. and 1946 A. D., there have been only 227 years of peace — less than six per cent!

LOST AUDIENCE

Paul E. Little

This article is carried at the request of Alex Wilson as a sequel to his "Monasteries and Missionaries" in the March issue. He does not necessarily endorse every idea of the author, nor do you need to in order to get the full impact of his message. "Lost Audience" is available in booklet form from WORD AND WORK at 20c each.

The problem of the church today is not that the gospel has lost its power, but that the church has lost its audience.

On a group level, frequently no one is listening when the gospel is preached. And this is usually because contact has been lost with non-Christians on a personal level.

Someone has said, "The Holy Spirit cannot save saints or seats." In how many churches and IVCF groups is the gospel preached week after week to the same people? The result is sterility, deadness, and an increasing unconscious feeling that the gospel is unattractive and powerless. Another result is a growing inferiority complex.

Contact with non-Christians on a personal level has also been lost. This is much more true of those who have been raised in evangelical churches, or who as young Christians have been clamped into this mold, than it is of new Christians, brought to Christ out of a pagan background.

A friend recently discussed the whole question of personal witness with me. He has been a Christian for more than twenty years and is a successful business man with a prominent firm. His work brings him into continual contact with people. He is an earnest Christian who in his desire to serve the Lord, felt that he should devote more time to Christian activity, even though he was already very busy. He became an activist, an active one. Night after night he went to rescue missions, children's meetings, all sorts of other meetings where he spoke or helped in some way. He was so busy in activity he did not have time for personal fellowship with God. The barrenness of his heart increased with his activity.

When he came to see me, he had begun to think that perhaps instead of going to so many meetings, God wanted him to witness to his next-door neighbors. "But," he said rather desperately, "I don't have any idea of what to say to them. If I invited them into my house, they wouldn't enjoy the things we do, and if I were invited into their home, I wouldn't be able to do some of the things I know they would invite us to do."

Though very successful in his business dealings with people, my friend was at a complete loss when it came to witnessing to his next-door neighbor. And so he took the easy path to isolation, which avoided the problems. It also left his neighbors unevangelized.

Unfortunately he is not alone in thus resolving the problem.

This tragic situation has arisen for two reasons, one doctrinal, the other practical.

Doctrinally, a perversion of Biblical truth has received almost universal acceptance: it is common teaching that separation from the world means isolation from the world.

This misconception interprets the world as people and external things instead of the whole world system and its values. Consequently a person who has as little contact as possible with non-Christians, and who abstains from certain material things or activities, is considered spiritual; whereas one who has contact with non-Christians and participates in some "worldly" activities is considered worldly. The question of why a person does or does not do something is completely ignored. This sort of judging on the basis of externals is clearly prohibited in Romans 14.

Recently a Christian professor in a state university told me of being at a professional meeting his department sponsored on campus. Alcoholic beverages were served to those who wanted them. My friend had ginger ale as did many non-Christians. But his comment to me was, "If the board members of my church knew I was even at a meeting where drinks were served, they would demand my resignation."

Such an attitude completely ignores the example of our Lord (Luke 5:27-32). Jesus was being criticized by Pharisees for being "worldly," as many people think of worldliness today. He made an obvious point (or it seems obvious when removed from the present) that association with non-Christians was absolutely essential if those who were sick were to learn of the physician who could cure them. On another occasion Jesus Christ was accused, bitterly, of being "a friend of publicans and sinners" (Luke 7:34).

And when he promised Simon and Andrew (Mark 1:17), "Follow me and I will make you become fishers of men" it seems obvious that they would have to go where the fish were. In the spiritual realm, however, we seem to feel that it is enough to set up a barrel and invite the fish to jump into it. After awhile the barrel filled with Christians becomes a discouraging place. For non-Christians simply do not jump in. Not even for flashy bait. (One is sometimes tempted to shout, "Into the boats and out to the fish!")

In a way it's helpful to know that the problem is not new. Paul wrote to the Corinthians (1 Cor. 5:9-11):

I wrote to you in my letter, not to associate with immoral men; not at all meaning the immoral men of this world, or the greedy and robbers, or idolaters, since then you would need to go out of the world. But rather I wrote to you not to associate with anyone who bears the name of brother if he is guilty of immorality or greed, or is an idolater, reviler, drunkard, or robber—not even to eat with such a one.

The second reason we have lost audience for the gospel is practical. We have failed to think through and solve effectively the daily conflicts in social behavior which confront us in a non-Christian world.

The result of this is that very few Christian people have non-Christians as friends, not mere acquaintances. Those who do have real friends among non-Christians are often accused of compromise (nothing new—so was our Lord). Those who have no non-Christian friends are frequently active in church, but non-Christians do not respond to their invitations to evangelistic meetings. For the invitation itself comes as an invasion of their life and world rather than as the word of their friend.

Another result of our negative outlook is the false gospel that is often conveyed to our friends, who sense that Christianity is not doing certain things, instead of seeing that Christianity is Christ. In such a situation many Christians are frustrated, feeling inferior and inadequate toward the world in which they are forced to live and work and study.

What's the answer?

The first part of a solution is doctrinal. We must get back to the positive Biblical teaching about worldliness and separation from the world. We must recognize that separation from the world is an attitude of heart, whereby having given our complete life to Jesus Christ, we view everything from His point of view and with His standard of values. It is not so much externals as attitude.

Second, we must think through, both personally and with other Christians, the social situations involving conflict, in which barriers tend to rise between us and non-Christians. We must be practical and pointed.

Some of these situations are: (1) Invitations extended to us by non-Christians to do things in which we do not feel free to participate; (2) Swearing and off-color jokes told in our presence; (3) The question of bowing our heads to say grace, when having a meal in public with someone who does not know us; (4) How to react when we are a part of a group which decides on some activity we don't feel free to participate in; and (5) Positively working out areas of common interest with non-Christians in which we can share.

How should we respond to invitations to do things in which we do not feel free to engage? A common reaction is to say, "I don't do that because I'm a Christian." This sort of answer condemns the other person and places him (according to his understanding) in a class with the pagan. It also conveys to him a false doctrine: he thinks we are saying that Christianity is not doing whatever it is that he has invited us to do.

Many people think that by making it known that they do not drink or smoke, etc., they are witnessing. I remember a football player, just back from a trip, who answered my question as to whether he had had opportunity to witness by saying, "Well, I told them that I don't drink or smoke."

I continued, "But did you have an opportunity for witnessing?"

He was puzzled because in his opinion he had done a good job.

Then I asked him whether any of the other students or players had learned about Jesus Christ, having been with him on the trip. He had to confess that they hadn't learned a thing.

How many non-Christians tell us that Christianity is not doing this or that? Obviously, they have not thought up the idea themselves, but have very often gotten it from well-meaning friends who have succeeded in garbling the gospel, making it even more difficult to reach these people with the reality of the good news about Jesus Christ.

(More next month.)

(This article first appeared in the May, 1959 issue of *His*, and is copyright by Inter-Varsity Christian Fellowship. Used by permission.)

Precious Reprints

JESUS AND "SOCIAL JUSTICE"

R. H. Boll, 1917

The Lord Jesus had just rebuked the hypocrisy of a generation who could interpret everything even to the face of the sky, and could prognosticate the morrow's weather, but were too blind to recognize the prophetic times and seasons in which they were then living, and he told them that in the tremendous crisis they were then facing, nothing would prevent judgment except a sharp turn from sin and a squaring up of past injustices. Some who stood by were at once reminded of the awful crime of sacrilege and wanton cruel injustice which Pilate had recently inflicted upon the nation—a deed that would, in their view, call down the most terrible judgments of heaven upon the guilty head of the Roman governor. What would Jesus say?

JESUS' ATTITUDE TOWARD THE GOVERNMENT

How mistaken they were if they thought that Jesus would be trapped into unadvised utterances concerning the government, or into criticism of those in authority, either then or ever! Not He; nor His apostles; nor any of His rightly-taught followers. To the civil government the Christian owes respect, honor, custom, taxes, obedience within the bounds of God's will. That is all. And neither Jesus nor His apostles ever violated the obligation. The earth belongs to Jehovah and the fullness thereof. The government of all the earth is His by supreme right. Although the power of the world-rule was delegated into the hands of Satan, God did not withdraw from the scene; He *overruled* and controlled.

When the world-empire passed into the hands of Rome, Rome's authority must be respected. Jesus respected it absolutely—and *as absolutely stood aloof from it*. Never a word of criticism of the government passed His lips, although all sorts of governmental abuses and frightful civic evils were rife (for the world-powers were always evil); there was never the slightest interference on His part with the government's orders and ways; and never the least participation in its business, not even to the extent of a kindly general suggestion as to how the country could be run to better advantage. The same strict submission and aloofness also marked the teaching and conduct of His apostles. The Christian who criticizes the government, or its administrators, king or president, or officers, or officials; who works to overthrow existing rule or methods; who interferes with the civil powers' course; or who himself mingles in politics or schemes of civic improvements and world-betterment, has not yet understood as he ought, the ways and teachings of His Lord.

JESUS' SURPRISING REPLY

What then did Jesus have to say regarding the outrage which Pilate had committed? As to Pilate's side—nothing at all. Strangely enough to them, He passed the deed of Pilate without notice, and

on the other hand made an unexpected application, where they had not given a thought: Pilate's deed, He said, was but a premonitory foretaste of a greater judgment coming upon Israel. Those Galileans perished—but I tell you for a warning, that they were not sinners above all the Galileans, as though this extraordinary thing had befallen them because they were extraordinary evil-doers; they were but a fair sample of all the nation, and their judgment an example of what should befall them all—except they repented. Then (so as not to speak of Galileans exclusively) He mentions a widely talked-of accident that had befallen some eighteen men upon whom the tower of Siloam in Jerusalem collapsed and killed them. There may have been speculations (for the Jews had this much that they still saw the hand of God in the events of the day—which can not be so generally said of men now)—why God would have singled out these eighteen to such a fate. They surely must have been chiefs of sinners among all that dwelt in Jerusalem. Thus docs the carnal heart find comfort in self-comparison when it perceives the judgments of God upon others. But Jesus said, "I tell you, Nay; but except ye repent ye shall all in like manner perish."

"THINK YE THEY WERE SINNERS ABOVE ALL?"

Never a great disaster befalls—whether a Galveston flood, a San Francisco earthquake, the wreck of a Titanic, or the present unparalleled war, but men will say that the cup must have been full in each of these instances. And if the fire has touched only the outskirts of our own nation thus far, shall we fancy that we are less guilty, less liable to judgment than the unfortunate peoples of Europe? *"I tell you nay, but except YE repent ye shall all in like manner perish."* The fate of those stricken cities mentioned is but a premonition and foretaste of what in one form or another, must in the end befall all those centers of vice and corruption, covetousness, ambition, selfish commercialism; those hotbeds of "the lust of the flesh, the lust of the eyes, the pride of life"—the world's great cities. The sudden perdition of the Titanic is but a picture in miniature of the swift fall of all that Babylon of human pride and boast—our godless, materialistic civilization; and the present fearful war is but the sample (if not the actual beginning) of the sentence that shall devour the whole earth. "Hath not the mouth of Jehovah spoken it?"

Think ye then that these were sinners above all? Nay—there is but one reason why all have not met with the vengeance due: it is that stated in 2 Peter 3:9; not that we are better, nor yet that God is slack in His administration, but because He is "longsuffering to youward, not wishing that any should perish, but that all should come to repentance." Repent then while it is called today! There is yet time given, and God waits in pity and patience. None the less swiftly will the "day of the Lord" come in its time. Unexpectedly, as a thief in the night, and suddenly, as travail upon a woman with child, shall the long-delayed retribution seize the world; and "they shall in no wise escape." May we be found in that little company which is exempt from the wrath of that Day, and destined to a refuge in the presence of Jesus!

GRACE AND TRUTH

Jesse Bibb

"And the Word became flesh and tabernacled among us . . . full of grace and truth."

It surely was a glorious experience for the early disciples of Jesus to see grace and truth at work before their eyes as they watched His wonderful missions of mercy and as they traveled together among the hungry and thirsty throngs of the benighted world. No one but the only begotten Son of God could do such marvelous deeds.

As He ascended unto the Father's right hand, He commissioned His apostles to "go teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the age."

As we look at church history from Pentecost until now, we see many variations of what we term the Church. Many are calling, lo here, or lo there, and many follow after them only to find confusion and distress of mind. Grace and truth cannot be had where pride and jealousy work.

From my youth I have lived a growing Christian life. My surroundings contributed only confusion to my divided understanding of the Word of God. I had very little knowledge and understanding of things present (spiritually) and things to come until I went alone and asked God, in the name of Jesus, for help. Slowly light came. The greatest thrill of my life was when the Holy Spirit revealed to me that Jesus is coming to earth again soon, possibly in my span of life.

In this anxious period of time until the advent of Jesus Christ, I will accept the responsibility and obligation to help all believers to be one, even as our Lord prayed (John 17:20, 21). In the Spirit of Christ I will teach and preach the whole counsel of God even as it is revealed in His Holy Word. I am willing to give up all except the word of God for the unity of the brethren of the Church of Jesus Christ, that we may work together in God's great salvation plan.

Even the apostles did not always agree among themselves, except in the spirit of forgiveness. We must practice love and forbearance that we may have unity in Christ Jesus. No two of us can agree on all things, but we can be pilgrims together until Jesus comes; then shall we all be one in Him.

I love the prophetic word. I thrill to testify to the glorious future things that are just ahead for God's faithful followers. I carry my Bible with me for the great thrill of telling others the old, old story of Jesus: of His grace and truth, and of His coming again with power and great glory to restore His wonderful kingdom of peace. Then we will have the unity and the peace that the world is trying to have now.

Let us love one another and attain to the resurrection from among the dead, the perfection of the saints of God. "Let love be without hypocrisy."

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



HORRIBLE THOUGHT

"Millions of lost souls will stand in the Judgment Day before the Great White Throne and, hearing their condemnation will hysterically scream, 'I accuse my parents.' There are thousands of parents who have given their children everything but God. They have provided them with food, clothing and education ... but no Savior. They have taken them to the movies, but not to Sunday School. They have cursed before their children, but never prayed. Thus thousands of children have lived to curse their parents for bringing them into the world and raising them without Christ."

GOSSIP IS THAT WHICH GOES IN BOTH EARS AND COMES OUT OF THE MOUTH.

IT IS SO VERY TRUE

"I am more deadly than the screaming shell from the howitzer. I ruin without killing; I tear down homes, break hearts and wreck lives. I travel on the wings of the wind. No innocence is strong enough to intimidate me; no purity pure enough to daunt me. I have no regard for truth, no respect for justice, no mercy for the defenseless. My victims are as numerous as the sands of the sea, and often as innocent. I never forget and sel-

dom forgive. My name is GOS-SIP!"

SOME PEOPLE HAVE FOR THEIR MOTTO: "IF YOU CAN'T SAY ANYTHING GOOD ABOUT A PERSON, LET'S HEAR IT."

CHILD TRAINING

"No photographic plate is so sensitive to the images which lodge upon it as are the receptive minds of our children to whatever they are seeing or hearing. The tear that steals down a parent's cheek gathers the little face into a responsive sadness. A fright in the mother's or father's face will frighten the child. Our irritations irritate them; our dissimulations make them tricky and deceitful. If a child is handled harshly and is thumped and jerked into obedience, he will probably turn out to be a sulky, obstinate and irritable character—just what our impatience made him. Give your boy a dollar for the toy shop or the place of amusement and only a dime for the Lord's work—you will teach him that self-indulgence is ten times more important than the Lord's work."

IT ISN'T YOUR POSITION, BUT YOUR DISPOSITION, THAT MAKES YOU HAPPY OR UNHAPPY.

ALCOHOL AND THE BRAIN

"The most important part of the automobile or airplane is the motor. Unless it works smoothly, trouble of many sorts is possible. The brain is the most important organ of the human body. Anything that affects it for ill brings great harm. Brain cells are damaged beyond recovery by continued use of alcohol. You might as well dilute with strong acid the oil that goes into a motor car as to subject the brain cells to the destroying effect of alcohol. In either case the result can be only ruin."

MOODY SAID:

"A good many preachers say I am lowering the pulpit. I am glad I am. I am trying to get it down to the level of men's hearts."

GIVE UP THE WORLD?

A man once said to D. L. Moody, "Now that I am converted, do I have to give up the world?" "No," answered the evangelist; "you don't have to give up the world. If you give a good ringing testimony for the Son of God, the world will give you up pretty quick; they won't want you around."

* * *

When **RIGHT** you can afford to keep your temper; when **WRONG** you can't afford to lose it.

* * *

THE SECRET

A father, finding his son with nothing to do, tore a map of the world out of a magazine, cut it up, and then gave it to the boy to piece together again. A few minutes later the job was finished. Surprised at the suddenness with which the task was done, the father turned to his boy and asked, "Son, how did you do it so quickly?"

"Well, Daddy," replied the lad, "on the back of the map is a picture of a boy. I knew that if I could build the boy right, the world would come out all right, too."

SIGN IN A LONDON CHURCH

"Not everyone who enters this church has been converted; please take care of your handbags, etc."

UP OR DOWN?

All day long the weary elevator operator had been patiently answering questions the shoppers had thrust upon him. Late in the day a voice from the rear of the elevator asked, "Suppose the elevator cables broke, would we go up or down?" Unable to compose himself any longer, the operator snapped, "That, my dear lady, depends entirely on how you have lived."

* * *

HUMILITY - IT'S THE LOWEST GEAR THAT CLIMBS THE STEEPEST HILL.

SHUT-IN DEPARTMENT

Our "Shut In" department continues to grow with the addition of several names as supplied by Sisters Bessie and Vera Paris. (Check your February Word and Work for information about this new work.) So, will you please add the following names to your files?

Mr. James Lashbrook *June 30.

Clarks Station Road
Fisherville, Ky.

Mrs. Mary Downes *May 4.

3313 N. College Dr.
Jeffersontown, Ky. 40029.

Mrs. M. C. Brumley
11801 Rehl Road

Jeffersontown, Ky. 40029.

Miss Cleo Nicholson,
Eastwood Road
Fisherville, Ky.

* Indicates birthday.

"Go Quickly and Tell . . ."

The Fruits Of Obedience

TO OBEY, in New Testament usage, means to give earnest attention to the Word, to submit to its authority, and to carry out its instructions.

The Church of our day has soft-pedaled the doctrine of obedience, either neglecting it altogether or mentioning it only apologetically and, as it were, by the way. This results from a fundamental confusion of obedience with works in the minds of preacher and people. To escape the error of salvation by works, we have fallen into the opposite error of salvation without obedience. In our eagerness to get rid of the legalistic doctrine of works, we have thrown out the baby with the bath and gotten rid of obedience as well.

The Bible knows nothing of salvation apart from obedience. Paul testified that he was sent to preach "obedience to the faith among all nations." He reminded the Roman Christians that they had been set free from sin because they had "obeyed from the heart that form of doctrine which was delivered you." There is no contradiction in the New Testament between faith and obedience. Between faith and law-works, yes; between law and grace, surely; but between faith and obedience, not at all. The Bible *recognizes no faith that does not lead to obedience, nor does it recognize any obedience that does not spring from faith.* The two are opposite sides of the same coin. Were you to split a coin edgewise, you would destroy both sides and render the whole thing valueless. In the same way faith and obedience *are forever joined* and are each *valueless* when separated. The trouble with many of us today is that we are trying to believe without intending to obey.

The message of the Cross contains two elements: (1) Promises and declarations to be believed, and (2) *Commandments to be obeyed.* Obviously faith is necessary to the first, and obedience to the second. The only thing we can do with a promise or statement of fact is to believe it; it is physically impossible to obey it, for it is not addressed to the will, but to the understanding. *It is equally impossible to believe a command; it is not addressed to our understanding primarily, but to our will.* True, we may have faith in its justice; we may have confidence that it is a good and right command, but that is not enough. Until we have either obeyed or refused to obey, *we have not done anything about it yet.* To strain to believe that which is addressed to our obedience is to get ourselves hopelessly entangled in a maze of impossibilities.

The doctrine of Christ crucified and the wealth of truths which cluster around it have in them *this dual content.* So the apostle can speak of "obedience to the faith" without talking contradictions. It can be said, "The gospel is the power of God unto salvation to every-

one that *believeth*," and "He became the author of eternal salvation *unto all them that obey him*." There is nothing incompatible between these two statements when they are understood in the light of the essential unity of faith and obedience.

The weakness in our message today is *our over-emphasis on faith* with a corresponding *under-emphasis on obedience*. This has been carried so far that "believe" has been made to double for "obey" in the minds of millions of religious people. A host of mental Christians have been produced whose characters are malformed and whose lives are out of proportion. Imagination has been mistaken for faith and has been made to do service for obedience.

There is a mental disease fairly familiar to all of us where the patient lives in a world wholly imaginary. It is a play-world, a world of make-believe, with no objective reality corresponding to it. Everyone knows this except the patient himself. He will argue for his world with all the logic of a sane man, and the pathetic thing is that he is utterly sincere. So we find Christians who have lived so long in the rarefied air of imagination that it seems next to impossible to relate them to reality.

Non-obedience has paralyzed their normal legs and dissolved their backbones; so they slump down in a spongy heap of religious theory, *believing everything ardently, but obeying nothing at all*. Indeed they are deeply shocked at the very mention of the word "obey." To them it smacks of heresy and self-righteousness.

All this we might pass over as merely one more of those things, were it not that this creed of the moral impasse has influenced practically every corner of the Christian world; has captured Bible schools; has determined the content of evangelistic preaching, and has gone far to decide what kind of Christians we all shall be. It is the conviction of the writer that the modern misconception of the function of faith and the failure of our teachers to insist upon obedience have weakened the Church and *retarded revival tragically in the last half-century*. The only cure is to remove the cause. This will take some courage, but it will be worth the labor.

What does all this add up to? What are its practical implications for us plain Christians today? Of this we can be certain: God is waiting in all readiness to send down floods of blessing upon us as soon as *we begin to obey His plain instructions*. We need no new doctrine, no new movement, no "key," no imported evangelists or expensive "course" to show us the way. It is before us as clear as a four-lane highway. To any inquirer, I would say: Just do the next thing you know you should do, to carry out the will of the Lord. If there is sin in your life, quit it. Put away lying, gossiping, dishonesty, or whatever your sin may be. Forsake worldly pleasures, extravagance in spending, vanity in dress, in your car, in your home. Get right with any person you may have wronged. Forgive everyone who may have wronged you. Begin to use your money to help the poor and advance the cause of Christ. Take up

the cross and live sacrificially.

*Pray, give, attend the Lord's service. Witness for Christ, not only when it is convenient but when you know you should. Look to no cost and fear no consequences. Study the New Testament to learn the will of God, and then do that will as you see it. Start now by doing the next thing, and then go on from there. —A. W. Tozer, in *The Alliance Witness*.*



A Christian Views The News

Ernest E. Lyon

PRESSURE ON CHURCHES FOR SUPPORT OF CIVIL RIGHTS. The "social gospel" advocates have so long looked upon legislation as the proper means (instead of regeneration) to accomplish their means that they now are seizing upon the new pressures for "civil rights" and saying that it is our "Christian duty" to use the "power of our churches" to press in every state and the United States Congress for public accommodation and other laws that they consider important to the "dignity of man." I presume that almost every minister has been receiving this kind of mail, since I received so much myself. They are trying to make Christians believe that they are not working for what Christ wants if they do not pressure legislators into forcing men by law to sell, rent, or otherwise be of service to other men regardless of whether or not they want to use their property for the aforementioned ends. They ignore the many social injustices that Christ did not use His time to correct; they ignore the Bible picture of man under sin; they ignore the fact that such measures to establish "equality" also take away freedoms that are counted worthwhile by many; they count a life of ease here as more important than service to God that will give one an abundant entrance into the eternal kingdom of our Lord and Savior Jesus Christ; and they ignore the fact that such laws are really an insult to those that they mean to help in that they are saying that such people cannot make progress on their own, unless they can share the rewards of what others have earned for themselves. They attempt to pressure others by stating that if you are against their measures you are against "civil rights" and who could be against rights? Space does not permit me to show all that needs to be known about how they misrepresent the whole matter and are stirring up strife where there was none. Let us not be pushed aside from bearing a testimony to a sin-cursed world that judgment is coming and the Way of escape has been provided.

HATE LITERATURE? After a broadcast on the supreme Court decision on Bible reading in the schools, Dr. Carl McIntire received a letter from a man who called himself an atheist. Included in the letter were such phrases as these: "my loathing and contempt for you and your vile gang of followers"; "illiterate idiots such as you"; "foul gang of Bible clutchers"; and "they are lower than the lowest rats in the lowest sewers on earth." (This last was a reference to Bible believers.) But the majority of radio and newspaper comments would have us believe that only "conservatives" spout out such "hate-mongering."

IMMORALITY IN PUBLIC FIGURES. The world professed horror when the place of women of immoral character and "profession" were found to be so closely associated with many public figures in England. Now the situation in Washington is being shown to be so bad that there is a great effort to cover up the scandal there along the same lines because people will not believe that it is as bad as it seems to be. Many of the same women associated with European scandals are showing up in Washington and many others of this country are being found to be working for groups that are using such means to try to blackmail men in public life into doing their bidding. I mention this not to be sensational but to impress upon us again the need of prayer for our country. If these things are true we are in a bad shape and our country is in greater danger than even the "alarmists" in the communist situation have said. Possibly this is another of ways the communists and their servants have been working, even. Maybe this also is at least a partial explanation why the immorality of buying things now for the next generation to pay is not considered bad in so many places — they are dealing in things far more immoral?

NEWS AND COMMENTARY BRIEFS: "Churches of Christ" are now tenth in membership in this country among the list of "protestant" churches, with a membership reported at 2,250,000. Southern Baptists lead, with the National Baptists third, the National Baptist Convention of America seventh, and the American Baptist Convention 14th, a total of nearly twice any other denomination . . . A news source says that a Judge William C. Mather in Phoenix, Arizona, has ruled that students may not be compelled to stand during the singing or playing of the National Anthem . . . A new drive to abolish the House Committee on Unamerican Activities is being pushed by communists and their sympathizers . . . The communists are having a concentrated drive to capture the youth of our country; they may be at work in your schools today . . . The Youth Conservation Corps (Domestic Peace Corps) is reported as needing \$4,000 for each youth they sponsor, while a good college education costs only from \$1,500 to \$3,400 a year (the latter figure for the expensive schools in the East) . . . The United States pays 46.8 per cent of the cost of the UN and has only one vote, while the Soviet Union pays 3.6 per cent and has three votes and the nine Communist bloc nations pay less than 5 per cent and have 11 votes . . . Look at the makeup

of the UN now and you will see why pro-Western, free-enterprise places like Katanga are fought against while India can seize Goa and Russia can seize Hungary. . . An Eastern "liberal" magazine reports that there were more "fire suicides" in South VietNam after Diem was killed than before, yet the news media did not mention this. . . A Virginia newspaper says that the cost of collection of the income tax is now up 30% due to the tremendous cost of the computers that are supposed to catch cheaters, yet only one significant cheat was found in three million returns in the southeastern states. . . The "ecumenical" movement is now moving to stop individual churches and denominations from training and sending out missionaries,* and is trying to work out "cooperation" with the Catholic Church in dividing out the world for mission efforts.

QUOTATIONS OF THE MONTH: "The mainspring of socialism is the belief that the individual is going to get some of the wealth of others." —Howard E. Kershner. "The history of liberty is a history of the limitation of governmental power, not the increase of it." —Woodrow Wilson.

(*Ed. Note: This goal was announced as long ago as 1918.)

GOD'S CALL TO REVIVAL -- XI

"CONSIDER YOUR WAYS"

G. R. L.

Long before our Restoration Movement was a century old, it had suffered a major split within its ranks. Since that time (1906), the general direction of movement has been in reverse—becoming more and more schismatic—getting farther and farther from the goal of unifying Christians. The beginning was good; the progress of the early years was tremendous; what came in to hinder? We do not intend to attempt an analysis of what happened and why it happened. We do want to draw a simple comparison between this grand beginning and that of the remnant from Babylon.

When Haggai began his preaching, he did not even mention the circumstances that had stopped the building of the temple and turned the people aside into other activities. He rather calls them to "Consider your ways"—"Look at what you are doing *now*." And what were they doing? "Ye run every man to his own house," while "my house lieth waste."

Could we find a better description of the present condition of the Restoration Movement? From the point of view of what we *practice*, I do not think we can truthfully say that the majority of us are really occupied with the Church of God. Rather, we are concerned with "our house"—the little segment of the Body of Christ to which we are most intimately related. How much interest do the amillennial brethren take in the support of SCC? How many pre-millennial brethren subscribe to the *Gospel Advocate*? How many

noninstitutional brethren contribute to "The Herald of Truth"? And how many noninstrumental brethren follow with interest the progress of the brethren who use the instrument? This page could well-nigh be filled with more illustrations of the kind. Most of us admit that there are Christians scattered among the denominations, yet from the viewpoint of what we practice, we would have to conclude that they mean little more to us than the heathen (if as much). Why? Because our primary concern is for "our house." The particular circle of churches that constitutes our area of fellowship becomes almost as a personal possession to us, instead of being a part of the whole Church of the Lord. We cannot accept a Christian as a Christian unless he is affiliated with us, to the exclusion of other brethren that seem to us unsound in doctrine. Regardless of how scriptural and non-denominational a congregation may be, we cannot quite feel it is really "one of us" unless its sign says "Church of Christ." (Yet Paul did not so address the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, or Thessalonians.)

To the degree that our heart's interests (not our activities) are centered in one segment of God's people, to that extent we are sectarian in heart—interested in "every man his own house," rather than in God's house. I suspect that most of us, to some degree, for some reason, have been—or are—sectarian in practice. In some extreme cases we see congregations that practically isolate themselves from all sister churches, so intent are they on their own projects and programs. This is indeed sad when a little Laodicea decides that she has no need of nor interest in the fellowship of the saints, even in neighboring communities—much less for those on the far side of the world!

"Therefore for your sake the heavens withhold the dew, and the earth withholdeth its fruit. And I called for a drought upon the land . . ." Why such a dearth of fruit among us? Why such dryness and deadness? Where are the gentle rains of the Spirit of God and the refreshing fruit of righteousness? Is it not for this cause: "Because of my house that lieth waste, while ye run every man to his own house"?

I profess not to be a prophet; I do not offer this as an infallible diagnosis of our ills. Only One is our Physician. Yet, for ten years and more this scripture has been burning within my bones. The pressure of it intensifies and I feel compelled to speak. I only ask that you weigh it and consider it, prayerfully.

While man lives among the vanities of time, his covetousness, envy, pride, and wrath . . . may have at times their gratifications as well as their torments.

But when death has put an end to the vanity of all earthly cheats, the soul that is not born again of the supernatural word and Spirit of God must find itself unavoidably devoured or shut up in its own insatiable, unchangeable, self-tormenting covetousness, envy, pride, and wrath. —William Law, 1754

NEWS AND NOTES

Sulphur, La.: I just want to say "Amen to your . . . February Word and Work. —David Ringer.

Loogootee, Ind.: Your . . . February issue was wonderful. —Howard Gahhart.

Hollywood, Calif.: Lockmans wrote me asking permission to use quotes from my January "Review," and added: "The reception has been tremendous, and we have purchased paper for the third edition of 15,000" (NASB New Testament.)

We think we'll drive home, and Horace Wood says it must be via Dallas. Should reach Louisville about April 20, if the Lord wills. I haven't been a bit well; don't know whether I will be able to send an article for May. —E. L. J.

Tulsa, Okla.: Our little congregation is showing signs of renewed life lately. Attendance is up, and interest is improved. I always appreciate . . . W&W. —Leroy Yowell.

PRES. BURKS ON LEAVE

At a special meeting of the Executive Committee of the Board of Directors of S.C.C., held at Lexington this week, President N. Wilson Burks was granted a leave of absence for the rest of the school year, because of ill-health. His responsibilities will be taken over by Dean Houtz. Let us pray that his health will rapidly improve, and that the progress of the college may not be hindered by this change. —J. R. C.

Abilene, Texas: Our spring revival and evangelistic effort is planned for May 31 - June 7 this year. This represents a slight change in the dates that have been used for several years. Bro. Bruce Chowning, minister of Cherry St. Church of Christ in New Albany, Indiana, plans to be with us for the special effort. Bro. Chowning was stationed at Camp Barkley during the war and attended at Southside in those days. We understand that Brother Vernon Litherland has found work in Houston and plans to work with the young congregation at Channelview.

Visiting with us for the Wednesday evening service recently were Brother LaVerne Houtz, dean of S.C.C., and Brother Jesse Wood, recently-appointed

promotional director of the college. Following a brief prayer service, they showed slides of the work at South-eastern. —Carl Kitzmiller.

Louisville, Ky.: Good news: another step forward is being taken by the Kentucky Avenue church in personal evangelism! Following the filmstrip, "Not Empty-Handed," which was shown last Sunday evening, a good number remained to discuss steps to be taken to prepare themselves for the task of helping in the spread of the Gospel. Others, who were unable to remain, have also indicated an interest. Plans are for a door to door campaign and census in the near future, as well as other methods for reaching friends and neighbors. —Ronald Bartanen.

L. S. CHAMBERS

Logan S. Chambers, son of Brother and Sister Stanford Chambers, passed away in his sleep early last Saturday morning. He was a member of the Highland church. Funeral services were held at the Pearson's Funeral Home on Breckenridge Lane Tuesday afternoon, conducted by Brother E. E. Lyon. Our sincere sympathy goes out to his wife and daughter, his parents, two brothers and two sisters. —Willis H. Allen.

Chattanooga Church Moves

We have sold our church property at 620 McCallie Avenue to the University of Chattanooga and have purchased the Greek Orthodox Church property in the Highland park area. We believe that this will be a good move for us as it gives us a residential area to worship and work in. We have renamed our church the

Highland Park Church of Christ
Corner Kirby Ave. and Hickory Street
Chattanooga, Tenn. 37404

We had worshipped as the McCallie Avenue Church of Christ for nineteen years, and it was with a touch of sadness that we gave up the place where we had worked with Brother Hoover. But we needed to be in a residential community, we needed parking space, and we believe that it is the Lord's will that we make this move. The Lord really opened the opportunity for us to make the change, even above and beyond our best expectations. We will have a parsonage next door to the church and Brother Harry Prather and his family will be moving into the par-

sonage as soon as school is out, which will be about June 1. —Howard S. O'Neal.

Louisville Christian Fellowship Week

August 24-28 is the date proposed for the 1964 Fellowship Week. The theme tentatively selected is "The Holy Spirit—Revealer of Christ." Members of the planning committee are Ronald Bartanen, J.R. Clark, Jimmie Hardison, J.F. Stinnette, C.V. Wilson, and Gordon R. Linscott.

NEW PUBLICATIONS

From the Bible Chair in Hammond, La., comes a 56-page booklet of thirteen lessons on **Religions of the World**, by Richard Ramsey. Each lesson closes with a set of questions and other study helps, which make the booklet suitable for class study purposes.

M. F. Cottrell of Denver, Colorado, has just published a copy of the **Original Minutes of the Redstone Baptist Association, 1804-1836**. This contains the record of some of Thomas and Alexander Campbell's earliest activities and writings. Price, \$2.00.

MACK ANDERSON LEAVES

We're sorry to announce that about the time you receive this issue, our book-store manager, Mack A. Anderson, and his family will be leaving Louisville to work with the church in Leon, Iowa. We know that the brethren there will be blessed in this change. We rejoice for Mack too, though we hate to lose him. He has been a faithful and willing worker with us here.

As he goes, we would solicit your prayers for the Lord's guidance in replacing him. Also, we would ask your prayers for the Lord's direction in the various aspects of the ministry of the **Word and Work**. —G. R. L.

JESSE WOOD HELPS

Although Brother Jesse Wood has a full-time job representing Southeastern Christian College, he has agreed to take on an extra load on behalf of the **Word and Work** and the **Missionary Messenger**. As he travels about the country, he will be carrying sample copies to give away, and as he has opportunity he will put in a good word for these publications. We are most appreciative for his willingness to so lend us a hand. —G. R. L.

News from S.C.C.

Please join with us in daily bringing SCC before the throne of grace. The Lord is indeed abundantly able to sus-

tain us and to give us victory over present financial needs, as well as future needs. Enrolment for next fall is far beyond anything yet experienced. —Jesse Z. Wood.

DATES TO NOTICE

April 8 — Winston Allen will be at the Highland Church that evening to speak about the Alaskan mission work that he is planning to do.

April 12-19 — T. Y. Clark will preach in a revival at Rowan Street.

July 5-18 — Kentuckiana Youth Camp
August 9 (approx.) — Orell Overman begins meeting at Highland Church.

New School in Dallas

The Mt. Auburn Church announces the beginning of a "Christian Life Training Program" under the direction of Frank M. Mullins, Sr. Other preachers and teachers from the Dallas area will be cooperating in the program. For full information, write to Brother Mullins at P.O. Box 11092, Dallas, Texas, 75223.

New Orleans, La., March 16, 1964: Itinerary for this season among La. congregations wound up yesterday at Boothville where Francis Holdeman ministers the word. Since being relieved at Seventh and Camp by H. C. Winnett, I have held a series of meetings with the Denham Springs band long shepherded by the late Sidney Mayeux, where the widow, daughter, son-in-law C. B. Russell and others are carrying the torch, thence to Bayou Jaque, Palmetto and LeCompte. At all these points are manifest peace and harmony, though each post should be waging a more aggressive warfare against the encroaching forces of evil and false doctrines. Greater rescue crews are needed everywhere. Action is the word. The Denham Springs brethren are to be congratulated on their carrying on their Lord's Day and mid-week meetings with no omissions since Brother Mayeux was snatched away from them, the while also they are enlarging and modernizing their building. Tentative plans were laid for a longer itinerary in La., but on account of scheduled gospel meetings at Glenmora, F. M. Mullins preaching, it did not seem good to carry on meetings in the same area that might appear like rival meetings, so we (wife and I) purpose to entrain the 18th for Florida, seeing first Rockledge and our Lois and husband James Hill, then other points in that wonderful state, not intending to bypass

Brandon, where we labored some five years during the infancy of the Brandon church. After Fla., then "My Old Kentucky Home" (D.V.). Will be there if nothing hinders by the time this appears in print. We might be permitted by our Lord to finish in La. in the fall as invited to do. Correspondents please address me 4519 Jewell Ave., Louisville, Ky. —Stanford Chambers.

MISSIONARY BRIEFS

Mexico: Thanks to God, we have been privileged to see His grace here in the lives of people for whom Jesus died. Attendance has been good in the meetings, but above all we are grateful for the few who have confessed Jesus as Savior. Some of the believers are experiencing trials which have come for blessing, without doubt.

The unholy influence of modern America is being felt here. Many from California are here on weekends and for longer periods of time. Their immodest dress and other forms of ungodliness are having their influence on many here. —Frank Gill.

So. Rhodesia: Continue in prayer for the money needed for the Arcadia church building. Be sure and clearly mark all gifts for this worthy project "For Arcadia Bldg." Checks may be made out to Sellersburg Church of Christ and marked "For Arcadia Bldg." and sent to: Elbert V. Goss, P.O. Box 33, New Albany, Ind. Be sure and mark your gift clearly and every penny will be used as you intend. Sanctify your gifts in prayer—above all, pray. —R. L. Garrett.

Prestons Ready to Go

Brother Preston and his family are now making final plans to return to the work at San Jose, Occ. Mindoro, Philip-

pine Islands. The exact date has not been set, but they hope to be in Manila about the middle of May.

Join us in thanking God for supplying every need for the Prestons thus far. Most of the items they needed to take with them back to the Philippines have been obtained, and just about enough money is on hand for travel expenses.

One big need facing the Prestons as they return is a building for school and church work. In the Preston's absence, the mission home has been used for this purpose. Several thousand dollars are needed to erect a suitable building to carry out this teaching program. —Gallatin (Tenn.) church of Christ.

Hong Kong: This morning I took Mrs. Taam to visit a nursery operated by a fundamental church here. They were most helpful and we got a number of good ideas. I think it will give Mrs. Taam a new perspective. Their place and facilities are much bigger than ours. Incidentally, if any one there has old picture books for small children we could make use of them.

There are two young men and several young people who are to be baptized tomorrow. The weather has tempered some but still gets down to 58 at night. —Dennis and Betty Allen.

So. Rhodesia: I have been blessed greatly during the past year by receiving the monthly publication of "The Word and Work." Bro. Lawyer and Bro. S. Garret, both of Salisbury, have made sure I have a copy each month.

The fine spirited writing which appears each month with the quality of Christian depth has enriched my periods of meditation. We appreciate your work in this magazine very much. —Ziden L. Nutt.

Set on fire our heart's devotion
With the love of Thy dear name;
Till o'er every land and ocean
Lips and lives Thy cross proclaim.
Fix our eyes on Thy returning,
Keeping watch till Thou shalt come,
Loins well girt, lamps brightly burning;
Then Lord, take Thy servants home.

—John and Eileen Kuhn

BOUND VOLUME, 1963 WORD AND WORK

1963

*Bound Volume of
Word and Work
Now Available.*

Order your copy Today

\$3⁰⁰

THE WORD AND WORK

2518 Portland Ave.

Phone 776-8966

Louisville, Ky., 40212

CHARLES & LOUIS KNECHT
LE. TOURNEAU COLLEGE
LONGVIEW, TEXAS
75603

9 64

5

TRACTS TRACTS! TRACTS!

Word and Work has a limited supply of tracts from the pen of Don Carlos Janes. These tracts are being offered for sale on a first come, first served basis. Proceeds to be turned over to Missionary Office for missionary work. No refunds. If tract you order has been sold, substitutes will be made from available tracts. All tracts 50c per 100, plus 10c per \$1.00 for postage.

Can Christians Be Christians?
The True Church
The Great Election
Bank of Eternal Security
A Missionary Parable (Mrs. Grattan Guinness)
Missionary Work
The Missionary Obligation
The Missionary Argument
Wrong Direction
Where to Find It.
Christ Is Coming
Transfer, So As To Reach New Jerusalem
Missionary Giving

The Deadly Cigarette (Gene Tunney, former World's Heavy-weight Boxing Champion) Reprint, each 5c.

Order from WORD AND WORK, 2518 Portland Avenue, Louisville 12, Kentucky