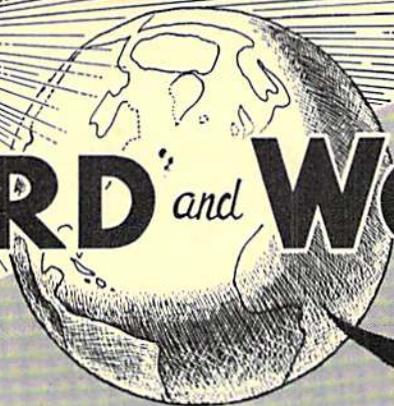


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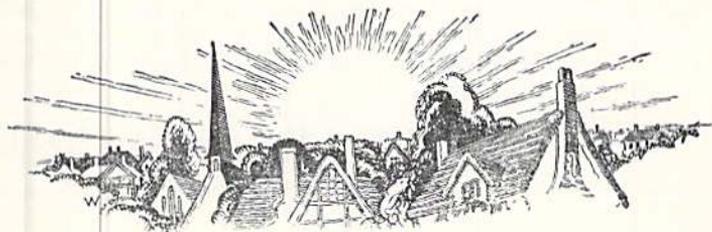
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Talking Things Over

G. R. L.

One feature of the 1966 Louisville Christian Fellowship Week keeps coming back to me. It is the fact that no less than five of the speakers on the program had something to say about what is sometimes called "the pastor system"—the situation which exists in most of the churches represented. The preacher (or "minister," or whatever he may be called) is the principal—if not the only—spiritual guide of the congregation, even where there are elders and deacons. The lack of a full-time minister is felt to be an abnormal condition that is a definite handicap to the growth of the church and the progress of the Gospel. The average member is quite content to let the preacher be his interpreter of the Word. In fact, the average member doesn't think it is possible for him to have a spiritual insight into the Word on a par with that of the preacher. Of course, this has the effect of making our meetings a "spectator sport" in which the preacher is the main performer. This, basically, is what the brethren were raising their voices against.

IS GOD SPEAKING TO US?

A certain tall Hoosier made this observation: "It seems odd to me that so many speakers should get so far off their assigned topics, and all in the same direction. Maybe the Lord is trying to tell us something." This may well be, but do we have ears to hear? Another significant fact should make us stop and think twice: Harold Preston's return to the U. S. Harold is not only concerned about this very problem in the churches, but he has had experience with churches whose practice more nearly coincides with the New Testament pattern. In spite of the fact that he has had various invitations to locate here and there, he has felt that the Lord wanted him to be free from such commitments. Why? Is it so that he might be able to share with the churches what he has learned from the Lord on this particular problem? Here's another fact that should make us stop and think a third time: There has been a heavy demand for *The New Testament Order for Church and Missionary* by Alex Hay. This is the book that tells how Hay and the missionaries with him got away from a denominational organization back to the simple practices of the New Testament.

These events of recent months focus our attention on one question: Why are we being caused to face this question of the "one-man ministry" just now? Is it because God wants to do something about it?

METHOD VS. METHOD

We must beware of thinking in terms of method. While it might be said that the Lord has prescribed a certain method, this is a rather superficial observation. A restoration of correct method will not necessarily restore the power that we would expect to accompany it. The restoration that is needed is the restoration of the Lord Jesus to His place as Head of the body. When He is truly Lord in our midst, the entire character of our gatherings is transformed. The big difference is not so much in form (or *method*) as in spiritual content. A Christian teen-ager I know (a member of one of "our" churches) broke bread one Lord's day with a group of Christians who meet around the Lord, with no other "leader." Hearing about it, and knowing the esteem in which this particular young person is generally held, I asked for a reaction. "After being there," came the answer, "going back to my home church will be about like going to a hockey game."

This past summer, I ran across a brother I know in Tennessee. "How are things at (a certain town)?" I asked. "Oh," he said, "They fired me. The brethren have grown to the point that they don't need me any more." This is just the reverse of what we commonly see—most churches think they are growing when they acquire a preacher! How can they get along without a preacher? They have learned (via Rom. 12, 1 Cor. 12-14, Eph. 4, etc.) that the Holy Spirit is able to use the least talented of them, one in one fashion and one in another. No, they haven't learned a method; they have learned to really trust the great Head of the church, without recourse to human resources. He is honored in it, and they are blessed.

WHAT'S THE NEXT MOVE?

So we look at each other, and we agree, "That's right!" Now what do we do? Aye, there's the rub! I don't know any easy answer. I do know that in most churches you can preach your lungs out on the subject, and the brethren will profess to have thoroughly enjoyed it—but steadfastly refuse to budge. Are we preachers going to have to vacate our pulpits in order to get the message across? Is there anybody except preachers who really cares about this matter? I hope so, but I can't think of very many right now. Some preachers have indicated to me that the best thing to do is to forget about it, since people aren't going to be convinced anyway. If they simply mean that a person shouldn't harp on the matter continually, I'll agree. There is no merit in browbeating a congregation into doing anything for the Lord. However, I can't forget it. "It is required in stewards that a man be found faithful." To me the question is, How long can I go on occupying a position that has no New Testament counterpart?

If such thoughts as those expressed above are startling or new to you, you may rest assured that they are not at all new nor original. We are reproducing below quotations from two of the best-known and most highly respected of the early leaders of the Restoration Movement. They speak for themselves.

MOSES E. LARD ON ROMANS 12:8

"Nor will the church of Christ ever be enabled to discharge her whole duty to the world, till she adopts the division-of-labor system here laid down by the Apostle. We must have the prophet to preach the gospel and expound it to those without; the teacher to instruct those within, and the exhorter to assist both. The largest possible measure of success will never be realized from preaching until the preacher is attended in all places by his exhorter; nor will the church ever be fully edified till the teacher is constantly aided in the same way. No one man combines in himself the qualifications for all these different kinds of labor. A man for each, is the way for each to become a master; and when each is a master, his work will be a success. This is the divine plan; and no degree of departure from it can ever result well." From *Commentary on Romans*, p. 386, published Feb. 2, 1875.

ALEXANDER CAMPBELL ON THE CLERGY

Q. Against whom did the holy prophets, the Saviour, and the apostles inveigh with the utmost severity?

A. The popular clergy. Never were any things spoken by the Saviour of the world, or by the holy apostles with so much keenness, with so much severity, as their reproofs of, as their denunciations against, the popular clergy.

Q. Who were the popular clergy in those days?

A. Those who pleased the people, taught for hire, and established themselves into an order distinct from the people.

Q. Who are the popular clergy now?

A. Those who are trained for the precise purpose of teaching religion as their calling, please the mass of the people, establish themselves into a distinct order, from which they exclude all who are not so trained, and, for hire, affect to be the only legitimate interpreters of revelation.

Q. What are the most effectual means to diminish the power and dominion of the popular clergy?

A. The same means which the Lord and His apostles used in their day against those of that time—chiefly to persuade the people to hold fast the holy commandments of the apostles, and to build themselves up in the Christian faith. —From *The Christian Baptist*, Vol. I, p. 133, published in 1823.

As for me, I believe in the colossal, a need deep as hell, and grace as high as heaven. I believe in a pit that is bottomless and heaven that is topless. I believe in an infinite God and infinite atonement, infinite love and mercy, an everlasting covenant ordered in all things and sure, of which the substance and the reality is an infinite Christ.
—Chas. Spurgeon

Intercessory Prayer – A Gift To Others

N. E. Rhodes, Jr.

According to Luke 22:31-32, the conversion of Simon Peter was largely a result of the intercessory prayer of Christ on his behalf. It would be hard for me to explain to all those reading this how deeply I long for their prayers. I cannot tell you how much I would appreciate it if you would pray for me daily. Give me as much time as you can spare. I know that you have your own needs to pray for, and your loved ones, and the sick, and the rulers of nations. Pray for them first, but then if you can spare me but thirty seconds, pray for me that half minute. Pray that I may become more perfect in love, more diligent in prayer, more humble, more self denied, more self controlled. Pray that I may be closer to God, more submissive, more surrendered. Pray that I may be freed from the grievous faults that others see in me which I have overlooked or excused simply because they are mine. Pray that when I preach God may speak through me and I may give myself as a channel for His word to touch lost souls rather than as a lecturer interested in my own reputation as a preacher.

Am I being selfish in pleading for so much prayer? Probably so. Do I want more than my fair share? Perhaps I do. If you haven't time to pray for me then leave me out. But be sure that your lack of time arises from the fact that there are so many others you must pray for; not from the fact that there are so many games you have to play, so many newspapers you have to read, so many dollars you have to make, so many hours you have to sleep, so much smart conversation you have to indulge in, so much scheming you have to do, so much high sounding trash you have to read, so many TV programs you have to watch, so many gossip sessions you have to engage in. In other words, if you can't find time for me in your prayers because you can't find an hour a day for prayer then you are just not praying enough.

Jesus went out to the mountain to pray (as His custom was). Prayer was an habitual thing with Jesus. On one occasion he prayed all night. Some of you have fished all night, played all night, worked all night, read all night, sat up and talked all night, tossed and tumbled on your bed all night; but have you ever prayed all night?

You have awakened early in the morning to go to work, to take a walk, to make a trip; have you ever got up early to pray?

You have taken off a week to go on a vacation tour, to visit relatives, to rest, to have a physical checkup; have you ever taken off a week for prayer, to visit with God, to rest the soul, to have a spiritual checkup?

DO YOU BELIEVE IN PRAYER?

Do you believe in intercessory prayer? Do you think it really will accomplish something? I have said it was Christ's prayer for Peter that made a major difference in his conversion. It was the prayer on the cross that played a large part in the conversion of so many on the day of Pentecost. It was the prayer of Moses that

saved Israel in the wilderness. It was the prayer of Abraham that saved Lot from Sodom. It was the prayer of a father that got a devil cast out of his boy at the foot of the Mount of Transfiguration. It was the prayer of Lydia and others that brought Paul to Macedonia.

If you could, by working just two extra hours a day, make \$10,000.00 this year and give it all to the Lord, you would still serve the Lord better by spending that two extra hours in prayer. Money without prayer will destroy a church; so will high pressure programs, and scholarly preaching, and entertaining social events. Without prayer all these things will become corruptive.

HOW TO FIND TIME TO PRAY

If you want your life to be filled with such power and glory and radiance as you never dreamed possible, start wresting from unessential activities time for more prayer. If you have been sleeping seven hours, start sleeping six and a half and use the half hour gained in prayer. If you have been reading whatever you read an hour a day take a half hour of this time for prayer. Sacrifice a half hour of your TV time for prayer. It will amaze you how quickly you can pick up a couple of extra hours a day for intercessory prayer. That extra time will change your life and everything that touches your life. You will discover more and more unessentials that can be sacrificed. Within a few months you may discover that you have as much as three hours a day for prayer. Make a prayer list. Put your loved ones down first. Then put down the names of your church leaders and the rulers of nations. Put down the names of any sick or otherwise unfortunate people you know. Put down the names of the preachers you know. Put down the names of sinners who do not know the Lord. Put down the names of harassed mothers with problems. Put down the names of young people you know who are facing the crisis that youth must face. Save space for people who request your prayers and when they do request it put them at the top of your list.

WHAT PRAYER WOULD DO FOR US

If all who are reading this would follow the above suggestion, the church within a year would have undergone a change past believing. If just a few of you would do it there is hope. Whenever you pray for anyone pray that they may learn to love prayer and to take time for it.

When you start praying like this, people are probably going to call you a fanatic. They are going to argue that you should spend more time doing and less time praying. They are wrong. I have done more in fifteen minutes after an hour of prayer than I have done in five hours after five minutes of prayer. If I try to do personal work without prayer, I can work hard all day, make ten calls, and nothing of lasting value comes of it. But I have spent an hour in prayer and then made one fifteen minute call and seen a soul saved. I have studied three days on one sermon and then get up and flop, but I have prayed two days and gotten up a sermon the third and seen men really moved by the preaching. I have met with church leaders and argued for two hours with nothing accomplished. But

I have met with them and prayed for one hour and seen things accomplished without any argument at all.

Is there something wrong with the church today? Yes, I think there is. We are just not praying enough. If the church ever gets to praying as it should nothing will be impossible.

—In *Gospel Tidings*.

Pre-eminent In All Things

Author Unknown

The Word of God testifies of Christ (John 5:39). He is the object of faith; He is the object of love; He is the object of hope. And the faith, or love, or hope that does not make Him the object—is spurious and unreal.

More and more, I am made to feel that Christ does not have His proper place among the children of God. He is not the object. It is either a doctrine, a dogma, a party, or our experience—something besides Christ.

We seem possessed with very much the same spirit that actuated Peter on the mount, when he said: "Let us make here three tabernacles."

The Father solemnly rebukes this, "While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is My beloved Son, in Whom I am well pleased; hear ye Him. And when the disciples heard it, they fell on their face, and were sore afraid.

"And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only" (Matt. 17:4-8).

"God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

CHRIST IS ALL

"Christ is all" (Col. 3:11). Do we make Him this? *Is it a question of my salvation?* "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

Is it a question of relationship with God? "Ye are all the children of God by faith in Christ Jesus" (Gal. 3:26). *Is it a question of experience?* "For to me to live is Christ" (Phil. 1:21). *Is it a question of service?* "I can do all things through Christ which strengtheneth me" (Phil. 4:13). *Is it a question of my path?* "I am the way" (John 14:6). *Is it a question of Heaven or the place to which my path leads?* He would define it as "where I am" (John 14:3).

O, let us know more of that rich blessedness which comes of

making Christ all, of seeing "Jesus only." Our cry should be— "O, to know Him!" (Phil. 3:10).

In our selfishness we cry and beg for blessings. It is the Blesser we need, Himself! He is the joy of the Father's heart. Let us taste with Him the delight He takes in His Son. Christ is infinitely higher than doctrine or experience. Experience we shall have, but only with Him can our hearts be ravished and raptured.

Why is it we are not changed more from "glory to glory"? (2 Cor. 3:18). The veil has been rent; the blood has been sprinkled; the Holy Spirit has been given. The reason is—we are occupied with ourselves and the work of the Holy Spirit in us; rather than with Christ alone. This is the weakness in some "movements"—so much of which is superficial.

Let us look more into that unveiled face, from which streams the light of the knowledge of the glory of God. (See 2 Cor. 3 and 4). All else will pale—and fade—if we will but linger there.

Let me say here—the Holy Spirit never occupies me with His work in me, or with my experience. And if I am thus occupied, I am experimentally out of the Spirit. The Lord said of the Spirit, "He shall not speak of Himself." "He shall glorify me" (John 16: 13-14).

To go further, the WORK of Christ, wonderfully blessed as it is, can never be the object of my heart. It gives my conscience peace, but only His Person can satisfy my heart. And O, how His Person does! Ten thousand hallelujahs to Him!

The Father directs our attention to Him (Matt. 17:5). The Holy Spirit would occupy us with Him (Acts 7:55-56).

The Word of God testifies of Him (John 5:39). He is the object of faith; He is the object of love; He is the object of hope; and the faith, or love, or hope, that does not make Him the object—is spurious and unreal.

He is all for my path; He is all for my service; He is all for my worship; blessed, blessed be His Name! He is not on the Cross, He is not in the grave; He is on the Throne!

Wondrous fact, a Man in the glory of God, and that One my Saviour; my Priest; my Advocate; the One Who died for me; the One Who lives for me; the One Who is coming for me; the Bridegroom of His Church.

It is not surprising that Peter should say, "Unto you therefore which believe He is precious" (1 Pet. 2:7). The ungodly world as well as the religious world are equally bent upon shutting Him out. The former is "reserved unto fire," the latter He will "spew out of His mouth" (2 Pet. 3:7; Rev. 3:16). Therefore keep clear from them both. "Let us go forth therefore unto Him" (Heb. 13:13).

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:12). —In *Herald of His Coming*.



Truth Advance Section

Stanford Chambers

Questions Asked Of Us

Why shouldn't a church made up of people designating themselves as "Christians only" and congregationally a "Church of Christ" be an outstanding church and not mediocre and self-satisfied, not to say Pharisaical? Why do churches of Christ reject any instrument of music? Why do they disfellowship the Missionary Society? How justify such exclusiveness?

If there is any scripture warrant for being religiously anything but Christians—Christians only, it has not been pointed out. To be more than that is to disregard the apostle's admonition "not to go beyond the things that are written" (1 Cor. 4:6); it is not to "speak as the oracles of God" (1 Pet. 4:11). "Obedience is better than sacrifice, and to hearken than the fat of rams." The question betrays a discounting of such admonitions, notwithstanding they are inspired of the Holy Spirit. An "outstanding" church of Christ? Every congregation bearing "that honorable name by which ye are called" (Jas. 1:7) should certainly be or strive to become "outstanding" for Him. We would hold no brief for an instanding church, self-satisfied even though mediocre. What right to exist if there is not the desire and aim to be a "pillar and ground of the truth"? "What do ye more than others" who wear human names religiously and so honor men they esteem as great? A church of Christ Jesus unconcerned about being or becoming outstanding on His behalf is unworthy of the name. Let it not discard the name but prayerfully strive to measure up and be an honor to that name. There can be no justification for being other than that. The question betrays a sentiment, likely as not a sneering sentiment, that to endeavor to be Christians only and be a church of Christ of outstanding simplicity, New Testament fashion, is to be Pharisaical. Laodicea was a church of Christ that became just such and therefore to be spewed out by the Lord Jesus. Has the querist never seen an outstanding undenominational church? The writer thinks he knows some outstanding churches of Christ. But how about the church of Christ and of God at Jerusalem, in happy fellowship, in joyful praise, in the grace of liberality, in steadfastness, in such concern for the lost as is displayed in Acts 8:4? How about Thessalonica as an outstanding congregation of Christ? (1 Thes. 1:9, 10; 2:14). Would the querist favor his own congregation becoming outstanding in the characteristics commended by the Lord which He beheld at Philadelphia? It is one thing to be "outstanding" in the eyes of the world (and have

"a name that thou livest and thou art dead") and another thing to be acknowledged as approved of God. Do you feel "anxiety for all the churches," as did Paul? (2 Cor. 11:28), with concern "lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ" (2 Cor. 11:3). Paul had the mind of Christ.

The Missionary Society? Where is it written or implied that fellowship is due said Society? A number of churches committed to the New Testament order affiliated themselves in the past with the Society upon the plea for cooperation in mission work. In its early days it was but a sending agency and convenience, helpful to congregations in communicating with the men on the mission fields. Later on, departing from that simplicity and gaining power, the Society was found taking on prerogatives vested by the Holy Spirit in the church. This usurpation continued (stoutly protested though it was) and increased until the churches were finding themselves supplanted as to what missionaries should be supported, their province of labor, and the amount of support. There came a wide-open split, which continues till now. The Society has recently swung a few thousand churches into a move for a denominational set-up, this that there may be cooperation in the ecumenicity sponsored by the World Council of Churches. More thousands of congregations have no part nor lot in the matter; thousands never have shown the Society any recognition whatsoever. Its leadership is Modernistic, some of it ultra-liberal, and the Scriptures are not infallible!

Instrumental music in worship? People committed to the New Testament as their authority and rule of faith and practice, to "speak as the oracles of God," and not to go "beyond the things which are written," rightly ask for the scriptural authority for the including of instrumental music in worship. No one has found the passage. No one of scholarship will claim that there is any command, precept or example for the practice. That is enough. For the same reason the same churches reject the burning of incense, the burning of candles, "elevation of the host" and many other religious practices of our day observed in denominational churches.

But it is argued, "The practice is not forbidden, and therefore. . ." But Cain's offering was not forbidden. Or take the case of Nadab and Abihu: it is expressly stated that they offered that which Jehovah had not commanded. The New Testament, as to the kind of music in worship, says "teaching and admonishing one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." It does not say play; it does not say sing and play. Worship is unto the Lord; it is not a performance, a program of exercises for people's entertainment. Christians in the Lord's assembly are there to be active in worship, not to be entertained (though many are they who decide as to where they attend upon just such ground) not to be spectators while a few actors carry on a service desired to be so entertaining as to bring them back and others with them! Have people never read, "In vain do they worship me, teaching for doctrines the commandments of men"?

How much better were those of the "I of Christ" party at Corinth, than were those of the other parties? Is a "Christ party" to be justified today?

The question assumes that there was a "Christ party" at Corinth. there could have been, but proof to that effect is not conclusive. But if parties or sects and denominations are in our day justified (and they are being defended), then I'd choose to be of a Christ party in preference to a Cephas, Apollos or Paulinist party. But one does not have to be a partyist to be "of" Christ and not "of" any other. Consider this: when "many of the Corinthians hearing, believed, and were baptized," they were then all "of Christ." Each one would have said as much. Were they not all baptized in the name of Christ? And taking it for granted that Paul's writing them as he did had the desired effect in restoring "the unity of the Spirit in the bond of peace," now to "speak the same thing," what are they? Will not every one say, "I of Christ"? Just what should those have said concerning themselves the while the others were forming and maintaining the Paul or Apollos or Cephas parties? Did their refusing to join in with either party make Pharisees of them? This is not to deny the possibility, but the proof of it is lacking. And what if some beloved Paulinists too fond of the one who first brought to them the glad tidings to let him down, but continued to extol his name by wearing the same and continued to propagate their ideology to the perpetuating of the divisions? Would not Rom. 16:17 be brought into play? And what of those betraying more sympathy with these wonderful Paulinists than with those taking definite stand on the original ground of unity? Let a man examine himself as to his sympathies. "Blessed is the man that condemneth not himself in the things he approveth." Some are tolerant toward almost anything and anyone except the intolerant! Nevertheless pray to avoid partyism and indeed Pharisaism. Thus are they overtaken in the trespass they condemn.

Is tithing enjoined upon Christians?

"Let each man do according as he hath purposed in his heart" (2 Cor. 9:7). The tithe (enjoined upon those under the law) was a type, representative of the whole. Under grace Christians are brought to appreciate that all belongs to the Lord, that we are but stewards and accountable unto Him. In the early church (Jerusalem) "not one of them said that ought of the things he possessed was his own." That accounts for the spontaneity there commended. Stewards look to Him who entrusts them with a portion of His goods for direction as to how they may be proving their faithfulness; how much to invest in soul-saving, how much in almsgiving, how much in a business by which they may increase their alms (Eph. 4:28) and investment in souls. They take it to Him in prayer as to honesty and faithfulness as to their own needs for food, raiment and shelter, guarding against laying up treasures here where thieves break through and steal, guarding against the love of money. A Christian in purposing in his heart may make the tithe a measure or a minimum mark by which he can check up on himself lest he fall short of his purposed giving.

Was Melchizedek in fact the Son of God?

No, but "made like unto the Son of God" (Heb. 7:3). This great man and priest of God was made (in the records) to be a type of our Great High Priest.

Missionary Messenger

"Greater things for God"

OUR FRONT COVER PICTURE

Robert Garrett

Salisbury, Rhodesia (Furlough, Louisville, Ky.) October 12.

Sunday, August 21, the Arcadia church met in their own building for the first time. It was a day of real thanksgiving and praise to God who had made the building possible. The Arcadia brethren had been for years without a church building but had contributed to the building projects of the African brethren before they started on their own. About half the cost was contributed by the local church and the rest came from the Lord's people in America.

The building is of brick and stucco construction. With ample room about the pulpit, it can still accommodate approximately 160 to 200 people if "pressed together." They included a baptistry in the structure, also, and have 4 rooms for Sunday school use, two of which are actually dressing rooms off from the baptistry.

The Arcadia church is caring for a number of orphan children and plans to begin construction on a Children's Home to better care for these and other homeless children. The Children's Home must be completed before December of next year. Will the Lord's people keep this need on their prayer list?

The brethren at Arcadia are grateful for the help they have received from the churches in this country and often give thanks to God for the help from the American Christians.

Vernon C. Lawyer

Salisbury, Rhodesia October 12.

In the daily routine of teaching and holding forth the Word, *we live!* My present weekly class schedule includes studies in Revelation, Romans, Luke, John, and the Parables of Jesus. Every Friday morning I teach two 40-minute classes of 100 students each, at Huyani Settlement School. On Wednesday mornings I have six students for a study in John, at the Highfield Secondary School. Revelation is our present study at Highlands on Wednesday evenings. And we have Romans on Sunday morning and at a Tuesday evening "cottage class." Then too, there are Sunday preaching appointments. Pray with us, that this planting and watering may soon have its increase of God. We are certain that some are not far from the Kingdom.

November 11th will mark the first birthday of Rhodesia's independence. The Prime Minister has declared that it be a public holiday and first of all, a day for thanksgiving and prayer. With strong anti-government feelings among certain leaders of the established denominational churches, it appears that few are prepared to recognize the day in this manner. According to 1. Tim. 2:1-2, it seems to me that Christians have a serious responsibility here . . .

not only on such holidays but at all times. Thus a number of us (missionaries and brethren from the several congregations here) are organizing a prayer and thanksgiving service, to be held on the morning of that day. Through the newspaper, handbills, and otherwise, all the public are invited. One of Salisbury's largest halls has been rented for the service and we expect several hundred to attend. Brother W. L. Brown is bringing the address. His subject will be: "The Raging Nations." We earnestly request your prayers that God grant us grace, wisdom, and power in the Holy Spirit, that all redound to His glory and praise.

Elaine Brittell
Livingstone, Zambia August 21.

Your good letter arrived the day before I left for the Vacation Bible school at Simango village, 33 miles from here. Mabel and Leonard Bailey brought 7 to help in the classes and to make grass partitions in the nearly completed school house; a grass enclosure for cooking and a grass enclosure to use for bathing, etc. There was an average of 102 per day. On Thursday evening there was a hard rain (very unusual for this time of year) so not so many arrived on the last day as some were from far away. One woman was baptized and all were strengthened spiritually. Ba John hopes to go down to Simalundu next month to encourage and strengthen the Christians there. Gladys has decided not to go down, so maybe Ba Sarah and some of our children will try to go down for a few days.

Please pray for more to give their lives in the service of the Lord among the villages where people beg for someone to help them to learn more of the Lord. So many villages haven't been visited for many years to strengthen and encourage the Christians there. I guess every missionary in every field in the world sees the same great need—more workers willing to give their lives in the Lord's far-removed places. Paul gave a wonderful example, preaching where others had not gone and then returning to strengthen those young Christians.

Please pray that workers will come to Sindle and make use of the buildings standing idle, and that more workers will go to Namwianga and all other mission fields—now. The Catholics go forward and always have workers ready to move in and begin working for their belief. Why do the Lord's people wait so long, till the Catholics take over many of the areas of Zambia? What can we answer the Master? Please pray for the Christians in far-away areas to remain faithful to Jesus and to win others to Christ. Jesus may come any time! Will He find His children busy in His business?

Frank Gill,
Ensenada, Mexico. October 6.

Here we are back in Baja rejoicing in the Lord and His goodness. We left Allensville on Sept. 8, going to Columbia, S. C., where we spent a happy but very rushed week. From there we came on across the South. Fellowship with the saints in various places was refreshing. An overnight visit in Dallas was encouraging. There was much opportunity for testimony to open, hungry hearts (not dubious, argumentative ones). A weekend was spent in Wichita Falls (4th

Street church). We had good traveling all the way. The new truck performed wonderfully. Praise His Name!

Some disappointments met us upon our return to the work—but He knew all about them, and He is able. Our cry is, "Thou art my king, O God, command deliverance." It is good to get back to speaking Spanish—preaching and teaching. Some time spent in the bookstore this week.

Motoyuki Nomura

Tokyo Japan September 30.

There was a college boy among our 120 college students when we were at the first camp, July 10-16, at Okutama, Tokyo. The boy represented a fanatical heretic group who called themselves "Ultimate Basic Principle Unifying Church" and caused us a lot of problems. I was able to deal with the boy day and night personally, and the Biblical knowledge that I gained at K.B.C. (Now S.C.C.) under the late Bro. Frank M. Mullins over the prophetic matters was a great help to deal with the boy that caused so much trouble among the campers.

Another tragedy and Satan's usual snare, and one of the annual problems at the Christian camp was that of the parents. Every summer, some young souls face with this problem when they want to accept the Lord. He must think in terms of his parents' reaction to his decision since family ties are pretty tight in the Orient. Many have suffered from this problem this summer also. Almost persuaded but could not take the final step at the camp because they felt they had to consent to their parents. Two students from my own YMCA English School were ready to make the decision to accept the Lord, but they could not, and after consenting to their parents, a flat answer of "NO!" by the parents caused them a great emotional strain in their heart. Following up ministry of this sort is always a hard battle.

Reaching our own community seems to be the most needed task though I have hardly time for that since I must work each day at YMCA. Indeed, lack of workers for His Church in Japan is a serious problem for which we all must pray earnestly. Nevertheless, the Lord allows the foolishness of our preaching and is pleased to see souls finding Christ as Savior. Won't you continue to pray for us? I would like to hear from you, the readers of the M.M.

J. Miller Forcade

Yamato Shi, Japan Sept. 30.

On September 25th two typhoons struck the Japanese islands, one of them quite severe. Our little house felt the force of the wind and some small pine trees near it in the West leaned far toward the North after the typhoon had passed.

The storm did not seem to reduce our Sunday crowd much. Two new persons were present, one a Christian and another a student who had seen our new sign board. One of those who came and I talked until 5:30 in the evening before she went home. She seems very near to becoming a Christian and we hope and pray that she shall soon. We hope to have her begin working for us about Oct. 1, as she seems the most desirable help available. She can speak Eng-

lish well, types and is a good student on most anything that she undertakes. Her father is dead and she needs work and it seems rather hard for a young lady to get into a company without someone to speak for her.

This is the time some of the Universities are giving examinations, so I am not going to the colleges any more until early in October. The number of students coming here has fallen off some, but likely will be greater than ever as soon as the examinations are past. We seem to be getting more who are seeking to learn about the Bible rather than just study English. For that we are thankful.

We are continually amazed at the people the Lord brings our way and want to thank you who are praying for us and our work. It seems fruit is slow coming from our work here but we are trying to build as well as we can, as we hope to see a lighthouse here for the Lord. We are grateful to those of you who find it in your heart to pray, give, and cooperate with us in other ways in carrying on this work for the Lord. May God bless all of you and richly reward your faith and love.

Jack and Rena Chrissop
Cape Province, Africa, October 10.

Some time ago, I believe, I mentioned that a young Moslem girl and her fiance were baptized and joined the Lansdowne congregation. It was a time of rejoicing for all who attend the cottage meetings at Bokmakerrie—it was there they heard the gospel—but our joy was tempered with sadness when we heard that her parents had turned her out of their home. How hard it becomes for some people when they accept Christ. He gives the balm for the hurt; "Blessed are ye when men revile—persecute you—for my sake."

A few weeks ago our Brother Christians was laid to rest, after being in poor health for many months. He still praised the Lord for His blessings, and up to his death was still active in the Lord's work; an inspiration to all at Lansdown. We are the poorer for his going.

Our cottage meetings are now increased to three a week but we are unable to attend all because of our Bible study at Simonstown. Brother Harrison and Brother Flynn—fiance of the Moslem girl—both do a splendid job of work in arranging and conducting these meetings. Grassy Park, where the late Brother and Sister Scott labored for many years has long been our Macedonian cry, but though we longed to help, were unable to do so because of commitments elsewhere. Now at last, the Lord willing, we plan to be with these people every other Lord's day. From being a fairly large congregation, their numbers have gradually dwindled until now there is but a handful left. We need your prayers in this work.

Alice E. Broaddus
Kowloon, Hong Kong September 30.

Our school is still growing and David Lee has done a good work while I have been away. We put in some fans after I got back. It seemed that this year has been unusually hot. Some have painted the top of their school white to reflect rather than absorb the heat. I do not know if it has such an effect as to be worth the outlay in money but some seem to think so.

Since I was off I had a little time and had a visit with Mary and Billy Lewter. They both teach in the new school, also Dennis. There are just a little under 3000 students and around a hundred teachers, so you know what a time it has been. Some teachers are missionaries and some are not even Christian but qualify for what they teach. Tonight we have a prayer meeting and are to talk about the use of the auditorium for Sunday services. There has been quite a bit of talk about it but nothing settled yet. Mr. Ling insisted that I come to his hotel when I first arrived, and I was glad for the air-conditioned room at the time, but I did not expect to stay so long. But I am still here and they intend to fix me a room at the school sometime soon. There is so much red tape, etc., but I hope soon to get settled. I had such a nice visit in Manila on my way over. It was for only three days but they were packed full.

E. A. Rhodes

Yokohama, Japan October 22.

I am sorry that I'm late in getting a letter off to you, but this time I've been having a spell with my asthma, not bad, but disagreeable. I think that I'm about over it but it is still hanging on. The weather has been nice now for several days and it is very much appreciated.

Church work goes along about as usual. Recently, there has been an increase in the average attendance on Lord's day morning. This is encouraging and we hope that it continues.

Thomas W. Hartle

Cape Town, Africa October 11.

Regarding the building project at Bonteheuwel, negotiations are being made to obtain a loan to complete the building, and we have hopes of obtaining such loan. Furthermore, one of the local congregations has offered to supply the window frames and accessories. Isn't that just wonderful? This will doubtless save the Bonteheuwel church quite a few pounds. Evidently our long and fervent prayers are being answered. We know that God will bless this congregation for their "gift in kind." The final of our series of gospel meetings for the year of 1966, culminates in November, and in our planning schedule the congregation at Woodstock, where I am laboring, favoured me to conduct the meetings from the 9th to the 13th. For my theme I have chosen "What Think Ye Of Christ?"

In a home in which we have been conducting cottage meetings off and on, the wife decided to confess Christ and was baptized for the remission of her sins, at the conclusion of our gospel service at Woodstock, Sunday morning, October 9. Her husband and brother in law are also thinking over the matter, having heard much truth. We can but pray that their decision will be soon. She also has a mother and father, and brothers and sisters who too have heard the Word! Brethren, here is a whole family involved. We need your prayers that Christ may save them all.

The cottage meetings started in Steenberg during the month of August are being fairly well attended by visitors and members living in that area.

Precious Reprints

The Lamp of Prophecy

R. H. Boll - 1939

As if to forestall the half-contemptuous, falsely practical attitude toward the word of prophecy taken by some today, the Holy Spirit did very especially commend it to our notice. "We have the word of prophecy made more sure, to which ye do well to give heed as to a lamp shining in a dark place," says the apostle Peter, "until the day dawn and the day-star arise in your hearts" (2 Pet. 1:19). Again in 2 Pet. 3:2, Jude 17, and Rev. 1:3 and 22:7 it is urged upon our attention. It was one of the important features of the work of the Spirit that He would show us things to come (Jn. 16:13). Paul preached the coming of the Lord not only to babes in Christ, but even to outsiders; and during his brief sojourn in Thessalonica found time to instruct the Thessalonians on the coming of Antichrist (1 Thess. 1:9, 10; 2 Thess. 2:5). The Holy Spirit gave to the churches an account of things that must come hereafter and must shortly come to pass (Rev. 1:2, 19; 4:1; 22:6). Clearly then, whatever men may think or say, God did not regard the predictive prophecies of the Bible as superfluous or unimportant; nor did He likely so conceal His revelations of the future as to make them unintelligible to people to whom they were given. It is not that *the word of prophecy is a dark place in scripture which we do well to avoid* (exactly the idea of some preachers and writers); but that it is a lamp shining in a dark place, to which we do well to give heed. And, as the context shows, the lamp is not a tail-light, but a headlight, illuminating the way ahead.

THE WORTH AND BLESSING OF PROPHECY

Here let us list some of the blessings which God intended for us through the word of prophecy. It is given:

1. *That we may not be caused to stumble* (Jn. 16:1). When dreadful things occur in the world, men in their ignorance are prone to question the wisdom or goodness of God. Some, as during the last war, for instance, have thrown all faith overboard. And even Christians often think it strange when some heavy trial befalls, as though some strange thing had happened to them. The light of the word of prophecy would prevent such stumbling.

2. *That we may be undismayed*. For if God foretold it, He foreknew it, and the matter is bound to be in His hand (Rev. 2:10). Such passages as Psalm 46 teach God's people how to have peace in the midst of all storms.

3. *That we may discern the character of our times, and the indications of the nearing end of the age* (Matt. 16:2, 3; Lk. 12:54-56; 21:28-31; 1 Thess. 5:4, 5). This has a far greater importance than we are apt to think.

4. *What that end will mean*—for the world, for Israel, for the church. The word of prophecy certainly explodes the world's false

dream of progressive evolution and "improvement"; and the Jew's false hope of a national peace apart from his return to God and acceptance of his Messiah, the Lord Jesus Christ; as well as Christendom's delusive hope of world-conversion. The lamp of prophecy reveals the ultimate falling away, the rise of the self-deifying world-dictator, the Man of Sin (2 Thess. 2), the reign of the Beast (Rev. 13), the Great Tribulation (Matt. 24:21), and immediately following, the Day of Wrath: the coming of the Lord Jesus unto execution of judgment (Matt. 24:29, 30; 2 Thess. 1). Many details belong to this picture to which we cannot here refer; but this is the outline of coming things, as foreshown in the light of God's lamp on prophecy.

5. *That we may escape all these things.* Just to foreshow these things as surely coming, would be no advantage. In fact, if that were all the benefit to be derived from God's word of prophecy we might well count that ignorance were bliss, and 'tis folly to be wise. "The wise man's eyes are in his head; the fool walketh in darkness. And yet I perceived that one event happeneth to them all . . . and why was I then more wise?" (Eccl. 2:14, 15). But the word of prophecy promises escape from the wrath to come, and also shows us the way of it. See 1 Thess. 1:10; 5:9; Lk. 21:28, 36; Rev. 3:10. And it gives us a glimpse of the glorious hope that remaineth to the people of God, and a vision of the doom of the unsaved; so that every child of God may know "what he has been saved from, what he has been saved by, and what he has been saved for." The word of prophecy, as well as all scripture, is not for idle knowledge, but for practical life.

A Faithful Translation

Herbert Dennett

In an earlier article two very different styles of translations of the New Testament were discussed. The first was the very literal, which sought to reproduce as faithfully as possible the form and phrase of the Greek original, but the English of which was generally stiff and unidiomatic. Then there was the colloquial, modern-speech style of translation, in which *ideas* rather than *words* were rendered into English. Here the danger is that of the translator turning interpreter, and recording what *he* thinks a passage may mean. This danger is certainly realized in a number of places in some of the modern versions. An example is found in Hebrews 13:10 where several versions put 'We Christians have an altar.' The point here is not whether the idea is correct; it is not what the Scripture says.

So it may be said that neither of these two types of translations is "faithful" in the sense of conveying to the mind of the modern English reader the exact impression the original made on the minds of its first readers.

From this it will be evident that the best and most accurate English translation of the New Testament will be something of a compromise between the stiffly literal and the highly paraphrastic styles of renderings. In some ways what may be called the "Revised Fam-

ily of Versions" represented such a compromise. These works are the direct descendants of the venerable King James Version of 1611. First was the British Revised Version of 1881, which was an improvement in almost every single paragraph on the King James, but it was stiff and old-fashioned in its language, even in places inventing some fresh archaisms of its own. The *American Standard Version* of 1901 incorporated in its text many American preferences which the more timid British revisers allowed in the margin only. This was all to the good, but the A.S.V. was still at base a work in Jacobean English.

A SPATE OF VERSIONS

From the turn of the century a spate of versions appeared, the work of either committees, as the 20th Century New Testament, or of individual workers as Moffatt, Weymouth and Goodspeed. None of these translations owed any direct allegiance to the King James text. Then in 1946 the *Revised Standard Version* appeared, with its terms of reference as "The Version set forth in A.D. 1611, Revised A.D. 1881 and 1901. Compared with the most ancient Authorities and revised A.D. 1946."

The huge sales of this version and its immense popularity seemed to suggest that the Revised Family of Versions had here reached its climax. Not that sharp criticisms were lacking, but some of them sprang from blind prejudice in favor of the King James text, and others were flagrantly dishonest. But apart from these the feeling grew over the years that the last word had not been said in the way of a sober and restrained translation of the New Testament in the honored succession of the King James Version. Certainly the British *New English Bible* of 1961 did not meet the need.

This feeling was strengthened by the knowledge that the A.S.V., which had done such good service over a number of years, was being overshadowed as one new version after another appeared. So it was decided to make a careful and conservative revision of it by removing all trace of out-of-date dialect, yet retaining the simplicity and general flavor of the older versions. This work of revision was completed in 1960 for the New Testament with the publication of the *New American Standard Version*. A comparison of this newcomer among versions with the so widely popular *Revised Standard Version* will serve a double purpose. It will bring out some of the special characteristics of the newer work, and at the same time demonstrate that there was room for improvement in many renderings of the R.S.V.

A POINT OF TIME

There is one particular direction in which the older versions frequently fail to bring out in English a characteristic of the Greek text. This does not concern the rendering of *words* but rather of *situations*. In hundreds of passages an event in the past is described as continuing for a period rather than happening at a given point of time. A well known example of this is found in Matthew 25:8 where the older versions read "our lamps are gone out." What actually happened was that as the oil ran low the lamps (or rather "torches") began to flicker and smoke unpleasantly, so the better

rendering is, therefore, "our lamps *are going out.*" Another instance is in Luke 9:9, "And he (Herod) *kept trying* to see Him." The king made not just one casual effort, but repeatedly tried to see the Lord. Again in Acts 9:26 "He (Paul) *was trying* to associate with the disciples." This reveals how very suspicious those in Jerusalem were of Paul's reported conversion. In the first example both the R.S.V. and the N.A.S.V. are accurate, but in the other two the R.S.V. is no improvement on the older versions, whereas the N.A.S.V. brings out the correct sense.

Many other similar passages might be cited in which the new version is an improvement on the R.S.V. Though no serious doctrinal point is involved in such renderings, there is the difference between a sharp and a blurred picture of what actually happened. There is a brief note in the Introduction to the N.A.S.V. dealing with this matter of tense translation.

There is a further feature of the original text of the New Testament which it is not easy to render into modern idiomatic English. It is the use of the present tense to represent a past happening. The grammar books call it the "Historic Present." Mark 1:40-44 contains three examples: a leper *comes* to him (v. 40), He (Jesus) *says* to him (vv. 41, 44). Curiously enough the King James version reflects the original by using the obsolete "saith," and in similar passages with "cometh," "goeth," etc. But this device is not normal in modern English, so the N.A.S.V. uses the past tense, but informs the reader that the original is a "present" by means of an asterisk. In Mark's lively style this Historic Present is frequently met with.

THE WORD MADE PLAIN

It should not be thought from the above that the N.A.S.V. is everywhere better than the R.S.V. In a few passages the reverse is the case, but the balance on a count of some hundreds of passages in this matter of tense rendering and in plain translations is in favor of the newer version. In Mark 9:3 the obsolete "fuller" is replaced by "launderer," and in Luke 18:11 corrupt tax-officers are vividly described as "swindlers" rather than "extortioners." Mark 6:48 well pictures the experienced fishermen as "straining at the oars" rather than being "distressed in rowing."

Though so many factors are involved in making a translation of the Scriptures, it is possible to sum up the whole problem from the point of view of the devout reader. What he wants is not so much magnificent and dignified English in the sense that the King James Version is magnificent and dignified, but rather a means of understanding plainly what God has really said in His Word. Whether it is a question of following the stirring and touching narratives in the Gospels, taking in the heart-searching messages of the epistles, or of understanding something of the startling and mysterious imagery of the Apocalypse, the need is for a translation which will speak to the Modern English reader as nearly as can be to the way the original spoke to its first readers. The *New American Standard Version* appears to be one of the best compromises to this end at present available. —In *Letters of Interest*.



What in the World Is Happening?

Alex V. Wilson

Christians need to be aware of what God is doing around the world today. If our vision and interest are limited just to our own little patch in the great Vineyard, we easily become self-centered and either over-pessimistic or over-optimistic (depending on how our own work is progressing). So we in Manila were glad when Eugene Nida recently visited here and spoke to a gathering of missionaries. He is director of the American Bible Society, and a well-known missionary author, linguist, and anthropologist. His work takes him all around the world and gives him the chance to see various trends and movements. Here are some facts he shared with us.

Bible Translation: At the present time Bible translators are busy at work in over 700 different languages. This includes new translations plus revisions of old ones. There are still more than 1000 languages without any portion of God's word in writing. Nevertheless, the 700 languages being worked on plus the ones already finished are the languages spoken by more than 95% of the world's population.

Bible Circulation: In 1964 fifty million Bibles or Scripture-portions were circulated. In 1965 the number rose to *seventy-five* million. And this year, at the present rate of distribution, the total will probably reach 100 million. Thus in just three years' time, almost a quarter of a billion Bibles or Scripture-portions have been sold or given away.

Bible Study: Many Bible-reading movements have sprung up, even within Roman Catholicism. Nida stated that more "laymen" are studying the Bible now than at any other time in history. Of course the population explosion has something to do with this: there are many more people here to do the reading! Also, the spread of literacy is producing masses of humanity around the world eager to read anything they can get their hands on.

God's Word Is Seed

What is the significance of all this? As people read the Bible for themselves, they will find God's will revealed. They will discover the living Way of salvation, and God's pattern for Christian living, and His plan for the church. Nida made an interesting observation about this: "Modern theologians have more trouble understanding God's word than laymen do. But you know, it was just the same in Christ's day." The scribes, Pharisees and leading priests were in a fog when God began fulfilling many Scriptures among them, but the simple folks like Anna and Simeon were given insight by the Lord. He

reveals His truth to those who are childlike enough to believe He means what He says!

So today, those with hungry, honest hearts will see how far most of so-called Christendom has strayed from Scripture due to human reasonings, prejudices and traditions. Thus the widespread scattering of the seed of God's word has prepared the field for a large harvest of reformations and restoration movements. Such movements have taken place in various places and at various times throughout the history of the church.

Down the centuries there have always been some people—though usually a small minority of the professing Church—who have sought to be true to God's word at any cost. Often they have called themselves merely brethren or disciples, but other people have applied names to them based on some outstanding leader or doctrine or region where the movement was strong. Have you ever heard of the Montanists, Paulicians, Waldenses, Anabaptists, Pictists, or Moravians? They are just six of such groups which sprang up in the past. In the early 1800s three quite similar movements began: in Scotland under the Haldane brothers; in the U.S., where Campbell and Stone were the two most important leaders; and in Britain, where Darby, Groves, and Muller were prominent.

In our times, too, the living seed of God's word has produced harvests in various places. About ten years ago Victor Broaddus discovered a community in a Philippine provincial area where no missionary or evangelist had ever been. Yet a farmer had got hold of the Scriptures and the result was an active church and a transformed community (though there has been decline since then, sad to say). Gordon Linscott made a similar discovery in Italy; a congregation which had resulted from the Bible alone. Several decades ago some missionaries in South America, led by Alex Hay, discovered that modern principles and methods were no substitute for God's wisdom and power. From their restoration to New Testament principles of evangelism have sprung a number of spiritual, zealous congregations. God used a Chinese man called Watchman Nee to spark a far-flung movement of plain New Testament churches throughout China in the years preceding the Communist takeover. And in India there has been a strong back-to-the-Bible movement for the past twenty-five years, with Bakht Singh being God's instrument. Singh and other Indian evangelists are able to enter Asian lands where the white man is greeted only with slammed doors.

We have already known about these movements of God's Spirit using God's word. But Nida mentioned a number of other places where there are dynamic indigenous churches, which we had not known about previously. "Indigenous churches" means churches which are not dependent on foreign money or missionaries but instead are self-governed, self-financed, and self-propagating. Nida mentioned four such movements in Mexico, a large one in Chile, plus ones in Japan, Congo, and Brazil.

Of course Satan is active too. Not all indigenous churches are true to Scripture. Sometimes such groups are sectarian, feeling they

alone are saved. A few result merely from nationalism and anti-foreign-missionary feelings. Or some are the product of ambitious leaders who draw followers to themselves rather than to Christ. A number of indigenous movements are Pentecostal in nature, to differing degrees. Some Christians seek to follow the Bible but are easily misled into fanaticism by our crafty Enemy; due to lack of much education and Bible knowledge they overemphasize some scriptural truths while omitting other truths. Thus extremism of various kinds sometimes takes place. Nida mentioned one group named the Cherubim and Seraphim churches, but he did not describe them!

But in spite of such excesses—and Christ warned us to expect tares as well as wheat—let us thank God for those movements mentioned earlier. The spiritual maturity and zeal of some of those disciples and congregations puts us to shame! Let us do all we can to assist in this planting of His word, perhaps by financial help to Bible societies or similar works, and certainly by studying Scripture ourselves along with our friends and neighbors. Most of all, let us water the fields with our prayers. God gives the increase, but He has told us that the life-giving rains come in answer to intercession.

Anyone interested in learning more about various "restoration movements" will find plenty of spiritual vitamins in the following books: *The Pilgrim Church* (through the ages); *Bakht Singh* (a present-day movement); *The New Testament Order for Church and Missionary* (how some missionaries discovered God's way). The Word and Work bookstore can get these for you. And here's a last thought: if you give one of these books to your preacher, maybe for Christmas, then a few months later you can borrow it from him and read it for yourself! You both will be glad if you will do this.

Roman Catholics In Mexico Urged to Read The Bible

Roman Catholics in Mexico celebrated a "National Bible Sunday" for the first time in their history. This was launched by the Bishop of Cuernavaca, in Mexico City. Only a few years earlier, the reading of the Bible by ordinary members was prohibited by threat of persecution—but things have changed.

"Catholic, read your Bible!" says a banner spread across the portals of the cathedral. Outside were stands containing various versions of the Bible. There were no rosaries, no sacred pictures, no idols, no candles, no prayer books, nor scapularies for sale. Only the Bible.

The Bishop spoke to an audience of 3000 in the cathedral. "A moving personal encounter with Jesus will take place when we listen to His words. Do not carry the Scriptures to your homes to venerate it. Read it. Live it within by faith." In an interview following his sermon, he said, "We Catholics have held to tradition for centuries, but today we are turning back to the Word of God."

One result of all this is that the cathedral underwent renovation. The images and saints have been removed; in their places are Christ-centered Scripture texts.

—from *Christian Platform*, Feb.-March, 1966



A Christian Views The News

Ernest E. Lyon

UNITED NATIONS SECRETARIAT STAFF. I have heard many times of the great percentage of control in U. N. offices by persons from communist countries. Recently I read finally a report by a man who saw the 200-page directory dated September, 1963. Besides the Secretary General (U Thant) having declared himself a Marxist at various times, there were many persons from actual communist governments. I would like to list a few. The Personal Assistant to Secretary General U Thant was a Russian by the name of Lessiovski, undoubtedly a member of the Soviet Secret Police. There were no Americans of comparable level. An American and a Yugoslavian were Under Secretaries. The very important office of the Department of Political and Security Council Affairs was under total Soviet direction. The Under Secretary of that department, which, among other things, arranges for the provision to the Military Staff Committee and assists "in the negotiation of military agreements and the application of enforcement measures" was a Russian named Suslov. Incidentally, during the Korean war a Russian held that position, and General MacArthur was required to send all of his military reports to him. Is it any wonder that the North Koreans seemed to know MacArthur's battle plans?

Several Communists also held key positions in the Office of Personnel, the office that recruits and administers the staff of the Secretariat. The Director was a Russian named Kobushko; he had two Czech administrative officers and his Personnel Officer was Ivan D. Egorov, who was later expelled from the United States for spying, you may remember. Through these men the Soviet Secret Police could place their agents anywhere they wanted them in the UN offices. A Czech national named Janecek was Director of the Division of External Relations, one of whose functions is to coordinate "programmes for such special observances as United Nations Day and Human Rights Day." He and his deputy director, Smirnov of the U.S.S.R., must have greatly enjoyed arranging for the celebration of Human Rights Day, since there are no human rights in communist countries. Other communist nationals held positions in the Office of Legal Counsel, the Budget Division, the Protocol and Liaison Section, the Outer Space Affairs Section, the Council and Committee Services Division, the Disarmament Affairs Group, the Statistical Office, the Bureau of General Economic Research and Policies, the Division of Human Rights, and many others. No wonder the directory is not available for the public to inspect!

NEWS BRIEFS: A Midwest school teacher revealed to Senator Dirksen that he had been forbidden to try to instill into the hearts of his students the Commandment, "Honor thy father and thy mother." The superintendent was afraid that would be against the supreme court's decisions! . . . Federal authorities forced the closing of two public schools in Lake County, Tennessee, according to the Chattanooga News-Free Press of September 8, 1966 . . . Mr. Cleon Skousen, author of *The Naked Communist* and a national authority on law-enforcement, will speak in Louisville on Tuesday evening, November 15th at eight o'clock at a place to be announced. In spite of many claims to the contrary, Mr. Skousen says that the communists are making more progress in the United States than anywhere else in the world and that their progress toward changing our government has been greater in the last eighteen months than anytime before . . . "The Tax Foundation, Inc., reported recently that . . . anyone who retires at the age of 65 in the year 2010 will have paid approximately \$32,500 in old-age taxes during his working life. But during the average number of years one can expect to live after retirement, one could anticipate receiving only \$19,700 in Social Security payments . . ." Item from *Human Events*, September 3, 1966 . . . Richard Wurmbrand, the Lutheran Minister recently released from a communist prison, who testified before a Congressional committee and showed the terrible marks on his body from the inhuman treatment he had received, has left this country, though he had planned to stay and try to get a large group of volunteers for mission work to communist countries . . . Maurice N. Hall, a Church of Christ missionary to Viet Nam charged this past summer that the U.S. Army was planning to cut off missionaries from Army postal privileges after Sept. 1, on grounds of economy. To dramatize the problem he sent to a Congressman a picture of himself holding his few letters with a background of 100 or more cartons of liquor which had arrived in Viet Nam in Government vessels for distribution to American troops. I have not heard whether the threat was carried out or not. Item from the *N. Y. Times News Service* in the *Philadelphia Evening Bulletin*, August 2, 1966.

GOVERNMENTAL GANGSTERS. If you feel that the mayor of your city should make an agreement with the "underworld" of your city, then you may have the right to feel that our government should make an agreement with a Communist nation. Communist rulers are but "gangsters" put into control of a nation. Another example of this came to light when a 19-year-old Ukrainian escaped to West Berlin and told of being persuaded to become the murderer of Lev Rebeb, prominent anti-Soviet editor of the paper put out by the Organization of Ukrainian Nationalists and the head of that organization, Stefan Bendera. The facts were brought out in a trial before the Supreme Court of Germany and reestablished in great detail by the Senate Sub-committee on Internal Security in November of last year. Who persuaded him to do this? Alexander N. Shelepin, formerly head of the Secret Police of the USSR and now Deputy Prime Minister of that country. And, remember, this happened under the present rulers of Russia. They and their colleagues in other Communist countries have had put to death far more than

all the criminals of the world other than themselves have killed. Should we "co-exist" with, or "build bridges" to these murderers?

Keep me informed of what you want to know about and of things that you read that you feel should be passed on to others. This is not a political column but a column to keep Christians informed on what is going on, so they can pray and take whatever action they feel should be taken.

Worship

Julian O. Hunt

(Ed. Note: Brother Hunt is minister of The Neighborhood Church of Christ, 4507 Maryville Drive, Louisville, Ky. He delivered the following address to the Church Leaders' Fellowship at the University of Louisville on Sept. 10, 1966.)

I am convinced that most of the problems among the churches today can be traced to a misunderstanding of worship. Certainly, this is true within our own brotherhood of the Restoration movement. We have divided and subdivided over worship. We have made creeds without recognizing it. Our services are ritualized and formalized! We have missed the Object, shunned the manner, and distorted the truth. Our services have become cold, boring, and non-entertaining. At times, we have almost failed! This can be traced to a failure to understand and apply worship as did the Christians of the first century.

The Apostle John gives the proper outline. He says, "God is a Spirit, and they who worship him must worship him in spirit and in truth." God is the OBJECT; SPIRIT is the location and manner; and TRUTH is the reality and standard of worship. To fail in any of these aspects is to fail in all of them. John says we "must" worship in spirit and in truth. When this Scriptural outline is understood, it is easily seen where much of the failure lies in many modern day church services.

GOD IS THE OBJECT OF WORSHIP

There are many Scriptural reasons why this is so. Paul says, "There is one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:6). And again he says, "In Him we live, and move, and have our being" (Acts 17:38). This makes clear the OBJECT of worship which is God, the Father. The direct route to Him is through His Son, the Lord Jesus Christ. "I am the Way, the Truth and the Life, and no man cometh to the Father but by me" (John 14:6). "There is one Mediator between God and man, that man, Jesus Christ" (1 Tim. 2:5).

THE SPIRIT OF WORSHIP, WHICH IS THE MANNER OF WORSHIP

What does this mean? The "spirit of worship" locates where worship takes place. It is in the spirit of man. The will and emotions of the heart are employed. Thus the excitement of the feelings is natural and can be referred to as the manner of worship. Adam Clark says, "A man worships God in spirit when under the

influence of the Holy Ghost, he brings all of his affections, appetites, and desires to the throne of God." Jude 20 speaks of "praying in the Holy Spirit." Paul teaches the same thing by saying, "I will pray in the spirit, and I will pray in the understanding also: I will sing with the spirit, and I will sing with the understanding also" (1 Cor. 14:14). But, I believe, the manner of worship is best described in Paul's letter to the Romans, when he says, "His Spirit beareth witness with our spirit that we are the children of God." There is a communication between our Heavenly Father and His earthly children and this communication is made through the Holy Spirit. What joy! What praise! What veneration and adoration should be experienced in the body, soul, and spirit of every Christian, every time this contact takes place. And, brethren, if this experience does not take place, how can it be said that we have worshipped? Worship should be as exciting as a celebration, for this is what it really is.

John R. Claypool, minister of the Crescent Hill Baptist Church in Louisville recently preached a sermon to his congregation, entitled, "Jesus And The Beatles." He discusses the spirit and manner of worship by comparing "The Worshipers of Jesus," to "The Fans Of The Beatles." What he says is so fitting in describing the lack of the proper spirit of Christians in their church services in comparison to the hullabaloo of the Beatle fans that I make no apology for quoting at length what Mr. Claypool says. He says, "Christianity is essentially a religion of worship. Before anything else is asked of a Christian, a glory is revealed. It all begins, not in what man is or does, but in the astonishment and wonder and awe that comes from the unveiling of what God is and what He is willing to do. Who can be surprised, then, that Old Testament people danced for joy and New Testament people went from house to house rejoicing? Religion to them was essentially a celebration, what men always do in the presence of something of surpassing worth.

"It is precisely at this point that I think the modern-day Church has slipped off-center and lost touch with the source of its vitality. We still have thousands of services a week labeled "worship," but are they what the word literally means or what the process ought to be? To be specific, let us take our own church as an example. At this moment we are in the midst of our weekly worship experience. Would you call it a celebration? Does it seem that an air of ecstasy pervades this place and those who have come here to participate? Are we here this morning to be astonished all over again by the mystery and majesty of God? Do we find delight in considering His beauty and rejoice that He has such beauty and love and grandeur? I do not want to be unduly harsh, but I fear if a person from another planet were to observe us this morning and observe a performance of the Beatles, and was then given the definition of worship and asked which one appears to him to be such an activity, he would choose the latter. Do not misunderstand me; I am not saying that the bizarre hysteria that the Beatles evoke is an acceptable form of worship. However, I will say that such a positive response to something that is appealing is more akin to the process of worship than the way many churchgoers yawningly sit through a service. If just for

one Sunday you could sit up here and observe how the congregation appears, I think you would have a better idea of what I mean. If many come here to celebrate, to express all over again the holy joy of a Christ-like God, such feelings are being skillfully disguised.

"Now this certainly is not wholly your fault. As a minister, I take a lion's share of the blame, for somehow I have failed to communicate what Christianity is and what a worship service is all about. My task as a preacher of the Gospel is to keep before you the Good News of God's being and nature. Your behavior, your beliefs, your service are certainly related to this, but all of them ought to grow out of worship, out of your recognition of and response to the incomparable Glory. If you come to these services week after week simply out of habit or in order to maintain respectability or to get some ethical advice or to see your friends, then I am failing as a worship leader. My task is to point you to the Glory, to the Beauty of holiness, to the Attractiveness of God, and to lead you in an adoring response of celebration. We obviously are not doing this as well as we could, nor are other churches, and this is the first reason why I think phenomena like the Beatles are more popular than the person of Jesus Christ. There is more vitality and appeal in what they do than in what we are doing. This does not mean that the Church must manufacture a lot of false sensationalism to compete. It rather means that we need to recover the art of worship, which may entail awakening many of our members for the first time to the wonder of God and then teaching them that the heart of Christianity is to celebrate and rejoice. Worship is essentially an appreciative response to a recognized value. Above all other, God is the ultimate Attractor. We need to make it our main business to proclaim this positive image so that men will find life and not death in the church."

Though some may frown upon the comparison made by Mr. Claypool, it certainly has considerable merit. The Beatles live in the praises of their fans. Should not God inhabit the praises of His saints? This is exactly what the Bible says in Psalms 22:3. "But thou art holy, O thou that inhabitest the praises of Israel." When the meaning of this verse is practiced in our assemblies, the manner of worship will be restored, crowds will overflow, and there will be joy unspeakable in the heart of every Christian.

(You have heard of the "five items of worship," but where does such an idea come from—the Bible, or tradition? What does it mean to worship "in truth"? The final section of Bro. Hunt's article will answer these and other questions next month. Watch for the title: THE TRUTH IN WHICH WE MUST WORSHIP.)

We say that "labor is prayer," when the reverse is true—"prayer is labor." —Ralph G. Turnbull

In the days of His flesh, Christ "offered up prayers and supplications with strong crying and tears . . ." —Hebrews 5:7, KJV

In these days he went out into the hills to pray; and all night he continued in prayer to God. —Luke 6:12

And he told them a parable, to the effect that they ought always to pray and not lose heart. —Luke 18:1



Customs and the Assembly

Leroy Yowell

In the formal and informal social functions of this world there are certain modes of dress required by what the world calls "good breeding" and prescribed by those who are authorities on etiquette. We do not say that there is no foundation in the true nature of things for some such regulations. There may be, for the scriptures reveal that "nature itself" teaches, accurately, some things along this line. However, unless there is scriptural sanction, such as that found in 1 Cor. 11:14-15, it is not wise for Christians to depend on either their own or the world's customs; for since the day Jehovah God confirmed man's basic need for a covering and "made for Adam and for his wife coats of skins and clothed them" the matter has been solely in the hands of *fallen* man to decide what manner of dress is appropriate or inappropriate. And fallen man does not follow accurately nature's true leading along this line as is evidenced by many things not the least of which is the ridiculous extremes which make it proper on occasions for women to appear half nude while demanding that the man remain swathed in the traditional coat (cold weather or hot) over a broadcloth shirt buttoned tight at the collar, and—as if to keep the resultant steam inside—a necktie.

If Christians are bidden to the world's social functions and are disposed to go, (1 Cor. 10:27) or if, as in the case of funerals or weddings, it seems necessary to go, it would seem good that they comply with such requirements as far as possible, if for no other reason than to avoid being unnecessarily conspicuous. This is about as condescending as we can be toward a system the inconsistencies of which we have mentioned above.

But when it comes to the assembly of the saints it is a different matter, and one about which we have somewhat more to say.

If there are Christians who think that it is undignified, disrespectful or irreverent for a man to officiate at the Lord's table dressed in shirt sleeves we beg to point out that this concept of the matter is based solely on their own awareness of these world customs, and has absolutely no foundation in scripture; and the implication that such might contribute in some way to partaking of the Lord's Supper in the "unworthy manner" mentioned in 1 Cor. 11:27, is wholly unwarranted by the context of that passage.

The tendency to formalism, which is apparent in some assemblies of the Church of Christ, is a deterrent to warmth and congeniality

among God's people. I do not think that the Holy Spirit approves of such any more than He does the opposite extreme: uncontrolled emotionalism. The assembly must be conducted "decently and in order" (1 Cor. 14:40) but as long as things are contained within those bounds, the manner of dress of participants is of no importance.

We preachers are largely to blame for misconceptions along this line. If we came to church once in a while dressed in shirt sleeves, or better still in work clothes, and stopped some of our mannerisms, the congregation would relax and some people would lose their excuse that they "don't have clothes to wear to church." "That would not work where I preach," you may say. Probably not. And you may now be in a position which demands that you employ Paul's practice of becoming "all things to all men" in order to do the Lord's work, but you can at least recognize the truth and discourage the tendency to formalism whenever possible.

If anyone thinks that the matter is too insignificant to deserve correction then let us just say this much in conclusion: This custom of required coat wearing may well be a step, a small step possibly, but a step down the path that leads to the lane which emerges onto sanctimony highway, where traveled of old the Scribes and Pharisees, who did all their works *to be seen of men*; for they made broad their phylacteries and enlarged the borders of their garments and loved, among other things, to be called of men, Rabbi, (Matt. 23:1-12). Where also travels in our day the "men of the cloth," the "clergy" with their robes and hierarchical "Vestments" who love, among other things, to be called of men "reverend," all of which is an abomination to God and in disobedience to the plain instruction of the Lord Jesus.

Mack Christian Kindergarten

As far as is known, the first and only Christian kindergarten of the churches of Christ in Cincinnati, Ohio, is now in operation. Sixteen boys and thirteen girls reported September 12, 1966 for the class being conducted in the basement of the Mack Church of Christ. Twelve children are from Catholic or mixed Catholic homes. In addition to others, the parents in a mixed Catholic home have promised to attend our worship services.

Our faith and reliance on prayer have been increased tremendously as we saw the Lord working things out for us. About 9 months ago without advance planning we decided upon this work. We didn't know how to go about it, so laid our burden upon the Lord. How wonderful it was to see the Lord working and before we knew it we had two teachers, the facilities, the equipment, the children and the transportation.

The work is being supported entirely by voluntary contributions. First year's cost of operation is expected to be about \$5,000 which includes about \$1,500 for equipment and materials that will not be required to be spent next year. Anticipated contributions are expected to reach about \$4,000, resulting in a deficit of \$1,000. While we know there are needs for funds in every area of the Lord's work, we are taking this opportunity to let this deficit be made known.

Any contributions, as well as S & H and Top Value stamps, should be sent to

Charles E. Kranz, Director
Mack Christian Kindergarten
7229 Taylor Road
Cincinnati, Ohio 45211

NEWS AND NOTES

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

Preston at Fisherville

Two years ago Dennis Allen and Tom Marsh held a short series of missionary meetings that marked the beginning of a much larger missionary outreach by the church at Fisherville, Ky. In the place of appeals for missionary giving, and occasional special collections—which had brought in less than \$500 per year on an average—was substituted a program of missionary information, with all giving on the "faith promise plan." As a result, nearly \$2,000 per year has been channeled to missionaries.

As another step in the direction of making the congregation more effective in its outreach to the community and to the world, Harold Preston has been invited to lead in a second series of missionary meetings, on the second anniversary of the first. The Lord willing, he will be at Fisherville at 7:30 p.m. on Nov. 24-26, and again in the morning and afternoon of the 27th. The time of the final meeting will be 2:30 p.m. It is expected that a number of brethren from the Louisville area will again want to come and share the blessing with the Fisherville church.

Surrey, England: I find WORD AND WORK most interesting and very helpful. When I have finished with it, I take it to church for anyone to pick up and read. There was one piece in verse in your last issue relating to hunger and famine. I used this for "Christian Aid" week as it was very appropriate. —Charles Wade.

Madisonville, Tenn.: I received the book *Voices of Concern* and have already read several chapters. I think it is to the point—good, and needed. —E. E. Huff.

Palo Alto, Calif.: I am renewing my subscription to the *Quarterly*. I shouldn't like to be without it. Laura Jorgenson.

Nelsonville, Ky.: Three were baptized in the Rolling Fork River on Oct. 23, two of whom were from the Rest Home at nearby New Haven. One of these was a Jewish woman, who has been attending our evening meetings for

two years.

Evangelistic work at this particular home has proved a real blessing and opportunity for us, and we often have additional contacts with the kinfolks who visit them on Sunday afternoons. —Robert Heid

Medford, Oregon: Please send me 12 copies of *A New Creation*. May the Lord richly bless you in your work in His name. —Albert L. Hawley

Tell City, Ind.: Baptized three this past month and two placed membership. Things seem to be going smoothly. Pray for the work here. —Bob Morrow

BRENDA KAY FARRIS

Little Brenda Kay Farris, 7-month old daughter of Bro. and Sis. Ervin Farris departed this life Oct. 7. She suffered from heart trouble, and was in the hospital over a month, with bills running over \$3,000. The Farris' insurance doesn't cover any of these expenses, and they have been unable to get help from any other source, so we are appealing to our brothers and sisters in Christ for help for them. If anyone desires to help in any amount, they can send to me, or mail direct to: Mr. and Mrs. Ervin Farris, 616 24th St., No., St. Petersburg, Fla. —Wayne Geatches

Cincinnati, Ohio: Please renew my subscription to the WORD & WORK magazine. I enjoy it very much. Larry Kranz

Utica, Ind.: There was a good attendance at the area Youth Rally that was held here this past Sunday. (Utica had the most present). We estimated the crowd at about 200. The Kentuckiana Youth Rally committee has asked me to be their sponsor for the next year. Any suggestions for improvements in the meetings will be welcome. —Delmer Browning

NEWS FROM EBENEZER

(Mercer County)

We have thrilled to the preaching of the Word of God these past two weeks. Brother Orell Overman has pressed upon us the infallible Word,

man's responsibility to respond and follow and become completely submissive to the will of the Lord.

The average attendance for the first eight meetings was 103. We hope this final week will be higher, although many are very busy at work. We have had visitors from Mackville, Bohon, Parksville, Antioch, Melrose, Lawrenceburg, Harrodsburg, Salvisa.

Forty years ago Oct. 9th, N. Wilson Burks made a stab at preaching (Clay Street mission in Louisville). Next Sunday the topic will be, "Forty Years Preaching." We hope there will be a lot of friends and members out.

Next Sunday will be homecoming. 130 years is a long time for a church's age, but Ebenezer is very, very young.

Jacksonville, Fla.: I thank and praise the Lord for having led my brother-in-law into the work alongside me. Jack and Frankie Tidwell have long been of great encouragement and assistance in the work. Frankie is a younger sister to my wife, Joyce. Jack will be serving as our chief engineer and manager and Frankie will continue as bookkeeper and secretary here at our office. Already the Lord has given us several fine workers who are really dedicated to the work. We thank Him for the availability now of Jack for unlimited service. Our desire is that I may have more freedom to give my time to the study of the Word and teaching.

We are presently engaged in preparing applications for re-licensing for our third three year period. —Dan Richardson

NEWS FROM THE CHRISTIAN LEADERS FELLOWSHIP

The Thanksgiving service will be at Atherton High School again. Gale Price has agreed to lead songs and to bring a singing group for special music . . . Bro. Willis Allen has resigned as minister at Shawnee and will move to Miami, Florida, to be near his family. Ben Rake, Jr., has been asked to

take the position . . . John Pound has resigned at Jeffersonton. They are looking for a full-time worker . . .

The youth rally will be next Sunday at Sylvania Church of Christ and next month (Nov.) at Highview. Delmer Browning will be the youth rally sponsor for the coming year . . . The 18th Street Church is having a meeting Oct. 24-30 with Glenn Baber preaching . . .

The meeting next month will be held at the Sellersburg Children's Home in order for the leaders to see the new wings being built there and to see the property purchased for the home for the aged and to discuss the preparations for a building for that home. The new additions to the Children's Home will raise the capacity to 40 children, the limit they feel will be needed. —Ernest E. Lyon

Louisville, Ky.: Mrs. Chambers wishes all who have so kindly remembered her with get-well cards and best wishes to know that she has greatly appreciated each and every one, and regrets that she has not been able to write a thank-you to each one. She cannot learn to write with the left hand. She improves gradually, and we hope the right arm soon becomes usable. Her husband regrets that he has not been able to fulfill his promises of meetings but hopes to be released from the required "baby-sitting" and yet make his plans carry. It has been by far the longest spell of preaching idleness in his whole career. I spoke fifty times during last winter and spring. I delight to donate my time and serve wherever I am wanted. —S. Chambers

Lexington, Ky.: The Gospel Meetings closed last Sunday night with a splendid crowd and fine interest. Brother Harold Preston did some very fine preaching and especially emphasized the great need of Spirit-filled Christians. We had good Bible School and a fine spirit prevailed throughout the entire week of Bro. Preston's labor with us. —H. N. Rutherford

Those psychiatrists who are not superficial have come to the conclusion that the vast neurotic misery of the world could be termed a neurosis of emptiness. Men cut themselves off from the root of their being, from God, and then life turns empty, inane, meaningless, without purpose. So, when God goes, goal goes. When goal goes, meaning goes. When meaning goes, value goes, and life turns dead on our hands. —Carl Jung.



Gifts

The Christmas season is fast approaching and the Word and Work Bookstore solicits your patronage. Since your subscription pays only a small part of the total cost to publish and mail the Word and Work magazine, a purchase from the bookstore helps keep the Word and Work coming your way.

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Beautiful full color scenics with appropriate texts. These have a glossy coating which means no glass to break. In their attractive wood frames they measure 8" x 9 $\frac{1}{4}$ ". 95c each.

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