

THE WORD AND WORK

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Talking Things Over

G. R. L.



Fred Renich's article ("Do You Mean I Have To?"), on another page in this issue, may possibly cause a few raised eyebrows. "What's this? Are we returning to legalism?" Those who don't know the author might possibly put that construction upon it. Others, who have never really been free from law, might feel that it strengthens their position—however, bear in mind that many feel the same way about the writings of Paul. No, there is no legalism here. God forbid that we should once again become slaves to the system of salvation by works.

FROM GRACE TO LICENTIOUSNESS

Now it is true that our brother does not give a complete treatment of the subject, and some may find fault with what little he has said, but this much cannot be denied: He has put his finger on a very real ill. I fear that we little realize how deeply this malignancy has eaten into the life of the churches. How little we see of real, whole-hearted commitment to the will of God! How much we do see of empty profession! There's a reason for it; nothing "just happens."

To one side of grace there is legalism. Law says, "Do this and thou shalt live" (Rom. 10:5). How many sincere souls have labored long under the illusion that this is the way of salvation! Then one day dawns the light: Righteousness comes by faith! Salvation is received as a free gift and freedom from law is gladly accepted. So far, so good. Then comes the derailment. Many (I would almost say *most*) seem to take freedom from the law-principle to mean freedom from obligation to God. As a result, obedience becomes optional—except, perhaps for baptism. An outstanding brother recently said, "Every believer *has the privilege* of being filled

with the Holy Spirit." We accept this as being almost axiomatic, but it is not Biblical. In Ephesians 5:18 it is in the imperative, "be filled . . ." I suppose every preacher I have ever heard (including myself) has read similar exhortations of the Scriptures and then added the comment, "Here Paul is telling us that *we ought to do* thus and so," when in reality Paul is saying we *must*.

So then what happens to obedience? Oh, we obey, all right—just as long as it pleases us. One afternoon recently two boys were standing in front of a house on Portland Avenue when a dog came running up. The one, wanting to show how he had trained his dog, called out, "Lie down!" When he saw that the dog was going to sit instead of lie, he quickly added, "No, sit!" The dog promptly obeyed—or did he? *Is this obedience*, when we choose the commands we will obey? NO! This is nothing but varnished licentiousness! Out of one side of our mouth we tell of our devotion and service to the Lord, and out of the other side we say, "I know I ought to pray more, etc., BUT . . ." If such a confession is not prompted by godly sorrow and accompanied by a real exercising of the conscience, then it is nothing but a cloak to cover the wickedness of rebellion against God.

REPENTANCE BEFORE FORGIVENESS

We say that forgiveness does not depend on what we do or do not do, and that is very true. The merit is altogether in the blood of Christ. "Salvation belongeth unto Jehovah." It is God who comes down to man; He takes the initiative. Even so, in us there must be a response. What is that response? Is it merely to admit that we have sinned and ask forgiveness? The word "confess" (1 John 1:9) is not as shallow as our word "admit." The basic meaning is to agree with God about the sins we've committed, so the next thing is to see what God really thinks about our sins. When we discover that, we'll also know whether or not we agree with Him. A very little schooling in the Scriptures suffices; Hosea, for example, reveals the deep grief God feels for the sinning child He so dearly loves. If our feelings truly correspond to the feelings of God, the natural result is "godly sorrow which worketh repentance."

It is to repentant hearts that forgiveness is freely given, not to hearts that smugly say, "Oh yes, I'm a Christian. I know I've been saved. It is true I don't live the way I should, but . . ." Repentance, like faith, is not a once-for-all act, but a way of life. As a rule, the two go together. Repentance is basically "to refuse the evil and choose the good." Thus it becomes equal to "walking in the light"—a continuing condition for forgiveness, and a *must* in our daily life.

TRUE GRACE

We who have entered into this grace of God in which we stand, stand with shoes removed and bowed heads. Who are we that we should see God, and yet live? Redeemed we are—there is no doubt, there is not the shadow of uncertainty—yet we stand before the Holy One in awe that such as we should be called children of God. We stand poor, for we left our rights and privileges at the cross. Yet

we are rich—heirs of the kingdom and possessors of heaven and earth. We stand naked, stripped of all the good and noble things we have done or had thought to do, for such righteousness is nought but filthy rags. Yet we stand clothed—magnificently clothed in the selfsame righteousness of the Only Begotten Son. We are slaves, with no choice of our own, no will of our own, no desires of our own—for all these we gladly surrendered to Him to whom they rightfully belong.

In this grace we walk, not perfectly nor without sin, but yet not taking lightly the oft-repeated fault. Our disobedience we do not excuse, *nor count as a mountain that cannot be removed*, but in tears of repentance and deep contrition of heart pour out our confession to Him whose forgiveness is complete, and who does give power to overcome.

Is this too difficult? Would any say, "I can't"? Let such be numbered with those who fell in the wilderness because of unbelief—impugning the very veracity of the God who promised. "Beloved, we are persuaded better things of you . . . though we thus speak." Have we forgotten that there is power in the command of God? When the Twelve were sent out (Mk. 6:7-13), they obeyed—and worked wonders. When they obeyed in the distribution of the bread and fishes, 5000 were fed (and there is no sign of faith here, see Mk. 6:52).

Would you see the power of God poured out in your life? Then cultivate a conscience for the commands of God. Take to yourself the mind which was in Christ Jesus our Lord: "Lo, I am come to do thy will, O God." "My meat is to do the will of Him that sent me." Let honest confession take the place of weak excuses, and see how God will bring His glory into your soul.

SCC LECTURESHIP MARCH 11-14

Southeastern Christian College's 1963 Lectureship opens Monday night, March 11, when Richard Ramsey will deliver the first in a series of four evening lectures on the Old Testament. Brother Ramsey, who is noted as a preacher of the gospel, editor of the Exhorter, and Director of the Church of Christ Bible Chair in Hammond, La., completed doctoral studies in the Old Testament field and is eminently qualified by training and experience to deliver the following lectures: **The Old Testament God in the Modern World**, **The Savior in the Old Testament**, **The Old Testament View of the Place of God's People in the Earth**, and **The Old Testament Message for the Future**.

The theme of the morning lectures will be "THE CHRISTIAN AND THE STATE." You will be informed and stimulated by the messages and discussions on current and vitally important topics, including these: **The Political Life of the Christian**, **Should a Christian Bear Arms?**, and **The Church Reacts to Communism**.

Problems relating to CHRISTIAN EDUCATION will be considered in the afternoon sessions by James E. Redden (**Linguistics and the Communication of the Gospel**), Neal Phillips (**Sunday School Literature**), and James E. Farmer (**Teacher Training**).

Prayer times directed by SCC students and sermons from faithful gospel preachers will provide seasons of spiritual refreshing.

NOW—Send your room reservation to Harris Briley, Chairman of the Hospitality Committee, Southeastern Christian College, Winchester, Ky.

THEN—We believe—we know—you will say, "It was good to have been to the 1963 SCC Lectureship."

Truth Advance Section



Stanford Chambers

QUESTIONS ASKED OF US

In your book, "Conquering and to Conquer" you make the statement that a larger per cent of Jews are confessing Christ than the per cent of any other race. What is your source of information on that?

Over 40 years ago I heard a representative of the Hebrew Christian Alliance make the statement, and I have heard and seen the statement a number of times since and have never seen it disputed or questioned, so I have assumed it to be correct. Regardless of percentages, it is a well-known fact that many Jews, including some rabbis, are confessing Christ, while many others are showing much interest. Let us be glad and rejoice. The little magazine *The Chosen People*, one of many Hebrew-Christian publications, has 28 broadcasting stations in this country, and a vast amount of literature setting forth Jesus as the Messiah is being distributed. Demands for New Testaments by Jews exceed the supply. All of which is significant. Keep your eye on the Jews. Do you pray "for the peace of Jerusalem"? See Ps. 122:6; also Isa. 62:6, 7.

Is there a Scripture that definitely states that the church is the bride of Christ?

Not in so many words. But it is most certainly set forth as so. "Christ loved the church and gave himself up for it . . . that he might present the church unto himself" (Eph. 5:26, 27). Following his instructions to husbands and wives, the apostle says, "Nevertheless I speak of Christ and the church." Writing the church at Corinth, the same apostle says (2 Cor. 11:2) "I espoused you to one husband, that I might present you as a pure virgin to Christ." In Revelation 19:8, 9, the Lamb's wife is envisioned as adorned for her Husband, and her fine linen "is the righteous acts of the saints." That would seem sufficient identification.

In your book you are not in full agreement with those who teach that in 2 Thes., ch. 2, it is the Holy Spirit who is "taken out of the way . . ."

I do not find that the Holy Spirit is "taken out of the way." Though the church is caught up, the Word of God is not taken away, neither the Holy Spirit. The Great Commission is to be executed to the end of the age, and baptism "into the name of the Father and of the Son and of the Holy Spirit" is to be performed. The saved remnant of Israel (Rom. 9:27) will certainly enjoy the gift of the Holy Spirit according to promise (Acts 2:28, ff.) "whom God hath given to them that obey him" (Acts 5:32).

It is also true, however, that the Holy Spirit does exercise a restraint upon the "mystery of lawlessness"—the under-cover work-

ings of iniquity, which had already begun when Paul wrote. By illuminating the Lord's redeemed ones to be "seen as lights in the world," by affording them "the sword of the Spirit, which is the word of God," and by affording them as "the salt of the earth" that savor and saltiness to preserve from corruption, the Spirit has these many centuries restrained iniquity to a certain extent, though, anomalous as is the fact, iniquity abounds more in the "highly civilized" cities and nations than in the communities of the African Pygmies. But Paul is talking of the manifestation of the man of sin himself. And as pointed out in our book, his manifestation does not come until Satan is cast out of his long-held position in the heavenlies (Rev. ch. 12. Re. his present place in the heavenlies, see Eph. 6:12; also 2:2). Attention is also called to the fact that the word translated "restrain" in 2 Thes 2:7 is "hold" and "hold fast" in other writings by Paul, et. al., and in the light also of Revelation ch. 13, consequent to ch. 12, it is Satan, no longer able to hold fast, thanks to Michael, who is "taken out of the midst" (Rotherham's rendering, et. al.) and "according to the working of Satan," the beast (man of sin) comes into manifestation "in his own season." Then he who is thus manifested, by the energizing of Satan (Rev. 13:2), inaugurates his Antichrist regime and carries on as per the remainder of the chapter and continues until the manifestation of the Lord Jesus as per Rev. 19:19, 20, corresponding to 2 Thes. 2:8. Now and always, the people of God are to have preserving salt in themselves, to hold forth the light to dispel darkness, to wield the sword of the Spirit against the forces of sin rampant on every hand.

An old brother in our congregation positively denies that "Holy Ghost" and "Holy Spirit" are the same. How may we help him?

At his age and seasoned in his own think-so, he may not be helped. You may have to let him have his way about it. The word *pneuma*, so many times translated "ghost" in the King James version is also translated a few times "spirit" in the same version, and invariably it is "Holy Spirit" in the American Standard and the various other recent translations. *Pneuma* is the Greek word for spirit. Who does not know that? Why say Holy Ghost? for mystery's sake?

How does the Church of Christ stand on the question of entire sanctification?

The question betrays a denominational concept of the Lord's church. How few there are who do not betray the same concept! Disabuse the mind of such concept and find what the New Testament teaches on this or any other subject and mark it as the teaching of God's church on the subject. If some local church does not so teach, or some church leader, it is from lack of growth "in grace and the knowledge of the truth." The teaching of the church of the Lord remains the same. If sanctification is not "entire," that is hardly the right name for it. Now see 1 Thes. 5:23; Heb. 12:14 and other parallel passages, if you would know what the church of Christ teaches, that is, "the church of the firstborn who are enrolled in heaven" (Heb. 12:23). What it teaches is "settled in heaven" (Ps. 119:89), being as it is the word of Jehovah.

Is not church attendance given undue importance by many people?

If their church attendance is relied on for their acceptance by the Lord Jesus or is being made a substitute for the daily walk and life in the Spirit, our answer is Yes. On the other hand let no one imagine that he can be so good in behavior or in doing good deeds that he does not need the benefit of the blessings our Lord has provided in the house of God. It is to no man's credit to feel no joy in the house of the Lord. Beware of holding His house in contempt. At terrible cost did He make provision for His own in His church's "sweet communion, solemn vows, Her hymns of love and praise." You cannot "forsake the assembling" of yourself with others in Him and hold as your excuse the good life you daily live. "Exhort one another, and so much the more as ye see the day approaching" (Heb. 10:25). The day of the Lord draweth nigh. It is nearer than the unfaithful would have or think it to be. "Exhort one another." In the assembly is afforded opportunity to exhort and to be exhorted, all of which is of importance. Do not disregard Heb. 10:25. And "bear with the word of exhortation."

In your book, top of p. 130, you make 666 as the sum of the numerical values of the letters that spell out Lateinos, whereas they add up to 766.

Thanks for the correction. The last letter, sigma (our "s"), should be given the value 200 instead of 300, as your dictionary will show. See numerical values of the letters of the Greek alphabet.

The many, many religious organizations of today are failing to counteract the trends and evils of our day. Is there no way to do it?

"Not by might nor by power, but by my Spirit, saith the Lord." Void of the Spirit, they resort to organizations and numbers and budgets and "activities" and what not! Mobilization impulsed by the Spirit of God will do (and has done) what multiorganizations are failing to do.

Some are very optimistic about the church yet converting the world and making the kingdoms of the world over into the kingdom of Christ...

Blind optimists, they. "Evil seducers and imposters shall wax worse and worse, deceiving and being deceived" (2 Tim. 3). "When the Son of man cometh, will he find the faith on the earth?" Corrupt doctrines do not produce "the faith."

Why is there not more earnest praying that we may "be filled with the Spirit"?

Ye "know how to give good gifts to your children; how much more will your heavenly Father give the Holy Spirit to them that ask him" (Lu. 11:13). Something is lacking in the professing church today, else there would not be such manifest impotence to cope with the present situation, such lack of militancy and aggressiveness against the ramparts and forces of evil, such ineffectiveness in appealing to the lost, such weakness in attempts at rescuing the perishing. Savorless salt does not counteract putrefaction. But the savor of the salt depends upon the Holy Spirit, the Holy Spirit within. "Be ye filled with the Spirit" is the admonition to us all. Preceding such filling is always an emptying. Vacuums are nonexistent.

"Go Quickly and Tell . . ."

WITNESSING

Wm. Robert Heid

Every Christian is, by virtue of his calling, a witness for the Lord Jesus Christ; and in a very special degree this is true of the Bible teacher, preacher, or missionary abroad. At His ascension, Jesus' last words were: "and ye shall be my witnesses, in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth." Perhaps this singleness of purpose has been lost to view of many who would fain serve their Lord, Christ.

In the beginnings of the church, the apostles were eye-witnesses, ear-witnesses and even touch-witnesses of Jesus. John begins his first epistle with the words: "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life . . . declare we unto you." And the apostle Paul, who likened himself to a child "born out of due season," vouched for his apostolic authority because he had seen the Lord and heard words from His mouth. But the bearing of the witness must go on always, even "to the consummation of the age," and so the testimony must of necessity be handed from one generation to another. Jesus foresaw this necessity, and provided for it in the very same Great Commission: "teaching them (the newly made disciples) to observe all things, whatsoever I have commanded you." So this privilege of witnessing becomes our responsibility, and our God-given opportunity ("which things angels desire to look into").

Oaths taken in courts of justice require a man to tell the truth, the whole truth, and nothing but the truth. However, we can look at this witnessing task as having only two component parts, rather than three: simply *the truth with nothing added*, and *the truth with nothing taken away*. Thus warned the Holy Spirit in the conclusion of the Revelation.

The basis of our message is the written word of God, the truth as it is in Christ Jesus. This word was inspired by the Holy Spirit, written by the hands of Christ's chosen ones, and miraculously preserved for us by the power of God. Blessed are we that the word has been translated for us into our native tongue, and that by a throng of students whose first loyalty was to their God, and before the days of denominationalism. And through all of Satan's attacks, God's statement has held: "heaven and earth shall pass away, but my word shall not pass away."

As witnesses, two temptations assail us. First, the temptation to add this thing or that, as new circumstances arise, —things that might seem to make salvation easier (as adult sprinkling) or more widely inclusive (as infant baptism) or more lasting (as eternal

security) or more selective (as closed communion) or more enjoyable (as instrumentalism) or more asthetic (as robed formality, or more palatable (as interdenominationalism). But where will we find authorization for such innovations? Here we tend to cease witnessing and begin scheming. A noted preacher was once asked what he thought about a certain doctrine. "When God has spoken, as He has clearly done here, I do not have any right to think" was his reply. If God had told us to build a church or work out a plan of salvation, we would have reason for the variety that is present today. But with His orders in our hand, we need only to follow. Who dares do more?

The second temptation, *to omit testimony*, must be dealt with in a later issue.



The Tragedy of Unbelief

J. H. McCaleb

Truly, our great sin is the sin of unbelief.

The Jesus of the Bible, and of history, performed many miracles. He fed the hungry thousands with a few loaves and a few fishes. He stilled the storms and made calm the waves that threatened to destroy. He healed the sick and made the blind to see. He brought the dead back to life. We accept with our minds, but our hearts remain troubled.

Perhaps we are more deeply impressed when we realize that Jesus cured the sick mind as well as the sick body. As an example we see the man, formerly tormented in spirit and naked, now sitting at the feet of Jesus, clothed and in his right mind. We begin to see the mighty power that is in Jesus Christ, but still we hold back.

"Ask the Savior to help you,
Comfort, strengthen, and keep you;
He is willing to aid you,
He will carry you through."

We sing the same sentiments, and still we do not understand. Our Lord is all-powerful. We believe that statement in theory but are not sure that it applies to each one of us individually. Is God actually interested in me?

In Christ Jesus our Lord we have everything. Through faith, we can lay hold of every promise. Through unbelief, we have only the power of men. We need to make our faith real to the extent that we live hour by hour in the power of God. He will carry us through.



The Need For New Translations

J. Edward Boyd

In the great reformation in Jerusalem after the return from Babylonian captivity (Nehemiah 8), the most important feature was the reading of the Law of God to the people. It is said (v. 8) that "they read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading." The word for "distinctly" may also be rendered "with an interpretation," as in the footnote. This has led some scholars to believe that as the law was read from the Hebrew text it was translated into the Aramaic, which had come to be used as the common language of the various nationalities, including the Jews, of that time. In any case, the intent was to give the people the law of God in language that they could understand. During the centuries that followed, Greek replaced the Aramaic as the language of common communication—not the classical Greek of the scholars, but that which is known as the koine, the kind that was spoken and written by plain, ordinary people throughout the Roman world. It was in this language of the plain people that the New Testament was for the most part written. Again, it was the evident purpose to give the precious message of the gospel in the language of the people so that they could get the sense.

Now it seems obvious that a translation of the Bible into any language should serve the same purpose. But it appears evident that the King James version, excellent though it was when it appeared 350 years ago, falls considerably short of serving that purpose for the people of today. Erroneous ideas have been derived from it, as the following instances show. (These are from my own personal observation.) (1) "Jesus took the cup . . . saying, Drink ye all of it." Therefore it is wrong to leave any wine, or grapejuice, in the communion cup. (There is no ambiguity in the Greek; it is definitely "All of you drink of it.") (2) Peter's mother-in-law "ministered unto them (Jesus and His disciples)"; therefore it is quite proper for a woman to preach! (Strangely, the American Standard retains these renderings; other modern versions make them clear.) (3) Jesus was in hell during the time between His death and resurrection. The proof? Peter quoted from Ps. 16:10, "Thou wilt not leave my soul in hell," and applied it to the resurrection of Christ (Acts 2:27-31). No hint in the King James that this was Hades, the abode of the dead, not necessarily a place of torment. (4) A boy was disturbed by the admonition, "Take no thought what

ye shall eat . . ." How could that be avoided, as people worked—planting, reaping, cooking, etc.? Later he obtained a revised version, and the problem was solved: Jesus was admonishing people not to be anxious, not to worry. (5) And how many today know what "fetch a compass" means? (2 Kings 3:9; Acts 28:13.) (6) Or what sort of feat was performed by the psalmist when he "prevented the dawning of the morning?" (Ps. 119:147.) Many more such instances could be mentioned; but these must suffice.

Yet the critic of recent translations (in "Bible Versions and Perversions") expresses doubt that they are easier to understand than the King James version. To justify such doubt he refers to certain passages. That is of course entirely beside the point. No doubt there are many passages in the King James that are easily understood by the ordinary reader today. But it is also true that many of its passages are meaningless, obscure, or even misleading to the average reader of 1963. Now we do not doubt that to one who has for many years been a close student and teacher of the King James version, and to whom the meaning of the hundreds and hundreds of obsolete and archaic words and phrases is well known, it should be almost as easily understood as any. Such a person is scarcely in position to judge of the difficulties to others. Evidence of this is found in connection with his criticism of a Berkeley rendering in Ezekiel 37:11, which represents Israel as saying: "We are completely done for." Apparently he thinks the King James rendering, "We are cut off for our parts," is fully as understandable. Twice recently I have put it to a test; once before our college students, and once before an assembly in church. Not one professed to know the meaning of the King James rendering. But the other seemed to make sense.

So, in harmony with Brother Boll's counsel published in 1936 (reprinted in December, 1962, Word and Work), we conclude with the suggestion: Hold on to the King James version if you will; but, in view of its inadequacy for our time, avail yourself of the advantages afforded by the best and safest of the versions in modern English.

"CHRISTIANS ONLY"

James DeForrest Murch, author of the book "Christians Only," reviewed in this issue, is a man worth reading after. He is a unity-minded man, not as some others, by reason of the liberalism that doesn't care about the differences that divide the people of the Restoration Movement, but by reason of his large-hearted concern and love for all the brethren. Moreover, he is certainly the first man of his group in many years to write of us "rightists" with genuine interest and understanding and to give to the plain old-line group the space that he so generously and sincerely devotes to them and their missionary and educational activities. By all means, all who care to know more of the history and present status of the Campbell-Stone Unity movement should procure this fine volume.

—E. L. J.

The Mystery of Gethsemane

E. L. J.



Few women are held in higher respect around the W.W. office than our devoted sister in the Lord, Mrs. P.J.K. She is author of the fine book on Family and Home, bought up by Moody Press some years ago for distribution. A letter from her, lately received, is chiefly commendatory but takes mild exception to a line or two in our January article on Prayer. This provides occasion for these more prolix remarks on the question, What was the "cup" that Jesus prayed about on that dark betrayal night in the garden?

Our sister K. thinks perhaps it was the second death, the hell of fire, and that from that (of course) He was completely saved. And then she opens up a second question: How could Jesus' physical death atone for or satisfy God's wrath, since He pronounced the lake of fire as penalty for unforgiven sin? But who is sufficient to answer such a question? However, we shall try, later on, Deo Volente. Just now our study line is this: What was the cup?

Was it the agony that his own familiar friend, one of the chosen Twelve, should be the one chosen of the devil to identify Him in the darkness to the mob, and that with a traitor kiss?

Was it the fear that He might die of weakness; that the devil (Heb. 2:14) might be able to kill Him before He could get Himself up to the place of the curse to atone for the sins of the world?

Was it the impending separation from the pulsing, throbbing heart of God in whose bosom the Son had lain from eternity? (For He had to die the sinner's God-forsaken death—for us.)

These fears and feelings may have played a part in the dreadful drama; but personally I hold strongly to the common view—that the cup was the cross. It is true that the scripture passages that have convinced me do not say in so many words, "This is Gethsemane"; and what we cannot read in so many words we do not preach *as dogma*. But the Bible teaches many things it does not say in so many words (that the church was established on Pentecost is an example). These "uninspired conclusions" we do not seek to bind on any man. We yield them if, and when, that is necessary for peaceful progress and congregational cooperation. Nevertheless, if the right to this method of growth be given up—the right to compare scripture with scripture, to "put two and two together" and so to reach valid conclusions—if this freedom be lost, the church becomes no more than a dull, dead, dry and stagnated little Rome, dependent on the "higher ups" for interpretation. No, it is not *that* unity we seek, but that which encourages free personal investigation of the word, and bears in love

with such differences as may arise out of that freedom.

If I were in a debate (which I am not), affirming the common view—that “the cup” was the cross and all that humanly went with it—I would first clear away the objections that could be raised:

“The common view makes the Son to ‘shrink back’, which Heb. 10:38 forbids.” Answer: Is it so certain that Heb. 10:38 refers to Christ, or as a warning to those in danger of that very thing? But granting it refers to Christ, did He really “shrink back”? He shrank *from* death, *such* a death, with all its concomitants, but not from God’s will. Three times in the garden prayer He affirms His willingness to abide by the Father’s will: How can we call this “shrinking back”? This then does not disprove the common view. Furthermore, it is clearly implied in Heb. 4:17, 18 that He (who was in all points tempted like as we are) felt some sort of temptation in Gethsemane, and that the Savior’s victory in this awful hour had something to do with preparing Him to succor others when they are tempted. We must remember that though Jesus was without sin, He was not without temptation (Heb. 5:8, 9, et al.).

“The common view is incompatible with Christ’s own predictions of His ‘lifting up’, with His rebuke of Peter who sought to dissuade Him from the cross, and with His rebuke of that ‘certain one’ who drew a sword against the mob, and Christ’s saying, ‘How then should the scripture be fulfilled, that thus it must be?’ (Matt. 26:54).” Answer: The last statement occurred *after* the weakness had passed, the others occurred before it came upon Him. It is understandable. He had “emptied Himself” of *something*, had gone down in the flesh to the plane of human-kind, and was now moving step by step under the Father’s direction. He said, “The Son does nothing without the Father.” He knew the Father was the God of the impossible. *We* cannot see how any other way could be possible—unless prophecy could be erased and recast; but *He* knew His Father was *able*. “able to save him from death”: it was possible; but *was it best?* Ah, that was for God to settle. His will, God’s good, all-perfect and fully acceptable will—that was the real meaning of Christ’s request, the real meaning of His prayer, the deepest wish of His heart of hearts. And in this request, “He was heard” (so it reads), “heard for His godly fear.” And when that apparent substitution came, all “according to the scriptures,” the real heart of His prayer was wrapped up in the answer: the needed strength of will and body, and the literal obedience and fulfillment that followed.

But now it is time to quote the decisive passage, Heb. 5:7-9. I have inflected certain words as I would if reading in public:

“Who, in the days of his flesh, having offered up prayers and *supplications* with strong crying and *tears* unto him that was *able* to save him from death, and having been heard for his godly fear, though he was a Son, yet *learned obedience* by the things which he suffered; and having been *made perfect*, he became unto all them that obey him the author of eternal salvation.”

If these inspired words do not describe Gethsemane and the events following, what “hour” and what events of Christ’s earthly

life, do they describe? What prayers and supplications, what tears, what death—if not the death immediately impending? What learning of obedience by suffering, and what “being made perfect”? And what can be the meaning of the word “though” in verse 8, except to illustrate that even the Son of God could not have exactly what (in that hour of human weariness) He had asked? Certainly, obedience, implicit obedience, was always in His heart—“Thy will, not mine, be done”—it was His real desire; but now, finally, He had to “learn” obedience, yea, the hard way, in experience, through suffering—as I have to learn it, as we’ve all got to learn it. What a light, what a radiance, this throws on the problem of human suffering!

“Thou, Lord, art good” (how good) “and ready to forgive” (how ready), “and abundant in lovingkindness” (how abundant) “unto all them that call upon thee” (Ps. 86:5). He is indeed too good to wish us any harm; too wise to make any mistake; too strong to permit any evil that He cannot sanctify to our eternal blessing. How glad I am that it is so!

I do not see that the Gethsemane prayer is in conflict with Christ’s own teaching on prayer: “Ask whatsoever ye will” (John 15:7); “If we ask anything according to his will he heareth us” (1 John 5:14). I do not say that God’s will is a thing so fixed that it has never been changed by believing prayer: it has. But that is another study line. Just now, we are to see that God, sitting high above all earthly strife and turmoil, looking down the ages to the final good, is the final judge and arbiter of our requests—to turn darkness into light, and evil into good. It was so with the Son (who had become man), as the Holy Spirit bore His strange appeal to the Throne of final decision: There was, in reality, nothing that He wished or really desired but the Father’s will. And “He was heard”! On wings of everlasting love—swifter than light and stronger than death—came the angel with the answer: Strength! That was the real need; not willingness, but strength of mind and body; strength for that “suffering, friendless One, weeping, praying there alone”—in the shadow of the olive trees.

Once more, the Savior prayed, it seems, but it was settled now. The hour had come and the betrayer was at hand. Note Mark’s use (in chapter 14) of the word “hour”: in verse 35 He prays that “the hour might pass away from him”; in verse 41, “the hour is come; the Son of man is betrayed into the hands of sinners”: are not these two “hours” one and the same?

So now we know the mystery of Gethsemane—or do we? It is the privilege of every free Christian to examine the scriptures for himself, to see whether these things are so (Acts 17:11); and it is our privilege and our nobility to love and cherish all such saints—whether they agree with our conclusions or not!

O yes, God answers prayer: usually “Yes,” but never “No”; sometimes “Wait”; and sometimes (perfect parent that He is) He will say: “Not that, but this.” And when it comes, what seemed to be a substitution will be the very thing we wanted, but in the highest possible form!

CHRISTIANS ONLY

(This article reviews *Christians Only*, by James DeForest Murch, published by Standard Publishing Co., Cincinnati, Ohio, 1962.)

Ernest E. Lyon

The reading of *The Fool of God*, a novel based on the life of Alexander Campbell by Louis Cochran, made me desire to know a good deal more about the movement established in this country by Campbell and other men selected of God in the beginning of the 19th century. Since the churches that are in the fellowship served by this paper are a part of the result of the work of those men, I had known something of the beginnings and something of what had happened in between then and now, but it became obvious that my knowledge, like that of most of those who want to be "Christians Only" today, was very small. With the publication of *Christians Only* there is little excuse for anyone to be ignorant who desires to know about our backgrounds. Our desire not to be "Campbellites" or "Stoneites" or any other sect of christendom should not keep us from knowing some of the work and results of that work by men who desired, as we do, to restore New Testament Christianity as closely as possible.

Mr. Murch has been for years a prominent worker among what we call the "Conservative Christian Churches" and has written for and worked with several magazines desiring unity on New Testament terms. He was one of the leaders of the unsuccessful attempts to restore unity among Christian Churches and Churches of Christ, with Claude Witty representing the "non-instrumental" Churches of Christ.

Mr. Murch says in his preface, "This book frankly presents an irenic personal view of the historical facts implicit in the events of 150 years in the life of a great people, now approximately five million strong." He divides the churches today into Leftist (the "Disciples of Christ," those most active in the International Convention), the Centrist (the "Conservative Christian Churches" or "Independent Christian Churches"), and the Rightist (all the "non-instrumental" Churches of Christ lumped together). Thinking of oneself as being in the middle of the stream does not give one the best position to talk unity with those who feel that they themselves are in the correct position, so those on both sides of Bro. Murch's position will take issue in many points with him, but I believe that it would be difficult to find a fairer appraisal of the situation in these churches today and through the 150 years of history. It would be very interesting to find an equally good historian from both of the other groups as Brother Murch classifies them and then compare all three volumes. Until then I believe that everyone of us ought to read this fine book both for historical interest and to revive in ourselves again the passion for New Testament Christianity that moved the early men to "go without the camp" of denominationalism and try to establish churches where all Christians could worship the Lord together.

Precious Reprints

(This reprint is the latter half of a tract by R. H. Boll. The first part was printed last month.)

THE FREEDOM OF SIMPLE CHRISTIANS -- II

THE UNITY PLEA

It may be urged, however, that unity must be maintained, and that therefore disturbing teachings must perforce be excluded. This principle has its measure of truth, but can with the greatest ease be abused and turned into a weapon of spiritual tyranny. This false unity-plea is really the genesis of all authoritative human creeds. They were all "unity" measures at first; and they have all been the fruitful cause of division and sectarianism. "You must cease to teach this or that, or there will be division," say some reputed leaders. And straightway those leaders themselves see to it that there is division. They will have their way and their doctrine or nothing. If a man will not submit he must be marked and avoided (Rom. 16:17, 18) because, forsooth, he is causing division. Now if any man can distinguish this from creed-making, and see any difference between this sort of procedure and the way of the sects he must have a better microscope to detect fine lines than the rest of us possess. That is not the way of unity; it is the exercising of arbitrary jurisdiction over the minds and hearts of God's people; it is the imposition of a human yoke. Nay, already it is altogether a fault in us if the honest presentation by a brother of what he has found (or, say, what he thinks he has found) in God's word should cause trouble in the church. Why should that cause trouble? Unless there were some in power who are intolerant of having their own findings regarded as the final authority. To be sure, if the offending brother had denied the Lord Jesus Christ, or the inspiration and authority of the Scriptures, or if he had rejected the Gospel, or if he had claimed for himself some special right to depart from the word of God, or if he had tried to form and lead off a faction, or had tried to introduce some practice which would force a separation among God's people — we must needs deal with such a one according to the instructions of Romans 16:17, 18. But if it is merely a case of opposition on the part of some who think that they have the very last word on Bible truth and who wish to cast out those who differ with them — it ought to be obvious that somebody is assuming pope-ship over God's heritage, and that such men do not know and have perhaps never known what New Testament Christianity is.

NON-ESSENTIAL DOCTRINES

Again, it is argued that if trouble is caused over *non-essential doctrines*, say about matters of prophecy, such doctrines ought to be suppressed. We can be saved without them. It is not necessary to bring them up at all. It is mere wantonness to stir up trouble over such matters. No one knows or can know anything about it

at any rate, they think, and every man should keep his ideas on prophecy to himself.

This specious and fallacious reasoning seems to have weight with some. They do not see that it finally rests upon the authority of men who presume to lay down to their brethren what is, and what is not necessary, and therefore what is, and what is not, to be taught. It would be strange if a Christian, having the word of God in his hands, needed somebody to define for him what part of it is necessary and what superfluous; and what can be understood and what cannot; and what should be taught and what should be left off. Surely no sectarian leader would wish any wider concessions than that, and any man given that right would have no difficulty in constructing a human creed for the church. What part of God's word is unnecessary? What is the irreducible minimum of essential doctrine? Perhaps only a few verses—say fifty, or a hundred? And shall we discard all the rest then, if someone challenges it, lest it might cause trouble? And what if the man who sorted out the essential from the non-essential made a mistake? Is any part of the word to be set aside as valueless? Granting, however, that a man could be saved without a knowledge of Bible prophecy—ought not that to be the best reason for mutual tolerance on the subject? But with strange perverseness some will make that very thing an excuse for intolerance. A man is worthy to be condemned, say they, if he raises differences over doctrines that are non-essential. Of course if he raised differences over things that are *essential*, he would then *have* to be condemned and cast out. It comes then to this, that if you dare to differ with certain of the "leaders" in the church—if it is on a non-essential out you go, because it is non-essential; if it is on an essential—out you go, because it is essential. If you differ with them at all then on anything whatever—out you go. No sect on earth, Rome herself not excepted, is more creed-bound than that.

VIGILANCE AND LIBERTY

"For freedom did Christ set us free: stand fast and be not entangled again in a yoke of bondage." This admonition applies especially to those who would be simple Christians. Here also it is true that eternal vigilance is the price of liberty. And here, too, it is true that,

"They enslave their children's children
Who make compromise with wrong."

Now liberty is not license. We do not advocate individualism and self-will. The free Christian will feel all the more responsibility to consider his brother's interest, to weigh well his speech and guard his teaching, because of his liberty; for through love we must be servants one of another. But watch we must forevermore; for on one pretense or another, under one cover or another, comes the danger of thralldom to man's creed. The high position of the simple Christian and of the undenominational church must be zealously maintained against all encroachment of false authority and against the spirit of sectarianism.



Sabotaging the Second Coming

J. R. Clark

Brother Boll once preached a sermon on "Sabotaging The Second Coming of Christ." While in a meeting in Iowa I heard this sermon on a tape recorder. Though I do not remember the details of the message, yet I did put down the four main points that he used. I wish to pass on this outline with my own comments.

The word "sabotage" means "The wilful injury or destruction of machinery or material by workmen." Thus the word applies to those who commit acts of destruction, usually by stealth. This type of thing usually is quite common in the time of war. Some great doctrines of the Bible have been subjected to such treatment. The apostle Peter speaks of some who "even deny the master that bought them," who, working from within, seek to sabotage the atonement. Brother Boll used to say that there were four Bible books that the devil especially hated: Deuteronomy, Daniel, Revelation, and perhaps the fourth was the Gospel of John. The Lord used Deuteronomy passages to foil the devil in the time of temptation, John sets forth His deity, and Daniel and Revelation inform the devil of his future doom. In this study we are interested in setting forth the methods used by Satan in sabotaging the second coming of Christ.

First, by *denial* the devil seeks to get rid of the second coming. Of course, he must use his servants. The second coming is taught plainly and much in the Bible. One out of every thirty verses in the New Testament mentions Christ's return. In John 14:3 Jesus says, "And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also." The two angels who appeared to the disciples when Jesus went up, said, "Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." Many are the passages of both Old and New Testament that speak of the second coming of Christ.

H. N. Rutherford in a sermon said of the advent, "It is the one event most often recorded in holy scripture. The Holy Spirit sets it forth in type, in symbol, in plain declaration, in prophetic forecast, in analogy, in parable, in hyperbole, in metaphor, in exalted song. When you close the Book you feel that the next thing is the coming of the Lord. From Genesis to Revelation the doctrine of the second coming is inwrought with the warp and woof of the inspired word and lies as thick upon its pages as the autumn leaves

which whirl about Manhattan, and he who keeps his ears alert as he opens its pages may hear the rustling of the footsteps of the coming King."

In 2 Peter 3:3-4 we read, "knowing this first, that in the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation." But Peter quickly answers by reminding them of the flood that came in the days of Noah. So shall this promise of the coming of the Lord come to pass, in spite of all denials to the contrary.

A more subtle way of sabotage is by *neglect*. In Hebrews 2 the writer says, "how shall we escape, if we neglect so great a salvation? (That is, our salvation in this age of grace.) Also His second coming is called salvation in a few passages. For example, "So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation." A Christian is taught to live in the light of this event. They have turned from idols, "to serve a living and true God, and to wait for his Son from heaven (1 Thes. 1:9, 10). We cannot safely neglect this hope for it has a salutary effect upon our lives. "He that hath this hope set on Him purifieth himself even as He is pure." If we refuse to deny the Coming, then Satan will try his tool of neglect on us. So does he seek to sabotage His coming.

The third way he tries to sabotage this doctrine is by getting us to *spiritualize* it. Prophecy, to be understood, must be taken in its obvious grammatical sense, allowing for symbols and figures of speech. Underneath the symbols lies a literal truth. Some go so far as to think that the Lord Jesus is not coming in person, but in some spiritual way, such as in some great reformation movement, revival, or such like. Thus some have it that He has already come. Others, while not going that far, yet spiritualize many passages, especially in the Old Testament and the Book of Revelation, applying the passages to the first coming or to the church in some way. According to some He says one thing and means another. So do they undermine the details of this great truth, even though they believe in the fact of His coming. Says one, "If what you believe is true, it is a beautiful doctrine." Answered the other, "The nice thing about it is that it is true!"

The last method of sabotage of the second coming is by *removing that day far away*. This one does not deny, nor neglect, nor spiritualize, but seeks to remove this day far away. Says Jesus, "But if that evil servant shall say in his heart, My lord tarricth; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, . . ." We are taught to be on the alert, watching for His coming, lest coming suddenly He find us sleeping.

God purposely made His coming imminent so that Christians would always be on the tiptoe of expectancy. The coming of the

Lord is imminent—ever-to-be-expected. Otherwise how could we watch, look and wait for His coming as we are urged to do in the New Testament?

Let us not join with those who seek to sabotage the second coming of the Lord. Let us rather be wise servants, whom the Lord when He cometh shall find so doing.



A Christian Views The News

Ernest E. Lyon

INTERNATIONAL CONTROL OF EDUCATION. Bob Ross, head of the Department of Bible at SCC, sent to the Department of State after this column appeared last October and got a copy of the "Convention on Discrimination" as mimeographed by that department. One significant change occurs in article 8: Instead of saying that either party to a dispute may refer the dispute to the International Court of Justice for decision the State Department copy reads, "at the request of the parties to the dispute." Whether this is a revision or a result of incorrect typing on the part of a secretary I do not know, but I am glad to pass on to you this change as it occurs in that copy. Apparently anyone who wishes a copy may get one by sending to the Department of State in Washington. Get a copy and study it for yourself.

QUOTATION OF THE MONTH: "Wild spending on the part of those who inherit their money, may always be questioned. But wild spending on the part of those who obtain funds through political duress and tax collections is infinitely worse and the major problem of our time." —Odessa (Texas) American.

OLD QUOTATION OF THE MONTH: "I believe there are more instances of the abridgement of the freedom of the people by gradual and silent encroachment of those in power than by violent and sudden usurpations." —James Madison, the "father of our Constitution."

A HEART THAT WAS CHANGED BY POWER. Before he became president, the late F. D. Roosevelt said, "The Constitution of the United States gives Congress no power to legislate in the matter of a great number of vital problems of our government, such as the conduct of public utilities, of banks, of insurance, of business, of agriculture, of education, of social welfare and of a dozen other

important features. Washington must never be permitted to interfere in these avenues of our affairs."

NEWS BRIEFS. In 43 years no new worthwhile drug has been developed in Russia and more have been developed in the U. S. A. than in all other countries—a very vocal argument against socialized medicine. . . Los Angeles has rejected federal aid for urban renewal because of irate citizens opposing this seizure of private property by the government to turn over to other private citizens at great cost to the government. . . Anti-Christian atrocities that killed 80 Christians and razed 50 tribal villages in New Guinea last fall have apparently strengthened rather than dampened the consecration of Baptists in New Guinea. . . A business man in Parkersburg, West Virginia, made a telling argument against high taxes last year by paying full payment for all weeks of the month each month except the last week and then taking all the month's tax out of that week. Some of the employees actually owed him money for that week! . . . In a survey of 845 members of the Luther League of America, 87 per cent admitted they cheated on high school exams. What would it be for a non-Christian group? . . . For the first time in a hundred years, the percentage of church members in the nation's population has registered a decrease. . . Low-cost public housing, touted as a means of decreasing crime, has actually increased crime, according to Stephen H. Marcus in *Human Events* for January 19, 1963. . . Though the newspapers of the country reported that the bank in Elizabethville, Katanga, had been robbed before the United Nations got there, Robert C. Ruark had reported in the *Washington Daily News* some time before that U. N. troops had actually "robbed" the bank. I wonder what the true story really is.

POLITICAL PROPHECY. The French observer and thinker, Alexis de Tocqueville, wrote, after a visit to this country a century and a quarter ago, that our political system would finally lead to a "democratic despotism." He foresaw this not as an alien dictatorship imposed from without and by conquest over a beaten but rebellious people but said that the democratic despotism would manifest itself as a gradual but spreading paralysis of will, as a "failure of nerve," as a "gradual erosion of individual responsibility."

A NOTE ABOUT THE COMMON MARKET. It is not mentioned in our newspapers that the six countries of the Common Market are Catholic religiously. Many of the English were opposed to Britain's entrance in the Market because of this and, so they said, that the prime ministers of those countries were all Roman Catholics. It is interesting to note, and very sad, that when Germany was cruelly divided after World War II, Russia was given control of the east zone which was 81.3 per cent Protestant and the Allies were given control of the Catholic portion. This is another of the indications that God may be allowing the Common Market to become the nucleus for the revival of the power of Rome as shown in prophecy. This may be, however, just a "dress rehearsal" which we still need to watch carefully.



About the International Series

Carl Kitzmiller

The Bible contains 1185 chapters. If we should attempt to cover it by studying one chapter each lesson on Sunday mornings, it would take something like 23 years to complete the job just one time. Even if we eliminated the Old Testament, it would take over 5 years to cover the 285 chapters of the New Testament. Add to that the fact that many Bible chapters are much too long to be sufficiently studied in one lesson, and we arrive at a very obvious conclusion. There must be a selection of the material we will cover in the weekly Bible classes. Even a failure to select is in itself a selection.

Taking the Bible itself book by book, verse by verse, as excellent as the method may be, means that certain entire books of the Bible will never be touched. (We mention this method because it is often the one chosen if we decide not to use class literature.) In the hands of a thoroughly capable teacher, it possess certain very great advantages, especially in the older classes. But this method is almost always weak in Old Testament study. Probably no church ought to use this method exclusively, though we would not like to see it discontinued completely either.

If there is to be some series, whose shall it be? Some interdenominational series are used with adaptation by the teacher, but most of these leave something to be desired and show certain areas of weakness. We can, of course, prepare our own—locally, or as a group of churches. At various times it has been suggested that the *Word and Work Quarterly* should discontinue the present International Uniform series in favor of a selection of a series of lessons of our "own."

Without attempting to speak for the editors of *Word and Work* we wish to set forth one man's opinion. It is to be doubted that if such a choice were made it would be any more satisfactory to a greater number of us than the present series, and it might not possess some of the virtues found in the present lessons. "Our" series would have its weaknesses too, and the choice of passages or topics I might make would seem quite inappropriate to another. As one who has attempted to write some of the lessons for the Quarterly a. based on the international series, I wish to call attention to a few of the good features of the present series.

1. It does balance the study between the Testaments, about six months per year spent in each.

2. In some of the Old Testament books a few lessons are more practical for the average class than an attempt to spend months or years covering the entire book. We can only hope to create a hunger on the part of the more diligent students to study further.

3. The methods of study are varied—book study, character study, topic study, doctrinal study, survey study, and verse-by-verse study. An able teacher can also easily introduce other methods.

4. The passages chosen are ordinarily quite good for the development of a lesson. Often the choices show less tendency to “axe-grinding” and a broader scope of interest than would selections of our own. Infrequently a liberal bias may show in a lesson topic, but this is no real problem so long as fundamental writers are developing the lessons. It may even present occasion for teaching and warning.

5. Only the topic and the Scripture passages are selected by others, so that the *Word and Work Quarterly* is “ours” in essential features—comments, lesson layout, additional passages we may wish to include, etc.

6. Much good supplementary material is available which also uses the same series. This is especially valuable to teachers who do not have a substantial supply of commentaries and study aids.

DO YOU MEAN I HAVE TO?

For a number of weeks a visiting preacher had been conducting union meetings in a certain city in Australia. No small stir had been created by the visit. There seemed to be an intangible difference in the content of the man’s message that had the evangelicals confused. One day a Christian leader approached the visitor:

“Mr. _____, what is the difference between your doctrine and mine? I believe that truly saved people obey God.”

“I know you do,” the preacher replied, “but *must* they?”

“But if people are *really* born again, they will obey.”

“But what if they don’t? Do they have to? The basic difference between my doctrine and yours,” the visitor went on to explain, “is that you have taken the teeth out of your gospel. What God intended to be obligatory you have made purely optional. The only *MUST* left in your theology is this: the sinner must believe in Christ or be lost forever. Beyond that all is optional. You have let go of the one truly effective means for moving the heart settled in self-interest. That means is the right and faithful use of LAW—God’s LAW—in your theology and your preaching.”

This incident illustrates what the writer believes to be one of the most vital areas of need in the whole world-wide picture of Christian thought and action. No matter where one goes, the picture is the same. From the well-taught evangelical groups in the U. S., Australia, and Britain to remote assemblies of believers in Africa, India, China and other mission fields, the basic problem can be summarized as an absence of any truly deep sense of “I MUST OBEY

GOD OR PERISH" as a conviction rooted deeply in the conscience of believers. Obedience to God is not obligatory. Whatever Jesus Christ has or has not done for us, there is a feeling almost universal that He has set us free from the *necessity* to obey God.

Nothing is more clear in the Bible than this basic reality: Jesus Christ is the only way back into a loving, free, heart-wrought obedience to the authority of the Eternal God and His holy law. He is looked upon, however, as the One Who has set us free from this obligation. There is an eternity's chasm between being free *to* obey God and being free *from* obedience.

Why should this problem be raised in a missionary publication? Because many of those who read it are themselves considering the Christian ministry either at home or abroad. The issues involved in such a calling are life and death issues. Behind the scene are arrayed mighty spiritual forces—on both sides of the battle-line. He only knows victory in this high calling who becomes a channel through whom God by His Spirit can wage war against sin and Satan.

But the heart of this battle centers in the question of authority. God, therefore, can only use really that man or woman who is in whole-hearted harmony with God's authority. His love rests on His authority, and is an expression of it. That man does not love God who *does not love His authority*. God cannot trust a person with power who is not himself devoted to the absolute authority of God and His revealed will. Nor can a person deal effectively with others beyond what he himself has experienced.

The Psalmist could say: "O how I love Thy law."

Wisdom says: "The fear of the Lord is the chief part of wisdom."

Paul wrote: "Knowing the terror of the Lord, we persuade men."

It is one thing to accept the idea of God's authority theoretically. It is quite another to realize the development within one's own conscience of a burning **MUST** in one's relationship to God.

Must I grow in grace, or is it just, "I ought to grow in grace"?

Must I find victory over besetting sin, or is that merely an "I ought"?

Must God's presence become a reality, or am I content with a vague longing?

Must I believe the promises, or is living faith optional?

Jesus Christ is the answer—but only as that sense of **MUST** becomes more and more developed within the conscience will one be driven to that kind of implicit trust that finds Him so. The law thus becomes our schoolmaster to drive us to Christ again and again in new and varied areas of our lives. Now is the time to prepare. Classes, lectures, books, degrees can never accomplish this. See in God's Word how Jesus Christ honored His Father—bow low in your heart before that awful throne of authority and love, and repent of the wickedness of a nonchalant attitude toward His holy way—and turn in faith to Him Who came "That the righteous requirement of God's law might be fulfilled *in us*—who walk not after the flesh but after the Spirit." —Fred C. Renich, in *Horizons*.

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



Get Into God's Will

Wordsworth, in one of his poems, tells about a bird that was carried from Norway in a storm. The bird fought against the storm, trying to find its way back. Its efforts were in vain. At last, the bird yielded to the wind, and instead of being carried to destruction, it was carried to the warm shores of England, to its green meadows and forests. If we go counter to God's will, we will end in destruction. If we yield to His will, the results will be a blessing.

How True! (And how often we compel God to do the same.)

First Father: "I never know how much money I ought to send my boy at college. It seems that he uses all I send him."

Second Father: "Well, I always keep my boy a little short of the money he needs. I find in this way he writes home more often, and much more charming letters."

"Let us endeavor so to live that even our 'enemies' will be sorry when we are gone."

HE WILL MEET GOD

In addressing a diplomatic corps in Paris, Premier Nikita Khrushchev said, "I do not agree with Christ when He said when you are hit on the right cheek you are to turn the left cheek. I hit right back on the right cheek so

hard his head may fall off!" The sad realization is the fact that many "Christians" take the same attitude, if not openly, then within their hearts.

THREE KINDS

There are three kinds of people who already have their reward: those who give for show, those who pray for show, and those who fast for show (Matt. 6:2, 5, 16).

There are three kinds of people who will be rewarded openly: those who give secretly, those who pray secretly, and those who fast secretly (Matt. 6:4, 6, 18).

"Christian people should be employed on the construction gang; not on the wrecking crew."

(REMEMBER THE LITTLE ONES)

An angel passed in his onward flight

With a seed of love and truth and light,

And he cried, "Oh where shall the seed be sown

That it yield most fruit when fully grown?"

The Savior heard, and He said as He smiled,

"Place it for Me in the heart of a child."

If you don't have everything you want, be thankful for the things you don't have that you didn't want.

A Mark Of Christlikeness

A Zulu chief savagely beat his wife because she attended a gospel meeting where she heard and responded to the call of Jesus. He left her as dead. Later he returned to the place where he had left her and found her living. The chief leered at her and asked, "And what can your Jesus Christ do for you now?" Gently she replied, "He helps me to forgive you."

A MATTER OF PRAYER

Far East Broadcasting is now operating a 100,000 watt radio transmitter on the island of Okinawa, 350 miles off the coast of mainland China. Daily broadcasts of the Gospel in the Chinese languages are beamed behind the bamboo curtain for three hours a day. This new transmitter joins others in the Philippines giving millions under Communist tyranny the opportunity of hearing of Christ.

PRIDE OR HUMILITY?

A haughty lawyer once asked a Christian farmer, "Why don't you hold your head up in the world as I do? I bow my head before neither God or man."

"Squire," replied the farmer, "see that field of grain? Only those heads that are empty stand upright. Those that are well filled are the ones that bow low."

FOR A BETTER DAY

"After purchasing a new watch, a man asked the jeweler about the best time to wind it, so that it might keep perfect time. He explained that it was best to wind it in the morning that it might have a strong spring to withstand the shocks of the day. At night, while lying quietly on the table, it would not need the power which

it did during the busy daylight hours. What a parable of life! How we need to have the spiritual mainsprings of our lives strengthened each morning that we may be able to live courageously during those hectic and trying days. Let us not neglect to keep a rendezvous with Him in the place of prayer each day..

"You must seek Him in the morning

If you want Him through the day!"

Prescription for a Revival

Rx:

"If all the sleeping folk will wake up,

"And if all the lukewarm folk will fire up,

"And if all the dishonest folk will confess up,

"And all the disgruntled folk will sweeten up,

"And all the discouraged folk will cheer up,

"And all the depressed folk will look up,

"And all the estranged folk will make up,

"And all the gossiping folk will SHUT UP,

"And all the dry bones will shake up,

"Then, you can have Revival."

(And we don't mean just a "revival meeting.")

ON YOUR KNEES

A marble cutter, with chisel and hammer, was changing a stone into a statue. A Sunday School teacher looking on said, "I wish I could deal such telling blows on the stony hearts of my pupils."

The workman thought for a moment and replied: "Maybe you could if you worked like I do-- upon your knees." (The same applies to parents and preachers.)

NEWS AND NOTES

RE: ALEX WILSON FUNDS

Please Note: Alex Wilson and his treasurer, Brother George Albus, have been advised by the Bureau of Internal Revenue that for tax-deduction purposes the Wilsons' account should NOT be called "Church of Christ (World-Wide)," as was announced previously. Therefore, from now on, any checks sent for the Wilsons' support should be made out to Portland Ave. Church of Christ, and designated beneath, "For Philippine Missions." They may be sent directly to Brother Albus' home, 2027 Maryland, Louisville 5, Ky.

Preston Travel Funds Needed

The Preston family is to leave the Philippines for a much needed furlough about April 1. To date (February 5) there is about \$1,900 in their travel fund. The basic cost of their fare from Manila to the West Coast of the United States is \$2,300. Something like \$500 is yet needed for their travel fund. Then more funds will be needed for their travel from the West Coast to Kentucky.

If you would like for Brother Preston to visit you or your congregation during the time he is in this country, please contact the Gallatin Church of Christ, P. O. Box 808, Gallatin, Tenn.

Louisville, Ky.: Please renew my subscription to the W & W, and keep up the good work. It is indeed an inspiration to read articles written by men (many that I know personally) and to know that their lives bear witness to the things they teach. —John A. Kecton

Danville, Ky.: I have finished reading both magazines (Dec. and January) and they are without equal in my estimation. I have some thoughts running through my mind about the blessing of trouble and affliction. Were it not for trouble and affliction we would not be able to sympathize with those who are troubled and afflicted. I have been through a good deal of suffering, but 'twas all in God's purpose.

I am 71 years old. 72 the 4th of June, God willing me to live that long. —Mrs. H. G. Heissler

ABOUT THE A. S. V. BIBLE

We have just received notice from Thomas Nelson & Sons, publishers of the American Standard Bibles, that they

are completely out of Bibles 2252X and 2254X and do not intend to reprint these. However, they are still able to supply the 2252 (at \$12.50) and the 2250 (at \$14.50 — this is the same as the 2252, with added presentation page, family record, 32 pages of Bible helps, 96 pages of questions and answers, and 63 illustrations). These latter are the same as the ones that are out of print, except for the paper and binding. They are on Bible Paper (a little thicker than the India paper), and they have the leather binding (instead of the more expensive Morocco).

Fisherville, Ky.: Alex Wilson visited us recently with a word from the Lord which blessed our hearts. As a direct consequence, the congregation decided to order a bundle of Missionary Messengers each month in order to keep up with the activities of our missionaries.

Nashville, Tenn.: Last July 13 I sustained the third hemorrhage in my right eye in about 8 months. This failed to clear away as the others had. As a result, I can't see to read, nor to drive my car. This together with another threat has slowed me down. I preached last year at Adams, Tennessee. While I have no appointments for this year, I hope to be able to fill occasional appointments as opportunity affords. Others must read to me. While I have memorized a number of songs, I keenly miss being able to read the words and music in the worship of God. In addition to humbly trying to preach for over 50 years, I have led the singing for 60 of our ministers in revivals. So I have many pleasant memories, and many experiences for which to be thankful. —E. Gaston Collins, 1107 Caldwell Lane.

Murray, Ky.: This note is to try and beat E.L.J. to "the punch" in praise concerning the February issue of W & W! The whole paper is filled with articles far above most periodicals of this type. More power from above to the entire staff. —George L. Dunn

Dallas, Texas: May I suggest something? Could we, each month, have half a page with names of our missionaries, together with the address of those who handle finances for each? So often a desire to send for a certain missionary is hampered by lack of knowledge of who handles the finances. This would

need to be a permanent page and added to as new ones go. I trust that this can be arranged. —Dr. Horace E. Wood

Let's Bring the Garretts Back

The S. D. Garrett family has been in Africa 7 years without furlough, nor even mentioning one. However, spontaneously a number of brethren here and there have begun praying and talking about it. It is certainly time that these faithful servants of the Lord had a season of rest and refreshing. Let's join in showing our appreciation to the Lord for them. Send your check to the S. D. Garrett Mission Fund, c/o Elbert V. Goss, Treasurer, Sellersburg Church of Christ, Sellersburg, Indiana.

Other Missionary Briefs

Vernon Lawyer is in need of adequate support. Allensville (Ky.) church is stirring interest in an operating fund for "Wings of Life" in the Philippines. Use of the plane is much curtailed for lack of money. South Louisville church reports that over half of budget goes to missions. Latest undertaking: The underwriting of \$120 per month for two teachers in the Manila Bible Institute. Highview and others are participating. Victor Broaddus still needs over \$2,000 to finish his house. Dennis Allen requests prayer for guidance in the possible expansion of the work in Hong Kong. Being considered is a second rooftop school and the advisability of purchasing property. Tommy Marsh needs an automobile because of his physical condition. About \$2,000 will do it.

Orlando, Fla.: Wife and I arrived here Jan. 18th and we had our first service with the Carrington Drive church Sunday the 20th. Mike Frye, a young man 16 years old, made the good confession and was baptized into Christ in a nearby lake. The Spears family are the wonderful leaders here and their influence in their business and the city and the church is worthy of all commendation. It is worthy of mention that no one stays with them in their business or associates with their children that fails to accept Christ. Brother Spears is the minister of the Word when there is no visiting preacher.

We had a wonderful trip down from Lexington. We spent the night with that great woman of God, Sister Salome Ogdon. It's always a great spiritual inspiration and encouragement to be in fellowship with her.

Pray for us, and praise God for the splendid work here. Pray for Brother

Burks and the Cramer and Hanover church in Lexington. We miss the dearly beloved in the Lord there. —H. N. Rutherford

MOVING?

Last year many of our friends moved. Some forgot to notify us in time, and during the year we paid out over \$100 for undeliverable magazines. In addition to these direct charges by the P. O. Dep't., we had the additional cost of postage for mailing out magazines to replace those that were left behind at the old address. Please think about this when you move and notify us in advance if at all possible. —Mack Anderson

Jennings, La.: We want to thank all who are daily remembering Doe in your prayers. The knowledge that you are praying gives us that needed strength for each day. "Thank you" to the many who have been so kind as to remember us with your cheery cards and letters. In spite of her illness we have many things for which to praise the Lord. Doe has borne a wonderful testimony for the Lord in her cheerful attitude toward it all. The "peace of God that passeth all understanding" is a reality to her and it is evident to all who see her. "Thank you" to all again for your thoughtfulness and please continue to pray. —Antoine Valdetero

Linton, Indiana: We are happy to send you the names of these twenty-eight families who are now to receive the Word and Work. Thanks goes to one of the brethren for this good deed. He happened on to a copy of the Word and Work about a year ago and has been so pleased with the good he has gained from it that he wants each family associated with the Summerville church to get a copy. Wonderful we think! This is but one of the examples of the love and interest that has been manifest at Summerville since I became their minister last August.

The Summerville church of Christ, five miles north of Linton, is the old home church of brothers Claude and Paul Neal. Their sister and her family attend regularly. Although this church had its beginning many years ago, I am their first regular minister. Already there have been several responses and all seem to have a "mind to work." Seldom a week has passed but what some improvement of some kind has not been made. Their main concern is winning the lost, however. Pray for us. —Eugene Pound.

Louisville, Ky.: The Ormsby Avenue Church has lost three members this year. Mrs. Begie Norris, 81 years of age, who has been a Christian since she was twelve, departed to be with the Lord after a long illness. Charles T. Hibbs, 70, a good Christian man, who had been coming to Ormsby for many years was called Home February 4. He was formerly a member at Worthington, Ky., church of Christ. Mrs. Mayme Graves, who was 91, was the last to go. About every Sunday for a period of eight years my wife and I picked Sister Graves up and took her to Sunday school and church. She was a friend of Southeastern Christian College. Her largest gift to the College was \$500. She spent her last days at Keeling Nursing Home, Louisville. —J. R. Clark.

GROUP SUBSCRIPTIONS

In a recent preachers-leaders' meeting the matter of subscriptions to the Word and Work came up. It was the opinion of those who spoke that this Christian journal should go to more homes. A preacher wondered what 100 each month to a church would cost. Others were interested in a bundle plan, but of less quantity—perhaps of 20 or 25 up to 50.

Churches order quarterlies for all of their members and think nothing of paying 25c each for them. Why would not it be a good idea to add a Christian magazine for each church home? We could add this to the quarterly literature bill, or bill it monthly. Perhaps the best plan would be for us to mail the Word and Work to each home rather than to the church in a bundle.

The cost to the church or to whoever pays would be: For from 20 to 30 subscriptions, 14c per copy. For 40 or more, 12½c each. For 20 then

the cost would be \$2.80 for the month, or \$8.40 for the quarter. Forty at 12½c would come to \$5.00, etc. Our print bill alone comes to almost 15c per copy, but if we could add from 1000 to 2000 names to our list the price per copy would be less. Therefore the special price offered here.

Richard Ramsey sends The Exhorter to all members of cooperating churches whether or not they pay. As much as we would like to have a large reading list, we have no other source of funds, and for this reason cannot send the W.W. out free.

The income from book sales pays what is lacking in subscription price on the magazine. This new group subscription plan won't change the financial picture a great deal, but we do feel that it may help to greatly increase our list of readers. —J.R.C.

NEW DEADLINE

For a number of years our deadline for articles has been the 15th of the month, and for news the 20th. We appreciate the wonderful way that our various writers have given their cooperation. However, we have a problem. Frequently we run into a printing conflict with the Missionary Messenger (which comes out about the same time). When this happens, we are late in getting the W & W into the mails. To keep our mailing date scheduled near the first of the month, we are asking all of our contributing writers to have articles in by the 10th. For news, the old deadline (the 20th) will still hold.

Regardless of deadlines, any news or other items of special interest or urgency will be put in, right up to the last moment, displacing other material. This is in keeping with long-established policy. —G.R.L.

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I would rather meet and preach in a barn and live in a henhouse with a dedicated, working membership who TO A MAN committed themselves to spreading the gospel by all means possible, than I would to live in a mansion and draw a salary of \$300.00 a week plus expenses for keeping office hours in some church where I was the only one engaged in the work of the Lord, that is, declaring and teaching the gospel to the lost! I submit this as a challenge to the brotherhood to quit coddling us, and to put us into the harness where we belong—not performing the rituals so long associated with the "cloth," or serving as church managers or public relations men for the church—but out on the firing line where the battle is the thickest and the need is the greatest: PREACHING THE WORD! —Terry Blake.