

THE WORD AND WORK

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BOOKS BY R. H. BOLL

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THE WORD AND WORK

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NEW YEAR PRAYER

"... forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

The Old Year takes its leave. Slip off the husk
Of all our yesterdays, dear Lord. Now let
Us pause one moment in the quiet dusk,
Remembering—and then rise up, forget
The things that are behind. These are no more,
They will not change for all our weeping now.
But at the threshold, where we may explore,
The New Year waits; and for its needs we bow.

Give us to reach, O Lord, give us to press
Toward the mark of Thy high calling. Break
The shackles of our greed, our selfishness,
Until, with clearer vision, for Thy sake
We count the world well lost—that this may be
A year that lasts throughout eternity.

—Helen Frazee-Bower



Talking Things Over

G. R. L.



What magic does the New Year hold that young and old, saint and sinner, hail its coming with such enthusiasm? With a few ticks of the clock the calendar turns over from one day to the next—just another day—yet all around the world it is a very special day. This new day, the first in the year, brings with it new expectation that hopes not realized the preceding year will somehow materialize this year. Resolutions are made with the expectation that a new pattern of life will follow, although the previous years show nothing but a record of failure. It's amazing, isn't it? The appeal of the new is so strong that reason and common sense are temporarily overruled. It seems that men of all tribes and nations share this peculiar characteristic; where did it come from?

ETERNITY IN YOUR HEART

Perhaps the new year is appealing because the old has failed to bring satisfaction. We find this to be true of the many things we possess and use. When things begin to wear out or break down, when they go out of style or lose their luster, we grow tired of them and desire something different. And what is there that does not grow old? Is there any real, lasting satisfaction from these things that perish with the using? No, of course not; and so we become discontent with Time itself. This year has brought no lasting satisfaction, so away with it! Bring in the New! But alas! Even the New Year falls short!

Says the Preacher, "God has set eternity in their heart (Eccl. 3:11). Even the savage who has never read the Bible and has never consciously reasoned concerning eternity reaches out to the New Year ahead. In common with you and me, he unconsciously passes judgment on the things that belong to Time: they cannot satisfy. He and his civilized brother alike grope about for something that doesn't grow old—a new day when life at last is *really different*, when hopes are finally realized, and experiences of life are deep and satisfying.

NOW IS THE TIME

Perhaps your experience is still in the groping stage; last year failed to satisfy, and you hope that 1964 will be better. Like a dull ache, there's a gnawing desire in your heart—a hunger for *something* that you can't quite define. The passing of the years, far from satisfying, simply makes the hunger more acute. It there an answer?

Yes, there is. Although the six days of creation are far in the past, God is still in the business of making new things. "Behold, I

make all things new," (Rev. 21:5) does not refer to a time in the future and the new heaven and earth alone. *Right now* God is in the process of making a *new creation*, and you can be a part of it. When you become part of this new creation, you suddenly discover that not only have you changed; everything around you is different, too. "If any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new" (2 Cor. 5:17). The *New Year* that you long awaited has finally come! Life is new and wonderful every day. The old house, the old car, the old job, are no longer old and drab. *Everything is new!* All because *you* are new.

Jesus Christ makes the difference. When He comes into your life, things are changed. (Of course it is possible to be religious and to engage in much religious activity without having this personal, life-changing contact with Christ.) "If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water." "I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst" (John 7:37, 38; 6:35). If you have not had this experience, it is evident that you have not in reality come to the Lord Jesus. You may have come to something or to someone, but you have not come to Him. He always does what He says He will, and He says that He will put an end to your ceaseless hungering and thirsting and seeking.

There is no need for you to wait for another New Year to roll around. The answer is not Time—a mere created thing—but in Jesus Christ, the Creator. Today can be your long-looked-for New Year if you will but set your seal to this: "*Now* is the acceptable time; behold, *now* is the day of salvation" (2 Cor. 6:2).

"Thus the congregation is spoon-fed for years and never learns to feed itself. The fact is that we are delivering babies who never intend to grow, enrolling students who never intend to graduate, enlisting soldiers who never intend to fight, and registering racers who never intend to run. Our motto has become, 'There he is, Lord, send him!' The ship of Zion is no longer manned by a volunteer crew working for sheer love of the Captain, but is steered by a pilot and an assistant pilot, while the remainder are paying passengers who are going along for the ride and complaining as they go."

"If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways" (four things they are not too fond of doing, against which the flesh rebels) "then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:14).

The New American Standard Testament



E. L. J.

It's here at last, right in my hands! The paper-bound "Pilot Edition," that is. A thousand of these pilot copies were made, but not for sale. They go to friends or to those who have assisted or shown interest in the project over the years. It is expected that typographical errors, or even linguistic slips (if any) will be caught and reported promptly to the producers. Then the plates go on the presses at Cleveland, at Chicago, and at Nashville (Broadmans), for quantity fabrication and for public offering through dealers everywhere. This offering will be in the hard-cover binding, and it should easily be on sale before this month of January is out. Retail price has been announced as \$4.95 per copy.*

Ealy in 1963, we wrote to the producers, the Lockman Foundation of LaHabra, California, expressing the hope that the changes (from the 1901 "Standard") would be few. We can tell you now that the changes are more than a few—in idiom and diction; this, consistency has perhaps required. But the sense and teaching remain unchanged: the N. A. S. T. (New American Standard Testament) is, to all practical purposes, the "Revised Version" of 1901 "that we have loved so long," the book that G. Campbell Morgan and our own R. H. Boll called "the most accurate translation of the scriptures ever produced." With what joy and gratitude we welcome it again in its up-to-date and modern (not "Modernistic") dress! The 1901 A. S. V. has been headed for desuetude for some time, in part because its publishers no longer furnish the most desirable editions. There seems to be a wish to crowd it out, in favor of the later and more liberal version sponsored by the National Council of Churches.

The New American incorporates also a number of typographical and mechanical improvements. The book is but slightly larger than our hymnal, "Great Songs of The Church," with a type-page of about 5x8. The Fairfield type is clear and beautiful, and the convenience and usefulness of the reference arrangement is simply "out of this world." I am aware that some (chiefly among the scholars) would have preferred the verse numbers "run in" like the older A.S. version. They feel that since the chapter, paragraph, and verse divisions are all man-made (usually good, but not always) the less they break into the sense the better. In this they are right; but the advantages of

*Orders may be placed with our Book-Store now. They will be filled and billed in the order received.

the left-hand versification (like the King James) —for class use and for responsive reading—are very great, and we doubt not that the common people will receive it gladly.

Again, in the autumn of 1963, we wrote to the Lockman Foundation. There was a felt fear that certain erroneous renderings from a certain one-man version might be adopted in the New American Standard. I had carefully compared this "one-man" version, first, with the "Received Texts" of Stephens (1550) and of Elzevir (1624); and then with the acknowledged "greats" among editors of the Greek text *since* Elzevir: Griesbach, Lachmann, Tischendorf, Tregelles, and Alford. The passages in question were Romans 6:4, Colossians 2:12, and 2 Thess. 2:3. In the verses in Romans and Colossians, the word "baptism" had been completely omitted and a theological interpretation (not bad in itself) had been substituted, although the Greek text was not at all in question. This, neither we nor any of our brethren could have tolerated. In 2 Thess. 2:3, the Greek word *apostasia* ("apostasy, falling away, revolt") had been translated "the departure (of the church from earth to heaven)". It was found that the great Greek editors were all in complete agreement on the original text, that none of them so much as showed a variant reading from the manuscripts, and that what we have called the "one-man" version was out of line with them all. Gladly would we have received the odd translation, for all our bias (if any) was on that side. We believe with all our hearts in pre-tribulation rapture of the church; and we hold it as a vital factor in our "blessed hope"—though not as a thing over which to break fellowship with sincere brethren. Such a pre-tribulation escape is abundantly taught elsewhere (Lk. 21:36; Rev. 3:10, et al.), and it puts believers right into the personal presence of the Son of man Himself: God haste the day! But this is *not* the meaning of *apostasia* (transliterated "apostasy") in 2 Thess. 2:3, and we did not want to see "the most accurate translation ever produced" weakened by such a rendering. The argument made for this oddity did not hold up to grammatical investigation.

I then examined every translation on my shelves—about twenty of them. They were British, American, Latin, French, German, Danish. They were the work of great companies of translators such as the King James (1611), the English Revised (1881), the American Revised (1901) which last was headed by no less a scholar than Henry Thayer (of Thayer's Lexicon) himself. Others were the work of lesser companies of able translators or independent one-man versions. All, all of them—whether Protestant, Catholic, or independent, were agreed among themselves on the rendering of the verses in question—all, that is (among translators) except the "one-man" version we were examining. Our complete study is typed and on file, but we see no need to print it now. Suffice it to say that the fine elderly gentleman who slipped a bit in his work (and who is there that slippeth not) had probably forgotten some of his syntax, or had leaned on "rules" of Greek Grammar that were not as inflexible as he fancied them to be.

Then, in response to our letter, came Lockman Foundation's long-distance call—a good, long and brotherly talk. I was assured that, judging from my letter, we would be greatly pleased with the New American Standard. The Lockman Foundation was not wrong. Later on, the completed Testament (Pilot Edition) was received. And how I devoured it! Perhaps nothing stimulates an interest in Bible reading so much as a fresh new translation that one has reason to trust for accuracy. Our fears had all been groundless. Not one of the dubious renderings appeared, not even as a variant reading. On the other hand, certain Greek words and phrases have been rendered—if such a thing be possible—even more exactly than in the 1901 Revision. (An example is *enesteken* in 2 Thess. 2:2, translated “just at hand” in the 1901; more exactly “has come” in the new volume.)

Our congratulations and thanks to the Lockman Foundation (a corporation not for profit) who have poured money into this great opus. Our gratitude and praise to God, our Father, who has watched over His Word. We sincerely hope and pray that the New American Standard will soon become, as it so richly deserves to become, the *real* successor “Revised Version” for us and for our children! Yea, even “till He come.”

I hope that my good friend and early instructor, J. Edward Boyd, will more carefully review this new “modern speech” translation. We look to him as our expert in this field.

“Go Quickly and Tell . . .”

WORLD CONDITIONS--THE CHURCH'S OPPORTUNITY

Willis H. Allen

To say that a fog of pessimism and unrest hangs over the earth today is expressing the effect of world conditions mildly. Every country on every continent is affected somewhat by serious economic conditions, political upheavals, and social uprisings. Even our own country, which we delight to sing about as the “Land of the Free, and Home of the Brave,” is caught up in the throes of dark criminality, racial uprisings and political unrest. These conditions present a compelling challenge to the church. Shall we accept the challenge?

The church must not be overwhelmed by this fog. It is her opportunity to stand as the lighthouse to radiate the beam of God's truth as the only hope of a ruined world. It is a time when Christians must draw themselves very close to their Lord. The forces surrounding us today are more cunning, daring, and determined than ever before. It is obvious that if there is to be any change for the better, help must be obtained from God. That help may be received through prayer. God has through His promises encouraged us to draw near unto Him through prayer. With the regular and extensive use of

this privilege success is assured; without it, failure is certain. We must yield ourselves wholly to God. We need to bring ourselves in humiliation before Him because of our past sins and failures, because of our lack of faith, because of indifference to His work and service, because of the way we have made ourselves comfortable and snug, and have forgotten the needs of those sitting in darkness and the shadow of death.

There is need of an awakening of the people of the world to a sense of their need of God. But there is an equal need of a revival in the lives of God's professed children. We need to be stirred to a sense of our responsibilities. And when the people of God are thus stirred, there will be an awakening outside.

CAN ANY GOOD THING COME?

W. Robert Heid

(This article originally appeared in the November issue of the *Missionary Messenger*, but it is so suited to the beginning of the New Year that we wanted to make it available to any of our readers who may not have seen it. —Ed.)

The awful and startling events of November 22, 1963, and the days following, have dealt a stunning blow to men of good will all over the world. In our land, which we have taken for granted as the great mainstay of freedom and opportunity, has been perpetrated a crime unparalleled in this century. Nor, at the time of this writing can we have any assurance that the reverberations of hatred and alleged vengeance have yet died out.

Four days of mourning now find our nation back about the "business as usual"—or at least as near to normal as can be achieved. From the economic viewpoint, the sooner we are back to normal, the better it will be for us, of course. But, economic repercussions are not the chief concern of Christians, nor of the missionaries on the distant fields.

At the Nelsonville church, in a service of special prayer the following Sunday, one brother prayed that the United States might, by this event, experience a true revival. It is at this point that we should focus our remarks, our hopes, and our prayers, if good is to come, for "We know, that to them that love God, all things work together for good, even to them that are called according to His purpose."

Even now, society has had several lessons brought to mind in a manner that can be immediately helpful, if we but receive them. The exemplary conduct of the First Lady during all of this grief, should challenge all of our citizenry. Although her station in life was so high, and her grief so sudden and so severe, yet she kept things in order, putting her duties as wife and mother ahead of all else. Herein is a lesson that so many homes in our land have needed, and it may well be that many will profit from her great loss.

Moreover, all of us have been shown that man, even under the greatest of man-made security, has no claim upon time or assurance

of life. Death strikes at all times and in all places. And after all is said and done, it is not a question of what caused the President's (or any one else's) death, but the fact that he is dead—beyond the reach of words or deeds, interred at Arlington to await the call of his Maker. Someone truly remarked "death is *not* the great leveller." Yea, but it is the great enemy, and we are not able to be victorious over it outside the blood of the Lord Jesus Christ.

It was in this land where the "prayer controversy" has been so strong, that this tragedy has occurred. Who could help but notice, and even thank God, that the commentators, the small and the great, acknowledged the need of reflection, of meditation, of prayer, and of rededication? Can it be indeed that the outer shell has been broken? Could one chain of vile events suffice to open the eyes, the ears, the hearts of America? We may pray that it will be so, for, "If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

There was another Man who died at the hands of a traitor, Jesus *knew* what was ahead for Him, he walked the path to the cross in full knowledge that He "must be delivered up, be crucified, and would on the third day rise again." Moreover, above the physical pain of His torturous death was heaped the load of the sin of the world. It was this great load that caused His agonizing cry, through the darkness at noon-day, "My God, my God, why hast thou forsaken me?" There was a landslide of sin and guilt heaped upon the Righteous One when He took our sins to Calvary's tree.

However much we see and imitate the good things of great men of our land or of any other, there is little and only temporary gain for us. But he who beholds the Lamb of God, and believes in, relies upon, and commits himself to Him, shall have life everlasting. Jesus is more than "the great example and pattern for me." He is the propitiation, that is, the effective payment freely given, to pay the complete debt of my sins. And the events of this past week and similar events, ever remind us that sin is very real, very prevalent, and of eternal consequence. Its only solvent is the blood of the Savior.

America needs to turn to God. Young people especially ought to learn that they can be bold and still be Spiritual. They can be strong and yet be meek. They can be great and still be humble. They can be successful and still be saints. We who know these things by experience, *must* give a living witness thereto. It need not be a speaking witness, although that would not be wrong. But it must be an active living witness first of all.

The last speech given, and the speech that remained unspoken, are haunting reminders that some day we too may reach that place where our motorcade makes an abrupt left turn into eternity. May God teach us to number our days, that we may have a heart of wisdom.



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

I have a friend who divorced his wife but did not have the scriptural cause of fornication on the part of his wife. He married again and lives with the second wife. He is under conviction that he transgressed the will of God and sinned against the first wife, who is now dead. He is concerned about what he must do to get right with God. How shall I help him? Should he separate from his second wife whom he had no right to marry?

The man is penitent. Help him to know that "there is forgiveness with God." If he has come to that attitude as enjoined by James (3:9), and has humbled himself in the sight of the Lord, surely he can and should rely upon the promise of Jas. 3:10. What more can he do? What would be the good of another separation? Both man and wife can ask God's forgiveness of the past and His direction henceforth. It is assumed that they have confessed Christ.

The apostle Peter wrote, "the end of all things is at hand" (1 Pet. 4:7), and James wrote, "The coming of the Lord is at hand" (5:8). That was 1900 years ago. How can we say that such statements are true or inspired?

The events under consideration were (and are) pending, and no one knew the day nor the hour when they would occur. Interpret Jas. 5:8 in the light of his next verse: "Behold, the judge standeth before the doors." He may open any moment. That will be when the time is right as to conditions and circumstances—of which He ever has full knowledge, but of which we never have. So "be ye ready, for in an hour when ye think not, the Son of man cometh." Hence, the imminency of His coming.

Are there degrees of punishment awaiting the unsaved, or will they all suffer the same doom?

"According to their works," is the way it is written, and some deeds are more wicked than others; some lives are more wicked than other lives. Some demons are more wicked than other demons (note Lu. 11:26). 2 Peter 2:9, 10 says, "The Lord knoweth how . . . to keep the unrighteous under punishment unto the day of judgment; but chiefly them that walk after the flesh in the lust of defilement, and despise dominion." But how can any one find any encouragement in these revealed facts? In any case and in any degree, "It is a fearful thing to fall into the hands of the living God."

Will people be condemned and lost for keeping the wrong day?

No, that in itself will not be the ground of any one's condemnation. Jewish Christians of N. T. times kept right on observing the

seventh day as the Sabbath, even as they had always done. They were not forbidden. In Romans 14, some esteemed one day above another, and some esteemed every day alike. None was to set the other at nought. It should be borne in mind that the N. T. does not enjoin Sabbath keeping on the one-day-in-seven basis. Every day is to be esteemed holy unto the Lord and those who realize this "esteem every day alike"; which is the highest conception. "Today, if ye hear his voice, harden not your heart." No, the first day of the week is nowhere appointed as a Sabbath or as the Sabbath. It is a great memorial day, commemorating the Savior's resurrection, and the church assembled on that day for commemorative exercises of worship (no account of the church's assembling on any other day), but it was not in order to keep the fourth commandment of the decalogue. Of course, if the law of the land decrees the observance of the day as a day of rest, that is an entirely different matter. Christians can comply, since no disobedience to God is involved.

What is an undenominational church? Is a church roll scriptural?

An undenominational church is one not under denominational control. It is just that simple. An undenominational church is self-governing, the meaning of autonomous. And such a church should by all means commit itself to the revealed will of God and the whole counsel of God. Not every undenominational church does that.

The Good Shepherd "knoweth His sheep and calleth them by name." "The Lord knoweth them that are His." An undershepherd (an overseer of a flock) certainly should know the souls for whom he is to "give account" (Heb. 13:17), must keep trace of them he tends. Church rolls abused? But the shepherd overseer is to see to it that that is avoided. Who can object to the under-shepherd's following the example of the "Chief Shepherd" in caring for the sheep? Let overseers realize that they are to look after souls "as they that shall give account."

In your book *Conquering and to Conquer*, you have the two witnesses of Revelation, ch. 11, preaching to Israel and converting the nation to Christ; where do you learn that?

We do not state that in dogmatic fashion; but we do suggest as much. First, the two are prophets; they bear a testimony (to somebody). They are providentially preserved until they bear their testimony, a period of three and a half years. It is in Jerusalem that they suffer martyrdom (at the hands of the beast coming into the powers of a dictator). Their proclamation for so long a time is not to be marked barren or unfruitful. It is in that period of time that Israel's restoration does come to pass, a fact that has to be accounted for; it is not a causeless effect. Who preaches to Israel resulting in her conversion? Who makes servants of God of the 144,000? And would they not have to be converted before being classed as servants? Why not allow the two prophets to render a fruitful service, even just that? And the 144,000 preserved from hurt during the trumpet judgment, are not thus immunized for nought. Why not allow that these called and chosen and faithful ones perform a worth-while service and make possible the thing foretold by Jesus in Matthew 24:14? The professing church of our day is not going to do it; modernism is

not going to do it; the ecumenical church in process of formation will not do it. Let restored Israel do the job. How about 144,000 Pauls taking the job? Who has a better interpretation, let him present it.

Jesus' question—unanswered: "What will it profit a man, if he gain the whole world and lose his own soul or forfeit his life?"

They waste time and energy who try to find an answer. 'The other question continues unanswered yet: "How shall we escape if we neglect so great a salvation?"

SUBJECTS OF PRAYER

A number of schools are requesting our prayers. These are schools brought into action under the head of Christian Education. Such teaching is done in the executing of the Great Commission, which enjoins discipling and teaching, training for observing what the Lord enjoins. The execution of the Commission is school work. The institution for it is His church which is "the pillar and ground of the truth." Its simple organization is ample for its so functioning. This is a local organization, a local body under its own overseers, whose responsibility is to see that the church that they see over functions as "the pillar and stay of the truth." They are to enlist every member in the pillaring and support of the truth.

The oldest one of the schools referred to as requesting prayers is the Portland Christian School, conducted by the Portland Avenue Church of Christ, Louisville, Ky. This school is nearing the completion of forty years. The Portland Avenue congregation was active in executing the Great Commission priorly, of course, but it became aroused as to the importance of training its youth, "before the evil days come." The day school work was decided on, was inaugurated the fall of 1924, sponsored by the congregation, supervised by the overseers of the church, sustained by freewill offerings (never stipulating a tuition charge, never turning away an applicant on financial grounds, never without the conscious need of the Lord's sustaining and guidance, never going through a school year without conscious need of special prayers). The overseers of the congregation are the "school board." Brethren of other congregations and sister churches' cooperation has been enjoyed through the years, and young people of other congregations have enjoyed the spiritual blessings and advantages of this day school all along.

Kentucky Bible College, sponsored and domiciled at first by the Portland church was born in travail in the late 40's, begotten by a desire to do something for our youth beyond the twelve grades of Portland Christian. This school, a Junior College, is now located at Winchester, Ky. The Portland church considered itself unequal to promoting the work on the college level without cooperation on the part of others, and so it invited interested sister congregations to appoint men interested educationally to serve with the Portland overseers as the College Board of Directors. Thus was the college initially launched and sustained. The Southeastern Christian College, a Junior College, is asking for our unceasing prayers. Is any reader heedless of this request?

East Dallas Christian, promoted by Kenneth Istre and co-laborers, is a school carrying the first six grades, with plans for adding the grades on up. Pray for East Dallas.

In Tokyo, Japan, is a school of proportions for which O. D. Bixler is to be credited, whom the Lord has so used that Keimei Christian Academy is a fruitful training center radiating truth and light far and near in the pagan nation of Japan. Prayers are coveted on this behalf. Dennis Allen appeals for prayers on behalf of their "house top" school in Hong Kong. A school of over 200 spells labor, but labor not in vain, as any one should know. Victor Broaddus and Alex Wilson ask prayers with perseverance on behalf of their Bible Institute in Manila, as does Harold Preston on behalf of the younger school at San Jose, Mindoro. The Shewmakers and co-workers of Namwianga Mission, N. Rhodesia, ask for prayers on behalf of the two schools running there, one for the natives, one for the English speaking. And the latest request comes from O. D. Brittell on behalf of the youngest school of all, started in September in Samalundu, enrolling at the time of this writing some 80 pupils, the very fewest of whom know anything at all about the Lord Jesus. God forbid that we should sin against Jehovah in not praying for these earnest, noble endeavors.

Books of Interest

Frank S. Graham

Things to Come—J. Dwight Pentecost

Now in its fifth printing, this is a very comprehensive, heavily documented treatise on Biblical prophecy. The text is followed by a lengthy bibliography and subject and scripture indices. Arranged in seven sections, the first deals with the subject of the interpretation of prophecy, the second with the Biblical covenants, and the remaining five with prophecies related to specific eras or events, viz: The Present Age, The Tribulation Period, The Second Advent, The Millennium, and the Eternal State.

A notable feature of this work is that while the author has strong, clear convictions, he sets forth in a very fair way the views and interpretations of some who disagree with him in prophetic matters. For example, while holding the pre-millennial view, he quotes from the writings of amillennial authors. One such quotation is an admission that if interpreted literally the Old Testament prophecies cannot be regarded as having been fulfilled. Likewise, while the author contends for the pretribulation view of the rapture, he outlines the post-tribulation and the midtribulation theories, showing why he believes they should be rejected.

Regardless of personal views, we believe that all students of prophecy should value highly Chapter XXII, "The History of the Doctrine of the Second Advent." This book is one which should encourage continued study of Biblical prophecy.

(633 pp., \$7.95).



A Christian Views The News

Ernest E. Lyon

SOUTH VIETNAM. In James DeForest Murch's column in the November 16 issue of the *CHRISTIAN STANDARD* is some comment on the situation in South Vietnam that rings true to me when compared with the usual reporting of news and the reaction of the State Department in Washington. He reports that the Christian and Missionary Alliance mission leaders say that Buddhists number only 20 per cent of the population in South Vietnam instead of the 70 per cent usually reported and they also confirm the reports I have had before that the Buddhists' leaders are communist in sympathy. This would explain the very heavy publicity given in favor of the Buddhists recently in the usual news sources. Under the previous regime (of Diem) the CMA leaders are reported to say that, despite Roman Catholic preferment by the government, Protestants had greater freedom to preach and teach there than in any other country in the whole sub-Pacific area, and also that the Buddhists had full religious freedom. Compare that with what the news agencies said and then be prepared to look elsewhere for the "news behind the news" or "the other side of the news."

BRIEF COMMENTS. On October 28 the United Nations' Social Committee took an action that should stop people from saying that the UN does not interfere in the internal affairs of nations, when it adopted a "Declaration on Racial Discrimination," which plans to impose sanctions on nations that do not measure up to the UN's view of the statements of principle. . . "Liberals in this country hate anti-communists more than they do communists for the simple reason that their own views are so socialistic in content that they are like those of the communists in many ways, far more than like those who still want constitutional government according to the U. S. constitution . . . The civil rights bills trying to be shoved through congress are actually about 90% for development of dictatorial powers by the central government and 10% questionable civil rights. . . During the days of the Czars, Russia annually exported about 10 million tons of grain; now the communists have to import about that same amount; what could point up more emphatically the colossal failure of communism on the economic scene? . . . On October 17, local labor leaders at the atomic test site, 90 miles northwest of Las Vegas, shut down the nuclear weapons test base, putting 3,000 men out of work and stopping our development of nuclear weapons, since this is the only kind of testing we can do since the terrible test ban

treaty was signed . . . Razor blades sell for \$5.00 apiece in Cuba; a carton of cigarettes for \$10. Used shoes are \$65. Is this the "workers' paradise" the communists dream of? . . . Though the U.S. pays half or more of the UN's expenses and we have a treaty saying the UN will hire no U.S. citizen whom we consider a security risk, the UN is refusing to fire seven such men that our State Department, with all of its favoring of leftist causes, finds security risks. . . The head of the Brotherhood of Sleeping Car Porters is calling for nationalization of American railroads unless working conditions can improve for his 8,000 members, yet there are 781,000 other workers on the railroads, most of whom (and probably most of his porters) would object to the government taking over the railroads. There are no strike benefits for those who object to working conditions in the Army!

THE PRESIDENT'S DEATH. By the time this appears so much will have been written about the assassination of President Kennedy that it would be superfluous for me to add anything this far in advance of publication. I hope that by the time you read this the country has stopped the mouths of those who are making political capital out of this and trying to blame the conservatives of the country for a terrible murder by a God-hating communist. The murderer proclaimed that he was a Marxist, a polite (to some) word for communist, one branch of the extreme "left-wing." Many efforts are being made to stir up hatred for all who oppose the political ideas of our late president as if they caused his death. Others try to blame the country, Dallas, Texas, the South, or anything that they are not a part of. The blame goes to those who trained Oswald to hate God and our political system, teaching him that man is but an animal who is very "expendable" in the drive to put over the ideology of the communists. In this life we may never know whether this was individually planned or a part of a grand scheme by those who seek to rule our country. At this time it is more important to realize there is extreme danger from the communists in our own country and to again realize the great need of prayer for our new president and all in high places.

NEED TO BE SHOCKED? If the terrible assassination of our president was not enough of a shock to you, try thinking of this event. An organization calling itself the American Civil Liberties Union is trying to force the government to hire back some members of the Black Muslim sect who were dismissed from their Civil Service jobs because they declared they would support Islamic nations of Africa if the United States were to be involved in war with any such states. If that is not treason and if a group proclaiming to be *American* feels that enemies of our country should be supported by it, then we have a very sorry state of affairs. Add this to the many matters of growing moral decline that you can read in your newspapers, subtract the number of children in Sunday School last Sunday from the number of children in the country and see how many never get any religious training, and then let us pray without ceasing.

Precious Reprints

THIS YEAR ALSO

R. H. Boll — 1945

These words taken from the parable of the Barren Fig Tree (Luke 13:6-9) come to us with a meaning at this time of the year. Here was a tree—not a thorn-tree, but a good tree by nature; not out in the wilderness or growing in the commons, but in the vineyard of the Master. But the Master had come time and again looking for fruit thereon and found none. When year after year it bore no fruit, the lord of the vineyard said to the dresser: "Behold these three years I come seeking fruit on this fig tree and find none: cut it down; why doth it also cumber the ground?" And the dresser answering said, "Lord let it alone this year also, till I shall dig about it and dung it: and if it bear fruit thenceforth, well; but if not, thou shalt cut it down." Here the parable closes; but the impression is left that the dresser's intercession prevailed, and the life and opportunity of the tree was extended for another year—and, if it bore fruit, for years after that.

Lo, my brother, you have long enjoyed the light and grace and blessing of God—more light and grace and blessing than numberless millions have had. Was it just for you that God bestowed it upon you? Why would the great Gardener have set you as a fig tree in His vineyard? Merely that you might be blessed and saved? Or would He expect some response and return? Would the Lord of the vineyard look for fruit on His tree? Has He really found fruit on it? And if not—if you have only been

"Living for self, and self alone,
And nothing else beside —
Just as if Jesus never had lived,
As if Jesus never had died —"

might not the sentence have gone out to the unseen watcher, "Cut it down: Why cumbereth it the ground?" Or perhaps even worse—if not only no good fruit, but evil instead—what will the Master say? "For the land that drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them for whom it is also tilled, receiveth blessing from God; but if it beareth thorns and thistles"—then what? But the Lord is gracious and longsuffering; and there is a mighty Intercessor on high.

"And the dresser then made answer,
Leave it, Lord, another year;
By thy grace I'll dress and keep it
Till some fruit thereon appear.
"And if ripened fruit be showing,
It is well, my Lord will own;

If no fruit thereon be growing--
After that, Lord, cut it down."

So His reply is, "*This year also.*" For we all owe our life and salvation to the longsuffering of our God.

ANOTHER YEAR

In olden days, more than in these days, the saints of God affected a great contempt for life, and professed to long and yearn for death. Their hymns often voiced such sentiments. Some of the older people will remember the sweet old song, once sung with such fervor:

"I would not live away—I ask not to stay
Where storm after storm rises o'er the way;
'The few cloudy mornings that dawn on us here
Are enough for life's woes, full enough for its cheer."

We would not say they did not mean it—it was at least good poetry and a sweet sentiment. But even our forefathers who longed so to die, showed considerable will to live when their lives were in danger, and did what they could to get well when they were sick. No—it is not just the natural thing for us to want to die; nor is it altogether a mark of sainthood and super-godliness. Jonah, peeved about one thing and another, wanted to die; but the Lord was good to him, and didn't take him at his word. Elijah, defeated and despairing, cast himself under the juniper-tree and requested for himself to die. But the Lord had a far better thing in store for him. That new year God gives you is a precious gift of love and mercy. "*This year also.*" It is given you that you may make good—whatever the failures of the past may have been. "I gave her time to repent" said Christ about a certain bad person. And who can estimate the value of such a gift as that? Do not think light of it. It is given you that you may bring forth fruit. It is your golden opportunity. If once the Master of the house be risen up and have shut the door, in vain would we plead that He open the door again.

DEMAS forsook the Lord and the Apostle Paul because he loved this present world. Paul was not preaching error, and the Lord had not changed. It was Demas who changed. No doubt he found all sorts of fault with Paul and the church before he finally left.

Do not weep for the church when the Demases leave. The church is better off without them. But weep and pray for the souls of those so foolish as to let the glitter of this life blind them to the eternal things.

• • • •
Unfathomable His wondrous love,
Unchangeable His ways.
Unsearchable His blessed truths,
Unutterable His praise.
• • •

To me, the most valuable of all the discoveries I ever made was when I discovered my Savior in Jesus Christ. —Lord Kelvin



The New Testament In Plain English

J. Edward Boyd

My friend Jim works in a factory in Winchester. Many months ago a fellow-employee expressed his interest in the Bible, but said, "I can't understand it." Jim replied, "I can get you one that you can understand." "Get it, and I'll gladly pay for it," was the prompt answer. Jim came to the College Book Store and bought a copy of the Charles B. Williams translation of the New Testament. The man's wife didn't like it, because "it doesn't sound like the Bible!" (I have heard that before, long ago, concerning the American Standard version. One wonders, "How is the Bible supposed to sound?") But the man read it, and (according to recent report) with gratifying results.

There are a number of reasons for difficulty in understanding the Word of God—some subjective, like the love of the world and an unwillingness to submit to the will of the Lord; and others objective, like the language barrier presented by a translation centuries old. And that this IS a barrier I learned in the days of my childhood when I read the words of Jesus (as rendered in the KJV): "Take no thought what you shall eat, etc." Did not every one take thought about such things? Why else would they sow, reap, cook, etc.? But the matter was cleared up when in 1902 I became a student of the Word in the Nashville Bible School: I obtained a copy of the recently published revised version and learned that it was not planning and providence that Jesus had in view, but worry, anxiety, about these things.

In response to this need a number of new translations, mainly of the New Testament, have appeared in recent years. I think it can be safely said that most of them have merit and that not one is without fault. Especially would I warn against the "New World Translation" (a "Jehovah Witness" product), in which appears (John 1:1) this flagrant and unjustifiable mistranslation: "... the Word was a God." By the unnecessary use of the indefinite article a false impression is made. There are not so many versions of the Old Testament available; in 1959 the Berkeley Version appeared, which I have found quite satisfactory. (But the English of the New is not so good.) Unlike the Revised Standard, it has the word "virgin" in the text of Isaiah 7:14.

In 1952 "The New Testament in Plain English," by Charles Kingsley Williams, appeared in England; and just recently the Eerdmans

Company has published an edition for American readers. Its British origin is now and then apparent: "Jesus made his way through the cornfields, and his disciples felt hungry, and began to pick heads of corn, and eat them." Monetary values are expressed in pounds and shillings. The vocabulary is limited to 1500 "fundamental and common" words, with a few more difficult terms explained in a glossary. The pages present an attractive appearance, with logical paragraphs, and verse numbers inserted at the proper places in the text. It is especially recommended for the excellent quality of its English — clear, smooth, rhythmic, easy to read.

There is an occasional rendering of which we cannot approve. We prefer "gentiles" to "heathen," especially in Gal. 2:12. "The people of this present time" (Lk. 21:32) obscures the fact that the Greek *genea* has also the meaning of "race, stock," which we think must be the idea in this context. In II Timothy 3:16 Mr. Williams adopts the rendering for which American Standard was sharply criticized: "All scripture inspired by God is profitable. . ." Grammatically that is possible; but we believe that the rendering of the King James, the Revised Standard, the C. B. Williams ("All Scripture is inspired by God. . .") is more in harmony with the context.

But if there are faults to criticize (and there always are in any translation), there are merits to commend. The Greek *aioon* is properly rendered "age" rather than "world." Jesus promised to be with his disciples "even to the end of the age" (Matt. 28:20). Jesus "gave himself for our sins, that he might deliver us from this present evil age. . ." (Gal. 1:4). II Thessalonians 2:1-3 thus appears: "As to the coming of our Lord Jesus Christ and our gathering together to meet him, we beg you not to be so readily troubled in mind or disturbed; as though you had been told by us, either in the Spirit or by word or by letter, that the day of the Lord has already come; let no one mislead you in any way; for the great rebellion must first begin, and the man of sin appear. . ."

I was interested also in his rendering of Romans 6:1-4: "What shall we say, then? Are we to continue in sin that grace may be increased? No, never. How can we who died to sin, go on living in it? Do you not understand that we, who were baptized into Christ Jesus, were all baptized into His death? Through this baptism we were buried with him into death; so that, as Christ was raised from the dead through the glory of the Father, we too should in the same way live a new kind of life."

In conclusion, we believe this translation can serve a good purpose — for comparison, for the beginner in Bible reading, for any one whose knowledge of language is limited. More mature and capable students will, of course, want to continue with the standard versions; but even they may find it worth while to consult this or others in "plain English."

In the life the Lord makes lonely, He Himself is very near.
—Marie Monsen

GOD IN THE DRIVER'S SEAT

How often do the saints quake inwardly as they observe the scary headlines of our times? How many times have both sides of the cold war charged the other with coming too dangerously close to triggering a nuclear struggle in which, from a practical standpoint, there could be no winners, but only losers? Perhaps people of every age have thought of themselves as living in "troubled times," but in our time it is hard to believe that we are actually no worse off in this regard than past ages. We are warned that we may have as little as fifteen minutes notice of incoming enemy rockets. Under the pressure of such little time to make a decision, it is not inconceivable that nuclear terror could commence over nothing more than a trigger-happy mistake.

What does this say for God's care for His people? Now, the dread of war *should* find a place in the thinking of a person who, by nature, rejoices in righteousness, peace, and love rather than in suffering, misery, and murder. It is also quite natural for a Christian to become deeply concerned when the relations between Russia and the United States become strained, and hostilities seem not impossible. But how many feel that this is so terrible that God would never under any circumstances let it happen? How many others would actually consider nuclear disaster proof that there is no God, or if there is, that He has no dealings with man and the world man lives in?

From the Christian point of view this attitude would amount to "throwing the baby out with the bath water." The Germans use this expression for anyone who goes too far with a good thing. Certainly, we ought to dread war, and be concerned when it seems imminent, but what we need very much to realize is that God has never at any time abdicated His throne in favor of anyone or any power. He has not given up control of the world—nor will He!

In fact God has a plan for this world. It is true that this world has an end, but this end is but a step in the timeless plan of God: "Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away" (Rev. 21:1). "But according to His promises we wait for new heavens and a new earth in which righteousness dwells" (2 Pet. 3:13). By belief in His promise, we can see the world moving steadily toward this grand and final goal—a new heaven and earth, where all that is wrong, all that is evil, all that is characterized by misery, fear, suffering and death, is done away.

The point is this: Even though the worst may happen, *nothing* can or will prevent God from bringing this end to pass. This is the message of the book of Revelation. Christians, then suffering in terror of persecution by the unbalanced emperor Domitian, were asking why God would allow such a beast to have such murderous power over the children of God. Revelation is a series of visions that set forth Christ as eternally victorious over all world conditions.

It was a message of comfort for those who were sorrowing, a message of freedom from sorrow and pain in God's own time. The book tells its readers, ancient and modern, that even amid evil, God's purpose and our destiny—the hydrogen bomb not withstanding—are securely in the hands of God. God is still in the driver's seat!

—Kenneth M. Jones in *Chicago Christian*

GOD'S CALL TO REVIVAL -- VIII

G.R.L.

The Goal Of Revival

The little remnant that returned from Babylonian captivity recognized that this return fell somewhat short of the fullness of God's perfect purpose for the nation: "And now for a little moment grace hath been showed . . . to . . . give us a little reviving in our bondage. For we are bondmen . . ." (Ezra 9:8, 9). The particular mission of this group was to rebuild the House of God in Jerusalem. Obstacles had been encountered and overcome; the work was now going forward and the successful accomplishment of their mission was within reach. Soon the temple would be finished—then what?

They would still be subjects of Babylon. The greater part of their countrymen are still scattered among the heathen nations. The land of Israel yet lies waste and David's throne in Jerusalem has no king. In prospect, they can see the temple finished while all around is desolation. Is their mission finished? Have they no purpose beyond the rebuilding of the temple? In answer to these (unstated) questions, God gives Haggai this final message (2:21-23):

"Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the nations; and I will overthrow their chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith Jehovah of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith Jehovah, and will make thee as a signet; for I have chosen thee, saith Jehovah of hosts."

God draws aside the curtain to the future and invites His people to share the purposes of His heart. The picture we see is one of upheaval. Thrones are being overturned; kingdoms and nations are being overthrown; and the armies of the nations are being destroyed. The scene brings to mind the destiny of all world governments as revealed in Dan. 2:35: "Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no place was found for them." The writer to the Hebrews quotes from Haggai and then gives us the same bright glimpse of future glory (12:27, 28): "And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. Wherefore, receiving a kingdom that cannot be shaken, let us have

grace, whereby we may offer service well-pleasing to God with reverence and awe." Here as in the other prophets, the *kingdom* is in focus; and before the kingdom of God can assume its world-wide dimensions, the kingdoms of men must be ground into dust and carried away by the wind.

It is obvious that God addresses Zerubbabel (Hag. 2:23) as standing for his greater Son — the Lord Jesus (Luke 3:27). It is He — as the royal seal upon the hand of God—who shall execute all that the Father has proposed to do. It is He who shall trample under foot both horse and rider; it is He who shall overturn the governments of the earth; and it is He who shall take the dominion of the kingdoms under the whole heaven, never to relinquish it to another. And the saints—the chosen ones—of the Most High shall reign with Him!

This is the goal before the little remnant. The building of the temple is the immediate task, but it will soon be finished. Beyond and above this little work of theirs looms the prospect of the tremendous work of God—the kingship over the nations. Although the labor of their hands is not to be compared with the mighty work of God, there is the promise that he who is faithful in the lesser shall also share in the glory of the greater. Likewise to us the goal of holy living and humble obedience is that we shall share the government of the earth with our Lord: "Or know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy to judge the smallest matters? Know ye not that ye shall judge the angels? how much more, things that pertain to this life?" (1 Cor. 6:2, 3). Knowing the faithfulness of Him who has called us, let us cast off our discouragement, our defeatism, and our fearfulness, experiencing *now* the reality of triumph through the Lord Christ!

King Messiah! Prince of Peace! Mighty Savior!
Glorious God! Long Thy coming's been delayed.
Though the price of sin is paid. Thy feet, the
Earth, the grave, the heav'nies, have trod in
Victory for me! How long until we see Thee
Face to face, Thou conquering Captain of Thy
Father's ransomed, re-born race? How long before
Thy righteous rule shall bow the earth's dark
Powers; the lamb and lion gently play, and every
Once-cruel beast of prey drink in with thirst the
Showers of Thy peace, the lifted curse?
Thou right arm of the Lord! Thou Servant of Jehovah!
Thy precious blood has bought us. Thy Holy Spirit,
All the days of this our pilgrimage, hath taught us.
Rend the veiled day, when in Thy presence we shall say,
"Our Jesus all the way to Glory now hath brought us!"

—Janet R. Banse

Colleges, learning, books, theology, preaching cannot make a preacher, but praying does. —E. M. Bounds

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



Evil for Evil?

A hard-boiled army sergeant walked down the aisle at church and gave his heart to the Lord, relating this testimony to the church. He said that one event had led to his conversion. In the barracks where he slept, there was a private who was deeply religious. Every night before getting into his bunk, this private would kneel and pray. The sergeant didn't like it, so one night he picked up his own muddy boot from the floor and threw it at the praying private. The young Christian was hit on the head and lay stunned for a few minutes. "The next morning," said the sergeant, "I reached for my boots. There they were, all cleaned and polished. Later I found that the praying private had done that for me. It drove me to seek the One Who could make a man act like that in the face of such persecution."

* * *

IF YOU'D ENJOY LIFE, AND
NOT FIND IT A GRIND,
KEEP YOUR MIND ON YOUR
WORK, NOT YOUR WORK
ON YOUR MIND.

* * *

J. Edgar Hoover Says:

"I have been profoundly impressed with the fact that 'church-going people' are the most substantial group of citizens in the nation."

Without—

1. THANKSGIVING DAY without GRATITUDE.
2. CHRISTMAS without CHRIST.
3. NEW YEAR'S DAY without NEW LIFE.
4. EASTER without NEW BIRTH.
5. INDEPENDENCE DAY without LIBERTY.

* * *

GOD PUT THE CHURCH IN
THE WORLD. THE DEVIL
PUT THE WORLD IN THE
CHURCH.

* * *

Apples Are Sourest Near The Fence

Charles Spurgeon used to tell the story of an American who had a great apple orchard. This apple fancier had insisted over and over that a friend of his should come by and sample his fine fruit.

Finally, the friend admitted that he had already tasted the apples and that he did not care for any more of them. Said he, "As I went along the fence, I picked up one that had fallen outside and I never tasted anything as sour in my life."

The gardener replied, "I thought it must be so. Those apples around the outside are for the special benefit of the boys. I went fifty miles to select the sourest sort to plant around the outside, so that the boys would give the rest up as not worth steal-

ing." Then he went on, "But if you will come inside, you will find that we grow a very different quality there—sweet as honey."

There are thousands out in the world who, blindly, are judging the church life of today by the quality of those who are just on the fence—right near the edge—neither in nor out.

* * *

MANY WHO SAY "OUR FATHER" ON SUNDAY SPEND THE REST OF THE WEEK ACTING LIKE ORPHANS.

* * *

Ponder this Truth:

"Many a man who pays rent all his life owns his own home: and many a family has successfully saved for a home only to find itself at last with nothing but a house."

* * *

THE WINDS OF GOD ARE ALWAYS BLOWING, BUT YOU MUST SET YOUR SAILS.

* * *

DEATH TO SELF

In a city he visited during one of his many journeys preaching the Word of God, Dr. A. C. Gaebelin noticed a sign in a small dyeing establishment which read: "I live to dye, I dye to live; The more I dye the more I live; The more I live the more I dye."

Read these words aloud, and you will hear a great spiritual truth. The more there is death to self, that much more fully is the Lord Jesus Christ able to live His life in us. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). This kind of living is possible to every believer by full appropriation of all that is his in Christ. "Likewise reckon

ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11).

* * *

Multitudes! Multitudes!

The Chinese language is spoken by 460,000,000 people and the English language by 235,000,000 people. The Spanish language occupies the third place with 135,000,000. There are 2,500 languages spoken in the world.

* * *

A Day At A Time

A doctor was once asked by a patient who had met with serious accident, "Doctor, how long will I have to lie here?"

"Only a day at a time," was his answer.

This taught the patient a valuable lesson. It was the same lesson that God had recorded for His people of all ages. If we are faithful a day at a time, the long years will take care of themselves.

* * *

Don't be content with being average. That means that you are as near the bottom as you are the top.

* * *

Stoop For His Blessings

F. B. Meyer said: "I used to think that God's gifts were on shelves one above the other, and that the taller we grew in Christian character the easier we could reach them. I now find that God's gifts are on shelves one beneath the other. It is not a question of growing taller, but of stooping lower; we have to go down, always down, to get His best gifts."

•••••

"Before you flare up at anyone's faults, take time to count ten—ten of your own."

Obedience

J. R. Clark



"Hath Jehovah as great delight in burnt-offerings and sacrifices, as in obeying the voice of Jehovah? Behold to obey is better than sacrifice, and to hearken than the fat of rams." So said Samuel to Saul (1 Sam. 15:22). God had sent Saul on a mission to utterly destroy Amalek "men and women, infant and suckling, ox and sheep, camel and ass." But Saul spared Agag the king, and also the best of the sheep, and of the oxen, fatling and lambs, to use as offerings. He did not utterly destroy Amalek as God commanded. In verse 23 Samuel continues: "For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim. Because you have rejected the word of Jehovah, he hath also rejected thee from being king." While sacrifice was important, yet it was not a proper substitute for obedience. This principle applies with equal force today as it did then. Amos puts it this way: "But let justice roll down as waters, and righteousness as a mighty stream." Obedience recognizes the Lordship of Christ and is of tremendous importance.

But exactly what is obedience? In Matthew 21 the Lord tells about a man who had two sons. "He came to the first and said, 'Son, go work today in the vineyard,' and he answered and said, 'I will not': but afterward he repented himself and went. And he came to the second, and said likewise. And he answered and said, 'I go, sir,' and went not. Which of the two did the will of his father? And they say, 'The first.'" It is not the one that has good intentions who obeys, but it is the one who actually does the will of another.

Let us illustrate. A farmer is going to the city for an extended stay. But before going he gives instructions to his tenant. Sow wheat here, plant corn there, use this forty for pasture, plant the garden here near the house. After he has gone, the tenant thinks the matter over. He likes the garden spot and the pasture land, but he decides that the place for corn and the place for wheat should be switched. That man was not at all doing the will of the owner. He was doing what he wanted to do. Obedience is doing the will of God without question. It is true that our will may coincide with God's will, but it is good for us to check ourselves when that distasteful thing confronts us. That will be the test as to whether we are really obeying in other things.

Of all of God's creatures only man fails to obey. All else does the will of the Creator. In the beginning God spoke and there was

light. The earth, the trees, grass, the stars, moon and sun, fish, birds, beasts, man, responded to his command. The sea grew calm at the bidding of her Master; He spoke the word and the fig tree withered; He rode a colt that had never been ridden; He fed the five thousand besides women and children with five loaves and two fishes. In Psalm 148 we read about "Fire and hail, snow and vapor; stormy wind, fulfilling his word." So it is with all nature, save man. He only has the power of choice, and can choose to disobey. God could have made man a mere puppet, but as such he would not have been in the image of God. The passages are many that teach that all have sinned, and fall short of the glory of God. "There is none righteous, no, not one." God "laid out the charge both of the Jews and Greeks, that they are all under sin." "Through one man's disobedience the many were made sinners." Sin is universal. Man is free to choose whether to obey or not to obey.

But there is one man who did obey the will of God perfectly. In Hebrews 10:5-7, Jesus is quoted as saying, "A body didst thou prepare for me. . . to do thy will, O God." In John 4, Jesus tells His disciples, "My meat is to do the will of him that sent me, and to accomplish his work." In Heb. 5 we read, "Though he was a Son, yet learned obedience by the things which he suffered." And in Philippians 2 we learn that He was obedient even unto death, yea the death of the cross." It was said of Him, "For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous." The first Adam's act involved us all in sin; the act of the second Adam opened a fountain of cleansing for all from sin.

However, for the righteous act of Christ to avail for us we must make contact by obedience to the gospel. "But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered" (Rom. 6:17). Again, "The Lord Jesus will be revealed in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus" (2 Thes. 1:7, 8). This obedience to the gospel is in no sense meritorious. It is God's way for us to lay hold on salvation which has already been paid for by the precious blood of Jesus.

The ten lepers who were told to go to the priests for their cleansing were healed as they went. The blind man obeyed the voice of the Lord in washing in the pool of Siloam and came back seeing. Naaman was only cleansed of his leprosy when he obeyed the prophet's instruction to dip seven times in the river Jordan. According to 1 Cor. 15 the gospel is that Jesus died for our sins; and that He was buried; and that He has been raised on the third day according to the Scriptures. How then does one obey the gospel? The answer is that one obeys the gospel by dying to sin, being buried in baptism, and arising to walk in newness of life. This experience must be based on faith in the Son of God as Lord and Saviour, and genuine repentance. So does the sinner enter into a new life in Christ Jesus.

NEWS AND NOTES

Abilene, Texas: We had a safe and profitable trip to Houston this past week-end. The work there is not without its problems, but the activity of Satan is sometimes an indication of the activity of God. Continue to pray for this effort and that a laborer will be raised up. Our Christmas fellowship is set for Monday, Dec. 23 at the West Texas Utility Co. auditorium on Lytle Lake. The Bill Smiths from Dallas were Wednesday evening visitors. —Carl Kitzmiller.

Louisville, Ky.: Nine ladies were here for the Bible class last Thursday. Sister Doty finished teaching the kings of Israel. At the next meeting, in January, Sister Freda Zuercher will begin a class in Ephesians. —Ernest E. Lyon.

CONGRATULATIONS!

Southeastern Christian College at Winchester, Kentucky takes pleasure in announcing its accreditation by the Southern Association of Colleges and Schools on December 4, 1963.

Louisville, Ky.: Our young people's group is being enlarged to include a younger class (pre-teenagers), with Sister Anna Chamberlin as teacher. This group will work in connection with the teen-age group. With earnest and enthusiastic cooperation on the part of all, we can have an active and proficient young people's work. Brother Dale Offutt continues to serve as Director. The meetings are presently held at 4:00 p.m. on Sundays. —Willis H. Allen.

UNION THANKSGIVING MEETING

The Greater Louisville Thanksgiving meeting was held this year at the new Atherton High School, with Robert Heid presiding. Earl C. Mullins gave the Thanksgiving address, and the PCHS Chorus sang two selections under the direction of Mrs. Hall C. Crowder. Others on the program were H. E. Schreiner, J. F. Slinnette, John E. Mengelberg, and Ronald Bartanen.

Approximately 465 people were present, and an offering of \$1,218 was taken. The offering was divided between Portland Christian School and Southeastern Christian College.

Fisherville, Ky.: The congregation here was privileged to see a new set of pictures recently received from Tommy Marsh in Japan. Together with the pictures was a tape (of Bro. Tommy's

voice) explaining the pictures. The pictures and narration were so arranged that it made a very impressive presentation with a real message. Brother Howard Marsh came over from Sellersburg to show the pictures to us. —G.R.L.

Winchester, Ky.: There has been much rejoicing at SCC since the report Wednesday that the college is accredited! But more pleasing still to some of us is the increasing interest that some of our young people are taking in the work of the Lord. Last Wednesday night some of them were in full charge of the program at Belmont church. —J. Edward Boyd.

SYLVANIA CHURCH NEWS

Brother John Keeton came to be our minister a little over a year ago. Since this time, we have had six baptisms and nineteen rededications. One of this number came for membership, transferring from the Baptist Church.

We praise God for this increase and for sending Brother Keeton our way. We pray that God will continue to be with us in all we do. —Mrs. James E. Underhill.

Indianapolis, Ind.: The Shadeland Village congregation in Indianapolis had an unusual revival in September (3-8), with the brethren of the congregation doing the preaching. One was baptized and there were numerous rededications among the membership of the congregation. The congregation continues to meet in the rented hall at 2044 N. Olney St., and is deeply appreciative of the prayers and financial help of many good brethren.

September 15-19 my wife and I were with the North Fourth and Broadway congregation in Wichita Falls, Texas, where one was baptized and there were two other responses. There were two services daily except Saturdays, plus two visits during the time to the State Hospital to sing for the patients (the church does this regularly twice per month). These brethren really love the Word of the Lord. November 18 through December 1 we were in Iowa, spending a week with the Leon congregation and a week with the Sunny Slope congregation. There was very good attendance and interest in both places, and a very fine spirit of fellowship. This trip also included an all day meet-

ing at Leon on Thanksgiving day, a meeting which had its beginning thirty years or more ago and has been kept up yearly since with perhaps only two exceptions. —Waldo Hoar.

UNITY MEETING

The Conservative Christian Churches of this area are planning a meeting on January 18, 1964, at South Louisville Christian Church, with sessions from 10-12 and 2-4. Edwin V. Hayden, editor of the CHRISTIAN STANDARD, will be the chief speaker. The topic is "Christian Unity" and the churches of Christ of this area are invited to take part in the meeting, particularly the discussion that will follow Bro. Hayden's addresses. Plan to be at these valuable meetings. Incidentally, we will supply the song leaders for the two sessions, an indication of their desire for a meeting on a unity basis. —Ernest E. Lyon.

Alexandria, La.: Brother Mac LeDoux is being used in a series of gospel meetings at the Jennings Church of Christ during the first half of the meeting conducted during Thanksgiving week. Brother Leroy Garrett will assist in conducting services during the last half of the week.

Several of the young people from Mac Arthur Drive and Peach Street church, Alexandria enjoyed the meeting conducted by the young people from different congregations at the Jennings Church of Christ on the fourth Sunday afternoon in November. —W. J. Johnson.

MISSIONARY BRIEFS

Manila, Philippines: Things here continue about the same, except that I've just recovered from a very mild attack

of typhoid or paratyphoid fever. The shots we had last February kept it from getting serious, thank our Lord. One of the greatest needs here is for young people, especially men, interested in the Lord's work (whether "fulltime" or not). —Alex Wilson.

Salisbury, S. Rhodesia: We are thankful for many things at this season. The City Council has officially promised to sell us a church site in Arcadia and they have promised to give us a site for a children's home. We do not know yet just what we will have to pay for the church site. The stumbling block at the moment is that the council cannot agree among themselves just where to locate the sites. As the actual location of the sites is of the utmost importance to efficiency and influence of the work, please make this a matter of prayer.

At the beginning of the month I spent three days out at Sipolilo and Raffingora. On Saturday evening I ate dinner with some people who are farming near Raffingora. They are a very nice young couple and show some interest in the Gospel. Pray for their conversion. On Sunday at Raffingora there were three baptized into Christ and then at Sipolilo that same afternoon I baptized a teenage boy. On Monday I helped finish the roof of our new meeting house at Sipolilo. The building is only 18 x 25 feet but will be adequate for that area for some time to come. The building is of brick, burned by the local brethren, with a corrugated iron roof. On Tuesday morning I hung the two doors and was home in time for supper. —Robert Garrett.

LESLIE L. WELLS, JR. (1900-1963)

"Our congregation 'on the other side' is growing fast!" remarked a member of Louisville's Portland Avenue church at the funeral of Brother Leslie L. Wells on December 17th. And he was correct! The year 1963 has seen the Portland congregation "sending on ahead" some of its most faithful spiritual stalwarts, such as Al VonAllmen, Ollie Shields, Phillip Bornwasser, and now one of our elders, Leslie Wells.

Brother Wells was at his post all day Thursday, December 12, as an instructor in wood-working in Louisville's Manual Training High School. That evening he complained of feeling bad. Friday he consulted his physician and was hospitalized as the victim of a heart attack. He died early Sunday morning at the Methodist Hospital—an indescribable shock to us all! Funeral services with interment in Resthaven Cemetery were conducted by brethren J.L. Addams, LaVern Houtz and Carl Vogt Wilson.

Brother Wells' membership in Portland Avenue Church of Christ dates back to about 1917. He met and married his wife, the former Margaret Neal, at Portland and the Wells family has stood as one of the pillars of the congregation there over the decades. Brother and Sister Wells were faithful workers for the Lord; most every Sunday afternoon found them on their self-appointed rounds

of visitation of the sick and bereaved. Brother Wells has been a long-time mainstay of the Sunday School, the prayer meeting, the evening Bible classes and the monthly business meeting. His son, Billy N. Wells, serves as our Sunday School superintendent at Portland.

Besides his wife and son, Brother Wells is survived by a brother, Victor P. Wells, and two grandchildren. How good it is to be assured that this parting is to be but brief, "for yet a very little while and He that cometh shall come and shall not tarry." —C. V. Wilson.

"MISS TILLIE" FRAZEE

"The old order changeth, yielding place to new—

And God fulfills Himself in many ways

Lest one good custom should corrupt the world."

So wrote Alfred, Lord Tennyson long ago.

And certainly one of the major events depicting God's fulfillment of Himself at Portland Avenue church in Louisville has been the homegoing of our sister, Miss Matilda Jane Frazee. "Miss Tillie," as she has been affectionately known to several generations of worshippers and visitors at the Portland congregation, departed to be with the Lord whom she truly and uniquely adored on Tuesday, November 12. She had been ill and unable to be in the worship for almost two years.

Funeral services were conducted at the residence of her sister and brother-in-law, the R. Emmett Daughertys, where she made her home. Interment was in Cave Hill Cemetery. Brethren John T. Glenn, Leonard Daugherty and Carl Vogt Wilson each had a part in the obsequies.

"Miss Tillie" might well be called one of the "charter members" at Portland Avenue Church of Christ. She was born and reared in the Portland community and early accepted Jesus as her Savior and Lord. Only our observant and all-knowing God could be cognizant of all her countless acts of Christian love and mercy done unobtrusively in her Master's name to bring glory to Him. She combined her knowledge of God's word with her wide acquaintance in Portland to point many to the way of salvation. No Bible class, prayer meeting, worship service or school function was complete without her presence and gracious interest. In addition to her many unofficial activities for the Lord, she served very capably as treasurer of the Portland congregation for several decades. Many came to her for guidance because of her spiritual discernment; she was indeed filled with the Holy Spirit and the wisdom of the Lord . . . Of a truth, to many of us who survive her—at Portland and elsewhere—she was a real "mother in Israel." We rejoice that our treasure in heaven has been notably increased by her home-going! —C. V. Wilson.

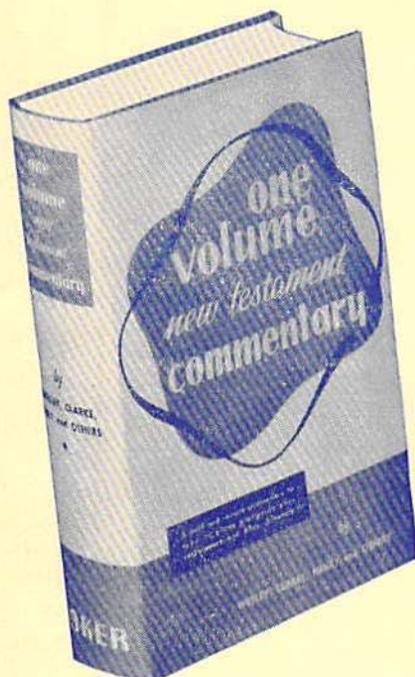
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Look for the continuation of "Hannah" next month. Our apologies to our Sister Knecht that her column was crowded out by some special year-end items.



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