

THE WORD AND WORK

VOLUME LVII, SEPTEMBER, 1963

GORDON R. LINSOTT, EDITOR—PUBLISHER

E. L. JORGENSON AND J. R. CLARK, ASSOCIATE EDITORS

THE WORD AND WORK, 2518 Portland Avenue, Louisville 12, Ky.

Second Class Postage Paid At Louisville, Kentucky.

Single subscription \$2.00; Clubs of four or more \$1.75 each.

Talking Things Over

G. R. L.



My Idaho visit is over. As I write, I'm viewing familiar scenes not far from the Canadian border and reflecting on events of the past few days. This happy sojourn began just eight days ago more than 400 miles farther south. My first stop—at Boise—took me immediately to a sawmill. At the northernmost point of my trip I began my visit in another sawmill. Although I'm not a lumber man, I found myself "at home" in the sawyer's booth and in the filer's room—just as I did at a certain kitchen table before the open Bible, or when enjoying a hymn-sing with another family. When we knew others only "after the flesh" it was well said, "Home is where the heart is." Now, I think it better, "Home is where Christ is." Wherever it is possible to lovingly share the wonders of our Lord—whether by sheer lung-power over the din of a sawmill, or in a quiet moment when hearts are united in prayer—when all eyes are on Him and all hearts welling up in adoration, that is "home" to the child of God.

"BEAR YE ONE ANOTHER'S BURDENS"

Responsibility to one's family is not a light thing, and we do not bear the same responsibility toward each of our relatives. For example, to a child we owe teaching, while to a parent we owe careful consideration of proffered advice. But to normal people, these responsibilities with all the rest are willingly accepted and gladly borne. Their execution brings pleasure and satisfaction. All of this spontaneously springs up from within, without social pressure or compulsion of law.

In these past eight days the Lord has been impressing on me anew the "family" aspect of the church. From somewhere within my soul there keeps coming back to me the concern of a couple for their

growing children, the deep sorrow of a widow bereaved, the urgent prayers of a wife for her husband, the longing of a brother for "the regions beyond." What shall I do with these thoughts? Pass them off as memories of my trip, eventually to be forgotten? We don't assume that attitude toward the needs of our relatives in the flesh. As I meditate on these things, Paul gives the answer: "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2).

A WAY OF LIFE

This is not just a *command*—one among many others—but *the law of Christ*. "Love . . . is the fulfilment of the law" (Rom. 13:10). Here is the summation of our entire life, especially as it relates to our fellow believers. It is not enough to listen with sympathy. It is not enough to give advice. To merely look on with no response is unthinkable. The love of God within us can no more remain passive than it could refrain from offering up God's only Son when we were perishing. The love of God that within Jesus felt compassion for the hungry multitudes will within us feel no less compassion for any soul in any need. The love of God that drove our Lord to pray for His disciples will not allow us to do less. This "law of Christ" is simply Christ in us, doing that which is essential to His nature—bearing the burdens of others. "And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren!" (Matt. 12:49). He who loves with a perfect love cannot dismiss the burdens of His dear ones.

FROM LOVE COMES PRAYER

Our families "after the flesh" may sometimes present problems beyond our ability of solution—health, finances, etc. Love sees the need, but is thwarted in its ability to act. The love of God is not so thwarted. "Ask . . . seek . . . knock . . ." This promise applies specifically to the needs of others (Matt 7:7-12), and is not limited to our "family" in the Lord. There are no complicated conditions to fulfil. It is enough that our faith to ask be prompted by the inward burning of the love of God under the burden of another's need—"faith working through love" (Gal. 5:6).

Faith that is so prompted to pray is not content to ask simply, "Lord bless Jim," any more than a loving relative would grab at random a gift for Jim from a department store when he is urgently needing a pair of shoes. We choose carefully the gift to suit the need, trusting the Holy Spirit to help our infirmity of selection. But we ask boldly: "Perfect love casteth out fear" (1 John 4:18). When a request is prompted by the love of God, timidity is gone. Wavering doubts are displaced by joyful boldness. Even while we ask, we "know that we have the petitions which we have asked," and our hearts are filled with praise at the privilege of giving "beyond our ability."

And so—to use the words of Earl C. Smith—the Christian life becomes a life of giving ("the Christian's occupation"). Not giving sparingly out of his own meager and limited resources, but giving by the basketsful from the boundless resources of God. This is "the law of Christ."



The Kingdom of God

J. R. Clark

The "Kingdom of God" is not as simple a subject as some may think. According to the Scriptures the kingdom of God has always existed; it is now present; it is within us; it is future; it will continue for a thousand years, yet it is to go on forever. How do we explain these seemingly conflicting passages? There is danger that we see only one phase of the teaching and attempt to bend all other passages into this mold of thought. We must "rightly divide the word of truth" even in this teaching. Surely the kingdom passages are not something to divide over! Those who seek a more perfect knowledge of this field of study should not be hampered by threat of ostracism. May the Lord help us to rightly divide the Bible teaching on this subject.

First, there is the general, eternal kingdom of God. Who could deny that? This kingdom has always been and will always be. This eternal kingdom has never been turned over to man and never shall be. To say that the Lord Jesus, who is now seated with the Father on His throne, is now sitting on David's throne is erroneous. Indeed, when did the Father's throne become David's throne? In 2 Samuel 3:10 the throne of David is defined as rule over Israel and Judah from Dan to Beersheba. It is Jehovah's throne only in the sense that He delegated it to David.

Let us notice a few passages concerning God's eternal kingdom. "For the kingdom is Jehovah's; and he is the ruler over the nations" (Ps. 22:28). "O Lord God, the Almighty; righteous and true are thy ways, thou king of the ages" (Rev. 15:3b). "All that is in the heavens and in the earth is thine; thine is the kingdom, O Jehovah, and thou art exalted as head above all" (1 Chron. 29:11b).

Again, the kingdom of God is now present on the earth. In Matthew 21:43 Jesus said to the wicked Jews, "Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof." Could that mean that in some sense the Jews had God's kingdom in their day, and were in danger of forfeiting it? In Luke 17:20, 21, "And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation; neither shall they say, Lo, here! or, there! for lo, the kingdom of God is within you." In Col. 1:13: "who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love." The inward phase of the kingdom is seen again in

Rom. 14:17, "for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." Even now and here we are to "seek first His kingdom and His righteousness" (Matt. 6:33). Today we have a foretaste of the glory that shall be!

Then there is a future phase of the kingdom of God. The Bible speaks of "the age to come" and of the "ages to come." A few scriptures that set forth this age to come follow: "If we suffer with him, we shall also reign with him" (1 Tim. 2:12). "The kingdom of the world is become the kingdom of the Lord and his Christ: and he shall reign for ever and ever" (Rev. 11:15). "He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne" (Rev. 3:21). "And the kingdom and the dominion, and the greatness of the kingdoms under the whole heavens, shall be given to the people of the saints of the Most High: his (Christ's) kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Daniel 7:27). "Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6).

The age to come will be heralded by the coming of the Lord, at which time there will be the "restoration of all things" (Acts 3:21). At that time "the creation itself also shall be delivered from the bondage of corruption" (Romans 8:21). This means that the curse put on the earth in Eden will be lifted. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of Jehovah as the waters cover the sea." The nations "shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 11:6-9; 2:4).

At the end of this golden age of one thousand years "he shall deliver up the kingdom to God, even the Father" (1 Cor. 15:24f). But this does not mean that Christ and His saints cease to reign, for they shall reign "for ever and ever" (Rev. 11:15; 22:5). The thousand years is the mediatorial kingdom in which Christ reigns "till he hath put all his enemies under his feet. The last enemy that shall be abolished is death" (1 Cor. 15:25, 26). Then shall be ushered in the ages of ages—the cycle of the ages. And Christ and His bride continue to reign. Revelation 21 and 22 picture the eternal state. There is portrayed the new heaven and new earth. There is seen the new Jerusalem coming down from God, the beautiful city that lieth foursquare, the glory of God and of the Lamb, and the water of life, bright as crystal, proceeding out of the throne of God and of the Lamb.

In this little article we have seen only a glimpse of the past, present, and future glory of the "kingdom of God."



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

If a congregation of Christ should cease its weekly observance of the Lord's supper would it cease to be a church of Christ? or if it should admit into its fellowship one who has not been immersed? Can a congregation be a church of Christ if it does not hold His coming again in its Biblical relation to the millennium?

The seven churches (congregations) of Asia had many defects, practiced many errors. Ephesus was about to have her candlestick removed, whatever that involved, and Laodicea was ready to be spewed out. Just how far a church may go into error and yet be in some measure recognized by Him who is the Head, who has sufficient knowledge to say? Who can imagine the cause for such a change? A pertinent question to errorists, be they congregations or individuals: "How long will ye not cease to pervert the right ways of the Lord?" "Repentance unto life" is the way back. Such ceasings as are referred to are a yielding to human religious authority developed in human wisdom, and are a first step on the way to apostasy. True faith in the Lord Jesus embraces faith in His ways, faith in "the simplicity of Christ." It is not by faith that men calculate on the minimum requirement to escape divine rejection. Faith seeks to give full and overflowing measure in all respects, full measure of what the Lord reveals to be well-pleasing unto Him. Do churches and individuals study and strive to please men or to please God? A good word for leaders who take liberties with God's will: "Be not many of you teachers . . . seeing ye shall receive the heavier judgment" (Jas. 3:1).

Every congregation observing the Lord's supper, and every Christian thereby proclaims "the Lord's death until he comes" (1 Cor. 11:26). Knowledge of the promise of His return is given in starting an assembly to "do this in remembrance of me." A church set up in the divine order consists of saved persons who have "turned to serve the true God, and to wait for his Son from heaven" (1 Thess. 1:9, 10). Their "citizenship is in heaven, whence also we wait for a Savior . . . who shall fashion anew the body of our humiliation and make it like unto his glorious body" (Phil. 3:20, 21). Scripturally instructed Christians not only believe that "he put away sin by the sacrifice of himself" and "now appears before the face of God for us," as our Great High Priest, but also that "he shall come a second time apart from sin, unto salvation, to them that wait for him" (Heb. 9:28). Thus instructed, they believe that the "Lord Himself

shall descend from heaven . . . the dead in Christ shall rise . . . and we (His redeemed, then living) shall together with them be caught up in the clouds to meet the Lord in the air, and so . . . ever be with the Lord" (1 Thess. 4:17). They have emphasized to them the Lord's repeated word "*watch.*" They have the "promise of his coming," and a "blessed hope" based on that promise. Hope is both desire and expectation. The all-important thing is to love the Lord, to be nurtured in the truth concerning Him, to have the blessed hope, the anchor of the soul, to lay hold on that knowledge afforded us so that we are set in that waiting attitude the while we serve Him. The "crown of life" awaits "all them that have loved his appearing" (2 Tim. 4:8).

The millennium? As the word century (though not in the Bible) means a hundred years, just so the word millennium means a thousand years—that and nothing more. There is the "age to come" set forth in many passages. Its length as being a thousand years, or a millennium, is not spelled out till we reach the 20th chapter of Revelation. Revelation was written A.D. 96, more than three-score years after Pentecost. For that many years, therefore, the church was without the knowledge of the length of the age to come, and so the term millennium was not in their vocabulary. The event of Christ's return was not related to the millennium. It was related to the age to come; the return was pre-age-to-come. It was taught at Jerusalem (Acts 3:21) that Jesus would continue in heaven "until the times of the restoration of all things which God spake by the mouth of his holy prophets." The N. T. Christians did not put "the times of the restoration" between themselves and His return. They did not put "the age to come" between them and His return, that is, they did not put the millennium between them and His coming again. Those who do so, do it unwarrantedly. A church of the Lord so doing is in that respect in error. Some are so deep in that error (not to say brain-washed) that they can set at naught those who disagree with them, however much the latter "endeavor to keep the unity of the Spirit in the bond of peace," extending fellowship to them, not denying fellowship to them unless they should be found "not holding fast the Head" (Col. 2:19).

It is a fact that there are many congregations and individuals that lack much of the Bible knowledge concerning the import of the Savior's return and concerning the things future related to His return, but have not closed their minds to what the Scriptures may teach. Some have not submitted themselves to religious dictatorship or domination and have therefore not closed the door to teachers who may have light beyond what they have received. The first requisite is that they know the Lord Jesus and that they love Him. (Here lies the must for us all.) That love will lead them on and will lead them aright. "Let all that you do be done in love."

It is often heard that Jerusalem is the N. T. model church, that the slogan should always be, "Back to Jerusalem." Is this correct?

Jerusalem is model in many ways, indeed. "They continued steadfastly in the apostles' teaching (doctrine) and fellowship, in the

breaking of bread and the prayers." If this cannot be said of a congregation, it falls short of a true claim to be called a church of Christ. Is that your image of a church of our Lord? Is that your congregation's image of what it should be? That is something practical. It has been effected, is not theoretical. If it is not your image of the church, your image needs improvement. True, Acts 2:42 can be acted out in a perfunctory or mechanical sort of way; untrue, however, of the Jerusalem church in its early days, for "they were of one heart and soul; and not one of them said that aught of the things he possessed was his own." They recognized and acknowledged that all and everything was the Lord's; that they themselves were "not their own." Neither was this theoretical; it was demonstrated in practice. Jerusalem was set to expect the coming again of Jesus. Peter's second recorded discourse made known that "the heaven must receive" Jesus "until the times of the restoration." They were familiar with the Second Psalm, as shown in Acts 4.

Jerusalem was not model in every respect. Plain legalism was there. For instance, "Thou seest how many thousands there are among the Jews who have believed; and they are all zealous for the law" (Acts 21:20). "Back to the New Testament Way" would be a better slogan.

Does the New Testament command tithing?

No. Note concerning the Jerusalem saints above. Get it into your soul that you are not your own and that what you may have your hands upon is not your own; then in functioning as a good steward of Christ, you will purpose in your heart to give and to inquire of the Lord for whom you are steward just how much of what you have in trust you should apply on your own necessary uses. That is a higher conception than the tithing system.

What is the "camp of the saints" and what is "the beloved city" of Rev. 20:9? Is "the beloved city" the same as "the holy city, New Jerusalem" of 21:2?

Ever since God "chose the tribe of Judah and Zion that he hath loved," as the Psalmist says, Jerusalem has been "the holy city," though so much of the time, anything but holy, actually. Even at the very time of the rejection of her Messiah, she is called "the holy city." Read and be touched by what the Psalmist says in Ps. 48. Jerusalem will come into her own when Satan is incarcerated, and will become indeed "the beloved city." It will be "the camp of the saints" at the time of the loosed devil's last onslaught, when he comes to his doom. Whether it is their camp by way of refuge, or whether they gather in defense of "the beloved city," who can say? "The holy city" in John's vision in ch. 21 is that of its population (not its dwellings; not a city ready-made in the heavens and let down like Peter's sheet), and the cherished name Jerusalem is given—with the descriptive adjective "New" added. That will be the blossoming out of all that Jerusalem at her best ever stood for. "The Jerusalem above . . . is the mother of us all" (Gal. 4:26).

Where may one find the numerical values of Greek letters?

Your dictionary, if not too abridged, should afford the information. If you have Webster's New World Dictionary, you will find it in the Appendix in the back of the book.



Atonement

E. I. J.

"How could the physical death of Jesus, on the cross atone for my sins, which (unforgiven) were punishable by eternal death in the lake of fire?"

At long last, we come to this delayed and hard question. Over it, Bible students and scholars have disputed through the Christian centuries. We are in waters to wade in, waters to swim in, and waters that are over our heads. We shall do well, first of all, simply to accept God's word for it — that it is so — and then to meditate afterward on the wonder of it, how could it be? This is my treatment of the question.

That the inspired word of the New Testament so teaches is beyond all question. There is a clear and compressed statement of the atonement in Galatians 1:4, a full sermon in itself:

"Jesus Christ, who gave himself for our sins"—the *fact* of the atonement;

"that he might deliver us out of this present evil world"—the *purpose* of the atonement;

"according to the will of our God and Father"—Christ's *motive* in the atonement.

There is another recapitulation of our Lord's atoning cross-work in Ephesians 1:7, again a sermon in itself:

"In whom we have our *redemption*—the forgiveness of our trespasses"—the great gift of God;

"through his *blood*"—the rich red river that comes bearing on its bosom the gracious gift;

"according to the riches of his *grace*"—the inexhaustible lake, high in the heart of God, that gives rise to the wondrous river of our salvation.

The death of Jesus Christ on the cross can satisfy the wrath of God upon sin because the Almighty One has willed it so: Shall not the judge of all the earth do right? Atonement is possible only because of the incarnation: "God was in Christ reconciling the world unto himself" (2 Cor. 5:19).

This much may be said, however, by way of elaboration: The death of Jesus on the cross was not like the death of any other man.

It was not merely "physical." Christ did not die a martyr. Those who crucified Him, though wicked and guilty, could do no more than deliver Him up "by the determinate counsel and foreknowledge of God" (Acts 2:23). They fulfilled (unwittingly) the "voices of the prophets by condemning him" (Acts 13:27; 3:17, 18). "Herod, Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together" (in Jerusalem) to do—what? "Whatsoever thy hand and thy counsel foreordained to come to pass" (Acts 4:27, 28). It was all fore-planned of God, that Emmanuel, God in Christ Jesus, should pay the price Himself—for no one else was good enough, or rich enough, or strong enough to pay it.

But when "Christ died," it was something more than dissolution of soul and body, or separation of body and spirit. He felt, at least for a time, what it is to be cut off from God. There may be, and there is, a hell that is longer, but hardly a hell that is worse than that. Cain, the murderer, when he was sentenced, cried back to God: "My punishment is greater than I can bear—and from thy face shall I be hid." This separation, this cutting off from the face of God, seems to have been considered the climax of the penalty. To die without God—that is an earthly phase of hell itself. Many famous atheists who were bold in life to deny and denounce God have changed in the dying hour, and have either cursed their Maker, or have suddenly sought to find Him. This awful shadow must now pass between the Father and the Son, for it is the terrible truth that every sinner has to die without God—every man, that is, who does not have the Lamb's blood sprinkled on the door-posts and the lintel of his soul. O my God, that you and I may never know what it is to die without hope and without God! But "him who knew no sin he made to be sin on our behalf" (2 Cor. 5:21). From all eternity, the Son had lain in the bosom of the Father, hearing there the inmost throbbing of His loving heart; but now, as God said once to Israel (Is. 54:7, 8), for a small moment, He had to hide His shining countenance; for the Son had been "made sin" on our behalf.

Would thoughts like these help us to know the unknowable, to sound the unfathomable, and to "grasp with firmer hand the eternal grace," the mystery of how the death of Christ could be accounted sufficient for our salvation? That grace is that "Christ died"; not in *what* He must suffer afterward or how long. It would hardly help to suppose that, in Gethsemane, our Savior had prayed to escape the lake of fire. For if that *could have* occurred, all prophecy had broken down and we would have been without a Savior for ever: for, by that same reasoning, He must needs remain there for ever! It is not a question of *balancing* the sin account by length of time in suffering, or by degree of pain in the penalty. We are told that it "was not possible" that the grave should hold our Lord beyond the three days: Why not? because of David's prophecy (Acts 2:24). By the same token, it was "impossible" that the "lake of fire" could claim Him. No; the answer lies entirely in the free and unmerited grace of God. Paul elaborates on this in Romans 5:12-21:

"Not as the trespass, so also is the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many. Where sin abounded, grace did abound more exceedingly."

It was for Him to bear the cross, and to pay the awful price that God, the righteous Judge, had fixed. It is for us to believe, to receive the "free gift", and to bow in endless adoration before our God who "drew the wondrous plan."



The Holiness of God -- I

Alex Wilson

Any Bible student will agree that to know God at all we must understand His holiness. If any one attribute of God could be called more important than the rest, then His holiness would be that one. The heavenly beings in God's presence are uncasingly saying, "Holy, holy, holy." The third person of the triune Godhead is called the Holy Spirit. Jehovah is repeatedly called "the Holy One of Israel" in the Old Testament, especially by the prophets.

In the Bible the attribute holiness is basically — that is, first of all — used to show God's position or relationship to all other beings. Its primary meaning denotes separation rather than any moral character. This may be seen from Psalm 99:1-3, portions of which follow: "The Lord reigns . . . He sits above the cherubim . . . The Lord is great in Zion; and he is high above all the peoples. Let them praise thy great and terrible name: Holy is he." Here there are no moral qualities ascribed to God, but rather terms which show His supreme divinity. In fact, the word "holy" is sometimes synonymous with "divine," as when God's holy arm or holy name are spoken of.

Thus in this non-moral sense God's holiness means His "separation from all that is human and earthly," His "distinction from the creature" (Quoted from J. C. Lambert). Many passages show this aspect of His holiness: "For thou, Lord, art *most high above* all the earth: Thou art *exalted far above* all gods" (Ps. 97:9). "The Lord is *high above* all nations, and his glory *above* the heavens. Who is like unto the Lord our God, that hath his seat *on high*, that humbleth himself to behold the things that are in heaven and in the earth?" (Ps. 113:4-6). "Thus saith the *high and lofty One* that inhabiteth eternity, whose name is *Holy*: I dwell in the *high and holy place*" (Isa. 57:15). "I saw the Lord sitting upon a throne, *high and lifted up*" (Isa. 6:1). "Thine, O Lord, is the *greatness*, and the *power*, and the *glory*, and

the *victory*, and the *majesty* . . . and thou art *exalted as head above all*" (1 Chr. 29:11).

This separation and exaltedness of God is terrible—that is, awe-some and dread-inspiring—in its effect upon the creature: "Shall not his *majesty* make you *afraid*, and his *dread* fall upon you?" (Job 13:11). "O God, thou art *terrible* out of thy *holy* places" (Psa. 68:35). "For the Lord *Most High* is *terrible*; he is a great king over all the earth" (Psa. 47:2). "For the Lord your God, he is God of gods, and Lord of lords, the *great* God, the *mighty*, and the *terrible*" (Deut. 10:17). Thus one theologian, Berkhof, refers to God's holiness as "absolute unapproachability" and "absolute overpoweringness."

So the holiness of God means basically His separation from all created beings because of His *greatness*, referring mainly to His *power*: He is the self-existent Source of all; He is infinite; He is over all the earth and heavens and men and gods. All of this is implied when the Bible speaks of God as being holy. And the realization of that holiness produces in men a deep "self-abasement," "creature-consciousness," (Berkhof) and feeling of total dependence.

But holiness has also another meaning, derived from its primary meaning. The apostle Peter wrote, "As he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy" (1 Pet. 1:16). Obviously men cannot be holy as God is holy in the sense that He is divine, separate from all that is human, and exalted over all. Therefore God must be holy in another sense as well, having a type of holiness which men can possess. This is His *moral* holiness, as seen from the context in several scripture passages. In 1 Pet. 1, just quoted, the writer exhorted his readers to be obedient to God and completely separate from their former lusts, since God had said, "Be holy for I am holy." So we conclude that God's holiness mentioned in that passage must involve separation from evil. The moral aspect of His holiness may also be seen in the context of the Old Testament passage from which Peter was quoting, Lev. 19:2-4: "Ye shall be holy; for I the Lord your God am holy. Ye shall fear every man his mother and his father; and ye shall keep my sabbaths: I am the Lord your God. Turn ye not unto idols, nor make to yourselves molten gods: I am the Lord your God." So we find that holiness in men means obedience, separation from sin, and purity or freedom from defilement. In God it implies moral perfection: separation from all evil, and infinite purity.

When we say that God is pure we mean that His will conforms to His nature; the two are in harmony. "He is not in conflict with Himself" (Charles Hodge). He is all that He ought to be, without inconsistency. What a great gulf exists between God and men in this respect! The apostle Paul describes the experience of mankind in Rom. 7: "I do not act as I would, but I do what I loathe . . . What I do is not the good deed I desire, but the evil deed I do not desire." The field of the arts also illustrates this gulf for us, with its opposing schools of idealism and realism. The idealist in his painting or sculpture or literature portrays men and life as we

know they *ought* to be. The realist, though, scoffs at this and instead portrays men and life as they really are—far different from the ideal. But in God Most High, ideal and reality are identical. The apostle John said it this way: "God is light, and in him is *no darkness at all*" (1 John 1:5).

An important aspect of God's moral holiness is His righteousness and justice. He Himself does only that which is right, and His rule over His kingdom is fair and just. "Of a surety, God will not do wickedly, neither will the Almighty pervert justice" (Job 34:12). These characteristics are stressed in Psalm 99, which—as we saw before (2nd paragraph)—emphasizes God's exaltedness in verses 1-3. In verses 4, 5, and 8 His moral holiness is shown: "The king's strength also loveth justice; thou dost establish equity; thou excellest justice and righteousness in Jacob. Exalt ye the Lord our God, and worship at his holy hill; for the Lord our God is holy." Thus the two aspects of holiness are both presented in this psalm.

Thus far we have seen the importance and the meaning of God's holiness. Lord willing, next month we shall see the implications His holiness should have for our lives. To review and summarize the major points of this present article, we quote from James Packer: "When God is declared to be holy, the word refers to all that sets Him apart and makes Him different from His creatures: His *greatness* ("The majesty on high"—Heb. 1:3 & 8:1) and His *purity* ("Thou art of purer eyes than to behold evil, and canst not look on iniquity"—Heb. 1:13)." These are the perfections of our God; let us worship Him.

With His seraph train before Him,
With His holy Church below,
Thus conspire we to adore Him,
Bid we thus our anthem flow:
"Lord, Thy glory fills the heaven;
Earth is with its fulness stored;
Unto Thee be glory given,
Holy, holy, holy Lord."

Books of Interest

G. R. L.

To Live By His Word — Earl C. Smith

Do you get tired of hearing sermons on giving (or perhaps, of preaching such sermons)? Do you have difficulty deciding what share of your income should go to the Lord? Or do you find it difficult to encourage other Christians to give liberally?

Here is a book that does much more than answer these questions. The whole Christian life is put in a different perspective. Giving, evangelism, prayer—all are approached from the point of view of grace. In practice, many Christians who profess to be saved by grace are attempting to live the Christian life by the principles of law.

Consequently giving is a drudgery, evangelism is neglected, and prayer becomes a ritual. *To Live By His Word* shows the way out of all this to glad, willing service to the Lord. I have read many books on prayer, but this one has done more to give me purpose and boldness in prayer than any of the others.

Because of the orderly presentation of the material, and the many Scripture references, this book lends itself well to class use. I would urge that it be used as a guide for a series of studies both for adults and for teen-agers. Much of the vital material presented here is not getting through to the average Christian—perhaps in part due to the fact that much of it is so familiar that the real “meat” of it has been glossed over. Any congregation that will adopt these simple principles as a way of life—not merely endorse them as “sound doctrine”—will suddenly become a lighthouse and a powerhouse in its community. If you doubt this, try it on your own life and see what will happen.

(98 pp., \$2.50 —see ad on cover)

Bible Handbook—Henry H. Halley

Over a million copies of this book have been sold since the first edition in 1924. In that time it has grown from a 16-page pamphlet to a volume of nearly 1,000 pages. In spite of its great popularity as a Bible study help, a good many Bible students have not discovered it. Hence this review.

About two-thirds of Halley's *Handbook* might be called a commentary on the whole Bible, although the comments are more informative in nature than explanatory. Rather than attempting to interpret the Scriptures (as most commentators do), Halley's comments seem to focus on associated facts that serve to illuminate the text. For example, there are hundreds of archaeological notes, many linguistic and historical notes, and over 150 maps and photographs. The maps, photographs and archaeological notes are all indexed separately for easy reference.

The remainder of the book is given to sundry information. A section of over 100 pages contains select Bible verses, classified according to subject. About 50 pages are dedicated to a brief summary of church history. Several pages tell how we got the Bible—the various versions, translations, etc. About 40 pages deal with archaeological discoveries and Bible geography. Several pages are dedicated to the importance of the Bible and Bible study, and to methods by which individuals and churches may best profit from Bible study.

For the average Bible reader who has few commentaries or reference books on the Bible, I would recommend Halley's *Handbook* as a “best buy” in general study helps. Many accomplished scholars with large libraries acknowledge its usefulness as a source of information not readily available elsewhere.

(956 pp., \$3.95)

EVE -- IV

Mrs. P. J. Knecht

COVERING FOR SIN

God provided a covering for her sin and though the death sentence hung over the guilty couple, it was deferred by God through the shed blood of the animals whose skins provided the necessary clothing for the naked ones. God's mercy interfered with its immediate execution until the coming of the sinless One, the propitiation for our sins, and not for ours only but also for the sins of the whole world (Rom. 3:21-26; John 3:16). They had to be put out of the garden lest they eat of the tree of life and live for ever in their sinful state. But God said to the serpent, "And I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

THE BLESSED HOPE

This was Eve's hope. Even in this dark time of failure and ruin God's goodness manifested itself (Ps. 86:5). Even in her sinful state, justly condemned and chastened, Eve was given a glimmer of hope (Gen. 3:15b) in the words spoken to Satan by her omniscient Creator — a hope that somewhere in her progeny would come One who would bruise the head of Satan for having blinded her to that which was good, thus avenging her of her adversary. She carried that hope with her into exile. Undoubtedly it sustained her through the long years ahead. Peter mentions the "women aforetime who hoped in God" (1 Pet. 3:5) and calls them "holy women." Eve was surely one of these. That she expected that one in her immediate family seems indicated by what she said at the birth of Cain (Gen. 4:1) and again (v. 25) when Seth was born. The Savior came long years after Eve's time, but you may be sure that the blessed hope of His coming lighted her pathway throughout the years ahead and sustained her in her dying hour.

The evil consequences of sin are far-reaching and still today the human family suffers intensely in the flesh because of Eve's fall. But Eve's hope of salvation has for us become a reality. The promised seed has come bringing redemption to those who will receive it. The guilt of sin is removed by the blood of the Lord Jesus Christ. But we, too, have been given a hope, the blessed hope of His coming again, apart from sin to take those who wait for Him. Grace will be brought to us then (1 Pet. 1:13) to take away the consequences of sin and the tendency to sin, and to restore, according to His promise (Acts 3:19-21; 1 John 3:2-3; Rom. 8:20-21), in all their pristine perfection and loveliness, the joys of Eden.

(Copyright 1963, by Mrs. Paul J. Knecht. Used by permission.)

Precious Reprints

THE NEED OF AUTHORITY IN RELIGION

R. H. Boll (1930)

Authority in religion is a great desideratum and necessity. The assumed authority of the church of Rome is the secret of her strength. The absence (rather the disregard) of authority accounts for the disintegration of Protestant Christendom. The real controversy between Rome and Protestantism is as to the *seat* of authority—is it the Bible or the "church"? Rome claims it is the church—by which she means not the church as such, but the Roman hierarchy. She asserts that the Bible sprang from the church, not the church from the Bible. The church, she says, gave birth to the Word, the church is its custodian, the church's voice attests its genuineness, authenticity and Divine inspiration, she is its authoritative interpreter. Thus the final authority rests with the church. So teaches Rome, and by that she stands. But Protestantism declaring for the sole and Divine authority of the Scriptures has played fast-and-loose with the Scriptures and is declining into religious anarchy. That means the knell of doom.

THE CHURCH UNDER AUTHORITY

The true Christian stands upon the authority of the Word of God. He knows that the "church" (which is the company of the saved, gathered out of the world by the gospel) did not originate the Word, but, as all things were created by the word of God ("He spake and it was done") the church itself also is the creature of the Word. And the Word is not subject to the church—as though she had the right to pass on it, to modify it, to alter it (Gal. 1:8, 9)—but the church is subject to the Word of God. The Christian has for his only and final authority the Bible—endorsed to him and given to him by his Lord and Savior Jesus Christ. "For the husband is the head of the wife, as Christ also is the head of the church, being himself the savior of the body. But as the church is subject to Christ, so let the wives also be to their husbands in everything" (Eph. 5:23, 24). The principle that the woman must learn in quietness with all subjection, that she is not to teach nor in any wise usurp authority over man (1 Tim. 2:11-14) applies in the higher sphere also; the church teaches nothing authoritatively; she only voices the authoritative word of her heavenly Spouse, pointing all men to Him, and being herself in subjection to Him. He shines upon her; she reflects His light. He speaks; she hears and obeys, and by word and life bears her testimony of Him and for Him.

THE WORD SENT TO THE COMMON PEOPLE

The reader of the New Testament will note the fact that the word is always sent and addressed to the people themselves, to the rank and file of the church, never to an official body, or to any

council of priests or leaders, or to inspired interpreters who were to hand down their findings and "interpretations" to the common people. A glance at the addresses of the New Testament books will reveal that fact. Luke and Acts are addressed to one Theophilus. Romans, "to all that are in Rome, beloved of God, called to be saints," and it is the book itself, not merely the salutation that is thus addressed to all. In Corinthians—"the church of God which is at Corinth, even them that are sanctified in Christ Jesus . . . with all that call upon the name of our Lord Jesus in every place." So likewise Galatians, Ephesians, Colossians, Thessalonians. (See esp. 1 Thess. 5:12.) In the case of Philippians the rank and file of the church is specially addressed as distinguished from its bishops and deacons, who, however, are also included (Phil. 1:1). Timothy, Titus, and Philemon were individuals—the latter not even a preacher. Hebrews is unaddressed, yet is evidently written to the rank and file, as the concluding portion shows. And so on. Apostolic discourses (Acts 2, 3, 13, 17) were spoken to common sinful humanity. Could the people thus addressed rightly *understand* what was said to them? If *they* could understand God's messages without authoritative interpreters, why cannot men today? And if language were so indefinite that it could not be understood without authoritative interpretation, who would interpret the authoritative interpretation for us? Can only men talk one to another intelligibly, while God who has made us needs an "authoritative interpreter"?

PERSONAL RESPONSIBILITY

Another fact that negatives the pretensions of "authoritative interpreters" is that the people to whom God's word is given are each and all personally and directly responsible to God as to their reception of it and their obedience to it. No man, having heard the Word, can shift his responsibility on the shoulders of another on the pretext that "he deceived me," or "he told me it meant this or that." It is not what another man told him, but what God said to him that matters, and it is each man's business to ascertain that. (Read the story of the man of God in 1 Kings 13.) It is "*everyone therefore that heareth these words of mine*" that is responsible for his disobedience of them, or accepted because of his obedience; and according as he deals with the word he heard he builds his house upon the rock or upon the sand, and according to that shall his end be (Matt. 7:24-27). "He that . . . receiveth not my sayings hath one that judgeth him: the word that I spake, the same shall judge him in the last day" (John 12:48). If then they are thus personally responsible must they not have free and unhindered right to hear the word of Christ for themselves and to follow it as they hear? For in that day no man will be permitted to blame priest or church or preacher: it will be a question between him and God as to how *he* has dealt with *the word*. Moreover it is expressly stipulated that Christ's disciples shall acknowledge no Rabbi, no (authoritative) teacher, master, father, or spiritual overlordship of any kind (Matt. 23:8-10)—all things are to be referred to the teaching of Christ alone.

THE SITUATION IN THE NEW TESTAMENT

In strict accordance with these principles is the whole situation we find in the New Testament. The apostles deliver the message, but there their authority ceases and they stand aside. They cannot alter the gospel they have once for all delivered (Gal. 1:8, 9). They have no lordship over the faith of their own converts (2 Cor. 1:24). All they could do was to point them back to the Word. If error came in they urged the word they had preached. (See Galatians, the whole epistle.) If any disputes arose they were not settled by a dictum, "*ex cathedra*," but by consultation, argument, and appeal to God's words (Acts 15). Never was any matter referred to any authoritative council for verdict. All the apostolic admonitions to unity and faithfulness assume each man's right and duty to search and see for himself what God has said.



Life's Highest Calling

Carl Kitzmiller

It would be interesting to take a poll to see what the general public considers a man's highest calling to be. What is the greatest honor that a man can receive? What is the greatest work that he can do? Would it be to be a president or a king? Some might think that life's greatest achievement would be to become surpassingly wealthy. Or would it be to be honored in life by the high and mighty and then in death be buried with history's great heroes? Just what is the best that life can give to us?

Someone has given the answer that we believe surpasses all others. Life's greatest honor and highest vocation is expressed in four simple words, "*The man of God*." We may express the same truth in other words, but probably none do a better job of setting forth a man's highest calling.

"The man of God" is, first of all, the man belonging to God. Sometimes used especially to speak of the prophet or the evangelist, the term is really one of much broader significance. It includes all those who have committed themselves into His hands for salvation, strength, sustenance, and service. The man of God is that one who has committed himself to the will of God whatever it may be. He is one of the instruments of God for doing God's work in the world. If, in the wisdom of God, he is a doorkeeper instead of an evangelist, that is not a matter of great concern.

May our values be such that we had rather be "the man of God" than anything else in the world!

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



"EVERY MAN IS A WORSHIPPER. IF YOU WILL TELL ME WHAT YOU THINK OF FROM THE TIME YOU ARE CONSCIOUS IN THE MORNING UNTIL YOU ARE UNCONSCIOUS IN YOUR BED AT NIGHT, I WILL TELL YOU THE NAME OF YOUR GOD."

WATCH YOUR WORDS

A Georgia farmer told his hired hand to drive to town for some supplies, and was very angry when the man returned a full hour later than was customary. "No, sir! I wasn't wasting time at the saloon at all," the hired hand protested. "It's just that I picked up the preacher about three miles down the road, and from then on those pesky mules couldn't understand a word I said."

The Way of Christ

"There is something worth living for and worth dying for, largely because there is SOMEONE worth living and dying for; and He is going your way if you are going His way."

Is There Any Harm In It?

Often people, young and old, settle the question of right and wrong with the statement, "I don't see any harm in it." If one is sincere, he will not so reason, for the question is not as to whether there is harm in a thing, but,

is there any good in it? If not, then it is likely that there is harm there. Innocent amusements, manner of dress, actions — all can be settled by prayerfully applying the following questions. Think about these and ask yourself:

1. Are you willing to see any harm in it?
2. Will you see any harm in it on your death bed or when Christ comes?
3. Would you want Christ to come and catch you in the very act?
4. Could you ask and expect Christ to take part with you in it?
5. Can you pray and commune with God as freely under such circumstances?
6. Can you look to Him for a blessing in the midst of such actions?
7. Even if it is lawful, is it becoming? Is it like the behaviour of one who is dead to all things but Christ?
8. In short, is it to the glory of God? For we are taught, "Whether therefore ye eat, or drink, or whatsoever ye do, do ALL to the glory of God" (1 Cor. 10:31).

We would suggest that you clip this list of questions from this article and fasten them to your mirror (where they are seen often), or paste them in the front of your Bible.

"IF YOU MARRY A CHILD OF THE DEVIL, YOU ARE SURE TO HAVE TROUBLE WITH YOUR FATHER-IN-LAW."

* * *

If your lips would keep from slips,
Five things observe with care:
Of whom you speak, to whom you
speak,

And how and when and where.

SAVING TO LOSE

In a town near Berlin, Germany, some years ago a fashionable modiste shop caught fire and the woman's fire brigade of the place came to the scene. When the order was given to play a stream of water on the burning interior, the fire women could not bear the thought of ruining all the beautiful dresses and hats; so they rescued the clothing first and then found that all they could save were the adjoining buildings, as the first was past saving. Sometimes it is so with Christians. They are equally afraid to let the water of God's Word destroy some of their worldly desires, and in keeping them they lose their usefulness as children of God.

* * *

"There are nets that will not catch any fish because they need washing and mending."

Don't Take Away My Hope!

It is a sad day for us and our churches when it becomes necessary for us to be apologetic for the Word of God (especially the prophetic Word) pertaining to the hope we have held dear (without question) for so long a time. But the Word still stands to the intent that: "we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place . . ."

IN CHRISTIAN AMERICA

"A doctor in Los Angeles," writes E. Gilmour Smith in the Observer, "states that he has removed the little toes of over 200 women in order that they may get their feet into the narrow and pointed shoes which are fashionable today.

"No doubt this same mutilation is being done by many doctors, and the total number of women sacrificing their little toes must run into the thousands.

"We have been slightly amused and rather appalled at magazine pictures of primitive tribes — skewering lips and ears and noses with bones and sticks. Now these 'backward' folks can marvel at what strange people we are."

A Parable

The centipede was quite happy until the toad asked, "Tell me, which leg comes after which when you run?"

This left his mind in such a state he lay distracted in the ditch uncertain how to run.

A SHORT SERMON

When Lot's wife turned back to look at Sodom (Gen. 19:26), it was not a glance at the doomed city with a thankful heart that she had escaped. But her eyes lingered at Sodom, with a question in her heart, "Why did such a catastrophe have to come to such a lovely city?"

The judgment of God fell upon Lot's wife and turned her into a pillar of salt because:

FIRST: Her heart was still in Sodom and she longed to be back there.

SECOND: Sodom was in her heart, and if she had continued up the mountains (place of God's direction), she would have started another Sodom there.



A Christian Views The News

Ernest E. Lyon

"BOOK BURNING!" A member of the California State Board of Education was upset because his daughter was passed a mimeographed sheet "consisting of dirty phrases," so he wrote to the State Legislature to do something about it. The list was from the *Dictionary of Modern Slang*, and he objected when Max Rafferty, State Superintendent of Public Instruction, suggested that schools ban the book! He said that would be "book burning." If it would, that is a case of book burning that we all should approve.

TODAY IN CHRISTENDOM is the title of a very excellent commentary by James DeForest Murch that appears once a month in the CHRISTIAN STANDARD. Mr. Murch has access to news that most of us do not and he is able to interpret it well. In his column of August 17, 1963, he gives some very interesting information about the new pope of the Roman Catholic Church. He mentions that Paul was on very good terms with the Communist party in Milan before his accession to the papal throne and that he figured prominently in the negotiations with Washington during the Roosevelt and Truman administrations, in which a Vatican envoy from the United States was received. He also tells of an episcopal minister who is experimenting with hypnosis as a means of inculcating "spiritual" truths in his sermons. Several months ago he gave me some information about the Archbishop of Canterbury that startled me, stating and quoting terrible things on belief not being necessary in the virgin birth of Christ, stating hell is not a place and heaven is not for Christians only, stating that he even expected to see good atheists in heaven. You would do well to keep up with the religious world in this column.

THE TEST BAN TREATY. Since this country first gave diplomatic recognition to Communist Russia we have never seen the Communists keep an agreement unless they found it to be to their advantage and we have never seen them make an agreement unless they thought it would help toward their ultimate aim—world domination. Since they are atheists and materialists their word means absolutely nothing and they have never veered even slightly from that ultimate aim. If this test ban does not give them an opportunity (by making very slight tests that cannot be detected from within their enormous territory) to develop their anti-missile missile or other worse advantages, then you may rest assured they will be preparing for a series of tests (this takes months and even years), will run the tests under some pretext of our breaking the treaty, and then (after they

have run their tests and must take out a couple of years to evaluate the tests and prepare for another series) put on the usual international scream for another ban. They have worked this latter part very well and fooled many in this country before. However, it is the opinion of many that it is the development of the anti-missile that they have in mind. If they developed that and this country didn't, then Russia would be the strongest nation in the world militarily. It is a good subject for prayer; let us pray and watch for the Lord to work out His will.

A GOOD BOOK TO AVOID. The editors of *Scholastic Magazines* have published a book, *What You Should Know About Communism and Why*. Though mixing in some obviously true statements about Communism this is a very misleading book written with either an ignorance of or a bias for socialist ways. Just one sample should suffice: Under the heading of main elements of Communist strength they list "A Workable Economic System." They insist that "There is no reason to expect that it will collapse from sheer incompetence" in spite of the fact that nearly every country behind the iron curtain would have collapsed a number of times if they had not received economic help in abundance from free countries. The rest of the book is as useless. It never quotes from any of the authorities that I have found accurate in these matters. If it is used in your schools, protest.

"EQUALITY OF OPPORTUNITY." To show how the human greed is fed and multiplied, let us note two recent examples from the racial strife. *Time* magazine on August 9 quoted the executive director of the National Urban League as explaining what Negro leaders mean when they talk about equality in job opportunities: "Now we're saying this: if two men, one Negro and one white, are equally qualified for a job, hire the Negro." In Dallas, Texas, news stories have reported that three Negroes were promoted over 53 whites with higher civil service ratings. I also know of a government office where an experienced trained white person who had worked before for that office was refused employment and several Negroes were hired without any experience. We must all desire *equal* job opportunities without regard to color, of course, but this is not exactly "equal." Such irresponsibility on the part of some is continuing to stir up racial strife, which could eventually end in much bloodshed, a declared emergency with a war-time-like dictatorship, and worse job opportunities for all. Again, we should be much in prayer for the leaders of our nation.

NEWS BRIEFS. In a statement issued the last of July, the Soviet Communist Party told the Red Chinese: ". . . the United States is keeping its word about not attacking Cuba—there are no interventions in the borders of Cuba." . . . It is strange that international leaders have protested so strongly the religious oppression in South Vietnam, but they have said nothing about the far worse situation in Communist countries—just as they have also said so much against colonialism by "free" countries but say nothing about Russia's far worse

system over Poland, Czechoslovakia, Hungary, etc. . . . The Canadian Medical Association has urged that warning labels be placed on cigarette packages, the American Heart Association has urged a public campaign against cigarette smoking, and New York's Medical Society has linked smoking to lung cancer, heart trouble and other diseases and urged doctors to warn people of the danger . . . Auca Indians who killed the five missionaries in 1956 in Ecuador are endangering their lives to reach the savage downriver branch of their own tribe.

QUOTES OF THE MONTH. "We live under the only government that ever existed which was framed by the unrestrained and deliberate consultation of the people. Miracles do not cluster. That which has happened but once in six thousand years cannot be expected to happen often." —Daniel Webster. "A people without morals may acquire liberty, but without morals they cannot preserve it." —Patrick Henry. These quotes should move us to prayer. That is all until next month—but let us continue to pray without ceasing for the kind of revival that will allow us to keep our freedom as well as win thousands to Christ.

GOD'S CALL TO REVIVAL -- IV

G. R. L.

REVIVAL. PREACHING

God's little remnant of returned exiles were transformed from a disheartened, disorganized group into a bold, aggressive people with a purpose. This was the direct result of the preaching of Haggai and Zechariah. It seems to be the pattern that holds true to this day; God's work of awakening and reviving is "set off" by preaching of the Word. No doubt this accounts for our common expression "revival meeting." However, observation tells us that very few "revival meetings" actually result in revival such as the remnant of Israel experienced.

To understand better the contrast between this particular Biblical situation and the popular usage of today, for just a moment let's put Haggai and Zechariah in a modern church setting. At the outset, I would be critical of the choice of preachers. From all scriptural and historical evidence, these men were "nobody" (although it appears that Zechariah may have amounted to something later—(Neh. 12:16). Zerubbabel or Joshua the high priest would surely have been much more impressive in the pulpit than these young, inexperienced men. However, in this case the congregation didn't choose the evangelists, so the responsibility rests upon Haggai and Zechariah.

How much planning went into the "meeting"? For about 15 years the building of the temple had been neglected. As time went by, surely some became deeply concerned about it (though perhaps they were very few). Still supposing—these few met with the preachers and laid plans for the big meeting. Haggai decided to preach a

series of sermons from the Book of Joshua—very fitting under the circumstances—and Zechariah would lead the singing and help in personal work. Somebody took care of the advertising and other details. In the second year of Darius the king, in the fifth month, in the first day of the month, the meeting opened with tremendous crowds. The singing was inspiring and the preaching was powerful. At the end of two weeks, many had been deeply convicted about the neglect of the temple, but *they still did nothing about it*. They were powerless to move; after all, there was a court injunction out forbidding work on the temple. After a flurry of interest and discussion that lasted a few days, life in Jerusalem went back where it was before the meeting. With better preachers than Haggai and Zechariah we have seen this pattern often repeated.

What actually happened was quite different from our imagined picture. There was no organized meeting. God's word came to Israel by bits and pieces, rather than according to the current rules of homiletics (modern "higher critics" find all manner of fault with the way Haggai's messages are arranged). The message given was not by Haggai's choice, but by God's choice. And the meeting began on the first of the sixth month, instead of the fifth month. The result: A people transformed in heart and empowered to overcome all obstacles.

Do we find here some understanding of our weaknesses and our disappointments? The reviving of the remnant took place after extensive groundwork had been laid by God (see previous articles). The preaching that sets it off is God-directed as to the right content and the right time, and the messengers are God-chosen. There seems to be a popular current that runs something like this: Anything in the Bible is good, and any time and any place it should always get the desired results, regardless of attending circumstances. So without really consulting the Lord, we make arrangements for a "revival." Our praying really begins as the time for the meeting draws near, and before the meeting is over it may be that we become very earnest—we're anxious to see "results." Why no response from heaven? Because this is *our* project; we devised it, we planned it. Now at the end, we're asking God to put His rubber stamp of approval on something that He has had no hand in! We have witnessed preachers and churches that were determined to have revival, employing various high pressure techniques (one preacher reported that someone finally came forward as the 146th verse of the invitation was being sung), but what they got was not revival. Though man has a definite responsibility, he has not the prerogative to tell God when and where to send revival.

Yet God does use preaching as the immediate cause of awakening and empowering His saints. Where hearts are prepared beforehand to receive His message, where the messenger is Spirit-directed, there God is able to intervene in power. There is no cut-and-dried formula. Churches and communities have experienced real revival when the regular minister was preaching an "ordinary" series of weekly sermons—but the ground had been prepared, and the Lord gave just the right word at the right time.

God is *God*. He will not be used by man under any circumstances for any end, however good. He will not be wheedled, cajoled, or coerced to send revival or any other blessing, in spite of the fact that His heart may be yearning to send just that blessing. Whatever God does is by grace, a free gift motivated by His sovereign will without regard for the merits of the recipient. This principle we must recognize if we would see the glory of God manifested among His people. When we, as the remnant of Israel, despair of our own wisdom and ability, when we ask for and look for God to work on our behalf, when we are willing to listen to His messenger and His message—though it be a message of rebuke—then our lives will be transformed by His power, and that is what we call “revival.”

“Go Quickly and Tell . . .”

YOUR NEIGHBOR

Alex Wilson

In one sense the “foreign missionary” does not need as much faith as you in the U.S. do!!

Let me explain: It is not hard for a missionary in, say, Japan to realize that the people he sees worshipping a huge image of Buddha are lost and doomed and desperately need the Gospel. But is it not hard for you to believe that your neighbor is also lost and doomed if he has not bowed his knee to Christ as Lord? Your neighbor may be pleasant, moral and even religious—and yet need to be converted just as much as those worshippers of Buddha. God help us all to believe what His word says about the condition of men.

As A. W. Tozer says in his book, *Born After Midnight*: “A man may be born in a sanitary hospital, receive his education in progressive schools, ride in an air-conditioned car, sleep on a foam rubber mattress, wear synthetic clothing, eat vitamin-enriched food, read by fluorescent lights, speak across 12,000 miles of empty space to a friend on the other side of the world, lose his anxieties by taking tranquilizing pills, die without pain by the aid of some new drug and be laid to rest in a memorial park as lovely as a country garden; yet what will all this profit him if he must later rise to face in judgment a God who knows him not and whom he does not know? . . . Is that man any better off than if he had died a naked savage in the hinterlands of Borneo?”

Friend, when did *you* last speak to someone about the Savior?

The Christian should look within, but not too long lest he become discouraged. Once we are conscious of our need, we should look away from self to Christ. All of our growth must be growth in Him. —Dennis Allen

NEWS AND NOTES

NELSONVILLE CHURCH HAS NEW ADDRESS

Due to a change in postal routes, the address of the Nelsonville Church is now: Route 1, Boston, Kentucky.

We have just completed a fifteen day evangelistic meeting, with Brother Howard Marsh preaching. Attendance held up well, and much seed was sown. One placed membership with the local congregation. —Robert Heid.

A Tribute to Brother Phil

"Brother Phil" was a friend to man, especially to one of the "household of faith," as the many can testify. It was my honor, while in gospel meetings with the Portland Avenue congregation, 1915, to take the good confession of "Mother" Bornwasser. Philip was then of the world, worldly. Returning for a series of tent meetings in 1922, who should meet me and conduct me to headquarters but Philip Bornwasser! "O what a change!" And the change had come to stay. The "new man" never lost his "newness of life," even though invalidism laid him low physically so many years. We do not regard his soul a subject of prayer, but we do pray that his good works which "do follow" may be so blessed that they may continue to bear fruit to the glory of Him on whose behalf "Brother Philip" delighted to serve. —S.C.

HAVE YOU READ IT YET?

"A good antidote for amillennialism," is the judgment of one who has read **Conquering and to Conquer**. Not if it is left lying on the shelf, where a thousand copies yet lie. Wanted—helpers to get them off the shelf and into the hands of those whom they should bless. —S.C.

New Albany, Ind.: The church at Cherry Street was greatly blessed during the ten days Brother Mullins was with us in July. The "seasons of refreshing" are manifest in new interest and increased attendance, and this is the way it should be. There were 12 responses; among these two accepted the Lord and were buried with Him in baptism and three placed membership with the congregation. Since the meeting, another has been baptized and others are showing encouraging interest.

We are grateful for the outside fellowship during the revival: 17 different churches were represented and there

were 19 ministers present during the meeting.

A morning class on "Revelation" was very well attended and proved a great blessing to all who could attend. —Bruce D. Chowning.

Meetings Reported in August

J. L. Addams, Sr. at Highland.
Ronald Bartanen at Ormsby.
Herman J. Fox, Jr. at Maryville.
John A. Keeton at Sylvania.
Howard T. Marsh at Nelsonville.

ANNIE WISEHART LASHBROOK

The home-going of Sister Lashbrook on July 21 came as a surprise even though she was 89. She had always been healthy and active, and her final illness was very short. She was active too as a member of the Fisherville church —since 1891 when she confessed her Lord —longer than anyone else now there. For 72 years she loved the Lord Jesus and walked with Him, even as her family had done before her. Following after her in the same pattern of life are her sole daughter Mrs. Evelyn Bland, and only granddaughter, Patricia, wife of Tommy Marsh in Japan.

She and her husband, Brother James Lashbrook, celebrated their 65th wedding anniversary just a few months ago. A large overflow crowd of friends attended the funeral service in Jefferson town. Howard Marsh was in charge.

FILMSTRIP LIBRARY

At the initiative of Ronald Bartanen, brethren in the Louisville area are considering investing in a community filmstrip library. At a moderate cost to each participating congregation a wide selection of the best teaching filmstrips could be made available to all.

Louisville, Ky.: On August 18 the Ormsby Avenue church enjoyed a home coming day. We had a good crowd with several visitors. Brother Ronald Bartanen brought the message on "The Return of the Lord." After the service we had a picnic dinner on the lawn. This happy day marked the beginning of our Gospel Meeting with Brother Bartanen preaching. He is a gifted speaker and a consecrated servant of the Lord. As I write this the meeting is just getting under way. —J.R.C.

Louisville, Ky.: Your several recent articles (J.R.C.) in Word and Work are fine and timely, showing maturity

of wisdom and discretion, but not changing basic truths to fit the changing times. I enjoyed them very much and passed them out to others. —T. C.

Dugger, Ind.: Our revival meeting with Antoine Valdetero of Jennings, Louisiana, doing the preaching will begin Wednesday night, September 25. It will be an eight-days meeting.

Lord willing, Brother Eugene Graham will be tonight's speaker. Gene is a local boy doing a great work for the Lord at Mt. Morris, Michigan. He holds down a responsible position besides doing regular work as a preacher. —Maurice Clymore.

INDIANA CAMP

The central Indiana summer camp was held the week beginning August 11. Campers commute each day. They do not have sufficient cabins to remain on the camp-site. They have classes in the afternoon and preaching at night. Many children and young people avail themselves of this fine opportunity.

KNECHT — LEWTER

A capacity crowd witnessed the wedding of Mary Knecht to Billy Ray Lewter at Portland Avenue on August 17. The ceremony was short and simple, performed by Paul Knecht. Immediately following, there was a reception in the PCS cafeteria. Various friends of the newlyweds expressed pleasure that they are so well matched in spiritual interests and in dedication to the Lord. Billy Ray and Mary have for some time taken the responsibility for the weekly meetings of the younger group of young people at Portland. Mary will continue to teach at PCS the coming term. The couple will reside at 2630 Montgomery.

Houston, Texas: Enclosed is check for two renewals. I do thank God for such brethren as you at Word and Work. How I am strengthened having read such wonderful articles you will know. —Mrs. R. R. Kitterman.

Oklahoma City, Okla.: Here is a club of subs. If possible, could these all begin with the June issue? I'm so glad that Brother Clark is still active in writing. We haven't appreciated him near enough. —Wilbert M. Winter.

Mackville, Ky.: Orell Overman will be with us in a "two-weeker" as our evangelist come September 2nd. —Jesse Z. Wood.

Abilene, Texas: A letter from the Byron Millers reports a good meeting for the new work at Houston. Thirty

persons were present on two nights.

We have also had a letter from Louis Clark (1410 Miles St., Houston 15), who is treasurer of the church. He expressed thanks for the recent mission check and enclosed a copy of a letter that is being sent out to a number of churches.

We urge you to make this a work sustained by prayer. Pray that the Lord will raise up a worker and some sort of support that will enable him to devote full time or considerable time to the work. —Carl Kitzmiller.

Names You Know

Kenneth Stockdell from Minot, N. Dakota, visited in Louisville recently. He preached at Ormsby Avenue while here.

Willis H. Allen was hospitalized recently with heart trouble. Now at home again, he will have to "take it easy" for a couple of months.

Carl Kitzmiller has just completed five years with the Southside congregation in Abilene.

J. F. Stinnette—officially "retired"—is still active for the Lord. He has spoken recently at Rowan Street and at Highview.

Dr. Cecil E. Brooks subscribes to the Word and Work—50 copies at a time. We need more subscribers like him.

Jim Embree announces the birth of Joan Marie. She and Martha are doing fine.

Mack A. Anderson preached at Shawnee and at Sylvania in recent weeks.

Hear "Good Tidings"

Subscribers within 200 miles of Dallas—more or less—can hear Dr. Cecil Brooks present his series of studies in Galatians each Sunday morning at 9:15 on KSKY, 660 on the dial. This is followed by the "Good Tidings" program from the Mt. Auburn church, from 9:30 to 10:00 a.m. The latter program has been on the air for something in the neighborhood of 20 years.

Mackville, Ky.: One day at 1 p.m. a huge metal garbage truck, unattended, started rolling down a street in Lexington, headed directly for the house of Kenneth and Sarah Preston. It gained terrific speed before reaching their property. On the way it demolished a trailer. Continuing on, it ran up the driveway of the Preston home. Sarah was leaving the kitchen and headed for the living room when she saw the big truck coming through her picture window, and jumped to one side. Otherwise she would have

been pinned to the back wall of the living room. She ran out in frantic search of Janis and Karen, not knowing whether they were in the truck's path. The Lord had seen to it that they had gone two doors away to play and were safe. Two neighbor boys had been sitting directly in the path of the run-away truck, but the father of one yelled, and they ran to safety. Perhaps \$5,000 damage to property was done, but our precious ones are safe and sound. So we hereby praise our Great Shepherd and Wonderful Savior for looking after His own—who are also our own! —Jesse Z. Wood.

"The Deity of Christ"

Lexington, Ky.: I am a member of the Cramer and Hanover Church of Christ. It has been put on my heart to reproduce some tracts my husband was having made when he departed to be with Christ, or a short time before he went away. The subject is "The Deity of Christ." This tract or pamphlet is seven wonderful sermons by Fred I. Gardner, Church of Christ minister of Middleport, Ohio.

Brother Rutherford said if one who was not a Christian would read this tract it would make a Christian of him or her. I say if one reads it who is a Christian it will make him a better Christian.

I feel that this would be my husband's wishes for me to have them made, and it is my prayer that they will help to save souls. This pamphlet is distributed at cost. Send stamped, self-addressed envelope and 25c to cover the cost. —Mrs. Mary P. Pepper, 153 Lincoln Ave.

Sandpoint, Idaho: The church here reports having received a blessing from a recent visit by Rodney Veitschegger, who spoke to them. The brethren are making good progress on their building. They are supplying their own labor, which is keeping the cost low while giving them a very attractive little building (seating capacity probably 150, with full basement). Although it is not yet ready for occupancy, the first service was held in it on the occasion of my recent visit—my first time to meet with the brethren there in nearly ten years. —G. R. L.

Winchester, Ky.: I have fallen down on the job this month. I have been in situations very un conducive to writing articles—particularly for me. Then as a climax to it all, I was summoned home because of my wife's condition—she underwent surgery Monday morn-

ing, but is doing nicely—hopes to be discharged from the hospital Monday. I am hopeful that I can attend the Lectureship.

I want to say a loud "Amen" to Brother Clark's objections to calling ourselves a "Premillennial Church of Christ." He has expressed my sentiments precisely. We do not want good brethren to get the impression that they must accept the premillennial view in order to be in our fellowship. —J. Edward Boyd.

Louisville, Ky.: I was with the Antioch Church of Christ, Frankfort, Ky., for a series of meetings July 22 through August 4. We are thankful to God for splendid interest, and that live adults responded to the invitation, 2 for baptism, 2 for rededication, and one to transfer membership (formerly a Baptist). Brother Jack Blaes, minister of the Antioch church, did a wonderful work in leading the singing, and his nightly solo work was indeed inspirational, and a tremendous blessing to the meeting.

I was in Johnson City, Tenn., with my family, for homecoming day at the Mountain View Church of Christ Sunday, August 11, and had the privilege of preaching at the morning worship service. Among those present were two other former ministers, David Brown and Dr. Paul Clark, also Brother Tom Luxton, one of the elders of the Linton, Ind., church. (Glenn Baber is the local minister at Mountain View.) I was scheduled to preach at the Locust St. church where Ben D. Rake preaches, that night but word came from Winchester, Ky. that my mother was to have surgery early Monday morning which made it necessary for us to cut our visit short, and omit this appointment.

The work at Beuchel held up wonderfully well during June and July. In fact, we set a new record in attendance for worship on Sunday morning, July 21, with 214 present. So far in August we've been forced to take note of "summer slump" somewhat, but, even so, attendance has been quite good.

Lord willing, I'll be with the church at Linton, Ind., for a meeting Oct. 7-13. —Robert B. Boyd.

Louisville Christian Fellowship Week

Christians from at least ten states and three foreign countries enjoyed a profitable time together during the last week of August. Several expressed the opinion that it was "the best yet." Attendance was very good. The pro-

gram announced (in August W & W) was followed, except for two changes. Howard Sawyer, of Winchester, Ky., spoke in the place of Howard Marsh. Brother Marsh was at Mayo Clinic for the diagnosis and treatment of Sister Marsh, who has a serious eye ailment. H. E. Schreiner took the place of Willis Allen, whose heart condition did not allow him to be present. Some twenty of the local churches cooperated to provide noon meals for all in attendance.

The list of names of those who registered will be sent by mail to out-of-town visitors. Any who would like a free copy of this list may have one for the asking. Address the Word and Work.

MARGARET S. BLAES

On Monday, August 19, after a long illness, God called to rest our Sister Margaret Blaes, the loving companion of Brother Jack Blaes, minister of the Antioch Church near Frankfort, Ky. In addition to her husband, Margaret was survived by four children: Mary Catherine, Earl C., Juanita, and Jean, her father, mother, three brothers and two sisters.

Brethren Hardison, Neal, Chambers and Rutherford joined in conducting the funeral on Thursday, August 22, with burial in the churchyard at Antioch.

Margaret endeared herself to the Louisville area when in Portland Christian School, both in the eighth grade and again in her senior year; and during the war years when she taught at Portland Christian. All who knew her will feel the loss at her passing, but we look to the Lord, who "doeth all things well" and pray that His comfort and guidance be with Brother Jack and the children. —Robert Heid.

MISSIONARY BRIEFS

Manila, P. I.: This past week has been one of those "mountain-experiences" for us here. Brother O'Neal's messages have been marvelous! He has truly experienced the grace of God in his life, and his messages, though simple and almost conversational, were powerful. We were all challenged to a closer walk with the Lord. There were a number of responses for rededication, and last night, the girl student, Rosario, accepted the Lord and was baptized. Then this morning Erlinda decided she also wanted to become a Christian. She said she had wanted to for some time, but had never seen a baptism, and she just

couldn't sleep last night, feeling that she should do the same thing. So we went down to the baptistry on the first floor, and Alex baptized her. We rejoice with these two, but how we long to see many more! Rodrigo, the boy student, has shown no signs of wanting to accept the Lord. Please continue to pray for him. —Ruth Wilson.

Hong Kong: The water situation continues to remain critical. We now get four hours of water once in every four days. On that day every one has to get up early to get baths, wash clothes and store water before it goes off again. Still we are better off than the people who must carry water from the public faucets. Sometimes the lines are two blocks long. —Dennis Allen.

San Jose, Mindoro: Since the rainy season started it is very difficult (sometimes impossible) to reach San Augustin where Arsenio and others have been preaching recently. During the dry season vehicles drive across the dry river bed, but when the rains begin the water is too swift and deep to drive across. San Augustin is right on the seashore, so most traveling from there to San Jose is by boat. There are other barrios along the coast as well as islands which can be reached best by boat. We are seeing more and more the need of a motor boat to aid in preaching the Gospel to these somewhat isolated areas. We would like to take a motor back with us, the Lord willing.

We are so grateful for the continued support. Churches and individuals in every place have been so generous. We hope that by the grace of God and your continued interest and support, we will be able to return to the Philippines next spring. Pray with us. —Harold Preston.

Southern Rhodesia: We certainly have been through trying times here, but the African work is on the upgrade again. Arcadia (mixed race) has made a steady growth for the last few years and we are now in desperate need of a building. When I first made application to teach the Bible to the children of our members at Arcadia I told the Headmaster that we had eight children. I actually started off with twelve. Each child gets two lessons per week, thirty minute periods for the primary, and forty minute periods for the High School.

Congratulations to all you brethren of Word and Work for its continued excellence. —S. D. Garrett.