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VOLUME LVIII, MAY, 1964

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## *Talking Things Over*

G. R. L.



In view of the rapidly changing world scene, the place of the Christian in this world is a topic of frequent discussion. Should he bear arms? Should he engage in politics? Should he become an active member of some of the anti-communist organizations? Not all will arrive easily at an answer to all these questions. We do think it will help, though, to have a long-range perspective of the world in which we live. Sometimes when we are closely involved with a problem, we cannot see it as those who stand at a distance. Let us begin, then, "at a distance."

### THE COURSE OF THIS WORLD

Whence come wars and fightings among you? Why has the young year of 1964 already been plagued with a half-dozen or more armed uprisings in various parts of the world? The Cypriots have lived together for decades; why must they fight now? Why the internal strife in the young nations of Africa? Why the unrest in South America? And why must the cold war between East and West continue on after nearly two decades of conflict!

"You lust and do not have; so you commit murder. And you are envious and cannot obtain; so you fight and quarrel" (Jas. 4:2). This is the very character of the world. However we may study economics and sociology and history—and from these derive satisfying reasons for this mess we're in—for an ultimate cause we must go back to the very nature of the world itself. The nations are visualized in prophecy as wild beasts, and how rightly so! Is not James' declaration the very law of the jungle? Although we have definite personal interests on the side of the West, we need to recognize that these nations, too, are part of the world system. Less bestial, indeed, we would say, yet nonetheless motivated by self-interest. Our diplomats and politicians

might want us to feel that our foreign aid programs, etc., are prompted by altruism, but any half-informed high school student knows better. High-level policies in international diplomacy are founded upon one thing: Self-interest. We are better off if we are able to face this fact.

#### THE LIFE OF OUR NATION

This is election year and issues are being shaped for the coming campaigns. How much will be proposed "in the public interest"? In reality, most such proposals will be made in the interests of the politicians making them. One Congressman recently remarked, "If the civil rights bill is passed, there will be a lot of new faces in Congress this fall." Most who vote either for or against the bill will no doubt be influenced by its effect on their chances for re-election. Self-interest is so obvious in so much of what comes out of Washington that we tremble for the future of our nation. Yet we should not be surprised, for "the whole world lieth in the evil one." That includes our own American society.

The conservative-liberal debate in our country waxes hot. For many reasons I favor the conservative side, yet here, too, I think we should have our eyes wide open. Why does the liberal hold for his views, and the conservative for his? We'll grant that there may be a *few* genuinely altruistic individuals in the controversy, but let us not be deceived by our own personal preferences. Each wants what he wants because he thinks, "This would be good for *me*!" The analysis of the word of God is true. Wars and conflicts come from the desire to satisfy self, and from nothing else. Certainly, the air will be filled with fine words, but the motivating force behind them is the love of self. Those who rally behind the persuasive speaker are likewise motivated. The *whole system*—not just one side—lieth in the evil one.

A change of political system or of national economic or social structure will not change these basic facts. As long as the people of a nation are motivated by love of self, the only real remedy is a new heart, created by the Spirit of God in those who are born again.

#### THE CHRISTIAN IN THE WORLD

Within limits, it is right for us to desire our own welfare. Paul urges all to pray for rulers "in order that we may lead a tranquil and quiet life in all godliness and dignity" (1 Tim. 2:2). However, in our quest for peace and tranquility, our methods as well as our motivation are sharply divergent from those of the world. Here there is no enmity, no wars and conflicts, no exertion of force to gain "our rights." We have no quarrel with flesh and blood, else how could we love our neighbor? Indeed, we can love the disobedient and the erring, even as God loves. If he mistreats us, we love him yet.

Nor do we enter into "non-violent" crusades for reforms that would right our grievances—we have a higher Court of Appeals. It is at the Throne on high, where governments are commissioned and de-commissioned, that our voices are heard. What if we are called upon to suffer wrongfully? Even as the Captain of our faith, we commit ourselves to Him who judges righteously and wait for His justice. Our Lord is yet waiting for the vindication of His cross. We, too, can afford to wait.

## LOST AUDIENCE (Concluded)

Paul E. Little

The world is not hearing the Gospel because we Christians have isolated ourselves even from our next-door neighbors, the author says. Here he gives some suggestions as to how communication may be re-established. "Lost Audience" is available in booklet form at 20 cents each.

When invitations come to activities in which we do not wish to take part, we must always recognize the good will of the person who invites us. He is really complimenting us by inviting us. We must be very careful that in refusing his invitation, we do not refuse him personally. The best way to avoid this is to thank him for the invitation (for instance, to go out and have a drink). We might say, "Thanks very much. Personally, I don't drink, but I'll be glad to have a coke with you." (Of course, some would not feel free even to enter a bar to have a coke. In such a case the situation is more awkward and we should invite our friend to the soda fountain, a prospect not too appealing to him if he wants a beer.)

Incidentally, if any Christian's whole "testimony" would fall if he were seen entering or leaving a bar, I can't help wondering how much of a vital testimony, based on non-externals, he really has. Christians might criticize him, but most non-Christians wouldn't think twice about it.

Suppose we are invited to a dance or some other activity in which we don't feel free to participate. We could say, "Thanks a lot, but personally, I don't care for that. Drop around sometime when you want to play ping pong, or go to a basketball game," etc. By substituting one activity for another, we make it clear that we are not rejecting the one who invites us, and that we would like to do something with him, even though we are not particularly interested in the thing that he has suggested at the moment.

This sort of reply should never be made apologetically, but with confidence.

Incidentally, there is no reason for a Christian to feel inferior or apologetic if he doesn't feel free to drink or smoke, etc. Many non-Christians don't do these things either, nor a great many other things. They are in no way apologetic nor should they be. There are very good reasons, not associated with Christianity, for not smoking or drinking. Research has demonstrated that lung cancer is demonstrably higher among those who are heavy smokers, while the Yale studies on alcoholism reveal that one out of every fourteen social drinkers becomes an alcoholic—and there is no way to determine in advance which of any fourteen will be the one. The main thing is to avoid conveying the idea that Christianity is not smoking or drinking, because it is not. Some Christians do and many non-Christians do not.

(But if you turn down a cigarette, do it as graciously as you'd turn down a candy bar, not relating your refusal either to Christianity or cancer.)

How should we react to swearing and off-color stories told in our presence? Frequently, the reaction is to freeze, or in a condem-

natory way to "take our stand." It is important that we take our stand, but it is extremely important *how* we do this. If we are really interested in a person's knowing Christ, rather than merely the fact that we do not swear or tell off-color stories, we will not condemn him for doing what is natural to him. Neither do we want to condone what he is doing. The best way to approach the situation is to be casual and off-hand. One can say, half-jokingly (at the appropriate time), to a friend who persists in swearing, "You have a rather limited vocabulary, don't you?" Soon the friend recognizes that it is repulsive to us and frequently will stop swearing in our presence—if we have gained his respect. If off-color stories are being told, jump in with a good clean joke, one that is excruciatingly funny, as soon as the person finishes the off-color one. Gradually people begin to recognize that we do not appreciate these stories, and they will avoid them in our presence, if we have not condemned them. (If we do condemn them, they'll usually avoid us.) The worst possible approach is to be self-righteous; this usually results in people going out of their way to see how much they can antagonize us. What is even more tragic is that it shuts off any opportunity for positive witness, presenting the good news of the Lord Jesus.

A third area in which we must do some thinking is that of saying grace in public when there are people with us who do not know us and might misunderstand. Again, we must recognize that our motivation is primary, and we must also put ourselves in the shoes of our friend.

Often the reaction of a Christian who feels he must give thanks publicly for his food, under all circumstances, is a rather awkward attempt to conceal what he is doing. He wishes very much that his friend would take a mouthful of food and be quiet for a moment so that he can bow his head and give thanks for his food before it gets any colder. Many people fumble with their napkins or in other ways try to conceal what they are doing.

A Christian friend of mine one time said as we sat down to a meal, "Shall we scratch our eyebrows?" as he caught me with my hand halfway raised to my forehead. I roared for several minutes, realizing how automatic my reflex was. I have vowed since never to touch my head when saying grace, but always to bow my head so that it is clear what I am doing. Again the problem is not to condemn our friend. If we bow our head and give thanks and he does not, he feels very uneasy because he feels that he is being condemned for not doing it. He may misunderstand and think we have a headache, or are smelling the soup. It is embarrassing for all when it is discovered that this is not the case, if we have been furtive in saying grace.

What is the best solution to such a situation? There are several. One is to give thanks with open eyes. No place in the Bible says eyes must be closed to give thanks for food. Secondly, we might say to our friend, "Shall I say grace for both of us?" In this case, he will



usually, very graciously, say yes. Third, we might say, "Would you pardon me just a moment? It's my custom to give thanks and say grace before my meals."

The most polite thing, however, is to invite your friend to participate. By doing any one of these three things we in no way condemn our friend and erect an artificial barrier between us. Such a barrier may prevent us from getting to the real issue of Jesus Christ and who He is, in any personal conversation that develops.

Of course, if we are eating alone in a restaurant, there would never be any question but that we would bow our heads and give thanks for the food which God has given us. In our homes it is certainly in order to say to our guests, "It is our custom to say grace," and they will politely join in with us. When we are guests in the homes of people who do not say grace, it is certainly discourteous to bow our heads and put them on the spot. Here it is far better to give thanks for our food silently, with eyes open, rather than to cause embarrassment to our host. His resentment for what he considers rude may carry over to what he decides in some basic aspect of Christianity. Such a situation may harden him and spoil opportunities for personal conversation because he has been offended.

Sometimes in our business or as a member of a club on campus the group may decide on some activity over which we have no control. What should we do in such a situation as that?

If the Christian is in a position of authority and respect, he can suggest that perhaps some other activity acceptable to *all* could be engaged in.

Or, if this is not possible, it may be necessary to say that personally we do not feel free to participate, though we are not attempting to legislate for the rest. Often there are clear-cut issues of moral right and wrong in fraternity and sorority activities. Even non-Christians acknowledge some things to be immoral, though they may be quite happy to participate in them. In such a case one must make very clear that he will not agree to what is wrong no matter what the group pressure is. The point is that controversy should be focused on the real issues of what is right and what is wrong, rather than on the Christian's personal customs.

The man who stands firm on a genuine moral issue in the face of strong group pressure usually gains the respect of many members of the group, even though they may oppose him and even expel him. In such a case, however, the non-Christian sees clearly that the Christian's attitude is inherent in his relationship to Jesus Christ and is not something which is secondary, unrelated to Christianity.

A fifth area in which we must do some positive thinking is the question of activities in which we can engage with non-Christians. These activities include going out to do something with them as well as entertaining them in our homes. A great many wholesome forms

of entertainment and sports exist, if we stop to think about it, in the areas of music, art, athletic events, travel, civic meetings, etc., in which we can engage whole-heartedly with our non-Christian friends without compromise.

When it comes to entertaining at home, or in a Christian home to which you have access, you find that really solid parlor games, not in any way juvenile, but games that stimulate thinking, can be as entertaining to non-Christians as to Christians. Often after a well-planned evening has been enjoyed, with creative and stimulating activity, non-Christians have commented that it has been the best evening they've had in years, and they were glad to realize that people could have a good time without drinking, etc.

When we are invited into the home of a non-Christian, we can graciously explain our inability to play card games, for instance, and suggest something common to all.

(There are some Christians, however, who feel that they should learn to play bridge—not gamble—in order to win bridge players to Christ.)

If we think these things through creatively, and make sure that our message is Jesus Christ Himself, cutting off the tangents; if we try to communicate Him effectively, not condemning those around us who do not know Him: if we do these things we will find new dimensions to witnessing that we never before knew existed. By following our Lord's example and being a fisher of men, we will develop a positive attitude which is loving and unafraid.

Our dorm room or home can be the center of evangelism, by means of conversation and, later, Bible study discussions. When we know non-Christians as friends, they will be much more inclined to accept our invitations to church than ever they would otherwise.

The church will then be fed from the fishing nets of the home.

Each of us must learn to live graciously in a non-Christian society for the sake of Jesus Christ. We are His ambassadors, but we can never be effective until we have an audience for the message which we are commissioned to deliver.

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The Lord expects us to be fruitful in every good work. Consider the difference between work and fruit. A machine can work but only a life can bear fruit. Work implies effort and labor while fruit implies a quiet response from the life within. And it is only when good works are the fruit of the Spirit that they are acceptable to God. Let us allow the Spirit to work through us and then we will be fruitful in every good work according to Colossians 1:10. —Theodore Epp.





# Truth Advance Section

Stanford Chambers

## QUESTIONS ASKED OF US

Should not a teacher avoid putting questions that suggest doubts and leave people who need help in their studies "up in the air" so to speak? A teacher we know is continually asking just such questions as challenge our reliance on the Scriptures.

People need no encouragement in their fleshly tendencies toward doubt or unbelief. A teacher in God's church may unwittingly be an ally of Satan in this respect. Let him learn a better method or cease teaching. The Scriptures warrant a positive approach, and there is to be made the positive approach, notwithstanding we are conscious of the fact of opposing views. Happy are they who recognize a clear line of demarcation between truth and error.

Are there not some who are too strenuous in opposing interdenominationalism and are to be charged with erecting a sectarian wall themselves, thus contradicting their very plea for an unsectarian type of Christianity? What evil would result if opposition to interdenominationalism should cease?

The Spirit of God in Paul would not countenance a Pauline church any more than a Cephasite church or an Apollosite church. But Paul did recognize that individuals caught in the confusion of division were nevertheless of those at Corinth "called to be saints," whose bodies were yet "members of Christ" (1 Cor. 6:15), and each one a "temple of the Holy Spirit" (v. 19). Such could be that despite the fact of his "belonging" to the division he had joined. Thus to recognize such a one simply as an individual was not giving recognition or approval of the division to which he was attached. Should an individual be found causing division, however, he would, by Paul's inspired instruction (Rom. 16:17), become a subject of discipline and one to be turned "away from." It is one thing to recognize an individual as one of the Lord's "little ones," (which we all are at the best); it is another thing to show recognition to the party or sect or denomination with which he may be affiliated. Moreover, it is one thing to recognize one such as God's child; it is another to put him up as a teacher of God's flock, which is not to be divided, indeed not divided even in sentiment, as to the divinely purposed "unity of the faith." Let there be on your part definite decision as to whether you are out and out for the restoration of the image of the church presented in "the last will and Testament of our Lord Jesus Christ."

"Walled about"? Sects and denominations, in the long ago, erected their respective credal walls to protect and hold themselves in, the while they held all others out. What is the status of such as hear and heed the call, "Come ye forth, my people, out of her"? And of those so blessed of the Lord as to have become Christians, simply, with no experience inside any denominational wall? Well, a creed wall to the right of them, a creed wall to the left of them, a creed wall in front of them; walled in are they! But the wall is of whose building? We would lend no encouragement to any unChrist-like behavior or wrong method, but people can be walled in by walls of others' building. Let it never be the other way around.

Why do they speak disapprovingly of the Unity Church? It emphasizes unity and has most beautiful services. Its literature sets forth many things worthy of anybody's consideration.

Unity in Christ, no one should oppose, neither a "beautiful service," per se. But when there arises a cult whose fundamentals are Self Culture, All Good, Psychotherapy, Reincarnation and related tenets, you may wisely check up as to the use and application made of Jesus' words and teaching. Such use is made to add strength to their propaganda, gaining people's confidence thereby. Whose services are more "beautiful" than are reputedly held by the so-called Christian Scientists? Watchtower Witnesses hold beautiful services, as do Mormons and even some Communists! False prophets (teachers) do not come labeled false prophets. Wolves do not come in wolves' clothing. Jesus warned as He did that His people might be on guard. Heed His warning. He is faithful that warned. Jesus for it, it does make a difference what one believes; and Paul for it, it makes a difference "of whom thou hast learned." Sincerity even is not enough.

Is there a passage of Scripture quoting Jesus as saying that He was the Son of God?

Yes, John 9:35, 36, for instance. True, the King James version has "Son of man" instead, but the American Standard has "Son of God," as has also Young's Literal translation and others (though of course not the Revised Standard). Hear Him addressing the Father (Jno. 17:1), "Father, the hour is come; glorify thy Son, that the Son may glorify thee." Hear Him again when the Council of the High Priest tried Him: "Art thou then the Son of God? and he said unto them, Ye say that I am. And they said, What further need have we of witnesses? for we ourselves have heard from his own mouth" (Lu. 22:70, 71). Peter's well-known good confession was, "Thou art the Christ, the Son of the living God." Jesus' response was, "Blessed art thou, Simon Bar Jonah, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." Let those who make claim to being "Jehovah's Witnesses" have the benefit of such passages, for their indoctrination is to the effect that while He was here in the flesh he was purely and solely human—even as they claim now that He is purely and solely divine, forgetting such declarations as, for instance, in 1 Tim. 2:5. Who dares to shun to declare "the whole counsel of God" on any matter, particularly regarding "the Son of his love"?

The question keeps coming up, How is God's permitting suffering on the part of His people consistent with the Bible declaration that God is love? Why should those He so loves be permitted to suffer?

God spared not His only begotten Son. "But though he was a Son, yet learned he obedience by the things which he suffered" (Heb. 5:8). God could not afford to exempt His people from suffering or from the common lot of mankind, not in wholesale fashion. He can and does answer His people's prayers, when in wisdom and righteousness He can do so, that is to say, when circumstances permit; and the circumstances He knows perfectly. In any case, Rom. 8:28.

If the family of God were exempt from the undesired experiences common to man, the world would come in like a flood unregenerate, come for the loaves and fishes, and the church has too large a percentage of the unregenerated even as it is. Again, the Lord could not afford to exempt His people for their own sakes. They would develop that superiority complex, that Pharisaical self-righteousness and spiritual pride destructive of true spirituality. The world stands in need of a ministry of grace which only the saved-by-grace can meet. Such ministering, to be effective, must, in the very nature of things, be rendered in sympathy, and who can sympathize who has not had experience? Our Savior "suffered, being tempted," and "is able to succor them that are tempted." Having experienced suffering, he can be "touched with a feeling of our infirmities." Can you qualify for the needed ministering without suffering?

Now, better than exemption, God so over-rules that "all things work together for good to them that love God, even to them that are called according to his purpose." "My grace is sufficient for thee," and that is better than exemption.

"Killing off the old dogs to train the pups" (that saying or its equivalent) is a complaint often heard from the lips of old men expressive of an unpleasant reaction to a certain aggressiveness on the part of younger men assuming leadership. Is this complaint justifiable? Or is there a proneness on the part of the younger to hold in a bit of contempt the judgment and ways of their forebears?

The elderly must of necessity "slow down a bit." Let them not be envious of the younger generation who, in an eagerness to be worthwhile and do things worthwhile, may be manifestly aggressive. A very good adage: "Old men for counsel; young men for war." The older should study how to give way to the younger, how to do it gracefully and with that love that "envieth not." The elderly should recall how that the older ones gave way to him before he was being called ancient. However, the youth can make himself obnoxious by assuming the role as of one of wide experience, who knows and knows that he knows. He may be found discounting a thing as out-moded just because it is primitive. He can tell the elders how to tend the flock of God, as though he has tended many a flock. He can tell the missionary on the field just how mission work is to be done, even though he never led a soul to Christ, never baptized one even of his own language and race.

No, the church is not to be divided into a senior church and a junior church. One cannot say to another, "I have no need of thee." Each one has need of all the others. And be it remembered by all

in these days of much and varied methodology that it is "not by might nor by power, but by my Spirit, saith the Lord." "Be ye filled with the Spirit," then "become all things unto all men, if by all means" you "may save some." What have you produced? What are you producing?

Do you not think too much time is being spent on controversial matters, when the greater effort and energy should be going forward with the Lord's commission?

Yes, it is certainly a fact. Nevertheless the issues are here and controversy continues, to the confusion of many desirous of knowing the truth of God in order to do His will. Be "ready always to give answer to every man that asketh you a reason concerning the hope that is in you" (1 Pet. 3:15). But make certain to keep your own sky clear.

Is a man lacking in the necessary qualification for being an overseer of God's flock who is unmarried or if he has no children, even?

Paul says, "one that ruleth well his own house, having his children in subjection with all gravity; but if he know not how to rule his own house, how shall he take care of the house of God?" (1 Tim. 3:4, 5). In Titus 1:6 he says, "having children that believe, who are not accused of riot," who are not "unruly." Taking "care of the house of God," (that is, the household) requires executive ability. These qualifications are acquired, not bestowed in the appointing, and the teaching, training and subjecting of children is a part of the man's own training by which he qualifies and proves himself for managing the flock of God. If he has brought up children to the point where they become believers, that, other things equal, proves a man qualified for the superintendence, the overseership. "Lay hands hastily on no man"; wait until a man has proved himself. Only the qualified are scripturally appointed, but every male member should be endeavoring to measure up, that he may be ready for the appointing. Even deacons (appointed servants, assistants) must be men "ruling their children and their own houses well" (1 Tim. 3:12). How grave the error, when the idea is that a church must be organized, having its quota of "elders and deacons," and if qualified men are lacking, appoint the best you have. Of course there is service that men may render besides as an appointed church officer!

Don't you think the wearing of a human religious name a small matter to be quibbling over?

The wearing of human religious names cannot be defended, be the name ever so highly esteemed. Both Luther and Wesley protested the use of their names. Disregarding their protests, people, their admirers, demonstrate the proneness of human beings toward hero worship. But note the reproof administered the Corinthians' saying, "I am of Paul, I of Apollos, I of Cephas." "Are ye not carnal?" (Reread 1 Cor. 1:12, ff. and 4:6, ff.). The Christian standing with the Scriptures on the question need not quibble; the quibbler will be the one trying to defend a practice which inspiration condemns. Paul shows that one should wear the name into which he was baptized.

# *Disturbers of the Peace*

J. R. Clark



"It causes division," is one of the stock arguments against future prophecy teaching. Thus this future teaching is condemned before it has a hearing. It does not have a chance with these brethren. It comes to them hearing the label "False Teaching." The words of Nicodemus in defense of Christ fit here, "Doth our law judge a man, except it first hear from himself, and know what he doeth?" In like manner, future prophecy is not heard. It is rather hustled out the back door and the door slammed in its face. The wife of a dear preacher friend of mine asked that I explain something about my pre-millennial belief. As I started to answer her my preacher friend told me to hush. He believed that this teaching should have the silent treatment. How may a Bible teaching prove itself to those who have closed their eyes and stopped their ears at its mere mention? Indeed, if they were to give it a fair hearing, they would be in danger of finding it true and of being "cast out of the synagogue." To some, whether this teaching be true or false, it causes division, and, for the sake of peace they by-pass it. Do we have to pay such a high price as sacrificing truth for unity?

Some one has said that the object of Christianity is to comfort the afflicted and to afflict the comfortable. Christ and His apostles did just that. It was said of Christ, "He stirreth up the people." He Himself said that He came not to send peace upon the earth, but a sword. He disturbed people by His revolutionary teaching. Nicodemus was disturbed when the Lord talked to him about being born again. The Samaritan woman was in deep trouble when Jesus talked to her about the water of life. Peter was disturbed when, after fishing all night with no results, at the bidding of the Lord he cast his net into the sea and enclosed a multitude of fishes. The rich young ruler and Zacchaeus were both disturbed when they came in contact with Christ. Men were disturbed also by His cross and by His life. If we pour soda into some liquids nothing happens, but if we pour it into vinegar a great disturbance takes place. Like the brilliance of the sun shining on a window pane shows up dirt, even so the shining beauty of Christ's life and teaching shows up people's sins and trouble results. King Ahab accused Elijah of being the troubler of Israel. Had Elijah not announced three and a half years of drought which came to pass? But Elijah put the blame in the right place. He said to Ahab, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of Jehovah. . . ." Sin is the troubler, as then, so now.

Let us list a few reasons why we should study and teach prophecy along with other portions of the Word.

1. Because every plain Bible Christian is committed to the whole counsel of God and should not ignore any of God's Word. "For I shrank not from declaring unto you the whole counsel of God," says Paul.

2. Because as Christians we have crucified the flesh and put on the new man in Christ Jesus. It is the flesh that causes us to "bite and devour one another." Flesh causes division. We are taught to crucify the flesh daily. As new creatures we have been reconciled in one body unto God through the cross, and have been welded together by the Holy Spirit. We are thus able to stand the shock of certain differences that arise.

3. Because freedom in Christ is our heritage as God's children.

4. Because, as taught above, the truth is not really to blame when divisions result.

5. Because prophecy teaching is especially needed in these last days. The Old Testament Jews, "because they knew him not, nor the voices of the prophets which are read every Sabbath, fulfilled them by condemning Him" (Acts 13:27). Let us not make the same mistake relative to the second coming that they made concerning the first coming! Sir Isaac Newton, in his day, said: "About the time of the end, in all probability, a body of men will be raised up who will turn their attention to the prophecies, and insist upon their literal interpretation in the midst of much clamor and opposition." Prophecy teaching is much needed in our day.

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## CHRISTIAN YOUTH IN MODERN SOCIETY

Willis H. Allen

To the writer's mind there is nothing more beautiful than a pure, devoted, consecrated Christian boy or girl. And the influence of such a one in our modern society cannot be calculated. Some of them are Christians because of careful and prayerful training of Christian parents. Such should be ever grateful to God and to their parents for such a background. Others are Christians because of other influences that have been brought to their lives, whose parents, perhaps, are not Christians themselves. These should also be grateful for such influences, and rejoice in the privilege they have of leading their parents to Christ. This has been accomplished many times. And it should be the joy and the effort of *all* to lead as many of their other relatives and friends to the Savior. The influence of their spiritual lives will be a big factor in this.

But it is not easy for a young person to live the Christian life, as is also true of adults. The influences of our present-day society present many difficulties. Satan uses many devices to lead you astray. You will find yourself many times in such environments as will make it difficult to always do the things that are right and well-pleasing to God. But God will and does give you strength to overcome these difficulties, if you look to Him in prayerful trust. Depending on Him, He will give you victory.

# THE APOSTLES' TEACHING AND FELLOWSHIP

W. J. Johnson

"And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (Acts 2:42).

Only a few weeks before Pentecost the rulers of Israel with the common people asked Pilate to release unto them a robber, Barabbas, who was an insurrector against the Roman Government, and that Jesus Christ be crucified, claiming that they had no king but Caesar. Such a choice could be motivated only by hatred, malice, envy, jealousy, works of the flesh which have been manifested since the days of Cain and Abel, perpetual enmity between workers of evil, and doers of righteousness (1 John 3:11, 12; Gen. 3:15). But the scene changes. On Pentecost they see the Holy Spirit resting upon the apostles and hear Him speaking to them through the apostles the wonderful works of God. They are convinced by the message concerning Jesus of Nazareth, whom they had with wicked hands crucified, that God had made Him both Lord and Christ. Peter's answer to their question, "Brethren, what must we do?" (Acts 2:37-39) was complied with by them who accepted the message of the resurrection and exaltation of Christ and the pouring forth of the Holy Spirit upon the disciples (Acts 2:41, 42). The number was about three thousand souls.

Perhaps no others except the apostle Paul ever realized more fully the grace and love of God than these did. For according to their law, which the rulers boasted of keeping, no promise of escaping the death penalty was made. They knew that there was no way of escape unless God according to the riches of His mercy would provide. God did this, by granting them to repent and to be united with Christ by baptism in the likeness of His death. In these acts of faith (repentance and baptism) they died to their old way of life and were made new creatures in Christ Jesus (Rom. 6). "Therefore being justified by faith we have peace with God through our Lord Jesus Christ, through whom we have access into this grace wherein we stand, rejoicing in the hope of the glory of God" (Rom. 5:1, 2).

Evidently there was peace, joy, happiness, and hope prevalent among them. God had given them a clean slate, nothing was held against them. For they had found the answer to a clear conscience (Heb. 9:14; 1 Pet. 3:21-23). Truly the gospel message meant something to them. "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." They were knit together in love. All were willing to share their possessions with them who had need of anything. With gladness and singleness of heart they broke bread from house-to-house (Acts 2:43-47; 4:32-37).

## SATAN'S INFLUENCE CHANGES THINGS

The good and pleasant relationship prevailed. No selfish disposition was manifested among them till Satan put it into the heart of



Ananias and Sapphira to keep back part of their possessions and to lie to the Holy Spirit (Acts 5:1-11). Their experience gives meaning to the warning given by Peter in 1 Pet. 5:8, "Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." But the hand of God, revealed in dealing with them, brought fear upon the whole church and all who heard (Acts 5:12), and by signs and wonders done through the apostles many souls were brought to the Lord.

The work of Satan in the lives of Ananias and Sapphira gives us an insight into his influence among Christian people today. He appeals to the lusts of the flesh to follow after the wisdom of the world, which is earthly, sensual, devilish (Jas. 3). For this reason it behooves us to be sober, sane, sound, and watchful in all things pertaining to life and godliness. For failure in respect to these things gives an occasion for the lusts of the flesh to work. Enmities, jealousies, strifes, contentions, malice often result in producing division. Their presence is always seen wherever division exists. This may partly answer the question which is often asked, "Why are divisions caused?"



## *A Christian Views The News*

Ernest E. Lyon

YOUR SCHOOLS, A MAJOR MEANS OF SOCIALIST-COMMUNIST PROPAGANDA. This is not a sensational "scare" headline. It is a simple statement of fact that any well-indoctrinated socialist or communist would recognize and hate to see in any magazine. They much prefer to go on their way of seeking to control the minds of Americans through indoctrinating them as a part of their "education" — and at the expense of people who oppose their objectives. An issue of a national weekly magazine last fall listed as prominent members of socialist organizations the following names prominent in education: Charles A. Beard, the historian; John Dewey, "father" of progressive education; George S. Counts, educator, author; William H. Kilpatrick, educator; Harold O. Rugg, educator, author. These are only a few of the names known to most people in the educational world that could be listed. They were not communists, I am sure, but they wanted to use education to turn our country from the past ways that made it a great country and make it become a socialist state that would take away the freedoms that made men ambitious to build our economic and political system. With that end those who favor communism are in agreement, since communism is one form of socialism and therefore a socialist state is only one step away from communism.

It would shock you if you learned American history well in school and would now go back and read the histories being taught in the schools. You would not find even the names of some of those that you know strengthened and led this country during the Revolutionary War. The defamation of character of many of those who followed would shock you unless you have been reading the re-writing of history that has also crept into magazines and other forms of public information. Though they are several years old now, maybe it would be a good idea for you to read two books by E. Merrill Root, *Collectivism on the Campus*, and *Brainwashing in the High Schools*.

Much of the propaganda that is "brainwashing" students in school is probably handed out now by those who have been so thoroughly "brainwashed" in the past that they do not recognize how their efforts are being used, though one can never know the real intents of the hearts of men in this life. As a sample of what may or may not be unintentional but which is nevertheless persuasive propaganda, you should examine carefully the weekly current events magazines that children now get early in the elementary school and on through much of high school. To test this for myself I picked up a copy of *Every Week* magazine, a periodical of American Education Publications used in the eighth grade of one of our junior high schools here in Louisville. The lead article in that issue is entitled "The Peril Behind The Filibuster." The article is unsigned and is written as if it were news when actually it is a mixture of some news and a good deal of editorializing with no distinction made. The subject at hand is the filibuster on the "civil rights" bill in the United States Senate. The bill is spoken of in sympathetic terms and the main objection to it is never stated. That objection, of course, is that it is largely a bill to increase the power of the federal government to the point that it would no longer be recognized as a "federal" government but simply be a strong centralized government with control over almost every feature of our lives. For example, it would give the government's bureaucracies control over who a man can hire, who he must have as his customers, to whom he can sell his services, and so forth on through many features. It has been strongly denounced by two past presidents of the American Bar Association and by many "liberals" as well as by those who call themselves "conservatives." No hint of the dangers of the bill are given in *Every Week*, such as the fact that the bill, intended to provide jobs and other "rights" for Negroes, may boomerang when it is seen that the next step after telling a man who can work for him is to tell a man for whom he must work. Surely such a danger needs to be pointed out. But most people won't point it out lest they be labeled as opposed to "civil rights" and who can be against "rights"?

Now this may seem like a far cry from my point against socialism, but it isn't. This shows how indoctrination is replacing education and the indoctrination in this case leads to government control, a central feature of any socialist system.

Sometime ago I warned against the dangers to our education of the "Convention Against Discrimination in Education" that UNESCO submitted to UN members in 1960. UNESCO has now published the first of six projected volumes called "A Scientific and Cultural History of the Development of Mankind," co-authored by communists, pro-communists and other atheists. Julian Huxley, head of UNESCO, is going around this country making public speeches at educational meetings and meeting privately with educators. He spoke, for example, at the closing section of the Kentucky Educator's Association in Louisville, on April 10 of this year. He calls himself a "humanist" and speaks out for an education that leaves God out and denies God. One of the booklets published by UNESCO says: "One of the chief aims of education is to develop those qualities of citizenship which provide the foundation upon which international government must be based . . . The kindergarten or infant school has a significant part to play in the child's education. It can correct many of the errors of home training and prepare the child for membership in the world society. It's most frequently in the family that children are infected with nationalism (patriotism), hearing what is national extolled and what is foreign disparaged . . . As long as the child breathes the poisoned air of nationalism, education in world-mindedness can produce only rather precarious results." The booklet is entitled "Toward World Understanding." Maybe I should add that the head of the World Health Organization, a branch of UNESCO, once quite seriously made the statement that anyone who did not believe in One Worldism and a centralized world government was in need of psychiatric treatment.

NEWS BRIEFS: C. Donald Robertson, West Virginia Attorney General, was quoted recently in a news dispatch as saying: "Silent meditation is permissible in state schools but silent prayer is not" . . . In Italy drug patents were abolished a few years ago and since then not a single new drug has come out of that country . . . Indiana has 23,126 full-time state employees earning an average of \$79.74 a week while the Federal Government has 35,776 employees in Indiana earning an average of \$105.02 a week according to *Christian Economics* . . . Most newspapers fail to reveal that most of the goods being "sold" to communist nations are really gifts, with less than 10 cents on the dollar being actually paid in many instances . . . Dr. Willard Libby, a distinguished scientist, recently was quoted as saying: "Persons living at high altitudes on granite rocks always have received extra radiation many times greater than is contained in radioactive fall-out from the testing of nuclear weapons and . . . even those living on certain sedimentary rocks at sea level always have received ten to twenty times the present fall-out dose."

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There is much of glint and splendor, earthly beauty, pomp and show,  
Which attracts the gaze of many — I would rather Jesus know.  
Looking at Thy matchless beauty, other things I cannot see;  
For earth's fairest is as nothing to the loveliness in Thee. —A. E. R.



# Precious Reprints

The crisis-times in which we live are quite different from the days of the early triumphs of the Nazi armies in Europe. However, the dangers facing our nation—and the world—are no less real today. And in the lines that follow, there is wisdom for crises yet to come.

## When God's Judgments Are In The Earth

R. H. Boll, 1940

These, like the days of the fall of Jerusalem, are days of vengeance, when God's judgments are in the earth. As in centuries past God used the proud Assyrian, and again the Chaldeans ("that bitter and hasty nation") and the Medes who regarded not silver nor gold, and the ruthless iron power of Rome, so today it is He that called "a ravenous bird from the east," and hath given nations before him, and their inhabitants are of small power; they are dismayed and confounded, they are as the grass of the field and as the green herb before him. For it is God that has made of one all the nations of men to dwell on all the face of the earth and determined their appointed seasons and the boundaries of their habitations. He raises up and casts down rulers and kingdoms, and He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand and say unto Him, What doest thou? Yet His action is not arbitrary, either as to reason or in methods. Natural causes work out the Almighty purposes. Stormy winds fulfil His word. He makes the wrath of men to praise Him, and the remainder He restraineth. Who is he that saith, and it cometh to pass if Jehovah commandeth it not? (Lam. 3:37.) When all the plotting and raging of the nations is done, and the clash of violent forces is past, they shall have accomplished what God had planned—just that, and no more (Acts 4:28). As He said to the fierce invader of ancient times, so He speaks to the modern conquerer also: "Hast thou not heard how I have done it of ancient times? now have I brought it to pass and it should be thine to lay waste fortified cities into ruinous heaps." And again, to him also, when He has finished His work, does He say, I will "put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest" (Isa. 37:26-29).

### OMINOUS DAYS

But today the flood-waters have risen and they are mounting higher, and in devastating waves sweeping over western Europe. Yea, they overflow and pass through and are threatening our own country also, as she has never been threatened before. "France is defeated," said old Marshal Petain as he bowed his gray head before calamitous fate. Three causes he named, of her fall: 1. Her lack of preparation. (This, as Kaltenborn said, was due to nothing less than criminal neglect.) 2. Her shortness of man-power, and lack of allies. 3. Her lack of the spirit of sacrifice. And these three things, or at least the lack of preparedness and deficiency of the spirit of sacrifice has

been operative in our own country also. At any rate, a cloud, blacker and more menacing than any that has ever risen upon our sky, is darkening the horizon. And we are late, so late, waking up to it. The only hope that the tempest may not reach us, again lies in God. National repentance, national humiliation (as when Jonah preached to Nineveh); and yet more so, the intercessions and pleas of those who are Christ's, may avert the judgment. Such things have happened before. The Bible is given us that we may learn such lessons from it. And God's people were ever admonished to seek the peace of the place where their lot is cast; for in the peace thereof they have their peace also (Jer. 29:7; 1 Tim. 2:7). Correlative to this is the fact that in *national* judgments the righteous and innocent suffer with the wicked and the guilty. Yet not in the same way, indiscriminately; for over them watches the never-sleeping eye of God's providence; and all things work together for good to them that love God (Rom. 8:28). But in the end this world-order must pass away. For "yet once, it is a little while, and I will shake the heavens and the earth, and the sea and the dry land, and I will shake all nations . . . and I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the nations; and I will overthrow the chariots, and those that ride in them, and the horses and the riders shall come down, every one by the sword of his brother." And this word, "Yet once more" signifies the final sweeping away of the things that are shaken. "Behold, is it not of Jehovah of hosts that the people labor for fire, and the nations weary themselves for vanity? For the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea" (Hag. 2:6, 22; Heb. 12:26f; Hab. 2:13, 14).

"Come behold the works of Jehovah —  
 What desolations He has made in the earth.  
 He maketh wars to cease unto the end of the earth;  
 He breaketh the bow and cutteth the spear in sunder  
 He burneth the chariots in the fire.  
 Be still and know that I am God:  
 I will be exalted among the nations,  
 I will be exalted in the earth.  
 Jehovah of hosts is with us;  
 The God of Jacob is our refuge" (Ps. 46:8-11).

#### QUESTIONS

In such times as these men ask questions, and the importance of the prophetic word becomes manifest. It is over-late (and yet, let us hope, not as yet too late) to turn our minds to God's prophetic counsels, which He has urged upon our attention from long ago (Rev. 1:3). Not all have faith even now to do this. There are always some who "regard not the works of Jehovah, nor the operation of his hands" (Ps. 28:5); some, who, though His hand is lifted up, see it not. "Behold ye despisers," says Habbakuk, "and wonder and perish; for I will work a work in your days, which ye will in no wise believe, though a man declare it unto you." As in the days of Noah when they ate and drank and knew not till the flood came and took

them all away, so these also will not see nor hear till their doom overtakes them. But there are inquiring souls, and listening ears also who take heed to what the Lord has spoken. There must be a particular value in the time of crisis in the understanding of God's word of prophecy. And it is not as though such only knew what is coming—that alone would be of small value—but that thereby they shall be “able to escape the things that shall come to pass and stand before the Son of man” (Luke 21:36). For, “ye, brethren,” says Paul, “are not in darkness, that that day shall overtake you as a thief” (1 Thes. 5:4-10). There is a particular advantage in this, that we shall not be taken unaware. The latter is the destined fate of the world and of disobedient Christians (Rev. 3:3). But blessed are those whom the Lord finds watching.

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### WILLIAM A. YORK (1886-1964)

We sing a hymn, of which the chorus reads:

“O, the lights along the shore that never grow dim—  
Never, never grow dim—  
Are the souls that are aflame with the love of Jesus' name;  
And they guide us, yes, they guide us unto Him!”

One of these lights has recently been extinguished in the Kentuckiana area, and yet its gentle radiance lingers on, too, in a sweet after-glow. On April first our Brother William A. York was called higher up by his Lord and departed to be forever in Jesus' presence, “which is very far better”! We shall miss him but may well be reunited with him much sooner than any one of us can suppose.

Brother York was born in Perry county, Indiana, in February, 1886 and spent most of his years in the Hoosier state. He attended the public schools thru the 4th grade, which he completed at the age of 13; at this time his formal education ended. But he was an educated man in the finest sense of the word, for he had searched the scriptures, studied them long and fondly and committed a great portion of them to his heart. At his funeral services, it was pointed out that he was truly “mighty in the scriptures” — and this, after all, is the learning and education that God counts!

While still a young man, Brother York secured gainful occupation with the Electrolux Company (Louisville branch) and here he served faithfully for 31 years, advancing from salesman to stockkeeper to service manager. He was retired with appropriate honors by this company some four years ago, aged 74.

But his heart was in the work of the Lord, and it might well be said of him that he paid expenses with his work for Electrolux, while his real work was in the preaching ministry of the Word. He was for many years a regular attendant at Brother Boll's Friday night classes. Presently an opportunity presented itself to fill the pulpit at Lily Dale on a Sunday-to-Sunday basis. From this beginning he was called to fill in here and there at various points throughout southern Indiana. After considerable service of this nature, he was invited to the old Parkland church in Louisville and after a 4-year ministry there, accepted an invitation to preach at Utica, Indiana. His 16-year tenure there was terminated by his death.

He is survived by his wife of 55 years, the former Aura Brown, also a Hoosier, by his two daughters, Mrs. Marie Menges and Mrs. Matha Riley, and by two sons Calvin and Dennis York. Funeral services were conducted by Thomas Y. Clark and Carl Vogt Wilson, ministers of two Louisville congregations, with entombment in Evergreen Cemetery, Louisville. —C.V.W.

# Seed Thoughts

and  
News Items

Of Interest To Christians

J. L. Addams, Sr.



## WHAT REALLY MATTERS

"One hundred years from now—it won't matter if you lived in a Fifth Avenue mansion or in an alley shack; whether you wore expensive suits or hand-me-downs; whether you were known among the world's elite or to the vast army of nobodies; what will matter is whether or not you knew Christ as your personal Savior and served God with all your heart."

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"A man best shows what he is by what he does with what he has."

"It lightens the stroke to draw near to Him who handles the rod."

✽

## KEEP SWEET

"Losing the temper takes all the sweet, pure feeling out of life. One may get up in the morning with a clean heart, full of song, and start out as happy as a bird. But the moment he is crossed and gives way to temper, the clean feeling vanishes, and a load as heavy as lead rolls upon the heart. Be the master of your temper and you hold a key to joy and contentment."

✽

## SHOW ME THY FEET

"Christ, if ever my footsteps should falter,

And I be prepared for retreat,  
If desert or thorn cause lamenting,  
Lord, show me Thy feet—  
Thy bleeding feet, Thy nail-scarred feet,  
My Jesus, show me Thy feet."

## WHY WORRY?

It is reported that French soldiers in the first world war carried with them this little recipe for worry: "Of two things, one is certain. Either you are at the front or you are behind the lines. If you are at the front, of two things one is certain. Either you are exposed to danger, or you are in a safe place. If you are exposed to danger, of two things one is certain. Either you are wounded or you are not wounded. If you are wounded, of two things one is certain. Either you recover or you die. If you recover, there is no need to worry. If you die, you can't worry. So why worry?"

\* \* \*

The man who moves mountains begins by carrying away the small stones.

"Some go to prayer, not to quietly ascertain the will of God, but to ask Him to do that to which they have already fully set their minds."

\* \* \*

## SHE FOUND THE WAY

A little girl, anxious about her soul, waited at the close of one of Moody's meetings. One worker advised her to "Read the Bible." Another said, "Pray to God." In agony of soul she went home, got on her knees, and cried, "O Lord, I cannot read, I cannot pray; so take me as I am."



### "CHRIST DIED FOR ALL."

Twelve shipwrecked men were laboring in a heavy sea in an overloaded boat. One of the seamen, in order to lighten the boat, deliberately sprang overboard. The rest were saved. For which of the eleven did the sailor give his life? If Christ died for all, He died for each; for no one more than another, and no one omitted. The sun shines for millions of mankind; but I know that it shines for me. —A. T. Pierson

"The best way to break a habit is to drop it."

### CONSIDER

Must the fruitful bough be pruned? Must the knife cut even the best and most useful? No doubt it is so, for very much of our Lord's purging work is done by means of afflictions of one kind or another. It is not the evil but the good who have the promise of tribulations in this life. —Spurgeon.

"God employs no 'hired men'—His work is done by His sons."

### RESTLESS HEARTS

A pair of swallows nesting on a building in Aberdeen, Scotland, were banded and numbered. A few months later they were traced to Griqualand in South Africa. For six successive years this same pair was checked in at the two points which meant that they flew twelve thousand miles a year. No one knows the purpose that is back of this effort that these birds put forth. They must fly. They are restless. They make a perfect symbol of the human spirit outside of Christ (and of those who have wandered from Him). There can be no rest to the heart that has not found its home in Christ.

### SECOND PLACE — GOD

Anything which makes religion its second object makes religion no object. God will put up with a great many things in the human heart, but there is one thing He will not put up with in it — a second place. —John Ruskin.

"Criminals are not born, they are home-grown."

### DON'T BOAST TOO SOON

"Look at my grain," said a scoffing farmer to the preacher. "I ploughed on Sunday; I planted on Sunday; I harrowed on Sunday; I harvested on Sunday; and I never had a better crop. What do you say to that?" "I only say," said the minister, "that the Lord doesn't settle all his accounts on the first of October."

"No wind can help the sailor who has no port."

### YOU'LL NEVER REGRET -

Showing kindness to an aged person . . . Destroying the letter written in anger . . . Offering an apology to save a friendship . . . Stopping a scandal that is wrecking a reputation . . . Helping a boy find himself . . . Taking time to show consideration to your parents . . . Remembering God in all things.

TRUTH THAT IS STRETCHED OFTEN SNAPS BACK AT US.

### GOD THOUGHT OF IT

How many things there are that God thought of first. The first pliers were the claws of the crab, or lobster. The first suction cups were on the tentacles of the octopus. The first pump was the human heart.

# "Go Quickly and Tell . . ."

## Joel, Pentecost, and The Coming World-Revival

D. M. Panton

It is an inexplicable omission over the whole range of prophetic study that there is an almost total unawareness of the colossal coming work of the Holy Spirit. Throughout the prophets, no prediction of the Spirit's action is more precise and more positive than Joel's forecast of a double Pentecost—the Christian dispensation clasped at both ends, like a jewel, in a bracelet of miracle (Joel 2:28-32, also Acts 2:15-21). Like the imminent second coming of Christ, this coming downpour of the Spirit is a star that never wanes; an electric flare in the blackest midnight that earth will ever see; a revival so sure that prayer for it is an ease and a delight; an outpour of the mercy of God second only to Calvary.

God Himself emphasizes the universality of this effusion. "And it shall come to pass afterward, that I will pour out my Spirit"—not distil, but pour forth in great abundance; not in dribblets, but in floods. ". . . upon all flesh"—all mankind, as the Hebrew expression denotes: all races, Jew and Gentile; both sexes, sons and daughters; all ages, young and old; all classes, bond and free.

Now we know, on the authority of the Spirit Himself, that at Pentecost this vast prophecy found an initial fulfillment: "*This*," says Peter, "*is that*" (Acts 2:16). But the context of Joel, as well as Peter's own quotation, makes it certain that both ends of the Christian Age receive the effusion. Pentecost was a partial but not an exhaustive nor even the main fulfillment of Joel. The downpour came then, yet it is still to come.

Both the prophet and the apostle so *intertwine and interlock the effusion of the Holy Spirit and the second coming judgments* as to put beyond all doubt that Pentecost did not exhaust the prediction. ". . . in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth: blood, and fire, and pillars of smoke. The sun shall be turned into darkness and the moon into blood, before the great and terrible day of Jehovah cometh. And it shall come to pass, that whosoever shall call upon the name of the Lord shall be delivered" (Joel 2:29-32, also Acts 2:19-21). Great terrors will mingle with mighty salvations. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9). Just as Pentecost was a cloud-burst that followed hard on the awful lightnings of Calvary, so the last effusion of the Holy Spirit will fall from clouds laboring up from the horizon, big with judgment.

It is certain that we are rapidly approaching this world-wide downpour of the Holy Spirit; for the very judgments which we see in the earth warn us of the revival dated to arrive before the final scenes, and seem to intimate that we are in the immediate neighbor-

hood of this immense movement of God the Holy Spirit. So, *in linking up ourselves with myriads of Christians throughout the globe in praying for world-revival, world-evangelism, and the world-return of our blessed Lord, we are praying for solid coming facts, and therefore we know that we are praying according to the will of God. God's promises are to provoke prayer, not to prevent it.*

Comment: It sounds like this revival must come before the rapture (although he speaks of Christ's imminent return). Of course Israel will be affected by this revival, but others as well (Joel 2:28; Acts 2:39)—who are they: the church before the rapture? or Gentiles who will be saved after the rapture? I feel—and I'm sure Pantou feels the same—that the time-sequence and relationship between the rapture and the final out-pouring is not definitely given. God has not revealed the order of all the details. But that does not alter his main point: we should pray for world-evangelism, for Christ's return, and for revival of His entire church (whether that be the final outpouring or not).

This question may come to the minds of some: What about the predicted apostasy of the last days—grievous times shall come, will there be faith on the earth, etc.? The fact is that revival and widespread apostasy can be contemporary. A current example of this is Ruanda—horrible slaughters of thousands took place there in recent months, although deep revival has gone on for years. —Alex Wilson.

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## VASHTI -- II

Mrs. Paul J. Knecht

### DARK PICTURE

Vashti, the queen who was deposed by Ahasuerus for disobedience, has stirred the sympathies of Bible readers for many generations. She is credited with great virtue for having refused to obey her "drunken lord." Yet only the facts are given in the Bible record. Except as the facts condemn or commend her no judgment is passed on her action, good or bad, by the Holy Spirit who inspired the writer. (This fact might cast a good reflection on the human writer, especially if it were Esther.) No word is given us to indicate the motive or spirit in her refusal. The simple facts, (1) that she was called, (2) that she refused to come, and (3) that she was put away permanently from before the king, together with explanations for two of those facts, and the conditions existing relative to them all, comprise the pitiful story of Vashti. Our own imaginations fill in a dark picture which hangs entirely on the simple statement (Es. 1: 7), "And they gave them drink . . . royal wine in abundance . . ." Verse 8, which really should lighten the picture, only enhances its ugliness for our minds immediately jump to the thought of "legalized debauchery" at mention of the law. Licentious drinking seems to be the thought in the minds of some whose writings and teachings on this book it has been my privilege to examine.

However, the Jewish historian, Josephus does not so represent the court of Ahasuerus. Also he places this history under Cyrus, called Artaxerxes by the Greeks, rather than Xerxes. In the footnote of Whiston's translation of "The Life and Works of Flavius Josephus," p. 334, we find this statement which is significant. "Nor will they . . . find it a very easy matter to reconcile the different accounts

which were given by historians of the affairs of this king, or to confirm any one fact of his whatever with the same evidence which is here given for the principal fact in this sacred book, or even so much as to prove the existence of such a person of whom so great things are related, but upon granting this Book of Esther . . . to be a most true and certain history." In other words, history must be proved by the infallible words of Scripture, not Scripture proved or even interpreted by history. It is good when the two concur, but not necessary to an understanding of the Bible.

A dark picture of this court of Ahasuerus is obviously, therefore, not necessarily a true one. It has been too highly colored by our own aversion to drunkenness in the light of the "customs of the times," and the corruption secular history attributes to the Persian court. This adds a sordidness not warranted by the Holy Scriptures. All we have seen heretofore is a week-long drunken spree at the end of 180 days only slightly less bestial. We see the princes of the Medo-Persian kingdom in a state of befuddled thinking as a result. We see the king Ahasuerus demanding an immodest display of the queen's beauty to his drunken companions. If we can wipe our minds clean of all this evil surmising borrowed from secular history, it may be that the Holy Spirit will give us a lighter, truer picture in which we may find a valuable lesson for our times. It is well to ask Him for that, "for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. 7:8, also Prov. 2:1-5).



## *What Do You Read?*

Carl Kitzmiller

It is a recognized fact that some people love to read more than others. God has not made us all alike nor equipped us all for the same work. It is our sincere conviction, however, that EVERY Christian would benefit immensely from even a limited reading of the many good Bible helps and Christian magazines available today.

To be sure, the Bible is first. It should be first as to time. Take a good center column reference Bible, look up parallel and related passages, take time to look up definitions for the words you do not know. Find some time every day, if it is but a few minutes, and read your Bible.

The Bible should also be first in authority. Other books and magazines should only help us to understand the Bible better. They are not inspired; the Bible is. There is poison in books as well as immense help, so we need to read in the same way the Bereans

listened to Paul's preaching (Acts 17:11). An automobile is a potentially dangerous machine, but we learn how to use it aright and it is a blessing. So it can be with our reading if we keep a close look at the Scriptures.

What are some of the advantages of the printed page? When you listen to a sermon you may try to jot down a few references, but it is seldom possible to give them careful consideration at the time. You may forget a vital point in some line of reasoning. You are not able to go back to re-examine the things you missed. With the printed page you can go back, re-examine, consider, and you have a record of the Scripture used. Some of the truths that are difficult to get across in the spoken message are much easier to understand when laid out for study.

We are not suggesting that reading and study can replace all else. It has some weaknesses, too. But, generally speaking, an informed Christian is a reading Christian. Generally speaking, the Christian's spiritual knowledge will show some considerable deficiencies unless he is a reading Christian. And, of course, we do not mean reading the newspaper and the movie magazines.

Yes, good Bible helps and good Christian books cost money, just like food, clothes, and a roof over our head. But we have noticed that the poorest of folks with the cigarette habit always manage to dig up the price of a carton or so a week. And that is pretty close to the price of a book a week. One goes up in smoke and injures the body; the other is long lasting and, if used, develops our mind.

Most of our church homes probably subscribe to some kind of magazine; in most cases there are several coming into that home. Why not some good true-to-the-Bible Christian literature? The church here provides the *Exhorter* for each home, and we receive a bundle of *Missionary Messenger* each month. These are primarily news papers of activities. Several of our families subscribe regularly to *Word and Work*, usually a bit more meaty, and full of spiritual help. We wish it were in every home. For the more discerning there are helpful papers published by amillennial brethren and denominational and interdenominational material of worth.

Good reading can be invaluable to you!

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## GOD'S CALL TO REVIVAL -- XII

### THE LATTER GLORY

G. R. L.

Looking back is not always fatal, even though we have the warning against being as the plowman who looks back. The right kind of a backward look can be beneficial. God encouraged His little remnant in Jerusalem to look back to the "former glory" of His house (Hag. 2:3). But their gaze was not to rest on the splendor of the magnificent temple that Solomon had built. They were to compare that with the present: "How do ye see it now? is it not in your eyes as nothing?" A discouraging consideration, no doubt. However, their eyes were not to be fixed on the present. Rather,

they were directed to look into the future: "The latter glory of this house shall be greater than the former, saith Jehovah of hosts." In the power of this promise, the remnant successfully fulfilled their immediate obligation that seemed so discouraging.

I believe the experiences of that remnant to be prophetic (at least in a measure) of the present experiences of the Church. At the present we are somewhere between the "former glory" and the "latter glory." After dark centuries of "captivity," there has come "a little reviving in the midst of the years." But now, alas, the "little reviving" has declined. As we consider the former glory of Pentecost and the missionary triumphs of the first century, we must admit that present endeavors are "in our eyes as nothing." Here we would certainly die, were it not for the vision of "the latter glory."

It was this vision that motivated the ancients to feats of valor, though they "received not the promise" (Heb. 11:39). Their "assurance of things hoped for" and "conviction of things not seen" enabled them to live in the realm where nothing is impossible—and so their names are in God's hall of fame. One day they shall receive the promise, but not apart from us. Abraham shall be heir to the world (Rom. 4:13)—but not apart from us. The greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High (Dan. 7:27)—yet not apart from us. "The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever"—the announcement of Rev. 11:15 shall become reality—*yet not apart from us!* Hardly can we imagine the glory which shall be revealed at the appearing of our Lord. Little do we know of the honors awaiting those who have shared His humiliation. What does it mean to "judge angels," to "judge the world," to "sit with Him upon His throne"? Ah, how the latter glory outshines that of former times!

Since the future is so bright—and the present is so bleak—not a few have taken an attitude something like this: "The Lord is coming back, so I'll be doing well to just hold on until He gets here." Wicked, one-talent servant! Certainly the Lord is faithful, and He will bring about all that He has promised. Still, His promises may wait upon us. The 70 years of captivity ended when Daniel prayed. The walls of Jerusalem were rebuilt when Nehemiah prayed. The promises of Hag. 2:6-9 would be fulfilled only after the faithful remnant had rebuilt the House of God. A repentant Israel (Acts 3:19-21) could have hastened the fulfilling of God's purposes. It would appear that our faithfulness now may have something to do with God's timetable for the future and the ushering in of the "latter glory" (see 2 Pet. 3:12, "hastening"). And why should John pray, "Come, Lord Jesus," if events on earth have no bearing on the time of His return?

Regardless of the present state of things, whether good or bad, it behooves us to be faithful. This is the first requisite of a steward. We are not moved by present successes, nor discouraged by present failures. We look ahead to the recompense of reward—to the "latter glory." The end is sure, our future is secured; our only concern for the present is to be occupied with the particular assignment that

God has for us, and to execute it in His way. We are not destined to shrivel up and die, nor even to merely "hold our own," but to work triumphantly in the power of the age to come (Heb. 6:5).



## Romans 3:24 in the N. A. S. Version

J. Edward Boyd

Romans 3:24 is a passage of assurance and comfort to the child of God. In the American Standard Version it reads: ". . . being justified freely by his grace through the redemption that is in Christ Jesus." Much depends upon a clear understanding of the terms used. Particularly, just what does the apostle mean by the two words "justified" and "freely"? We shall consider them in reverse order.

As I once stood on a street corner I saw a box into which passers-by were expected to drop contributions for some worthy cause. Above the box was printed this exhortation: "Give freely." Evidently it was an appeal for liberality, or generosity, on the part of the public. When I consult an English dictionary, I find a number of other synonyms: voluntarily, spontaneously, unconditionally, bountifully, abundantly, et al; but not one of these accurately represents what the apostle said here. Indeed it is true that making provision for our salvation was an act of unparalleled generosity on the part of our heavenly Father, and that He did it voluntarily, without any compulsion except the compulsion of love. But such is not the thought in this passage.

The Greek word used here is "*dorean*," the accusative case (used as an adverb) of "*dorea*," which means a gift. Now a gift is something free to the one who receives it. If he pays anything for it, it may be a bargain, but it cannot be properly called a gift. If he works for it, it is something earned, but it is not a gift. Now this word "*dorean*" appears a number of times in the New Testament. In 2 Thessalonians 3:8 Paul says (as in the ASV): "neither did we eat bread for nought at any man's hand." The NASV renders it: "Nor did we eat anyone's bread without paying for it." In Thessalonica he accepted food from no one "*dorean*"—as a gift! The word appears again in Rev. 22:17, which the American Standard renders: "He that is athirst, let him come; he that will, let him take the water of life freely (*dorean*)." Now it is of course assumed that the thirsty one will be allowed to drink all he desires; but that is not the thought expressed here. It is as the NASV expresses it: "Let the one who wishes take the water of life *without cost*." And in harmony with these facts the NASV has this rendering for Romans 3:24:



"being justified as a gift by His grace through the redemption which is in Christ Jesus."

But we are not so sure that the translators have done wisely in retaining the word "justified" in this passage. Is it readily understood by the average reader? It is true that if he looks it up in Webster's unabridged dictionary he will find, among others, this definition: "To pronounce free from guilt or blame; to absolve." But will he look it up? And if he does, will he recognize this as the applicable definition? Evidently J. B. Rotherham back in 1897 was aware of this problem; for in his "Emphasized Bible," published in that year, he thus translates this passage: "Being declared righteous freely by his favour through the redemption that is in Christ Jesus . . ."

More recent translators have offered solutions also, although many still hold to the word "justify" (as JBR did to "freely"). C. B. Williams expresses it thus: ". . . but anybody may have right standing with God as a free gift . . ." C. K. Williams in his "The New Testament in Plain English" gives this rendering for verses 23-24: "There is no exception, all have sinned, all have fallen short of the glory of God; they are delivered without price by the grace of God through the liberation made in Jesus Christ." And in his notes he offers these alternatives: "Righted, or: put right (with God), or: acquitted, or: forgiven: Greek *dikaio*."\*

\* (This problem arises from the fact that in English we have no verb form corresponding to the noun "righteousness" and the adjective "righteous," as did the Greek. It would not be acceptable English to say, "Being righteoused by faith." But the apostle Paul, writing Greek, could, and did!)

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## WHAT IS REPENTANCE?

John A. Keeton

It has been said that man is born with his face turned away from God and that only in true repentance is his position reversed. The meaning of the word "repentance" draws our attention as we read in God's word the call to mankind to repent almost from the beginning of time. In Genesis 3:8-13 did not God know that His creatures were attempting to hide themselves, and that they were trying to turn their faces from God? Did He not in love call Adam and Eve and give them an opportunity to repent? But instead of repenting they were afraid even as men are today. They knew they were naked; their sin was exposed before the Almighty God. Instead of repenting and crying out to God for forgiveness, they merely tried to shift the blame from themselves to another.

It is interesting to note that in the Old Testament there are two Hebrew words translated "repent," "repentance," and "repented." The word *nacham* means to be comforted or eased by penitence. *Shub* means to turn back. In the New Testament one Greek word, *metanoia*, is translated "repent," "repentance," and "repented." *Meta-*

*noia* means to have another mind. After a close comparison it seems that the fundamental thought in these words, as they are translated in both Testaments, is to "change the mind."

It seems that in modern times the emphasis has been removed from repentance to works, church membership, baptism, or anything else that man can satisfy himself with other than changing his mind and truly turning his face to seek God.

Many times in seeking an answer to some of our questions, it is necessary for us to find out what the subject is not; in this way we can get a better understanding of what the subject actually is.

*Repentance is not fear.* There are many who, in the face of danger, cry out to God for help; but when the danger is past, they soon revert back to the old way of life. For example we have Pharaoh. When the plagues were put on him and he was in sore straits, he cried for relief; this still did not change the hardness of his heart. It seems that it never occurred to Pharaoh that all of this came upon him because of his sinfulness.

*Repentance is not feeling.* In the present day there are those who want to have a special experience; they want a vision or something spectacular to happen to them to really shake them and turn them to God. If the story of the cross and the realization that Christ as Savior died there because of the sin of us all doesn't shake these people, nothing will be able to shake them, ever.

*Repentance is not the afflicting of the body.* In reading the story of Martin Luther's life, we read of the self-inflicted torture that he endured and to what avail the torture was. It was only when Luther began afflicting his soul and purposed to stand on the word of God that he arose above the substitutes of men, and experienced a true change of mind: "Repentance from dead works" and a turning unto the Lord.

*Repentance is not just a show of tears and sorrow.* In the case of Esau we read that he despised his birthright and sold it for a mess of pottage. But in the day the blessings were given and he found out what he had missed by selling it, he did not repent, even though he sought it carefully with tears (Heb. 12:17). In Genesis 27:41 there is further indication that his heart and mind were not changed.

Judas Iscariot was ever so sorrowful and remorseful after he betrayed Jesus. He even went so far as to hang himself for his deed, but even this did not show repentance and turning toward God.

In answer to the question presented we conclude that it is something that man must do within himself as a free moral agent to whom God has given the right of choice. Man must have a change of mind and purpose in his heart to turn from his own evil way unto the Lord.

O, will not those who are making a profession of Christianity hearken unto the words spoken in Joel 2:12, 13; will they not hearken unto the words of John the Baptist in Matthew 3:1-12 and Luke 3:1-18? Surely these exhortations, pleadings, and warnings given in Luke 13:1-5 would not be given if it did not lie within the ability of man to repent.

# NEWS AND NOTES

**Louisville, Ky.:** Welcome back to the Jorgensons (from California) and to Sister Rebecca Doty (from around the world)! —Ernest E. Lyon.

**Orlando, Fla.:** The work here is very encouraging because we feel in our hearts that it is the Lord's will for it to be. He has blessed and made the impossible possible on every hand. We appreciate the prayers that have gone up to help establish and strengthen us.

Last Lord's Day there were 50 present. Brother Greer was with us and brought a fine message. Continue in prayer for us. —Bill Spears.

## LOUISVILLE CHRISTIAN FELLOWSHIP WEEK August 24—28

The theme chosen for this year is "The Holy Spirit, Revealer of Jesus Christ." Speakers have been contacted, and over half have already accepted the invitation to speak. The majority of the speakers will be from outside of the Louisville area. Topics that are both practical and doctrinal have been suggested, and there will be a daily discussion period when all present will have a chance to be heard.

As in previous years, the Sellersburg church has made available to us their building for the evening meetings, and the Portland church will be the location of the day meetings.

## JAMES LASHBROOK

The Fisherville church lost our oldest member on April 10 when "Uncle Jim" Lashbrook was called home—less than a year after his wife had gone on. He would have been 89 in June, and for the greater part of his life he was active in the Lord's work at Fisherville, and for many years he was an elder of the congregation. Although he was not often able to attend services during the past few months, he maintained an active interest in the church. Just a few weeks before his home-going he expressed deep concern: "I'm afraid that too many members don't know what it really means to be a Christian."

Brother and Sister Lashbrook had been married more than 65 years. Their only daughter, Mrs. Evelyn Bland, continues in their steps at Fisherville, and their granddaughter, Patricia, is on the mission field, the wife of Tommy Marsh.

Brother Howard Marsh was in charge of the funeral service, assisted by J. F. Stinnette and Gordon R. Linscott. A large overflow crowd of friends and fellow-Christians were in attendance.

## Mack Anderson to Iowa

By the time this issue is in the mail, we will have said "Goodbye" to Mack and Helen Anderson and their family. Their furniture is already gone and they will follow shortly. Our prayers and best wishes go with them as they leave the W & W and take up their work with the congregation in Leon, Iowa.

Temporarily taking Mack's place (until school is out) will be Mrs. P. J. Knecht. Sister Knecht has been a frequent helper at W & W over the years, and we greatly appreciate her willingness to return.

When school is out, Delmer Browning will take over (at least for the summer months). Brother Browning, too, has worked in the W & W Bookstore in past years. At the present time he is Social Studies teacher at Portland Christian High School.

## PCHS in Music Festival

Portland Christian High School entered in the Music Festival again this year, in a total of 27 events—more than any other high school represented. In five events a Superior (highest) rating was received; an Excellent (second rank) rating was received in 21 events and a Good (third rank) on the one remaining event. Performers can be placed in any one of five ranks.

Some observers thought it unusual that such a small school should be able to enter so many students and to make such a good showing in the ratings received. Director Alice R. Crowder and the entire group of students can bear witness to the great amount of hard work that went into the preparation, but they also readily acknowledge the good hand of our Lord upon them.

**Louisville, Ky.:** About 50 of our people gathered at the Annex last Thursday for the fellowship supper, which had been previously announced. The ladies had prepared an excellent menu, which was apparently enjoyed by all who were there. And the fellowship was just as much enjoyed. It is good to have such gatherings.

Four persons came forward at our

morning service last Lord's Day for acceptance of Christ and obedience to Him in baptism. Three of these were regular members of our Sunday morning Bible classes. —Willis H. Allen.

#### Ormsby News

We have had something like a hundred average attendance at church for the last 12 Sundays. Around thirty have not missed, 12 have missed only one time, 10 have missed twice, etc., on down to 9 came only once. —J. R. Clark.

**Dugger, Ind.:** Brother Frank Graham is confined to his hospital bed for a few weeks. He had a heart attack — a coronary thrombosis. He is improving nicely.

May 25th is the day for beginning Vacation Bible School here at Dugger. Our closing night will be June 7. This will be our 18th consecutive Bible School here at Dugger. Some who started as a pupil with us are now sending their children. Some have helped us every year since we started.

Our revival meeting will begin July 8, with Brother Antoine Valdetero of Jennings, La., as speaker. This will be our first summer meeting for a long time, but Bro. Val could not give us any other date. —Maurice Clymore.

#### Alexandria Conference

Our conference, March 25-27, during which "The Word of God and the World Crisis" was discussed, fine interest was manifested. Every speaker gave a well prepared lesson on the subject assigned him. The lessons were thought-provoking, instructive and uplifting. No one set forth methods of interpreting the scriptures as standards to govern in religious matters, except to give diligence to meet the approval of God in handling aright the word of truth (2 Tim. 2:15).

It is true that no two possessed the same degree of knowledge and understanding of the Word, but all were of the same mind and of the same judgment in respect to keeping the unity of the Spirit in the bond of peace that the unity of the faith may be obtained (Eph. 4).

About sixteen preachers were present. Most of them were from churches in Louisiana; two were from Texas and one from Kentucky, and one from Indiana. Our association and fellowship with each other imparted encouragement, and strengthened in the faith that is common to all. Expressions

were made that more such meetings should be held.

We believe that good results will be reaped from this conference. —W. J. Johnson.

**Abilene, Texas:** Three persons were baptized at Southside during the month of March, with two of the three being on the past two Sundays. Most recent was Mr. Herman Snow, who responded to the invitation last Lord's Day. This is a "habit" that we'd be happy to see for every Sunday—someone coming to the Lord for salvation. In one sense we have no control over that. We may plant and water, but it is God who gives the increase (1 Cor. 3:6). Certainly we are not looking for results that are not from Him!

Word has come that Brother Vernon Litherland was unable to stay with the Houston brethren on account of illness. This leaves them without a preacher once again. —Carl Kitzmiller.

#### MISSIONARY BRIEFS

**Hayama, Japan:** For some time the latter part of last year there had been strife at Kanazawa, not caused by the members and we had been concerned and in much prayer. Thankfully, the Lord has over-ruled and directed in such a way that the work is going better than ever before. There have been several new people coming and showing interest. Pray for them, especially three married women, very unusual in Japan.

We are encouraged about the work at Kanazawa. Last Sunday we had 20 present for worship, a real crowd there. Most of all there is a real spirit of love there, more so I think than anywhere I have seen. —Tom Marsh.

**Rhodesia, Africa:** Now that the triplets have passed their second birthday I have been able to take the whole family on my trips out to the nearer country churches. On Sunday, Jan. 26, we all went out to Linden Park Farm for the morning service.

We ate our lunch under a huge acacia tree beside the road and returned to Salisbury in time to attend an afternoon baptismal service.

After the baptism we dashed home for a bite of supper and back into town for the five o'clock service at Arcadia. The next stop was the 6:30 p.m. service at Highlands. The day was quite an undertaking for the triplets (and more so for their Mother) as they had to sit through four services. A few times I have five services on

Sunday but I don't take the whole family to all of them. —Robert L. Garrett.

Many hundreds have left Rhodesia because of the uncertainty of the future. Even some of our much needed missionaries have left or are going soon. How the work not only needs some to replace them but others to take up new works. Please pray to that end. —The J. A. Britnell Family.

#### Plans for Alaska

The missionary methods used by the apostle Paul under the direction of the Holy Spirit included going to key population centers and establishing churches, and teaching in the school of Tyrannus. He depended on the churches established and on the students he taught to evangelize the surrounding areas.

This is our same purpose and general aim as we enter into the mission work in Alaska. May God use us to that end. —Winston N. Allen.

**Madras, India:** In the last meeting in a Telegu community we baptized 15 on a Wednesday and 17 on the following Lord's Day. In this meeting just closed we baptized 22 on February 12th and the next evening we baptized 7 more. Three others were baptized during the week to bring out total to 32 for the one week. Yesterday we baptized one more. This brings to 116 the number that have been baptized in the Madras area. Praise the Lord! —J. C. Bailey.

**Hong Kong:** Last Monday night we had an open air meeting out at the resettlement area where our school is located. I put up a large sheet and showed a filmstrip on Noah and the flood. It was not necessary to announce the meeting. In a few minutes there were several hundred people present. It is rather difficult to speak in those circumstances as the order among the children is not very good, but we could be heard all right by using a loud speaker. We can make contact that way with people that we would not reach on the rooftop.

Although we feel more encouraged about the work here, we are still not entirely clear as to the Lord's leading about our plans to return to the States, so we are still leaving the matter open while making what preparations we can. We feel it would be a great spiritual victory for the brethren if they could stand alone. Please continue to pray about this. —Dennis L. Allen.

**Manila, Philippines:** Mae Broaddus recently began holding weekly Bible classes for the teenagers in the neighborhood where they live. 15 to 20 young people have been going regularly, almost all of them Roman Catholic in background. On 2 Sunday nights in a row, the young people from Lope de Vega, that is, from the Manila congregation, went out to the Broadduses' home to meet with these young people. Several of our young men gave short talks, but of course they tried to be positive rather than to attack Romanism. But during question and answer time, the young people themselves asked many pointed questions about various Catholic beliefs and practices. This gave good opportunity to contrast Romanism and the Scripture.

Because these young people seem to be quite a closely-knit bunch, any individuals who want to receive Christ may meet a great deal of group-pressure—unless all of them together are converted. —Alex Wilson.

An item of news for praise and prayer is that five of the prisoners in the Pasig jail were baptized into Christ last Saturday. Brother Alex Wilson, Brother Rudy Mapile and Brother Salvador have been going there for Bible classes each Saturday afternoon for some time now. Brother Conrado Salvador has been doing well in his teaching and interest in the spiritual needs of these men. He understands them well because a number of years ago, he too was a "Tondo gang leader." The Lord wrought a great change in his life and now he is a zealous preacher of the Gospel. These new-born babes in Christ will need your prayers because they live in a tough atmosphere where their prison mates are of the worst sort. Gang wars even in the prison compounds are not uncommon here. —Victor N. Broaddus.

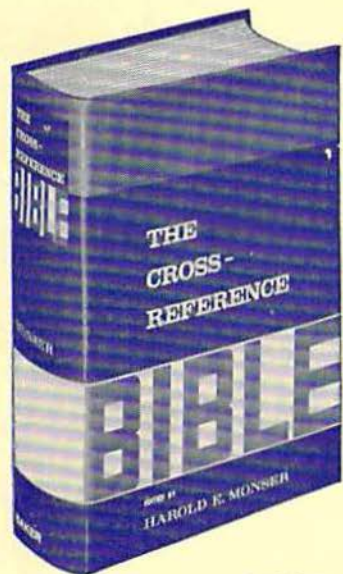
The Harold Prestons left for the Philippines Wednesday, April 22.

#### Hong Kong:

Wilson (the blind young man mentioned in former letters) preached Sunday and had dinner with us. He seems much happier than formerly.

Dennis inquired again about places for us on a charter flight leaving for Zurich on July 4th. He reserved places for us this morning, so the die is cast. Pray for the brethren here that they may be prepared for their new responsibility. —Dennis & Betty Allen.





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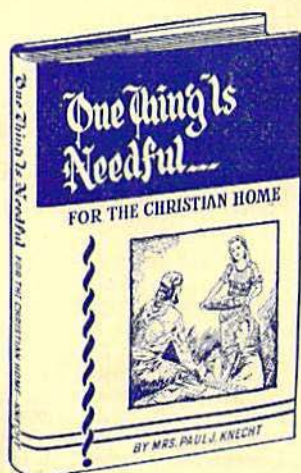
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