

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

VOL. LVIII

No. 6

JUNE, 1964

See Article Inside — Page 165



Norman -- Irene -- David -- Winston
ALLEN

Missionaries to Alaska

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen."

—Ephesians 3:20, 21



**"The Brethren Will Do More (for missions)
When They Are Taught More"**

—Don Carlos Janes

Is This Publication Familiar?

Missionary Messenger is published monthly (now in its 38th year) for the sole purpose of help to foreign missions. In order to be of real help, it has undertaken to keep the work of the various missionaries before the minds of the public. We desire that all the workers be known to all the churches, both to enlist prayers, funds, and new workers for each field.

Also included in each issue is some article of merit that can serve for teaching among all of our readers, but especially those native Christians on the various outposts represented.

At present **Missionary Messenger** goes into some 1000 homes at home and abroad. This circulation needs to be increased, for the sake of fulfilling the Lord's great commission. **What can we do?**

Many congregations get no "package order" at all. Others only ten or a dozen, and thus do an injustice to many of their homes and restrict missionary growth to that extent.

We are glad to take this space, to urge the increase of the reading of **Missionary Messenger**. Package price at present is 1.00 per copy per year (which averages 8.3c, or just the actual cost of publication in this quantity). Individual subscriptions, mailed to home addresses, cost \$1.25 for the year (reflecting the postage extra).

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Talking Things Over

G. R. L.



I am a dispensationalist—or at least some would so classify me. If this is applied to me as a merely descriptive label, I cannot object; I don't know of any Christian with any degree of Bible knowledge who couldn't be described by the same word. However, if this term is construed to mean a person who bases all Bible interpretation on a certain little set of rigid rules—as is sometimes the case—then I would object to being called a “dispensationalist.”

WHAT IS DISPENSATIONALISM?

In the purely *descriptive* use of the word, dispensationalism refers to the dividing of history—Bible history in particular—into dispensations, or periods during which God dealt with men in a particular way. As most Christians would agree, the Bible itself gives some natural bases for such divisions. For example, Luke 16:16: “The law and the prophets were until John, etc.” John 1:17: “For the law was given through Moses; grace and truth came through Jesus Christ.” Acts 1:8: “But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses.” Acts 17:30: “The times of ignorance therefore God overlooked; but now . . .” Eph. 2:12, 13: “Ye were . . . separate . . . alienated . . . strangers . . . But now . . . made nigh.” Heb. 1:1, 2: “God, having of old time spoken . . . in divers manners, hath at the end of these days spoken unto us in his Son.” All of these verses present two contrasting things and speak of a change from one to the other. This change is commonly referred to as a “change of dispensations.” Many other similar passages could be cited.

What is probably the simplest dispensational system gives just one dividing point: Abraham. According to this interpretation, the Church began with him; there was one dispensation before him and then the one that began with him. Another system gives us three dispensations, with Sinai and Calvary (or Pentecost) as the dividing points. Yet another gives seven dispensations (see the footnotes in the Scofield Bible for the details). This latter seven dispensation system is usually intended when the name “dispensationalism” is used.

DISPENSATIONAL DISTORTIONS

There are probably other dispensational systems besides these three. And there are variations of all of these, largely because each presents certain difficulties of interpretation. Take, for example,

the widely-held three-dispensation system. The Baptists who hold to it lean heavily on Luke 16:16 and date the beginning of the Church from John. Among most churches of Christ, the dividing point is set at Pentecost, but this leaves an embarrassing gap of 50 days after the Law was nailed to the cross. Some of the more rigid adherents to the dispensational system solve the problem with the declaration that no one could be saved during this period of time (and thus it becomes a little 50-day dispensation to itself). This illustrates the danger of committing oneself to a dispensational system. The system becomes the interpreter of the Word, setting aside the Holy Spirit.

Dispensationalism (of one kind or another) is often used as a tool to interpret the Scriptures according to one's own bias. Sometimes designated as "hyperdispensationalists" are those who use this system to get rid of baptism. Following the lead of one Dr. Bullinger (many years in the past), they are sure that baptism is a "work" that has nothing to do with Gentile Christians, so they have created a Jewish Church dispensation that takes in all the book of Acts and Paul's earlier epistles. This makes baptism a Jewish thing and not at all applicable to us. Bullinger is gone, but this is still being preached.

This same method is sometimes used among the churches of Christ to get rid of miracles, tongues, etc. A sermon topic recently announced in a Texas church was, "The Holy Spirit's Work in the Postmiraculous Age." The "apostolic age" was from Pentecost until John penned the final "Amen" to Revelation, and then began the "postapostolic" age (or dispensation). That relieves the preacher of the problem of teaching 1 Cor. 12-14, and enables him to categorically deny any apparent working of the Holy Spirit today; all claims of healing, etc. are automatically the work of the devil.

By similar process, others cut generous slices out of the Scriptures here or there: "This is the New Testament age; the Old Testament doesn't apply to us." "The Sermon on the Mount (and most of the four Gospels) is kingdom teaching and has no value for the Church." "What Paul wrote applied to local, temporary conditions and was never intended for use in the 20th century." "Revelation was just for the Church suffering under Nero's persecution." And so on. Whereas a knowledge of the "times and seasons" of God's dealings with men might have served wonderfully to a better understanding of His purposes, unfortunate dispensational systems have sometimes been a source of misunderstanding and confusion.

DISPENSATIONS CHANGE, GOD DOES NOT

Dispensations can be seen in a much truer light if one has a good grasp of the purposes of God which have not changed. Before the foundation of the world, He ordained that the Lord Jesus should be heir to all things — that all power and authority should eventually be vested in Him. Toward this end history has steadily moved. The human race has had its ups and downs, and yet history continues on toward God's predestined end. Yes, there have been

different "dispensations"; God has put mankind through various trials and testings — all in accord with His ultimate purpose. He chose Abraham and created the nation of Israel with the foreknowledge of all that nation would do. Not by accident was the Beloved slain, nor the Church formed. It was by no afterthought that the Gentiles were called into the Body of Christ. All this is in accord with God's grand design to glorify His Son.

Dispensations there are, but I would view changes of dispensation as bends in the river of history, rather than places where the water abruptly stops and starts over again.* Let us realize that no particular dispensational system is the magic key that unlocks all the doors to the secrets of God's word. This is the work of the wonderful Holy Spirit as He leads us in fellowship with the Father. Let us trust Him.

*Richard Ramsey's *The Old Testament in the Modern World* (50c) presents some good, thought-provoking material on this topic. We would recommend it as the basis for a re-study of the purposes of God.

CHRISTIAN EXPERIENCE

W. L. Wilson

"I know whom I have believed and am persuaded that he is able to keep that which I have committed unto Him . . ." In these words the apostle breathes the language of a close relationship with Christ — a Christ he has not only heard about but one he *knows*. Paul's life was a life *enriched* by many personal experiences in his service to the Lord. Indeed his Christian life began with a very dramatic experience with the living Christ (Acts 9) and continued such to be throughout his journeys to many lands as an ambassador of Christ.

Christian experience today while perhaps over-emphasized by a very few is certainly ruled out by the majority of professing Christians of our day. In the early part of the 19th Century, Christian experience was greatly emphasized in the churches of America and only those who could relate a bona fide "experience" with the Lord were admitted to membership in most churches. Alexander Campbell, who believed salvation being *by faith* which manifests itself in obedience, thought the churches made too much of experience and not enough of the Word. He did not, however, discount Christian experience in the same way that the majority of his religious descendants do today and a great many of the early restorationists had many experiences to relate but not as conditions of church membership. One has only to recall the happenings at Cane Ridge meeting house (still famous today) to verify this part of "Disciples" history.

Later on the trend reversed itself not only in "Disciple Churches" but gradually including Baptists and Methodists who very seldom

today relate Christian experiences as an evidence of salvation or anything else. "Professions of faith" and "decisions for Christ" are the popular language of receiving converts now. This may be scripturally accurate enough. Christ and not experience is the center of our religion. But it ought to be remembered that the lives of those in many ages who have walked the closest to Him have had many "experiences" to share. To fail to have anything to share may not mean that you are spiritually dead — but *it certainly is no credential for spiritual life either*, if the pages of the New Testament are any criterion.

However, the tendency even in churches that value experiences has been to rule out as invalid those experiences which are not similar to the experiences sought after and approved by the group. Any thorough survey of this subject may turn up much material that will be of a questionable nature and some that is certainly *negative*. Yet it cannot be denied that a great variety of religious experiences are recorded in Scripture. Reflect for a moment how different was the experience of Saul from that of Cornelius, and how different was that of Philip from any other preacher who took a trip (Acts 8). Not only is the variety evident in the N. T. but also in the O. T. in relating the experiences of Elijah, Elisha, Daniel, and many others — all of them so different and *interesting* that they make good material both for children and grown-ups — yet nothing like that is supposed to happen to anybody today! And the chances are good that if we think that way, it will be that way. "As a man thinketh in his heart so is he." Moreover the great and mighty acts of God have almost always been wrought in the presence of believers, not skeptics.

It was not necessary in Campbell's day to emphasize Christian experience, since it was already being emphasized. It was often given a *higher* place than the Word of God. To this Campbell rightly objected. He did not, however, rule out Christian experience but chose as a co-laborer, Barton W. Stone, who was a rather vocal advocate of Christian experience in its proper place — subject to the light of the written Word.

Today a little more emphasis on experience (guided by scripture teaching and precedent) would be a good and wholesome thing in restoration churches. And a wider look at the subject properly guided by scripture would be good in most any church.

Suffice it to say you can preach the New Testament freely and fully, but if the people and the churches do not have rich experiences with the living Christ who is the life and the head of the church — then our churches are *not like* the churches in the New Testament in this respect, but something less than the pattern in the scriptures. A little restoring at this point would be in order.

O that I could dedicate my all to God! This is all the return I can make Him. —David Brainerd.



Truth Advance

Section

Stanford Chambers

QUESTIONS ASKED OF US

Is it wrong to use the term "Mariolatry" in speaking of the veneration of the virgin Mary? Some think we should show respect toward those who are sincere in their veneration and should avoid using the term.

There was no such veneration of Mary in the New Testament times, so there was no use of the term "Mariolatry." There is the manifest tendency today to be very respectful toward those holding and practicing unscriptural, even definitely forbidden, things and so choose some polite term in referring to them. Do our newspapers and magazines use the term sin? But your Bible does. Your Bible has a habit of "calling a spade a spade." The world, the flesh, and the devil conspire to make obsolete the Bible names for things iniquitous. Mariolatry is idolatry. She is idealized and idolized, is revered and bowed down to and prayed to. Who can deny that she is imaged and bowed down to? Plainly that is what the Bible shows constitutes worship. But "thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10). Concerning Christ it is written "that in all things he might have the preeminence" (Col. 1:18). Marianity (another name for it) gives Mary the preeminence; Christianity gives Christ the preeminence. Marianity is opposed to Christianity in its very nature. It is plainly opposed to the teaching of Jesus. On one occasion (Lu. 11:27, 28) a woman was saying, "Blessed is the womb that bare thee, and the breasts that nursed thee." What was Jesus' reaction? I quote from the Church of Rome's Bible: "Rather, blessed are they who hear the word of God and keep it." On another occasion, Jesus was reminded, "Behold, thy mother and thy brethren are standing outside, seeking thee." What was His reaction? (I quote from their own translation.) "But he answered and said to him that told him, Who is my mother and who are my brethren? and stretching forth his hand towards his disciples, he said, Behold my mother and my brethren. For whoever does the will of my Father in heaven, he is my brother and sister and mother" (Matt. 12:46-50).

It was long years later that the doctrine of the "immaculate conception" of Mary was ever mentioned, and still later "the assumption of Mary," that is, her ascension to heaven! The people who fall for these humanly invented doctrines are of a kind with those who fell for idolatry and introduced it into the worship of the children of Israel. "Full well ye reject the commandment of God, that ye may keep your own tradition," said the Lord Jesus.

Is there not a tendency today to downgrade good examples recorded in the New Testament, also to downgrade those who seek to follow these examples? In fact it sometimes looks as though those who regard them not are to be considered a bit higher type of Christian. How much importance is attached to examples in Christian practice?

Possibly the fact that some have been so punctilious in their endeavor to bring conformity to examples even to the details has caused the pendulum to swing for others to the opposite extreme. Again, someone discovers, or thinks he discovers, a matter of importance seemingly underestimated or neglected; he discovers Scripture for it and also example for it. Then in his zeal he is liable to press for the same beyond scriptural warrant, making the matter more mandatory than the Bible makes it. A good brother used to be heard saying the Book teaches, "Forsake not the assembling of yourselves together upon the first day of the week, as the manner of some is." Unwittingly, he was adding to the passage (Heb. 10:25) a half-dozen words borrowed from the example recorded in Acts 20:7. But inspired or approved examples had best not be bypassed. They are not written to make up the contents for a book, neither for ornamentation. Of the newly-created church at Jerusalem, it is written, "And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (Acts 2:42). In that statement is set forth an example no more to be "downgraded" than is Acts 2:41. It is an approved example, inasmuch as inspired apostles participated in the same. The example of the disciples at Troas in Acts 20:7 is an approved example; the apostle Paul participated therein, not bypassing the breaking of bread, for which the disciples at Troas came together. And does not the context indicate that those disciples were in the habit of so coming together and for the purpose of breaking bread? Would they not have so come together if the apostle had not been around? They did not come together to hear the great apostle. That was incidental, important though it was.

"This do in remembrance of me," said the Lord Jesus, and so from the earliest His saints have endeavored to obey that injunction. And from earliest times they have met upon the first day of the week (His resurrection day, which came to be called, in briefer form than "the Lord's resurrection day," "the Lord's day.") His death and His resurrection are inseparable in the minds of His redeemed, so "This do in remembrance of me" came to be observed in their assembly held to memorialize His resurrection. It is not explicitly commanded. There is no decree to be pointed to as definitely establishing the observance; it was "providenced" into said observance. (It was not by divine decree that the 27 books of the New Testament were bound in one volume; that was "providenced," but who would undo it?)

But who is it that does not pay some respect to inspired or approved example? "This do in remembrance of me" is heeded in some measure by every religious body in Christendom (save the fewest exceptions), and all but universal among "Protestants" is the practice of taking up the loaf, giving thanks, distribution; taking the cup, giving thanks, distribution. It is not explicitly so decreed, but not many would consent to some other course. It is not explicitly decreed that the cup shall be the fruit of the grape, so what about using

the fruit of the berry vine? It is not explicitly forbidden to put milk and honey on the table of the Lord, but how many would consent to that? Nor is it explicitly forbidden to combine the two elements, mixing the fruit of the vine into the wafer (as Rome does) so that both elements are partaken of at one and the same time. How many who consider that the Scripture furnishes the man of God "unto every good work" would consent to that practice? So there are some others who are also a bit scrupulous about following recorded examples — at least some examples. Who is to do the screening?

From a long distance: "To aid me in writing my thesis, inform me if your church has used jazz in its services and to what extent."

Is jazz the next thing on docket by way of innovation? Another "trend" is manifesting itself. 'Vice is a monster of so frightful mien, As to be hated, needs but to be seen, But seen too oft, Familiar with her face, We first endure, then pity, then embrace.'" It is not so surprising that Unitarians, Modernists, et al., who deny the deity of our Lord Jesus and the inspiration and authority of the Word, fall for jazz, but the deplorable fact is that the trend is observable among those who profess a better profession. Nevertheless, 1 Cor. 15:58.

A good sister asks whether the instruction of 1 Cor. 11:10 and connections applies only to the communion service. Another sister answered that it applies to any service of prayer. Isn't that correct? Isn't there a tendency on the part of some of us women to be negative toward the teaching of the passage referred to and also toward that of 14:33-36? Is there not some self-will in evidence and a bit of "marching on the edge of orders" by some, who seem to seek the limelight?

Your answer to the sister was correct. Does she want to know the Lord's will or is she seeking a way to get around it? Your observation of a tendency to oppose what in the Scripture does not please may be correct. Human wisdom readily protests divine wisdom. "Because of the angels" should be an arresting clause. Angels do the will of God perfectly, are never "marching on the edge of orders."

God grant to you and me the mind of Christ: "It is my meat to do the will of my Father." I should will it and pray it as well as sing it: "Have Thine own way, Lord, Have Thine own way . . . Mold me and make me after Thy will, While I am waiting, yielded and still."

APPRECIATION

The wife Alma, daughter Janet Lynn, the parents Mr. & Mrs. Stanford Chambers, brothers Loyal Bruce and Lowell Chambers, sisters Lois Hill and Lloyd Addams greatly appreciate the many messages of sympathy received upon the decease, March 21, 1964, of their dearly beloved Logan Stanford Chambers. Many expressions also took the form of contributions, chiefly to Portland Christian School: \$32.00 to its Building Fund and \$492.50 to the school itself. L. S. was president of the Class of '28, the first P. C. H. S. graduating class. \$27.50 were designated for Boys' City, Corpus Christi, Texas, location of L. B. Chambers, and \$10 to Heart Fund, N. Y. It is noted with deep appreciation the very high tribute appearing in the IAPES NEWS, of which L. S. was for many years the Editor, until health conditions impelled his resignation, September, 1963. Quoting from the April News: "Logan Chambers' influence upon the International association will be felt as long as the organization exists."

L. S. was born in New Orleans, La., October 5, 1909. He was born again Sept. 25, 1921, baptized by his father at 7th & Camp Streets church, New Orleans. He was at the Lord's table his last Lord's day on earth at the Highlands in Louisville, of which he and wife and daughter were members. Words most fitly spoken by Ernest E. Lyon in this time of bereavement were greatly appreciated. We were helped to look yonder where separations will never be. —S. C.

Does it Apply To Us?

Leroy Yowell



Some years ago I knew a woman of the tongues movement who preached and engaged in other such activities in Christian assemblies. When an opportunity came I pointed out to her the passage in 1 Corinthians 14:34. She promptly explained that the restriction there was "a special one for the women of Corinth only because they were unusually unruly, jumping to their feet and asking questions out of order, and besides," she concluded, "it just could not apply to us."

I was not surprised at her answer.

I am somewhat surprised, however, when those of whom we have reason to expect better things proceed to get rid of the import of a companion passage (1 Cor. 11:2-16), on what proves to be the same sort of historical pretext. To wit, that because of the excess immorality at Corinth, and because the veil was the common sign of chastity and conjugal fidelity for all decent Corinthian women that Paul thought it needful to instruct the sisters of the congregation there to faithfully follow this custom of wearing a veil in public places. Therefore, they conclude that wearing a veil in our respectable land and age would be meaningless, and would only subject the women who did so to ridicule. And so, to use the dear lady's conclusion, "it just could not apply to us."

But the Holy Spirit is not concerned here in 1 Corinthians 11: 2-16 with the customs of society, pagan or otherwise. It would seem that a mere reading of the profound reasons which Paul gives would silence forever such exposition!

The commonly held notion that this instruction given to women was to regulate their public praying and prophesying in the assembly of the church has led to some confusion and wonderment as to why such activities are regulated here and entirely forbidden in the fourteenth chapter. But there is no indication that it is the public leading of prayer in the assembly that is meant; nor that by women prophesying is meant the public speaking in the assembly. *In fact the assembly is not even mentioned!* It is important to see this. Some infer from verse seventeen that the assembly is meant, but this is not necessarily true for verse seventeen introduces new subject matter and new instruction.

If prophesying always meant addressing a public audience, or the assembly of the saints, then we would be forced to conclude that

all the sisters who had the gift of prophecy (as for example, the four daughters of Philip, Acts 21:9) were public preachers. This would contradict 1 Corinthians 14:34. But prophesying could be done by the way, in the home and on private occasions the same as other conversation. *It was at such times that the women were to be veiled.*

But back to the "historical" explanation.

Space does not permit a full discussion of the passage here, much less a discussion of all the questioning which has arisen regarding it, but let us notice briefly three of the reasons which Paul gives for a woman to be veiled when she prays or prophesies. Note that Paul also reasons for the man not to be veiled while so doing.

First, is the order of headship and authority of the man over the woman as fixed by God (verses 3-5). This is the backbone of Paul's argument and underlies all subsequent reasons. In this connection read: Genesis 3:16; 1 Timothy 2:12; Ephesians 5:22; and 1 Peter 3:1; 5-6. God not only wants the Christian woman to recognize her place of subjection to the man but to indicate her submission to it by wearing a veil which is her "sign of authority" when she prays or prophesies. Wearing the symbol without the submission would be hypocritical. Submission without the symbol is not allowed.

Second, Paul points to the order of creation to further substantiate this (verses 7-9). For the man is not of the woman, but the woman of the man. For neither was the man created for the woman but the woman for the man: for this cause ought the woman to have a sign of authority on her head because of the angels." Angels are careful to honor authority even when it is put to evil use, (see Jude 9). With what readiness should the Christian woman respect the God-given place of authority of the man and gladly indicate her submission to it by wearing the God-appointed sign of this authority at such times as she prays or prophesies. Women who comply have little to lose except the pride which they could ill-afford to possess in the first place, and they have to gain a certain joy and peace which will more than offset any ridicule which may be incurred, either by their submission to the man's authority, or by the wearing of its symbol which is the veil.

Third, Paul appeals to our reason (vs. 13-15), "Judge ye in yourselves: is it seemly that a woman pray to God unveiled? Doth not even nature itself teach you, that, if a man have long hair it is a dishonor to him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering."

Paul, obviously, does not mean by "nature" here that a woman's hair naturally grows long and a man's short — although it seems that even this is comparatively true — but his reference to nature is an appeal to that deep-seated sense of propriety and seemliness which is God-given and universal. This is more than mere "custom." It is, and has been, among people of all ages and lands a consciousness so innate and powerful as to be seldom overcome by custom.

The reasoning seems to be that if God has given the woman, who, in verse 7 is said to be the glory of the man, her long hair for her *own glory and covering* then she should veil this glory of hers with additional covering when assuming such place of authority as pray-

ing or prophesying thus marking her submission to the authority of the man, who is said in verse 7 to be the glory of God.

This is brief treatment of the passage but it is hoped that it is sufficient to remove it from the "customs of society" classification.

In conclusion we may consider, briefly, what application this may have to Christian women today. Some would contend that since miraculous gifts, one of which was prophecy (1 Cor. 12:10) have ceased (1 Cor. 13:8) that this instruction concerning prophesying does not apply. But it is generally conceded that teaching would now be in the same classification as prophesying. If so, it would follow that Christian women should be veiled when teaching.

There may be some question whether the language requires the woman to be veiled while silently participating in prayer or if the fact that Paul connects the praying restriction with prophesying indicates that he had reference to their audible praying. Faithful women will want to give the Lord the benefit of doubt if there is any. If Paul meant to include silent participation in prayer in his instruction then it follows that the woman should be veiled during prayers in the assembly. *This is the only time that the instruction would apply to such assemblies as are common among us*, for our women do not pray audibly nor prophesy. The teaching that our women should be veiled *at all times* during the assembly seems to us to be more than this scripture requires, for, as we have pointed out before, there is nothing said to indicate that Paul was regulating activities in the assembly.

DISCERNMENT

J. H. McCaleb

Do you *stand* for something; or, do you stand for *anything*?

Some one appraised a certain Christian man, as follows: "At one time he excluded from fellowship almost every one except himself; now he accepts practically everybody." When one is not well-adjusted, he is subject to wide, and at times wild, swings of judgment. This condition exists not only in secular thinking but in religious thoughts as well. The needle of emotional balance has been known to jump around crazily.

For what do we stand? What is our guiding principle? If we believe in God and in the revelation of Him in the Bible, we know that our primary responsibility is to carry out His will. We may be sure that God's will is not one of confusion, and that it will not encourage the wild flights of emotional indulgence that seem so strangely to captivate the human intelligence. One does not escape reality in this manner.

What is God's will? Primarily, it is that all men shall be reconciled to Him through Christ Jesus our Lord. Then the new life which we have in Christ Jesus must continue to grow. That new life is illuminated by God's Word and strengthened by putting it into practice. The result is a steady climb toward perfection that enters into the very portals of eternity. That for which we stand has become solid and sure. We know that we belong to God.

LOUISVILLE CHRISTIAN FELLOWSHIP WEEK

August 24-28

The theme for the 1964 Fellowship Week is "The Holy Spirit, Revealer of Jesus Christ." The committee has already received confirmations from almost all of the invited speakers (the majority of which are from out-of-town). It is expected that the complete program will be ready for publication by next month. The theme of the week has aroused much interest and enthusiasm, as is evidenced by the following quotes.

"I note that the entire program is concerned with the Holy Spirit—a subject that has been neglected or avoided in the past. Surely we should be much in prayer about this." —*S. D. Garrett*. "I was a little doubtful about attending this year, but the theme of the week seemed to be the determining factor. And I do not see how I can possibly turn down the opportunity to speak on the subject: 'Be filled with the Spirit—An Imperative.' I feel very keenly this is the very heart of our need for the church today." —*Frank M. Mullins, Sr.* "I note that there are some very practical topics on the program, and I am pleased to note that we are aware of the fact that if led by the Spirit we will be an aggressive people!" —*Robert E. Boyd*. "I must say that I like the topic assigned, and the attitude conveyed in your letter as to freedom to develop it under the Lord." —*Jack Blaes*. "I appreciate very much . . . the program planned for this year." —*Bob Ross*. "You could not have chosen a topic closer to my own wishes! . . . I would rather bring us to repentance for our deadness than to smooth it over with a lot of doctrinal gibberish." —*Richard Ramsey*. "I will be very happy, the Lord willing, to speak on the subject, 'Why is the church so sickly—is the trouble organizational or organic?' This is one question I have been asking myself for a long time." —*H. E. Schreiner*. "I feel deeply the need of . . . this greatly needed subject, 'The Holy Spirit convicting the world.'" —*Jesse Z. Wood*. "I like the subject given to me and the theme concerning the ministry of the Holy Spirit." —*John Mengelberg*. "I like the subject you have assigned to me. I am planning to be there for as much of your meetings as I can." —*Earl C. Smith*. "In my opinion the committee has done well to select this theme for the lectureship—one that is vital and yet too much neglected." —*J. Edward Boyd*.

"Let us pray that this coming Bible conference will be mightily used, as never before; that He will do a new work among us. Dad Wood told us of the various evening topics; they sound wonderful. IF . . . May God do a deep work in the heart of each speaker during these next months. Tozer wrote: "Another thing that greatly hinders God's people is a hardness of heart caused by hearing men without the Spirit constantly preaching about the Spirit." God deliver us!" —*Alex Wilson*.

"Go Quickly and Tell . . ."

PUBLISH OR PERISH

While Harold Preston was with us, he spoke of the need of printed materials—Scripture portions, booklets, tracts. A few days ago we received a letter from a retired railroad man in Rome: "Various families in the nearby districts of the city receive me into their homes to hear the word of grace and pardon. But I need Scripture portions. Do you know of anyone who could supply me with some?" Let us pray the Lord of the harvest to send out more "paper missionaries."

The street meeting had just ended. The missionary felt a warm glow of satisfaction as he watched the attentive crowd begin to disperse. Once again the "Message" had been preached.

John Mendow, missionary to China, silently thanked God for the privilege of preaching the gospel to these Oriental people. He noted that his fellow workers were efficiently stowing the P. A. system . . . into the mission station wagon.

As the missionary surveyed the scene, he noticed a Chinese army officer striding forward through the dispersing throng.

"—probably wants to know a little more about the message," he thought as the man approached.

The officer stopped a bare step away. Hostility plainly showed in his eyes. His voice equally betrayed his attitude. "YOU AMERICAN MISSIONARIES ARE FOOLS!"

"Is that so?" John Mendow used his politest manner. "What makes you think that?"

"Because of your methods. That's why I think that."

"What's wrong with our methods?"

"Well, take this open air meeting you just concluded. You had a wonderful chance to gain a victory for your religion. But you lost it. Now it's gone."

"I don't follow you sir. What are you driving at?"

The critical army officer coldly, firmly, fully expressed his opinions. He called the missionary's attention to the fact that he would never again have a chance to speak to the now dispersed crowd. The message preached, although probably crystal clear to the missionary, was completely new and different from anything these listeners had ever heard. It had told of a strange God and a new way of life. How could the missionary expect his audience to grasp a religion so new the first time they heard it?

"*Why didn't you give them some literature?*" the officer demanded. "Some pamphlet, easy to understand! Then, with their curiosity aroused, they could have studied further what they had heard. Then your message would have had effect for perhaps months. . . even years."

The missionary couldn't answer.

"You missionaries have been in China for over 100 years, but you have not won China for your Christ. You lament the fact that there are still uncounted millions that have never heard the name of your God. Nor do they know anything about your Christianity."

The Chinese paused to let his argument sink in.

"We Communists have been in China less than ten years, but there is no such thing as a Chinese who has not heard the name of Stalin or who knows nothing of Communism. What you missionaries have failed to do in 100 years, we Communists have done in ten. We have filled China with OUR doctrine."

John struggled for an answer. He knew the truth of the charges. China was being brainwashed by "red ink."

"Now let me tell you why you have failed. . . You have tried to reach China by preaching, by talking. You have tried to win the attention of the masses by building churches, missions, schools, etc. But we Communists have *printed* our message and spread our literature all over China. Someday we will drive you missionaries out of our country. We will do it by means of the printed page."

Today John Mendow is out of China. So are all the others who went there as missionaries. What occurred in China is happening in other sections of the world. India, Indonesia, Africa are being flooded with literature that is antagonistic to the gospel .

The missionary desperately needs literature. The need can be ignored, but the tragic results of such neglect cannot be avoided. It is *publish or perish*. —Author unknown. Here reprinted from *Gospel Tidings*.

THE FALSE UNION OF ROMANS 7:1-6

John E. Mengelberg

The religion of the Pharisees in Jesus' day is what we call "orthodoxy" today. It has been the most appealing religion by far until the last hundred years. We do admire people who stand for something. We need stalwart men today. But alas, the Pharisees were lifeless. Their house was left unto them desolate. The presence of God had been taken up and they were unlike Moses who wouldn't go until God restored His presence.

Leonard Ravenhill has said, "God's great problem today is not Communism, not Romanism, nor Liberalism, nor yet Modernism. God's great problem is dead fundamentalism." Orthodoxy is at the root of this problem. In John 5:39 Jesus related how they searched the scriptures. They thought life was there. But they never did find life. It was in the Son.

A. W. Tozer speaks of "lifeless textualism" in the pulpits of America.

Jesus refused to be a Pharisee. But Paul was born and raised in it. Philippians 3:4-11 is where Paul speaks of his orthodox background. He was a Hebrew of Hebrews. He was found blameless according to the law. Let me say, incidentally, that that blamelessness was hard to toss into the garbage can. But he did it. "Howbeit what things were gain to me, these have I counted loss." Because orthodoxy finds its sufficiency in the flesh, it is the false union with self. Paul was liberated from this union. He obtained a divorce. He wanted to be married again, "and be found in Him, not having a righteousness of mine own." He spoke of being conformed to Jesus' death. "I have been crucified." It was done, "that I may know Him and the power of His resurrection." Here he found sufficiency.

An old preacher once said, "When I went down into the waters of baptism I was telling the world I wasn't fit to live. God provided a grave for me to step into. I was fit only to die." This likeness of death must have its true counterpart. Paul was crucified. In being conformed to His death, Jesus made it real to him. Jesus ends the false union when we are united to Him in true union.

Occasionally Christians have had occasion to ask me, "Don't you teach holiness and righteousness?" "Don't you think people should acknowledge sin?" Certainly! But the righteousness which is true is revealed apart from the law. We do not earn it; we receive it. Romans 3:21 says, "Now apart from the law a righteousness of God is presented to man. This righteousness is of God through faith to all who believe." This righteousness does exist. All other righteousness is false. Self must die. For all the sons of Adam are sinners.

Orthodoxy has had its rise and fall. It rose at Sinai. It died at Calvary. Jesus spoke of certain ones who trusted in themselves that they were righteous and set all others at naught. Pharisees never tire of this. It is a true mark of the false union. Yes, orthodoxy died but it lives on. Amazing, isn't it? There are orthodox Jews, orthodox Catholics, neo-orthodox churches. And there is dead fundamentalism with churches both sound and conservative on the list. They draw lines and set others at naught, too. How many forms of orthodoxy exist? God only knows. Denominations remain and barriers are made. We have full time masons who do nothing but hew out stones wherewith to build the middle wall of partition between brethren.

How secure these orthodox Christians must feel! They are sound by the standards of their best men. Who could criticize them? They are in league with the best! Is it possible that there is security in hiding behind those who are sound? I sometimes hear one preacher say about another, "Is he sound? Can we endorse him?"

Let us earnestly pray that these false unions be broken. Let us pray that men may come up out of their graves and live. Only the breath of heaven can breathe upon the slain and cause an army for God to stand up. In true union with Christ men do pass out of death into life which is life indeed.



FRANK M. MULLINS, SR. (1901 - 1964)

On the evening of May 30 a heart attack quickly took our brother to be with the Lord. He had had heart trouble for quite some time, but it had never seriously curtailed his work schedule. He lived a full life for the Lord, and was active right up until the last.

We rejoice that the family he leaves behind are not "as those who have no hope." In the bereaved Mullins family, sorrow is tempered by the blessed assurance of the precious promises of God. We are thankful for such a living testimony to the reality of the Comforter.

Our greater concern is for the tremendous vacancy left in the field of harvest—the radio work, the evangelistic work, the work of publication and promotion of missions, etc. The same Holy Spirit who worked wonderfully for so many years in Frank Mullins is able to do the same in this generation — *if He finds a similarly surrendered heart*. Who is willing to forego "success" of an earthly sort? Who is willing to live the life of faith, without guarantees of salary, vacation, retirement funds, etc.? Who is willing to be among men a servant, that he may be accounted among God's great ones? Let such a one now say, "Here am I, Lord, send me."

We would like to invite *all* those whose lives have been blessed through the ministry of Brother Frank Mullins to write a few words of testimony and tribute for our next issue. We're not asking for high-sounding eulogies—just sincere expressions from the heart, telling how the Lord blessed you through Brother Mullins. We trust that some who have long known and worked with him will write more at length, giving a more complete view of his life and ministry. In want of better tribute just now, we use the words of Henry Ward Beecher, which certainly find apt application in Frank M. Mullins, Sr.:

"When the sun goes below the horizon he is not set; the heavens glow for a full hour after his departure. And when a great and good man sets, the sky of this world is luminous long after he is out of sight. Such a man cannot die out of this world. When he goes he leaves behind much of himself. Being dead, he speaks."

The family has requested that expressions of sympathy take the form of gifts to Portland Christian School, 2500 Portland Ave., Louisville, Ky. 40212.

Precious Reprints

R. H. Boll, 1954

THE STIGMA OF THE PHARISEES

There is much space and prominence given in the gospels to the Pharisee. The Pharisee's way, the Lord's clash with him, and the revealing of Pharisaism, form a considerable portion of the records of Christ's life and work. And so bad is the impression left that the Pharisee has become proverbial in his ill savor, and the term "Pharisaical" never carries good significance. It carries with it the stigma of self-righteousness, hypocrisy, cringing falsehood and devilish malice masquerading behind a pretense of godliness. Certain is it that they were the bitterest opposers of the Lord Jesus Christ, and were chiefly interested in the murder of Calvary. And yet — it may come as a surprise — Pharisaism represented the best and truest teaching. The palm of orthodoxy was theirs. They held resolutely by the authority and divine inspiration of the Old Testament word. They were intent upon obedience to the law, scrupulous down to trifling details, or rather *especially* in details. And let it be well noted here that they were never blamed for their adherence to the word of God, nor for the scrupulousness of the details of their obedience.

It was a badge of honor to be numbered among the Pharisees. The Sadducees were a worldly, easy-going, let-us-eat-and-drink-and-be-merry-for-tomorrow-we-die set. But the Pharisee had convictions. Religion was his chief concern. He held faith and truth and fought for the best ideals, and was very strict in his observance. "After the strictest sect of our religion I lived a Pharisee," said Paul, in his defense before Agrippa: and it was no matter of dishonor. In the enumeration of his natural advantages and the prestige he possessed before becoming a Christian, Paul mentioned that "as touching the law" he was "a Pharisee": to which he adds that which was expected of a true Pharisee (Phil. 3:4-6). How, then, did it happen that the name "Pharisee" came to carry such a stigma?

WHAT WAS WRONG WITH THE PHARISEE?

With all their orthodoxy and strictness of their religion and intense religiousness, there was one great deficiency, a fatal lack that turned all their good into evil and rendered their whole service of God worse than worthless. It was simply the lack of *love*. Briefly the Pharisee's trouble can be summed up under these three heads (all three of which were naturally due to the absence of love in their religious system): first, they knew not God, and therefore, of course, did not love Him; second, not loving God, they, of course, did not love man; and third (which is the inevitable corollary of the former two), they lived for self.

"THEY KNEW ME NOT"

It seems at first sight an unreasonable charge to bring against the Pharisees that they knew not God. They were well acquainted

with the only book that revealed God. They knew long stretches of it by memory. They called the Lord by name; insisted on the fact that Jehovah is one; fiercely condemned idolatry. They searched and, intellectually, they knew the scriptures. How, then, could it be said that they knew not God? The Gentiles knew not God; but the Jews, and especially the Pharisees, and their scribes—? Yet long before God brought that charge against them, "They that handle the law knew me not" (Jer. 2:8). Now "the law" embodied the revelation of God. Those that "handled" the law were familiar with it, and one might suppose that they, of all men, would have known God well. But they knew him not. They talked about Him and mentioned His name and His attributes; but it was as blind men conversing about colors and forms. They had no conception of Him, nor any sympathetic understanding of His character and will and way. In an intellectual way they knew of Him; as a matter of fact, they were not personally acquainted with Him.

The entrance of the Lord Jesus Christ among them demonstrated the strange, sad fact. If they had known God, they would quickly have recognized the Lord Jesus; for He was in all things the Father's perfect picture and likeness. The man who knows me recognizes my photograph wherever he may see it. Those who are acquainted with me would instantly recognize my image in a mirror. Now Jesus was "the image of the invisible God," "the very image of his substance." Yet when He came they knew Him not. So different was their conception of God that when He stood before them in the person of His Son, He was utterly repugnant to them. He traversed their ideas and ideals so that they could only hate Him. They both saw and hated Him and the Father; "because," as Jesus said, "they have not known the Father nor me" (John 15:24; 16:3). And those who know not God cannot, of course, *love* God. However much they may be in love with the false concept of their own imagination, God they do not and cannot love. The Pharisees, therefore, had no love of God (Luke 11:42; John 8:42); but, as already seen, they hated Him.

WHO KNOWS GOD?

We must stop a moment and consider. The Pharisees were not freaks or oddities. They were just men, religious men; and their tendencies and faults are the tendencies and faults incident to human nature—even *our* nature. The whole matter is intensely practical: religious people may today easily slip as the Pharisees had slipped. Yea, no doubt many have done so already, and many are in precisely the Pharisee's place today, they know not God. They neither understand Him nor love Him. They may be well versed in the Scriptures; able in argument; strong in defense of this, or in condemnation of that, practice. They may be intensely scrupulous unto the smallest details, but as ignorant of God and Christ as ever the Pharisees were. If Jesus should appear among them, He would meet with no welcome. He would, no doubt, ignore and walk over the little crotchets and shibboleths of some, just as He rudely stepped over those of the Pharisees; and they would hate Him for that. He would be too lax for some, too extreme for others, too good for many.

It is safe to predict that reviling and vituperation would be heaped upon Him, and He would come in for a share in full plenty of the "odium theologicum"—the religious hatred. And all that for precisely the same reason which accounted for His ill treatment among the Pharisees: "They have not known the Father nor me."

RELIGION WITHOUT LOVE

It will help us at this point to recall the fatal deficiency of the Pharisee's religion: it was in the main the true religion, but a *religion without love*. And that accounts for their misapprehension of God and misunderstanding of all the truth. It is only as we apprehend love that we can understand God and His plans and His teaching. "Every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love" (John 4:7, 8). Let us then put down this maxim, that we may never forget it: *Religion with the LOVE taken out of it is Pharasaism*. It may be strict, abounding even in what among men are called "good works"; moral, blameless, zealous; but for all that, only Pharasaism (1 Cor. 13:1-3).



1 Peter 3:1, 19 in the N. A. S. Version

J. Edward Boyd

In our examination of the New American Standard Version we have found many features of which we approve and some of which we disapprove; but in pointing out the latter it is not at all our purpose to discourage the use of it. In this as in other human endeavors perfection is not to be found. So we do recommend that the Bible student provide himself with a copy of this new version. He may indeed want to depend chiefly on his older American Standard (as long as it is available), or even upon the King James, if he is one who is still accustomed to it; but in either case he should find it worth while to consult this more recent revision.

1 Peter 3:1 furnishes us with an illustration of this fact. The American Standard translation of this sentence (including verse 2) is: "In like manner, ye wives, be in subjection to your own husbands; that, even if any obey not the word, they may without the word be gained by the behavior of their wives: beholding your chaste behavior coupled with fear." The King James version is much the same: "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of their wives; while they behold your chaste con-

versation coupled with fear." (In those days, 350 years ago, "conversation" did not mean "informal talking together," as it does today; but "conduct, manner of life.")

Both these translations suggest that unbelieving husbands of Christian wives might be won to Christ apart from THE word of God! Yet, the article "the" is not in the Greek text. It is simply "without word." Now it is not always wrong to use the article "the" where the Greek has none — indeed, it is sometimes needful, as in John 1:1. (In *the beginning*" . . . In beginning, or in a beginning, would not be suitable English!) But there is no such requirement here; so we should expect simply "word" or "a word" in translation. The NASV has done a good service here by rendering it thus: "In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word they may be won without a word by the behavior of their wives, as they observe your chaste and respectful behavior." (The Plain English and the Berkeley versions render it, "without argument.")

In this new version verses 18-19 of this chapter are thus rendered: "For Christ also died for sins once for all, the just for the unjust, in order that He might bring us to God, having been put to death in the spirit; in whom also He went and made proclamation to the spirits *now* in prison. . . ." As a matter of personal preference we would leave it "the righteous for the unrighteous;" but our criticism is chiefly directed to the word "now"—"to the spirits *now* in prison." It appears in italics to indicate that it is not in the original text, but supplied by the translators. (It is perfectly legitimate for them to do this when there is need, as in verse 14, where the words "you are," though not in the Greek text, are clearly implied in the context.)

But we have found no evidence to support the insertion of the word "now" in this place. Dr. Weymouth in his translation presents a contrary view: "He also went and preached to the spirits that *were** in prison." Which is right? Or are both right? In his "Word Pictures in the New Testament" A. T. Robertson comments: "The language is plain enough except that it does not make it clear whether Jesus did the preaching to spirits in prison at the time or to the people whose spirits are now in prison." Other translations examined by their silence on this point concur in this view. To do otherwise appears to assume certainty where there is uncertainty.

But the translators of the NASV have done well in substituting "made proclamation" for "preached" in this passage. For the Greek word here is not a form of the verb that expressly means "to bring good tidings." Of itself it suggests nothing concerning the character of the message; it could be joyful, or it could be otherwise. In our judgment "made proclamation" better represents the neutral character of the word used in the Greek text.

* Italics mine.

As in baking a cake, many good sermons, too, are much better for the shortening.

VASHTI -- III

Mrs. Paul J. Knecht

THE FEAST

Perhaps now we can look at that law with unprejudiced eyes. "And the drinking was according to law; *none did compel* for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure." Who has not felt a gentle but forceful compulsion at a social dinner? One hesitates to refuse, without good reason, any food or drink offered under the watchful eye of his host or hostess. I read of a circuit-rider preacher who was alleged to have eaten food, to him unclean and repulsive. Rather than to offend the faithful heart of his devoted hostess, who had not observed the uncleanness, but rejoiced at the privilege of serving him with loving solicitation, he ate with seeming gusto. The lonely old lady had little opportunity of serving the Lord so directly. He would not mar her joy in that service by exposing the fault in the food. How much greater the compulsion (even beyond the demands of social etiquette) when the host is a king whose word is law, whose temper is uncertain, who holds the lives of his subjects in his hands? But the qualifying clause "*none did compel*" shows that at least in this case, as the next clause tells us, each man could use his own judgment, drinking only as it pleased him. One more thought in this connection: the Hebrew word translated "feast" means "drink." This could encourage one to think it was a *drinking party* of seven days. But the same word is used of occasions where they both ate and drank, as in the time of Lot (Gen. 19:3), and of Abraham (Gen. 21:8), and of Isaac (Gen. 26:30) and at the wedding of Jacob and Leah (Gen. 29:22) and later that of Samson (Judges 14:10, 12, 17), also of Esther's feast (2:18) and elsewhere. The same word is also used in Proverbs 15:15 in connection with the word "cheerful." A state of drunkenness is less likely to be the result when the wine is taken with food than when only drinking is done.

MERRY HEART

The fact that it was the seventh day of the feast and that his heart was merry with wine when the king sent for Vashti is not in itself incriminating. In European countries where wine is served with meals as a matter of course, day after day, year in and year out, it is possible for one to eat and drink for a lifetime without ever being drunken to the state of debauchery. But the record says that his "heart was merry with wine." The word translated "merry" here is used many times in the Bible. It always has a good connotation. It is translated variously, "good," "merry," "graciously," "joyously," etc. Though it is used many times, from only three scriptures do we get a sour view of it, and that is (except in one case) inference drawn from the context rather than the meaning of the word itself. Even in these instances it is translated "merry." Of these three one refers to the state Amnon's heart was to be in due to wine when Absalom's servants were to kill him (2 Sam. 13:28), and one refers to the ex-

citement of the Philistines, rejoicing at the downfall of Samson (Jud. 16:25). The people were sacrificing to their god Dagon and no mention is made of wine, though it may have played a part in their idol worship. However, it is not suggested as the means by which their hearts were made merry. In the other instance, worst of the three (1 Sam. 25:36) it is plainly stated that "Nabal's heart was merry within him, *for he was very drunken,*" and it likens the feast he had given to the feast of a king. This passage encourages greatly the dark picture generally seen in Esther I. Still the word "merry" is used and it has no ugly meaning either in the translation or in the original. In our own language we distinguish between stages of drunkenness.

But even if "merry" could be construed to mean "ugly" (as it seems to mean in the instance of Nabal on the strength of the qualifying clause "for he was very drunken")—with only that and the fact that Nabal's feast is compared to a king's feast we are not justified in labeling the feast of Ahasuerus a drunken orgy. Remember that "merry" is everywhere else used of joy and gladness. We have no right to attribute ill humor to King Ahasuerus or to label his request to Vashti "a drunken and unreasonable command." Moreover Vashti was a product of the times. There is nothing in the record to indicate she was, or should have been, shocked at the request of the king to display her beauty to his guests. Neither is there indication that he expected an immodest display of herself. That is only in our minds as an integral part of the darkness of the entire scene.

I have no desire to condone in any sense the evils of drink. It is a horrible habit from which decent people will always shrink with revulsion and rightly so. Christians are kings and priests unto God. Drink is not for them (Prov. 31:4). Christians are to "love not the world, neither the *things that are in the world.*" It cannot be disputed that drink and some other things not directly forbidden by Scripture are in the world in the sense of the above passage. But in a study of the Bible it is important not to overpaint one side of a picture to the detriment of the rest of it. In this case we have painted the background so dark (beyond all warrant of the written word) as to make the facts in the story of little moment though the Holy Spirit has boldly depicted them in unmistakable language. We have let history be our interpreter instead of God's own appointed One, the Holy Spirit. By centering our attention on a distorted picture of Ahasuerus we miss an important point in the narrative. This closes our minds early in the search for God's purpose in this little book.

"My observations have led me to believe that many, perhaps most, of the activities engaged in by the average church (member) do not contribute in any way to the accomplishing of the true work of Christ on earth. I hope I am wrong, but I am afraid I am right. The center of attraction in the true church is the Lord Jesus Christ."
—A. W. Tozer.



A Christian Views The News

Ernest E. Lyon

STARTLING REPORT: Not for the news itself but for the source of the news, the recent report by the United Nations Fact-Finding Mission to South Vietnam was very startling. Instead of piling on the condemnation of Diem, this report declared (as many news sources already knew) that the things we heard through the press last year before Diem's murder cannot be substantiated. Even the suicide burnings by Buddhist Monks were apparently "rigged." Many were deceived about the conditions and expected to die anyway. One intended suicide told the committee that he was given prepared statements to sign and was promised drugs to resist the pain. I did not see the complete report, but I wonder if it also pointed out that the suicides have continued after the murder of Diem but the press does not report them now that the successful anti-communist ruler is dead.

ANTI-CHRISTIAN WITNESS AT THE FAIR. I recently received a clipping from the Cincinnati Enquirer in which a minister told of some of the things being done to undo the witness for Christ in this country and particularly at the World's Fair, where, he said, "we will be able to view a 15-minute film, depicting Christ in the role of a donkey-riding circus clown who dies suspended from a tent pole." This kind of opposition is to be expected, of course, for the servants of Satan will continue to do his bidding. A recent effort to prove the inaccuracy of the Bible by use of a computer (reported in many papers favorably, of course) was also referred to in the article. The tide of anti-Christ is increasing in this country, another evidence of the certain downfall of the country unless the Christians repent and seek God.

NEWS BRIEFS: The Marine Engineers Beneficial Association, AFL-CIO, has won a guaranteed monthly pension of \$300 after 20 years service, making it possible to retire at 40 with a \$75 per week pension for life — and it sometimes runs higher than \$300. This will lead to a bunch of similar demands by one union after another. . . . A Soviet newspaper has praised Senator Fulbright's appeasement speech in the Senate as "realistic". . . . David Halberstam, the New York Times reporter who did much to bring down the fall of Ngo Dinh Diem in Vietnam, has recently been assigned to cover the Goldwater campaign. . . . Milton Eisenhower, in his book of last June, *The Wine is Bitter*, said that he wished that the U.S. had halted arms

shipments to Batista earlier than we did. It was this embargo that allowed Castro to become slave-master of Cuba . . . "The fantastic failure of the Soviet agricultural system is made apparent by the following facts. The state, over the past few years, has given way to personal enterprise to the extent that three per cent of all the cultivated land in Russia is now privately owned. Yet this mere three per cent of the land produces half the nation's meat, half the nation's milk and half the nation's green vegetables!"—LIFE LINE broadcast of April 16, 1964 . . . In spite of economy claims the federal government is now spending 20 million dollars a day faster than last year . . . The agricultural department budget for 1965 is 6 billion 210 million dollars, a cost of \$1,774 per farm in the U.S. . . . *Human Events*, a conservative weekly newspaper, was recently banned from the Phoenix, Arizona, public schools by the superintendent and one board member, though the board had voted to accept a gift of subscriptions. Left-wing publications are prominent in the library, especially those put out by UNESCO . . . News item not carried by many newspapers: After MacArthur's death the American and Panamanian flags were ordered lowered to half-mast in our Canal Zone (the Panamanian flag is there without moral or legal rights), but when a few Panamanians objected the U.S. State Department reportedly ordered the Panama flag raised to full staff, *above the American flag*, contrary to American law which forbids any flag to fly above ours on American soil or at any American military installation.

QUOTATION OF THE MONTH: ". . . the Supreme Court says you are interfering with individual liberty if you pass a law jailing a man for arguing that the government should be overthrown by violence. It is not interfering with liberty, it says, if you pass a law telling him that he cannot raise food on his own land for himself."—Dallas News. This quotation refers to actual decisions by the Supreme Court.

EAST GERMAN HUMOR, as printed in *Die Zeit*, Hamburg, and reported by the *Chicago Tribune* and repeated in *Human Events*:
 Q.: What is a Communist? A.: A person who has abandoned hope of becoming a capitalist. : What was the most stupid act committed in the Soviet Union in 1962? A.: Being shot into space, circling the earth 64 times, and then landing again in the Soviet Union. Q.: Could Switzerland or Sweden become Communist? A.: Sure, but why? Q.: Why are the United States and Canada able to send us so much wheat? A.: A typical failure of capitalism — overproduction. Q.: Do you know the four critical periods in the Socialist economic plan? A.: Yes. Spring, summer, fall, and winter.

MORE NEWS BRIEFS: The State Department has now admitted that 280 Indonesian soldiers are in this country training not only in police tactics, administration, etc., but also in guerrilla warfare, in spite of the fact that Indonesia's ruler has said, "I am a Communist of the highest order." . . . Your share in the national debt went up \$91.00 during the past year, and it takes the total federal taxes paid from 26 states to pay just the interest on the debt. . . . Anti-

Americanism is now on the increase in Pakistan, even showing itself in hostility to missionaries. This is due to our government's helping India to re-arm. Pakistan has been a friend of this country and India has been an enemy consistently in international affairs and has seized some small countries by force recently — yet we help India and neglect Pakistan. I wonder why.

HELP, PLEASE: I would like very much to have both your comments on this column and contributions to the column, especially in clippings from newspapers and magazines and in questions about problems that puzzle. Address the letters to me at 1734 Deer Lane, Louisville, Ky. 40205.

THE WINSTON ALLENS TO ALASKA

To date (May 11) only about \$125 regular monthly support has been indicated for the Winston Allen family and the Alaska mission.

To devote fulltime to this challenging work, at a minimum, \$600 a month is needed for this worthy missionary family.

The Allens are now ready to go. In fact, with no more promise of regular support than indicated above, they are ready to go, trusting the Lord to supply their every need. And surely the Lord will supply. It is only a question of *how* it will be supplied that should concern us. If we fail to rally to this challenge, God will supply the funds from other sources, and we will have robbed ourselves of blessings beyond counting.

Leaders of our congregations need to be ready to take a step of faith to see that these funds are made available. It is fine to see a missionary willing to go out simply trusting the Lord to supply. But why must one man and his family do all the trusting? Why do we not all trust ourselves to God, and put our hand to the plow also? If God can bless the faith of one man, can He not also bless the faith of many?

Whether individual or congregation, if you are planning to help regularly in the work of God in Alaska through the Allens, won't you please let us know your intentions? Just drop a note with your next gift, expressing your purpose. May God bless this effort!

The Allens need to make the move into Alaska sometime before the summer months come to a close. Actually, they need to go not later than the first of August.

Pray with us that this goal can be met, and that all will be ready by that date. Send contributions and letters to: Gallatin Church of Christ, Box 808, Gallatin, Tennessee.

If you desire Brother Allen to visit with your congregation before going to Alaska, contact him immediately at his Greenville, S. C. address.* He has interesting color slides, and an informative message.

*Route 2, Box 402, Piedmont, S. C. 29673.

GOD'S CALL TO REVIVAL -- XIII

G. R. L.

PERSONAL HOLINESS

A few days ago a group of teenagers were discussing marriage. "It is absolutely wrong," said one, "for a girl to marry a boy that is a member of a denomination." "Is that any worse," another came back, "than marrying a boy in the Church of Christ who hasn't really been born again?" The reply was quick: "Yes, it is! The boy in the Church of Christ at least believes the right thing, whether he lives that way or not."

The ideas expressed in that conversation were but echoes of others that have been in circulation for a long time. At least a decade ago a preacher with his master's degree from one of "our" colleges had this to say about fellowship: "I can have fellowship with a man who is a member of the Church of Christ even if he is living a sinful life, but I cannot have fellowship with a person who does not hold my doctrinal beliefs, regardless of how good his life may be."

These examples from 20th century religious life illustrate an age-old problem — the feeling that what you are isn't too important, just as long as you are associated with the right organization. In the days of Jeremiah, the people counted heavily on the presence of the temple to save them from invaders. Without question, it was the temple of the Lord, and surely He would take care of it; therefore, being in the vicinity of the temple was assurance of victory. But God said, "Trust ye not in lying words, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah. . ." And He allowed His temple to be completely destroyed in the overthrow of the city. Somehow, in spite of all of the protestations of the prophets, the people never considered that their own personal conduct had something to do with their destiny (see Jer. 7:1-15).

Evidently this thinking carried over to the remnant that had returned from exile. After being rebuked for neglect of the temple, they returned to work. God gave them some wonderful promises, and they apparently were expecting to see these promises fulfilled on the basis of one condition alone: "We must be doing what God wants us to do." It is commendable and good that they responded so willingly to God's call to repentance; we should never underrate the value of ready, whole-hearted obedience. Yet, *in spite of their obedience, there was a serious lack.* As a group they were doing the right thing; yet, looking at their work, God said, "...every work of their hands. . . is unclean."

SIN "RUBS OFF" — HOLINESS DOESN'T

The message of Haggai 2:11-13:

"Thus saith Jehovah of hosts: Ask now the priests concerning the law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any food, shall it become holy? And the priests answered and said, No. Then said Haggai, If one that is unclean by reason of a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean."

We know that medical instruments must be individually sterilized. Sterilizing one piece and then touching it to others will contaminate the clean one, not sterilize the contaminated ones. We observe this general rule in many areas of life. Uncleanliness is readily transmitted; cleanness is not.

I believe that many of us of the Restoration Movement have not become fully aware of the meaning of this. We have been zealous to be found doing the right thing — which is *good* — but unaware that all the work of our hands may be unclean before God if we lack personal holiness before Him. Was not this the same snare that caught the Pharisees? They diligently cleansed the outside of the cup, but forgot to look on the inside. We need an awakening to the fact that merely restoring correct doctrines and correct practices does not restore New Testament Christianity. Without holiness “no man shall see the Lord.” If our labors are not resulting in holy lives, our works are but chaff. God grant us to see more of the gold and silver and precious stones!

DAVID BROWN TO AFRICA

Brother David Brown, who has ministered to the congregation at Linton, Indiana, for the past eighteen months, has recently announced his hope and desire of entering into a foreign mission work early this fall, and is presently preparing to embark for Southern Rhodesia about October first if the necessary preparations can be completed.

Born in Northern Rhodesia of missionary parents Brother and Sister W. L. Brown, Brother Brown spent his childhood and early adulthood in both Southern and Northern Rhodesia where he became familiar with the language and with the customs of the people. A background of this nature will be of distinct advantage in carrying on the type of work he hopes to do, viz., that of establishing congregations and teaching the people. (He will be working in cooperation with Brother S. D. Garrett, Brother Robert Garrett, and Brother Vernon Lawyer.)

In 1951 Brother Brown returned from Africa and entered Harding College. He continued his academic education in liberal arts and religious education at Southeastern Christian College. Since 1956 he has been engaged in full time Christian work, having ministered at Brandon, Lilydale, Johnson City (Mt. View Congregation), and for the past year and a half at Linton.

Brother Brown has three children, a son, Stanley, and two daughters, Kim and Mary. His wife, Dora, is the daughter of Brother and Sister John Gill of Allensville, Kentucky.

In announcing his plans to go to the African mission field Brother Brown prayerfully solicits the prayers and encouragement of the entire brotherhood. He will be available to visit interested congregations after the first of July.

The Linton church is to be the sponsoring congregation, and has designated one of its elders, Brother Thomas Luxton, to serve as the Browns' treasurer. All communications can be addressed to:

David Brown Mission Fund
c/o Mr. Thomas Luxton
809 H Street Northeast
Linton, Indiana 47441

Will you remember to pray that this work might be blessed of the Lord, and to be so conducted that He alone might be glorified?

Edwin Bailey, M.D.
459 A Street Northeast
Linton, Indiana 47441

NEWS AND NOTES

Utica Flood Damage

The spring flood of the Ohio River hit hard in the area of Utica, Indiana, although it was not comparable to the flood of 1937. The Utica church building sustained considerable damage from being partially submerged for several days. Even now, the masonry walls are still damp, and the paint is still peeling. After they have completely dried, the entire auditorium will need repainting. (The outer walls are brick. There are no classrooms, nor any basement.)

When the brethren saw the water coming, they stacked the pews as high as possible, which saved all but 12 from any damage. These 12 were under water for several days and will need repairing or replacing. The floor apparently was not hurt, and the water did not get high enough to get into the furnace controls (it was 36 inches deep inside).

Since there are but few men in the Utica church, and most of their homes were hard hit, brethren from the Louisville area appointed a committee to evaluate the damage and to solicit help from other congregations. A letter with more detailed information will be mailed out.

It is estimated that repair costs will run from \$500 to \$1000. Those who would like to share with our Utica brethren in their need may send contributions to that church in care of Clarence J. Robertson, River View, Utica Pike, Jeffersonville, Indiana.

PREACHER WANTED

The Zion Church of Christ in Hatfield, Missouri, is looking for a man to help in the work there. This is a small church in a small community. Inquiries should be addressed to Carl Stevens, Hatfield, Missouri.

Glendale, Ariz.: If you know any of our friends passing through Phoenix, tell them to stop and pay us a visit. —L. B. Wynn, 7119 No. 58th Ave.

Churches of Christ Filmstrip Library Report

Significant additions of filmstrips to the filmstrip library are the four American Bible Society filmstrips with records on "How Our Bible Came to Us," the James R. Wilburn "Leadership for Christ" series of 8 filmstrips

for 13 lessons, and part 1 of the Cathedral series on the "Life of Paul," consisting of 6 filmstrips beginning with the stoning of Stephen and ending with the first missionary journey. More filmstrips will be added as additional congregations decide to participate in the program. —Ronald Bar-tanen.

Cornwallville, N. Y.: We do all enjoy the spiritual feast provided by the Word and Work each month. Bro. Jorgenson's poem, "We Part To Meet Again" was quite timely as Howard's mother died suddenly about a week ago. . . The Lord is good, and we thank Him for the strength He gave, while underneath were the everlasting arms. —Carolyn and Howard Loveland.

Harrodsburg, Ky.: My new address, Lord willing, starting about June 4, will be 519 Linden Ave., Harrodsburg, Kentucky. Full time work at Ebenezer with 5th Sundays off. I am very happy to be with Ebenezer. Vacation Bible School late June—early July. Available where needed for 5th Sundays. —N. Wilson Burks.

Inglewood, Calif.: We look forward each month to read the Word and Work. It is so nice to read such good articles and notes from Kentucky. —Mrs. E. F. McCormick.

Denham Springs, La.: We were so glad to have Bro. and Sister Chambers with us a week in March. May they return this fall with God's blessings to be with us again. The Denham Springs Church of Christ is slowly nearing completion. Not as many are donating their labor as should be. Our treasury is empty; God has blessed us this far. The attendance is good. —Mrs. Sidney Mayeux.

Louisville, Ky.: Attendance and interest has been excellent at the Buechel Church of Christ thus far in 1964. We've gone over the 200 mark for Sunday morning worship several times. In fact, for the month of March, we averaged 204 per Sunday. Our Sunday School has shown steady growth, also. We would like to be doing better at our night meetings. I'm told that this is normal; but, if so, we'd like to do better than normal!

We're to have a series of meetings, with preaching by Brother Dale Offutt,

June 7-14, each night at 7:45. Our Vacation Bible School will be held June 22-26, daily from 9 to 11:30 a.m. — Robert B. Boyd.



J. L. Addams, Sr.

No More "SEED THOUGHTS"

You'll be missing this happy face and the accompanying words of wisdom and blessing. A few days ago, we received this note from Brother Addams:

"For a long time I have felt that my monthly department of "Seed Thoughts" has run long enough. Inasmuch as the print shop usually had some material left in type from month to month, I have continued to supply new items to complete the pages. However, this material is cleaned up at this writing, so I feel that this is the proper time to close out my connection with this department.

"I thank you for the years you have made it possible for me to bring "Seed Thoughts" to the people."
"Seed Thoughts" had its beginning in August of 1949, the principal contributors being Dennis Allen and J. R. Clark. However, it didn't become a regular feature until May, 1956, when Bro. J. L. took it over. For the eight years that followed, readers of the *Word and Work* have delighted in the "Seed Thoughts" pages. All appreciated—and will miss—the monthly contribution of J. L. Addams.

MEETINGS

- May 31 — Bruce Chowning at Southside in Abilene, Texas.
June 7-14 — Dale Offutt at Beuchel, Ky.
June 14-14 — Julius Hovan at Sellersburg, Ind.
June 21-28 — Paul S. Knecht at South Louisville.
June 21-28 — T. Y. Clark at Jeffersontown, Ky.
June 22-26 — H. E. Schreiner at La Grange, Ky.

Louisville, Ky.: We're thankful to the Lord for the season of refreshing we have enjoyed during the recent evangelistic meeting. Bro. Howard Sawyer of Winchester consistently presented Christ-centered messages, challenging us to look to the cross. We were edified on two occasions by messages in song brought to us by singing groups from South Louisville and Highview. While there were no public responses to the invitation we were greatly encouraged by the attendance of local members, visitors from sister congregations and especially by the interest manifest by our friends in the community. Over 35 families from the area were represented during the 7 days. The majority of these came because of personal contact and invitation.

Our VBS this year is planned for June 15-19, 9 to 11:35 a.m. We are using the R. B. Sweet series, "This is My Father's World." An enrollment goal of 150 has been set.

We grow more and more thankful for the good ministry of the Word and Work. Each issue challenges us to greater things for the Lord. —Ronald Bartanen.

A Prayer Request

Your minister asks you to join him and the brethren at Channelview (Houston) in a two point prayer. (1) A very desirable piece of property is "for sale" there. Please pray that somehow the means will be made available whereby the church can own the property or, that if this is not in the Lord's will, He will cause it to be removed from the market. (2) Pray definitely for a preacher, counsellor, and guide to be provided in some way.

We are glad to report a good day with that group over the past week-end. We had good attendance and one responded to the invitation for restoration to the Lord. —Carl Kitzmiller.

DALLAS BIBLE LECTURESHIP

At the Alexandria, La., Bible conference in March, sponsored by the MacArthur Drive Church of Christ and directed by Mac LeDoux, it was suggested and enthusiastically approved that the Texas-Louisiana area churches should have such a lectureship regularly, perhaps once a quarter. The Dallas area churches will hold such a Bible lectureship with the Mt. Auburn church, Dallas, as host. The date was set for June 8-11, 1964, beginning on Monday night and closing on Thursday night. Sessions will be held mornings, after-

noons, and nights. Sleeping accommodations will be supplied conference visitors in Christian homes, and noon meals prepared by the churches. Mt. Auburn has an air-conditioned auditorium and adequate kitchen facilities in the educational building.

The theme chosen for study—"GO YE THEREFORE"—we believe to be the heart of the need of the churches today. This theme is divided for study into two major subjects: (1) MAKE DISCIPLES, (2) TEACH THEM. Various aspects of these two major subjects will be studied devoting the morning to number one, with an open discussion period to follow, and the afternoons to number two followed by a discussion period. — Frank M. Mullins, Sr.

Louisville, Ky.: Bro. and Sister Price are leaving for Japan today right after church. They will visit with the missionaries in Japan and especially with Moto.

Thanks to Jim Rice for filling the pulpit so ably last Sunday and inspiring us all to greater things for God.

Ladies Meeting: There were 16 ladies here last Thursday. Sister Doty told of interesting observations from her trip around the world. The next class is on May 14. —Ernest E. Lyon.

MARRIED 39 YEARS

Brother and Sister J. R. Clark were married 39 years on May 1. They celebrated by taking dinner at the Mall.

Louisville, Ky.: In the last two Sundays four have come forward at Ormsby Avenue church to place membership. This spring we have had unusually good crowds for church, but have been down a little in Sunday school. Several who are not Christians or who need to place membership are in our audiences Sundays.

One of our best families, Mr. and Mrs. Estel Hobbs and boys, are now attending the new Henryville, Indiana, congregation. A few others have moved into other communities. But we have some new members who are filling the gaps. —J. R. C.

I once heard of a lady who took a fine religious magazine for years. Always she got a blessing from the fine articles. However, a copy that she received had an article that she didn't like. She wrote the editor and cancelled her subscription. She stopped a constant flow of blessings because of that one article. —J. R. C.

Word and Work bookroom is running over with good books, including a good supply of Bibles. We now have an American Standard Bible which is bound in morocco. Good print. It sells for \$18.00. Why not drop in our store and browse around?

Mrs. Paul Knecht is interim manager of the Word and Work store and office. When this reaches you Delmer Browning will be store manager. Delmer has worked with us before. Delmer and I have at least one thing in common: we both came from Springfield, Mo. He has been teaching at Portland Christian School. —J.R.C.

Abilene, Tex.: Bro. Winston Allen was with us on Wed. evening on behalf of his planned mission work in Alaska. A fairly nice group was present to hear him speak and to see slides of a "scouting" trip he made a few years ago. Our quarter's mission offerings are currently going to this proposed effort. Bro. Allen is a dedicated Christian man with high convictions, who deserves our prayers and financial support.

Plans are underway for beginning construction of a classroom addition by late summer or early fall. To reduce the indebtedness we plan to contract construction of floor, outside walls, and roof at the present time. Volunteer labor will then be used for finishing inside partitions, etc. All of this is planned in the will of the Lord, and if sufficient special gifts and pledges of extra monthly giving are forthcoming within the next several weeks.

The Lord continues to bestow His mercies in giving visible results. For the fourth consecutive Sunday we have had the privilege of witnessing the "obedience of faith" of those coming to the Lord. Charles Johnson was baptized last Sunday evening. Our hearts were thrilled last Wednesday evening to see the evidence of God's work in his life, his presence for prayer service after a hard day's work of digging graves. We pray the Lord will bless and use him mightily in His service. —Carl Kitzmiller.

MISSIONARY BRIEFS

Alaska: In Alaska there is a shortage of qualified teachers to staff the small schools in isolated areas. Teachers are held in high esteem and are expected to be leaders in the communities or villages where they are located. There is also a need for Christian

teachers in city public schools. In recent years missionaries from the various denominations have seen the importance of training native believers on a high school and Bible school level to take positions of leadership in the native churches. The best missionaries to Indians are converted and trained Indians. A long range goal which we have is to start a Bible Institute type of school.

Will you pray that the Lord will give wisdom in making decisions, open doors for His Word in Alaska, and that He will work in us both the wanting to do and the doing of His will? —Winston N. Allen.

Africa (N. Rhodesia): Please pray that we may see God's guidance in each step that we make. Our prayer is that each decision we make and each step we take may be guided by the long-ranged principle: "Will this ultimately help towards our goal—a self-supporting, self-edifying and self-propagating work?" In October, Lord willing, the people will be given their independence. We feel that there will never be a more opportune time than now to stop "bottle feeding" the work and get it on a self-supporting basis.

We ask you to pray especially that God will give us a double portion of His love, faith and His Spirit for our work among these underprivileged people. How greatly we need the "wisdom that cometh from above" as we lay the foundation for the work here. Money and education can change their standard of living but only Christ and the power of the Holy Spirit can change their hearts. —O. D. Brittell.

Hong Kong: Prestons should have arrived in Manila about 3:45 p.m. after having left at 2 (the 12th). Next big item is the arrival of the Prices on May 25th, D.V.

We had only been back from the airport for a short time when we learned that \$240 HK. had been taken from the rooftop school. We shall watch and pray until we know what to do about it.

Several good rains lately are cause for thanksgiving. The air is quite cool today although the sun is shining. (Prestons have gone into 97F. weather in Manila.)

With regard to the property, we are inclined (unless there are some unexpected developments before we leave) to just let the matter rest and trust

the Lord to open up something when we come back. —Dennis and Betty Allen.

Africa (S. Rhodesia): By God's abounding grace, it is still our joy and privilege to greet you in the Name of our Ever-faithful Lord of Harvest, from this small part of the One Great Field. This is our 18th year in mission labor, and should we be spared for another 18 or more, we wish no higher calling than to use them all for Him. And we cannot be unmindful of the very large share many of you have in this ministry; often giving thanks for you and praying that your part in this service shall have its full reward.

After 18 months in Salisbury, we are more than ever convinced of the great need and ready harvest. The opportunity is especially good in the European and Euro-African communities. With the love of many in the African townships evilly affected by political strife and faction, interest is poor and spiritually lacking. Yet apart from the African scene, we find many open doors for teaching the Word. In the Euro-African public schools, we have over one hundred children enrolled for our Bible classes this year. They represent five classes which we meet twice each week. —Vernon and Grace Lawyer.

Philippines: During the months that school is out, Alex and Victor hope to fly to several of the distant congregations. One trip will be to the island of Mindanao, far to the south, and another to the island of Leyte (where MacArthur and his men first landed in their recovery of the Philippines during the war). Both these trips will probably be for 10-12 days; there are several churches in these places, most of them small and weak. Then for a week a training seminar will be held in Camiling, to the north of Manila. A vacation Bible school is planned for the Manila congregation, also.

Sometime during the vacation, Alex and Ruth will move to an apartment elsewhere. With the Harold Prestons returning to San Jose, Arsenio Eniego will come back and teach in C.B.I. again, and he and Pat will live in the dorm where we live at present.

Thus the coming months look busy. We shall need wisdom and power from above—also safety and good health—in order to be fruitful in the Lord's vineyard. —Alex and Ruth Wilson.

URGENT: There is immediate need for travel funds for Tommy Marsh. According to a letter from the Sellersburg church, \$3,300 is needed before the end of June. Passage has been booked for June 29. Contributions should be sent to: Sellersburg Church of Christ, 211 S. New Albany Street, Sellersburg, Ind.

RESIGNATION OF N. WILSON BURKS

N. Wilson Burks has resigned as President of Southeastern Christian College of Winchester, Ky. In a letter to members of the Board of Directors, dated May 4, Brother Burks says: "Due to conditions beyond my control I am hereby extending my resignation as President of S.C.C., effective July 1, 1964. My physical condition is improved and I plan to engage in fulltime ministry as of that date." (Brother Burks has accepted an invitation to be the located, fulltime minister of the Ebenezer Church of Christ near Harrodsburg, Ky.)

Currently, Brother LaVern Houtz, Dean of the college, is serving as Acting President, and will continue in that capacity (beyond July 1), as per an Executive Committee decision, in order to give the college board adequate time to seek a successor to Brother Burks.

In recognition of the important role Brother Burks played in leading the college into its greatest period of growth, and in becoming a fully-accredited liberal arts junior college, the following motion was passed unanimously by the board at the last meeting: "Be it resolved that we commend Brother Burks for his untiring devotion to Southeastern Christian College and the zeal with which he has conducted the office of President culminating in our recognition by the Southern Association of Colleges as a fully accredited member college." He will continue active in his relationship to the college as a member-at-large of the board, a position he held prior to becoming president. (As a member-at-large he will be a member of the Finance Committee of the board.)

Included in Brother Burks' letter of resignation were the following pertinent statements of exhortation: "A steady growing financial underwriting among our churches and people is absolutely vital to the future of S.C.C. Our own people must be as deeply impressed with this college as outsiders, and we must all stress the fact that every income among the 115 (or so) churches of Christ cooperating with us is needed to meet these needs. Also, every qualified young person among these churches should attend S.C.C."

As one who has been vitally interested in the college from its very beginning, and as one who served for 5 years as promotional director and now as Chairman of the Board, I would like to emphasize that a simple solution to the financial needs of the school is for every congregation to determine its fair share of the overall need, based upon membership and/or ability, and then resolve to underwrite the college in this amount on a regular monthly basis. The brethren who accept the responsibility of operating a college for us have a right to expect a fairly definite, and adequate, income on a regular basis. What is a congregation's fair share of the financial responsibility? Naturally, there can be no set rule, but a good beginning point is for a church to think in terms of giving a minimum of \$1.00 per month per its usual Sunday morning attendance. A church with an average attendance of 150 each Sunday morning would give a minimum of \$150.00, etc. This amount, of course, would be accepted as a definite obligation, and should it turn out that this could not be met fully in one given month, it would be made up later in full. (We know of one congregation that now follows this plan—likely there are others.) We urge the leaders of our churches to give this matter serious consideration. If you don't like special drives, emergency appeals, then here's a plan that will eliminate the need of such. It's up to you! —Robert B. Boyd, Chairman, S.C.C. Board of Directors

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