

THE WORD AND WORK

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Talking Things Over

G. R. L.



Christmas in November? Almost! Commercial competition for the gift-giver's dollar has pushed Christmas advertising farther and farther forward. Last year when in Chicago, I noticed that in the Loop they already had Christmas decorations up the first week of November.

The average family, it is said, will spend something like \$250 on gifts, ornaments, eats, and other *extras* during the Christmas season—and how many will pause in the midst of their celebration to hear the cry of hunger from earth's starving millions? Very few, but we're not surprised; this is simply human nature.

But Christians are different. We have become partakers of the divine nature. No longer do we follow the course of this world—at least not when it comes to liquor and tobacco. But Christmas is different! Or is it? Is there *any* human activity that is just the same for the Christian as it is for the children of darkness? There is a difference, even in such a simple thing as eating a sandwich. Our food is "sanctified by the Word of God and by prayer." How much more should such things as Christmas spending be brought under the scrutiny of the Word of God and submitted to Him in prayer!

A suggestion: For our Christmas giving, let's give things that are necessities—things that are useful and that would probably need to be purchased at a later date. "Give no more thought to satisfying the bodily appetites" (Rom. 13:14, NEB). The money that would normally go for "frills" and self-indulgence—let's make it a thank-offering to the Lord, that others afar may hear His name.

"BELOVED WORLD"

A book I have never read has become a wonderful blessing to me. For many months I have been seeing *Beloved World* by Eugenia Price on our shelves in the book store. I have never so much as picked it up—haven't the slightest idea what it is about. But the title kept running through my mind. It brought me right back to John 3:16: "For God so loved the world . . ." And I remembered that when the Lord Jesus met the rich young ruler, "He loved him." Of the multitudes it is said, "He had compassion on them." It made me reflect on the love of the Lord Jesus. It is not an abstract sentimental feeling about this globe we're on, nor even a deep-seated concern for Humanity in general. Rather, the love of Jesus is a personal love, directed toward individuals. The woman who touched the fringe of His garment was not just one of the crowd. Neither are you, nor your neighbor.

You walk down the street; a filthy bum reeking of whiskey stops you and asks for a handout. To most people he would be repulsive, but not to Jesus. And Jesus, living in you, loves this man and deals with him tenderly.

You take your car back to a garage where a mechanic has made a mistake that has cost you much in terms of money and inconvenience. He makes excuses and doesn't seem very sympathetic. Anybody else would "get him told" very quickly, but not Jesus, though He is Lord. He loves him, and He wants the man to know that he is loved.

On the job there are so many people that you don't really know. Faces you recognize, just as you recognize the various machines. To each other and perhaps to the foreman they are not much more than machines—just a part of the job. Not so to Jesus. To Him there is no such thing as an impersonal relationship. Each face He sees He loves.

In the shelter of the home—where love supposedly reigns—are the darkest shades of *self-love* sometimes disclosed. Husband and wife are at odds because one fancies that sacred *Self* has been trampled upon by the other. "How long am I going to have to put up with this?" This is not the voice of Jesus, for He loves always. He says rather, "Father, forgive . . ." So concerned is He for others that He has no place for self-pity.

THE MOTE AND THE BEAM

The beam that bars the way to an effective witness for Christ is lack of love. I cannot see clearly to remove the mote from another's eye until I love him as the Lord Jesus loves me. The beam that stands between a Sunday school teacher and his class is lack of love. He can give them nothing until he is ready to give himself. The beam that stands between a church and an effective ministry in the community is lack of love. When the congregation becomes more interested in specific individuals than in impersonal numbers, something wonderful happens. But the beam must first be removed.

You'll find it possible to love this "beloved world" under only *one* condition. That is when "it is no longer I that live, but Christ liveth in me." When the cross has brought *death* to your own feelings about drunken bums and careless mechanics—and this it must do daily—then it is that Christ in your heart is *Lord*, free to live in you as He lived in Galilee. As He loved then, He loves now, and—oh, joy!—as He loves *through* you, He also gives *to* you a new experience of knowing "the love of Christ, that passeth knowledge."



The Lord's Supper

Willis H. Allen

There seems to be a growing carelessness these days on the part of many professed Christians in the observance of the Lord's Supper, which tends to lower its meaning and sacredness in the minds of many people. Many so-called churches have laid aside scriptural precedent and authority, so that today we find it observed on any day of the week or month that may be desired by those in charge of arrangements; and the elements of the Lord's Supper are changed to suit the whims of men.

True it is that not very much is said in the New Testament about the observance of this institution, but what is said is plain, and should be carried out in our practise in conformity to such teaching. There is no question that the New Testament teaches the regular meeting of the disciples for the purpose of "breaking bread." See such passages as 1 Cor. 11:17-29; Acts 2:42; 20:7; 1 Cor. 16:2. In the last-named scripture the inference is clear that the church was meeting regularly on "the first day of the week." This is unquestionably the day on which New Testament Christians met in the regular assembly. And this was the day when they observed the Lord's Supper. Church history agrees with the scriptures cited, that it was the regular custom of the early church to meet on the first day of the week, sing praises to God, engage in exhortation, and partake of the Lord's Supper. And this was done *every* first day of the week.

The Lord's Supper should always be taken with the deepest reverence and in full remembrance of our Lord. It should remind us each time of the tremendous cost of our redemption, and at the same time "proclaim" to the world "the Lord's death till he come."

Nothing short of an UNAVOIDABLE hindrance should keep any Christian from the Lord's Table on the Lord's Day.

"It Causes Division"

J. R. Clark



One of the chief arguments against teaching future prophecy, that includes the thousand years reign of Christ, is that it causes division. This contention is made by the most considerate of the amillennial brethren. Some of them even grant one the privilege of holding the premillennial view as long as he does not teach it. Then why do not we accede to their wishes? Are we bent on splitting the church? Is it because we are determined to have our own way regardless of consequences?

The answer lies in the fact that a principle is involved that takes precedence over all else. God comes first. Every Christian should be committed to the whole counsel of God, as was the apostle Paul. The fellowship of Christians is not first horizontal, but first the line of fellowship reaches up to God and then back down to man. First of all we must be well-pleasing to God. Paul says in 2 Cor. 5:9, "Wherefore also we make it our aim . . . to be well-pleasing to him." "Let God be found true and every man a liar."

Which of the faithful Old Testament prophets had smooth sailing? Which ones of them were free from opposition? They preached God's message even though it cut across the prejudices of men. They faced sin head-on! The people said, "Speak unto us smooth things." But God said, "When this (God's word spoken by Ezekiel) cometh to pass (behold it cometh), then shall they know that a prophet has been among them" (Ezekiel 33:33). God backs up His word, and it behooves none of us to treat it lightly. His word will not return unto Him void, but shall accomplish that which He pleases.

It is said that Hugh Latimer, (English reformer and martyr), preached straight from the shoulder to the king of England, denouncing his sin. He was ordered to recant. The next Sunday he faced the king again. He began by saying as if to himself, "Hugh, do you know to whom you are preaching? The King of England, who has power to execute you. But do you know before whom you speak? before the Almighty God who has the power to destroy both your soul and body in hell." Then he again urged the king to repent. The king was so impressed that he embraced the preacher and commended him for his courage.

The prophets cried out against the sins of the people; so did Christ; so did John the Baptist; so did the Apostles. Their first

loyalty was to God. The same applies to God's people today. We are not to scratch the ears of those who "having itching ears heap to themselves teachers." We are not to streamline our message to fit the people that hear us, cutting off a bit here and a bit there. We can, however, use wisdom in selecting a message for our hearers. Jesus said, "I have many things to say unto you, but ye cannot hear them now." However, we should not have so much tact that we fail to make contact.

To seek to ban a teaching by saying "It causes division" is unscriptural. Paul says, "For there must be also factions among you, that they that are approved may be made manifest among you." (1 Cor. 11:19). If we are seeking unity on the basis of conformity then what is the need of Love?—the kind of love which is shed abroad in our hearts by the Holy Spirit which was given unto us. The church is made up of people whose sins are forgiven, who are new creatures in Christ. "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." "With all lowliness and meekness, with long-suffering, forbearing one another in love" we are to give diligence to keep the unity of the Spirit in the bond of peace."

God has given us a healthful climate in which to work, the climate of love. And this love is from God, a spark from Heaven. The flesh causes division. If we Christians were in the flesh as per Romans 8:9 "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you," then we would need to resort to some such plan as conformity to have oneness. Then we could properly say, "It causes division." But God has given us a shock-absorber—love; otherwise we would not be free Christians, free to teach the whole-counsel of God as we learn it. Let us remember that our first allegiance is to God. "It causes division" is a cover-up for the flesh and for our lack of love. If we had the proper love we could have oneness and yet be free Christians, free to teach the whole counsel of God.

...the most High ruleth in the kingdom of men, and . . . setteth up over it the *basest* of men." (Dan. 4:17). God's supremacy over human rulers is expressed in these words: He giveth it to WHOMSOEVER He will (Dan. 4:25); He turneth the king's heart WITHERSOEVER He will (Prov. 21:1); and overrules so that they do WHATSOEVER His hand and counsel has foreordained (Acts 4:27, 28).

In view of the above we, as men committed to the Lord Jesus Christ need to *fret less* and *trust more*. Let us covenant to pray earnestly for the leaders of our country—regardless of which ones the Lord is pleased to raise to power. This is in obedience to 1 Timothy 2:1-4. —Dick Reetzke.



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

It is being contended by some that the term fornication, the term used by Jesus in Mt. 5:32, later in Mt. 19:9, applies only in the case of sexual immorality by one betrothed. What distinction, if any, is there between fornication and adultery?

WEBSTER: Fornication: Voluntary sexual immorality, including adultery. Adultery, sexual immorality between a married man and a woman not his wife, or between a married woman and a man not her husband.

THAYER: *Porneia* fornication, properly of illicit sexual intercourse in general . . . It is distinguished from *moicheia*, used of adultery. *Moicheia*, adultery (shown to be the term used when one or both parties involved are married).

I have examined others considered authorities on Bible matters and I find them in agreement on the distinction between the two crimes, fornication and adultery. A fornicator may or may not be an adulterer (or adulteress), but every adulterer is a fornicator. Neither "hath any inheritance in the kingdom" except they repent. Note 1 Cor. 6:11. Fornication in Mt. 5:32 and in Mt. 19:9 includes adultery as well, the latter being the worst form of fornication.

When Paul said, "I am a Pharisee," did he claim affiliation with that sect?

No, indeed. He was reared a Pharisee, and having been one, he knew their position on the subject of the resurrection. The Sadducees denied the resurrection. On that important doctrine Paul taught as did the Pharisees. He taught it, however, by divine authority and not because the Pharisees taught it.

We hear it over radio and see in print sometimes that Paul's last trip to Jerusalem was made contrary to the Lord's will, and that his imprisonment which followed was his chastening. Do you find warrant for the conclusion?

I do not. It is true that Agabus, a N. T. prophet, foretold, as did others, "that bonds and afflictions" lay ahead, if he went on, and many warm friends, including Luke, tried to dissuade him. That is understandable. But "I go bound in the spirit unto Jerusalem . . . But I hold not my life of any account, so that I may accomplish my course, and the ministry which I received from the Lord Jesus . . ." (Acts 20:24). He was carrying relief funds entrusted to him by churches where he had been for the poor saints of Judea. As stated in his defense (Acts 24:17), he had come to Jerusalem to

"bring alms to my nation." Hear him, to his weeping friends, "What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts 21:13). Their response? "The will of the Lord be done." The prophesying by Agabus did not forbid Paul's going on, but it would prepare him for his testings, and would cause him to rely implicitly upon his Lord. Listen to the Lord to Paul: "Be of good cheer; for as thou hast testified concerning me at Jerusalem, so must thou bear witness of me at Rome" (Acts 23:11). Hear Paul before the Sanhedrin: "Brethren, I have lived before God in all good conscience until this day." His attitude as a prisoner: "For which cause I suffer also these things: yet am I not ashamed; for I know whom I have believed. . . ." As he says in 2 Tim. 2:9, "The word of God is not bound." He could still use both tongue and pen, hence those wonderful epistles written while he was a prisoner for the Lord. The Lord used him for this type of ministering while he was sheltered, fed and even then protected at Rome's expense! Let us take no stock in this unwarranted discounting of our Lord's greatest servant.

Can the body of Christ transact with some other body? Could it negotiate a merger with some other body?

How could it? The church of the Lord has no headquarters on earth (its Head is not here), no general organization, no hierarchy, no synod, no Council, not even a Committee to speak for it or to transact business for it. Hold it not in contempt on this account. This thing is of the Lord, who was too wise to make any provision for the fleshly ambitions of men who naturally aspire to exalted position. From of old it has been, "Who shall be greatest in the kingdom?" The only N. T. organization is the local congregation, and so simple as to be like her Lord "despised and rejected of men," just cared for by His undershepherds, spiritual men, whom "the Holy Spirit hath made overseers" (Acts 20:28), with provision for assistants if the need requires (Acts 6) spiritual men sometimes called deacons in the A. V. and the ASV. The local church can transact business, can speak for itself, and function as "the pillar and ground of the truth," speak the message of her Lord. But the local church deals normally with the individual, not with any denominational body.

What should be done about a situation like this? Brother ——— is the whole thing. He does the preaching, the reading, the public praying, leads the singing, officiates at the table, pronounces the benediction, does the baptizing, is the whole thing in the so-called prayer meeting. It is Brother ——— breakfast, dinner and supper. He does not do the paying.

An unscriptural office (job) has been created, and the church is responsible for it, equally so with Brother ———. Fire your hireling. Be done with such a system. Cease posing as a N. T. church, unless there is reformation, for Christ is not its head. Proxy service and proxy worship, He accepteth not.

In his "Back To The Bible Way," Editor Goodrich declares with emphasis that "the Lord's day" of Rev. 1.10 is "the day of the Lord" so frequently referred to in both Testaments. Is "the day of the Lord" synonymous with "the

Lord's day"? It would seem so.

In general speech the "hat of James" is James' hat, of course. But unless this one verse is an exception, the phraseology of both Testaments is "the day of the Lord" (Jehovah, ASV, O. T.), "the great and terrible day of Jehovah" in Joel 2:31. See Acts 2:16-21. In Rev. 1:10 the order of words is *kuriake hemera*. *Kuriake* is Lord; *hemera* is day, hence "Lord's day." In all other occurrences the order is *hemera kuriakou*. "The day of the Lord," that "great and terrible (notable) day" which is to bring "that hour which is to come upon the whole world to try all them that dwell upon the earth" (Rev. 3:10), those who "dwell" here in that day, not faithful ones like the Philadelphians. The expression "the Lord's day" found only once in Scripture occurs many times in early Christian writings; it seems clearly the shortened form for "the Lord's resurrection day," which often occurs. In the Didache we find "the Lord's own day." The querist reads Editor Goodrich's bulletin? You will note that he is just as emphatic in declaring that Jesus rose not on the first day of the week, but before that day arrived, the seventh day. Now his interpretation of "the Lord's day," making it that great and terrible day of the Lord, "has John carried futureward into that day, from which he looks backward upon the events and situations of his composite vision of the Apocalypse." But see Rev. 4:12.

Are we to be inwardly sympathetic toward the tendency to avoid the term "the Lord's day," saying Sunday instead? That name for it is in honor of the pagan sun god. When you say "the Lord's day," you bear testimony that you identify yourself with your resurrected Lord. Bear that testimony and it may help you to be "in the Spirit on the Lord's day."

How can I best get rid of the "Jehovah Witnesses," who keep pestering with their literature at our door? I wish not to be rude.

Make preparation to use "the sword of the Spirit." Ask, Do you believe Jesus was the Son of God while He was on earth? Do you believe He arose from the tomb and in that body ascended on high? Do you believe that in heaven He is still Son of man? Have at your fingertips such passages as Mk. 14:61,62; Lk. 22:70. Allow no sidetracking, press for an answer to your question. On the point as to His still being Son of man (as well as Son of God) use 1 Tim. 2:5, "one mediator between God and men, himself man . . ." Now you may not convert the Watchtower Witness, brainwashed as he is (though pray that you might), but you will not be further pestered—not if you righteously use "the sword of the Spirit," standing your ground.

Paul says that tongues are for a sign: what is the signification of tongues?

Paul quotes from Isa., ch. 28 in this connection (1 Cor. 14:20-25). "By men of strange tongues and by the lips of strangers will I speak unto this people; and not even thus will they hear me, saith the Lord." God was speaking to His chosen people through His prophets, but the warnings and pleadings were falling on deaf ears. Disbelieving, they were disobedient, and that persistently. He warns that He will cease to protect them against their enemies, but will permit them to

come in like a flood, this time the Assyrians. Their language will be strange to the Jews; they will not understand their words, they will understand their deeds and acts of conquest. Such speech will signify the prevalence of unbelief. Speaking in other tongues, such as was observed at Corinth, signified that there existed a prevalence of unbelief. Recall that that was Jesus' justification for His speaking in parables, as in Mt. ch. 13. "This people's heart is waxed gross . . ." To His faithful ones, He said, "Blessed are your eyes, for they see . . ." After he aided them a bit in interpreting two of his parables, they were expected to gain precious truths from the rest of them. And as for those whose hearts were waxed gross? The usualness of the method of teaching could arouse interest, perhaps astonishment and change their attitude. Strange tongues signify that God has taken cognizance of existing unbelief. What lies under the sign or symbol?

Speaking In Tongues

A SYMPOSIUM

In response to the invitation to our readers to express themselves on the subject of "tongues," enough material has come in to fill an entire issue. In the judgment of the editors, the topic does not demand such an extended treatment. Besides, there was a good deal of overlapping of articles submitted. So here is what has been done: No contribution has been rejected, but all have been considerably shortened. In deciding just what part to print, we have attempted to choose in such a way that the greatest possible range of ideas are included. We trust that you will be stimulated to study this matter carefully and prayerfully for yourself. —Ed.

HOW THIS STARTED

No doubt some are wondering why I wrote the articles on tongues—"Why bring up that controversial subject, especially since it is not already an issue among us and also since it will not bring any practical benefits?"

There are two reasons. (1) Personally, I feel the subject of the gifts of the Holy Spirit is a most vital one for us today. Certainly tongues is the least important of them, yet in studying that gift we saw a few principles regarding them all. (2) My main reason, however, is this: From the Bible and church history we see that often people erred because God didn't do things in just the way they thought He would and should. In His wisdom and sovereignty God sometimes works one way and sometimes another. (For example, Jesus in restoring sight to the blind used at least three different methods.) Many times, however, people feel that the way God has dealt with them is the only valid way for Him to deal with anyone. Therefore, if the experiences of others do not fit into the pattern of their own experiences they automatically assume that the other people are either fakes or else have been deceived by the Devil. Such an attitude has often hindered a real work of God, especially in times of powerful revivals.

In many places in the world today unusual events are taking place, which some people claim are the results of the Holy Spirit's

working. The natural tendency is either to condemn or else shrug off such events, but in doing so we *may perhaps* be opposing or ignoring the working of God!

The Bible gives us a standard by which we may "prove all things, hold fast that which is good, abstain from every form of evil." Needless to say, I hope my articles will not stir up unprofitable arguing but rather stimulate unprejudiced study. —Alex Wilson.

ANOTHER EDITOR SPEAKS

There has been a noticeable upsurge in recent months in what is called "speaking in tongues," largely fomented by Pentecostal people among Christians of other denominations. A feature article in the *Saturday Evening Post* discussed it. The pastor of the Episcopal church in Wheaton, Illinois, where we had often noted Friday night dances, told of speaking in tongues, and so did others. This upsurge should be expected. It is always so when churches are barren, fruitless and cold. Good Christians, and even immature, untaught Christians, long for more joy and for more evidence of divine power, so they are easily led to emotional extremes beyond the Word of God.

And it is often some of the most earnest and spiritually minded people who are led astray on the matter of "tongues" in an honest seeking after New Testament power and joy.

But let this be understood: our beloved Pentecostal brethren are not wrong to teach that Christians ought to be filled with the Holy Spirit, and that the gifts and blessings and the ministry of the Holy Spirit ought to be ours, as they were the possession of New Testament Christians. It is not wrong to want the same divine power, the same joy, the same day-by-day results which New Testament Christians had. It is not wrong for a Christian to seek all the blessing God has for us. However, it is wrong to follow the emotions and experiences and opinions of men instead of the Bible, and wrong to be satisfied with a superficial, emotional outward "experience" instead of the blessed power of the Holy Spirit which is available, the soul winning power of the Book of Acts.

What people need is not some ecstatic experiences we can boast about and thus pretend that we are better than everybody else or that we are more like New Testament Christians. Rather, what we need is an endowment of power from on high to do the work of God. That power is promised and available. *No one need rebuke Pentecostal people for their extravagance and their mistakes on the matter of tongues who does not himself seek to have continually the power of God which is promised for New Testament Christians.* —John R. Rice in *Sword of the Lord*.

"PENTECOSTAL SIGN-GIFTS"

Granted that this movement may stem, in part, from a revolt against the dead formalism that holds much of the professing church in its grip, should we not be certain that the remedy prescribed is a scriptural one? If this movement is, as suggested, "the last thrust of the Church," is there any warrant in Scripture for such? Does it seem in keeping with the ways of God, as revealed in His Word,

that there should be in these days a revival of Pentecostal sign-gifts? . . .

Instead of an outpouring of the Holy Spirit toward the end of the church age, a movement of deceiving spirits is forecast. This should be carefully noted.

a. Christ warned of it—(Mk. 13:22).

b. In Paul's last writings (1 and 2 Timothy and Titus), there is no suggestion of a return of pentecostal gifts, but rather solemn warnings of apostasy and deception (1 Tim. 4:1; 2 Tim. 3:1, 5, 13-17; 4:1-5).

c. Second epistles are usually recognized as containing messages relating to the last days. 2 Corinthians reveals Satan as "the god of this age," blinding the minds of the unbelieving (4:4); there is a warning of his subtlety as the serpent (11:3); he is described as "an angel of light" (11:14) and his ministers as "ministers of righteousness" (11:15). 2 Thessalonians tells of the coming of the Lawless One "even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness" (2:9-10). 2 Peter warns of false teachers (2:1-3), and 2 John of "many deceivers" (verse 7).

d. The book of the Revelation tells of the deception of the Antichrist by means of "great wonders (signs) and miracles" (13:13-14; cf. 19:20), and of the spirits of demons working miracles before Armageddon (16:14).

These are perilous times in which we live, and we do well to be ever on our guard against the deceptions of Satan, the great Counterfeiter, who would lead the unwary astray. —Harold G. Mackay in *Letters of Interest*.

"PROVE ALL THINGS"

We desire to point out what we consider to be a dangerous attitude—namely that subsequent fruit is the proper proof as to the source of tongues and other supernatural manifestations. It is *absolutely not enough* to observe what may seem to be the immediate, or long range, results of such experience, important as that certainly is; but we *must know*, immediately upon the manifestation of any supernatural powers, "whether they are of God!" If this seems to be a little dogmatic it may be attributed to two things which are plain facts and a third which is our solemn conviction.

First: God has provided a safeguard against deception in such matters in His Word; see 1 John 4:1-6. This instruction is plain, simple and definite!

Second: We have encountered the most distressing ignorance, indifference and vagueness of concept, both among brethren who speak in tongues and those who do not, regarding this most important passage.

Third: It is our conviction that if we fail to use this divine test we are in danger of being swept into what may be the most disastrous onslaught of Anti-Christ that the church has yet experienced. We say this because of a powerful concerted effort which began some two years ago, I believe, on the part of the whole "tongues" movement, to spread this teaching among all denominations.*

In all of this we are not saying that God will not or does not now, manifest Himself in tongues. We recognize that God's Word does not necessarily preclude tongues, (there is more to be said about this, however) and we have no intention of forbidding anyone so to speak; but the spirit of tongues *must be* proved and a "good" or "bad" result is not God's appointed test of spirits as such.

1 John 4:1-6 is God's instruction for proving spirits. Secondly, it proves men, of course, "for many false prophets are gone out into the world," but primarily *this test is to prove the spirit by which they speak.*

It is entirely possible to ask an unsaved man the question: "Is Jesus Christ come in the flesh?" and receive an affirmative reply. It is *impossible* to receive an affirmation to this question when addressed to spirits unless they are of God, even though they may speak with the lips of men; for "no man speaking in the Spirit of God sayeth Jesus is anathema; and no man (speaking in a spirit) can say Jesus is Lord but in the Holy Spirit" (1 Cor. 12:3).

In 1 John 4:1-6 our Lord has "put a handle" on this blessed truth for the practical implementation of His saints. Whenever anyone speaks in a tongue, interprets a tongue, performs a miracle or in any other way manifests supernatural power the spirit by which he does so is to be asked this simple question: "Is Jesus Christ come in the flesh?" An affirmative answer is evidence that the spirit is of God. A negative answer, or no answer at all ("confesseth not" v. 3 A.S.V. margin seems positive "annulleth") indicates the spirit of Anti-Christ. God has not left us in this matter to depend on our own judgment or our own spiritual perception or our own holiness or prayerful dedication — but rather on *His faithfulness* when we follow His instruction.

The practical use of this test is not new. I think W & W has printed accounts of such in the past. I remember my father telling of two brethren making this test at a spiritualist seance in Florida many years ago. When a spirit had become visible on the stage one of them addressed it from the audience and asked, "Is Jesus Christ come in the flesh?" The spirit flew into a violent rage and answering, "Nol" disappeared.

Brethren, let us "prove all things; hold fast that which is good." —Leroy Yowell

*According to a letter from Brother Yowell, this movement may not be as spontaneous as is supposed. From what he says it would appear that speaking in tongues has been strongly promoted among non-Pentecostal people through the Full Gospel Business Men's Association and their publication, *The Voice*. —Ed.

WHY SPECIAL GIFTS?

When we look at the list of gifts (1 Cor. 12:7-11), we need to note that the purpose is for each receiver and the church to profit therefrom. Paul directed by the Holy Spirit leaves no room for showing off of spiritual attainment. He told the Philippian Christians to do nothing through faction or vain glory (Phil. 2:3), but each counting other better than himself. Also in 1 Cor. 12 the teaching is centered around the thought of God's purpose through the Corinthian Christians to build up and edify the church.

Each of the spiritual gifts enumerated in this chapter possessed by some of the Corinthians was given to fill some local need of the church in Corinth and was a proof among them of Paul's apostleship.

You may note that the speaking in and interpretation of tongues are not given first place in Paul's list, but were the last two mentioned. Wisdom and knowledge were the first two. The discerning of spirits was very necessary for the protection of their faith against Satanic counterfeits. We must bear in mind that the New Testament—except for a few letters—had not yet been written. The written word to us is sufficient against any teaching Satan may try to pervert our minds from receiving the truth. Paul in 12:30 asks them to desire earnestly the greater gifts, and then introduces chapter 13, the love chapter, calling it a more excellent way. In that chapter he emphasizes the fact that the possession of any of those gifts, or any noble act or deed was meaningless without love. In 13:8-13 Paul shows the continuity of love, stating positively that the prophecies would be done away, the tongues cease, and the miraculous gift of knowledge done away, while faith, hope, and love would abide.—Pat Edens

THE GIFT OF TONGUES

After the first amazing demonstration on the day of Pentecost, the gift of tongues was an unintelligible language. It had to be interpreted by one who had the gift of interpretation of tongues. This unintelligible language of the infant church brings to our minds a babe in the human family who speaks a language all his own; unintelligible to the rest of the family. He jabbars away happily until as he grows in understanding his voice takes on significance and his language develops into speech that is readily understood.

This analogy for the gift of tongues is suggested rather clearly by the apostle Paul in his letter to the Corinthians. Paul, writing to encourage their growth, urged them to control the gift of tongues. He warned them to seek rather the gifts that would edify the church. Note the significance of 1 Cor. 14:20: "Brethren, be not children in mind: yet in malice be ye babes, but in mind be men." "Be not children . . . be men." And in connection with the ceasing of the gifts (13:11): "When I was a *child* I spake as a child, I felt as a child, I thought as a child: now that I am become a *man*, I have put away childish things."

Is the church of the living God turning back, as children are often known to do, to the satisfactions of her childhood? Is this the explanation of tongues? And not only of tongues but of the many other things that appeal to the flesh?

But whatever the explanation of the gift of tongues—whether it be one of the childish things Paul mentions or not, it seems obvious that it is not for women. Paul expressly said in *that connection*, "Let the women keep silence in the churches." It is a good thing, for it is hard enough for us to control our natural "gift of gab" without the addition of *supernatural* tongues! —Mrs. Paul J. Knecht.



Whatever Is Not Of Faith

J. Edward Boyd

Two men were engaged in an argument, when one made this assertion: "The law is sin." For proof he used a syllogism, each premise of which is a quotation from the Scriptures:

Whatsoever is not of faith is sin (Romans 14:23).

The law is not of faith (Galatians 3:12).

Therefore the law is sin.

Apparently this is sound reasoning; there seems to be no violation of the rules of logic. But the other disputant promptly countered with another quotation, this time from Romans 7:7: "What shall we say then? Is the law sin? God forbid." (The Greek optative used here is variously rendered by other translators as "May it never be"; "By no means"; "Of course not"; "Far be it from our thoughts"; "No, never"; "Certainly not." From Expositors we have this comment: "Paul repels the thought with horror.") Thus the conclusion reached by what seems to be a perfectly sound argument is emphatically denied, and that by the author of the premises used!

Now we regard it to be a safe assumption that, if the conclusion of an argument contradicts a plain, positive declaration of Scripture, there must be something wrong with the argument. Especially is this so here, in view of the fact that the statements used are taken out of context. So we turn our attention to the major premise: "Whatsoever is not of faith is sin." This is the concluding statement of Romans 14, in which Paul was dealing with certain questions that had been raised among the Lord's people: was it right for a Christian to eat certain foods? Should he keep certain days? The apostle stated his own conviction clearly: "I know and am convinced in the Lord Jesus that nothing is unclean in itself; but to him who thinks anything to be unclean, to him it is unclean." (V.14, New American Standard. See also verse 20.) Then in verse 23 he adds, "But he who doubts is condemned if he eats."

It is difficult to divest oneself of lifelong convictions. There is evidence of this in Peter's reaction at Joppa when the voice said to him, "Arise, Peter, kill and eat" (Acts 10:13). Gentiles had their taboos also; when they became Christian it was still difficult to ignore them. In full realization of his liberty in Christ, Paul had evidently done so; but he does not insist that others follow his example in this matter. He did indeed give them clear assurance that it was all right to eat such foods, but only if one's conscience

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Precious Reprints

R. H. Boll — 1950

ABOUT CHRISTMAS

At the turn of the year reminders come in press and pulpit that "Christmas" is not a feast which Christians should celebrate. It is not only not the anniversary of Christ's birth (the day and date of which is unknown) but it gets its authority from Rome — yea, back of that the Greek and Roman Christianity derived the celebration of the yule-feast from pagan customs (as also the case with "Easter"). Moreover the observance of religious feasts and holidays belongs to the Old Testament order, not to the gospel dispensation, to religion of the law, not to that of the Spirit.

All of which is true. But there is also more to be said about the matter.

1. It is true that Christians — those who hold to the simplicity of the New Testament word — do not observe religious feasts, holy days and festivals (Col. 2:16, 17). Nor will they fall in with any of the errors of a corrupt Christendom. We recognize no *holy days* (Gal. 4:10). However, on the human and social side, we are free to have *holidays*, when there is time and occasion for it. Our separation from the world does not demand that we oppose and repudiate any and every thing the world does, just because the world does it. In fact, it is of the spirit of the enlightened Christian to adapt and adjust himself to human ways and customs, in so far as he can do so without sacrifice of principle. This is the "all means" by which we may even "save some" (1 Cor. 9:19-22). Though the Christian is "not of the world" and separated from the world, that fact does not necessitate his being "odd" or "contrary" in his attitude toward human affairs.

2. Now "Christmas" is indeed a religious holy day, observed and celebrated as such by the Greek and Roman communions, and by most of the denominations of Christendom. As such we have nothing to do with it. *All* our days are holy unto the Lord, and we have no days of *special* worship, except that on the "first day of the week," the disciples meet together to break bread (Acts 20:7). But to the world at large, the Christmas holidays are generally just holidays — times of feasting, of merry-making, of remembering friends, of giving gifts — a break in the drab monotony of life, a release from workaday toil and care, if but for a brief moment. Humanity needs such seasons; and it is good, so long as all is done in decency. In such festivity Christians may engage, even as the Lord attended the marriage feast in Cana.

3. The fact that Christ's birth is specially remembered and brought into prominence at this special time, is not at all bad in itself. We can remember the fact of Christ's birth and think on

it at any time, and need not refuse to do so on this day, even though some perversions have been connected with it by some parties and in some quarters. Personally, I should be glad to have all people think of that great event when God gave His only begotten Son, and the Word became flesh — at this time at least, if they will at no other. I would not discourage that. Nor would it be wrong for a preacher or teacher to take advantage of the situation and to use the general interest to teach on the theme of Christ's birth, while the minds of the populace may be more than ordinarily receptive to such teaching. All this, it would seem, a faithful Christian can do, without entering into complicity with any unscriptural ceremonial feast of Christmas celebrations.

4. As for "Christmas" dating back to heathen feasts — it is of no concern to those who do not celebrate it as such. Other of our social customs have sprung from pagan times; but the idolatrous meaning of them has long since been forgotten, and we certainly do not mean to commemorate those. The Seventh-Dayists have made much of the fact that Sunday was in pagan Rome *dies solis* — "the day of the sun." What of it? What is that to a Christian? Thus Monday was the day of the moon; Tuesday the day of Zeus, Wednesday is Wodan's Day; Thursday, Thor's; Friday of the goddess Freya; and Saturday (worst of all) the day of Saturn! Who knows or cares? And if Yule-tide had its origin with the ancient Druids and the Christmas tree was once a heathen emblem, it has not even a shadow of such meaning and import for anyone today. So let us keep the distinction between an unscriptural religious "holy day" and the holiday of national goodwill and rejoicing; and rejoice with those who rejoice as we weep with those who weep. And at this evil time there may be occasions for weeping, more than for holiday-rejoicings.

Whatever Is Not Of Faith (Concluded)

was clear as he did so. Otherwise, it would be sinful; for "whatsoever is not of faith is sin."

So it becomes clear, in the light of the context, that this is not the faith that comes from hearing the Word of God. It has to do with the realm in which there is liberty to partake or to abstain. But whether one partakes or abstains, he must be true to his conscience. And here, then, is the solution to our problem: in the syllogism at the beginning of this paper there lurks a fallacy: the phrase "not of faith" in the second premise does not have the same meaning that it has in the first. This has been called "the fallacy of four terms. . . committed when four or more classes are referred to in a categorical syllogism, usually because the same term is used with different meanings." In such case no conclusion can be derived.

A Letter To My Enemies

My Dear Enemies:

You are not really my enemies at all; in reality you are some of the best friends I have. You who have lied about me and about this ministry, you who have tried to destroy people's faith and confidence in me, you who have spread false and damaging rumors about my life and teachings. Through your efforts there has been a work of grace wrought in this heart of mine that could never have happened without you.

My friends have been many and loyal and faithful to stand with me in many hours of trial and need. They have been strength in my weakness, have added joy to my heart in time of sorrow, and have girded up my faith amidst raging doubts. They have brought me before the throne of grace innumerable times in their seasons of prayer. Without these wonderful friends I could not have continued long in this spiritual conflict.

But, believe me, I speak in sincerity and truth. There can be no perfection in the lives of God's elect without the chastising work of a real enemy. For when a bitter, vicious person begins to do all he can to destroy me and my work for God, then there is a work done that brings out all the wrong and evil attitudes and spirits that lie hidden and deeply rooted in my heart.

When a friend extols all my good virtues and praises me from his heart of true friendship, I can feel nothing but love for him. But, when I hear of an enemy who has unjustly brought shame upon me, there rises up a spirit of defending myself and a spirit of righteous indignation to refute the enemy. It is then that the precious Holy Spirit does His office work and reveals to me the wrongness of my own spirit. I see in me then the things I did not know were there before.

With repenting and sorrow of heart, I cry to God and He delivers me from that which I have seen in my life. It was hidden, lying dormant, until you, my beloved enemy, brought it to the light with your crucifying process. Without real enemies the prophets of old would never have had the glory of being stoned for the Word of God, and no martyr's crowns could ever have been won by the early Christians.

You see, I cannot crucify myself and friends will not do it. So it takes you, my enemy, to bring me to the cross. And to the cross I must come if ever I am to come to the glory of perfection.

But I have much progress yet to make before coming to the image of my lovely Jesus. There is so much I must yet learn. And, my enemy, you are teaching me. I have learned that the road to glory is by way of the cross. Without you I would not have found the way.

Someone had to crucify my Jesus. It was not His friends, not His disciples, and He could not do it Himself. So Satan and the princes of this world stirred up hatred in the hearts of His enemies,

and the work was done. Had they known that they were bringing Him into His glory and bringing about the salvation of lost mankind, they would not have done it.

I'm sure that if you knew the good that your efforts are working out in my life, you would not want to help me so much. But the work is being done, and I have learned to love you because of it. "Love your enemies," He said, and I wondered how I could do it. But you have taught me. Because of you I have grown in God, increased in His grace, and partaken of His divine grace.

Also because of you, many have turned away and refused to hear the truths imparted unto this vessel. Their ears have been filled with lies, and they no doubt have thought that no good thing could possibly come from such a one. But even here I have seen the hand of God. For those who have had ears to hear the voice of the Spirit have not believed the lies you have told them, and they have opened their hearts to the message for these last days. Thus, God has weeded out the chaff from the wheat, and He is in the process of separating His own unto Himself. All things are working together.

So, my friends, (for in reality I have no enemies in flesh and blood), your work has been sharp and cutting, and many times I was hurt and wounded deeply. But out of these trying experiences I have come forth a better Christian, and I am further on my way to being an overcomer.

I doubt that you will receive any rewards for your lies and your efforts to destroy me, for "woe unto them through whom these offenses come." But I want you to know that though your loss may be great in the day of judgment, I love you and appreciate the ministry you have had in perfecting this life of mine. —Bill Britton in *The Christian Platform*.

ESTHER -- III

Mrs. Paul J. Knecht

THE END OF HAMAN

Esther made her petition, "If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: for we are sold, I and my people, to be destroyed, to be slain, and to perish...." With simple frankness she made her request and later, in answer to the king's demand to know who had presumed to do so, pointed out, with the same definite assurance, the wicked Haman. To deal thus frankly with the situation in the presence of the enemy took courage. But in the presence of the king, in whose presence she felt secure, she had it.

Wretched man that he was, I cannot but pity Haman, now humbled to the point of making supplication for his life. He, who in his exalted state had disdained and hated the Jew Mordecai, now was reduced to the (to him) pitiable position of begging mercy not only at the hands of a Jew but of a woman of that hated race. But he made one big mistake in his agony. If mercy could at all have been granted him he would have had to seek it of the king. Esther had no power to save him except as she might have interceded for

him with the king. But this there was now no opportunity to do. It was too late when the king came in and saw him there. The wrath of the king seems to have been executed on Haman immediately and he was hanged on the gallows he had made for Mordecai.

ESTHER'S PETITION REFUSED

Until Haman was disposed of, Esther's request had been laid by. Now after setting Mordecai over the house of Haman she again brought her petition to the king; this time in more specific form. It was necessary again for him to hold out the golden sceptre to her, which he graciously did. At first she had asked that her life and the lives of her people be spared. But this time she asked particularly that the king have letters written "to reverse the letters devised by Haman." This he could not do. Even for his favorite wife, who stood so high in his regard as to have been made queen; to whom he had twice held out the golden sceptre; with whom he had banqueted at her invitation; who had found favor in his eyes and love and patience in his heart; even for Esther he could not reverse the word that had gone out of his mouth. It had to stand. But he gave her authority for her people that they might with his permission resist the law, defending themselves against the penalty of death. This they did and God was surely with them, for "the Jews smote all their enemies with the stroke of the sword, and with slaughter and destruction, and did what they would unto them that hated them." Also, "all the princes of the provinces, and the satraps, and the governors, and they that did the king's business, helped the Jews." If any Jew was killed we are not told, but the loss of life among their enemies was tremendous. It evidently increased the fury of their persecutors for it became necessary for the king to grant Esther's further request that they be allowed another day in which to defend themselves from death. This second day has been thought by some to have been needless slaughter showing in Esther a bloodthirsty, uncalled-for cruelty. This is not so, for they were allowed only to *defend* themselves, not *attack* their enemies. Moreover it was not done in the provinces, only in Shushan where, no doubt, Haman's influence was most strongly felt. H. A. Ironside calls attention to this in his "Notes On The Book Of Esther." He also says that if Esther was, as seems likely, the Amestris, wife of Xerxes of history, it is easy to see why *Persian* historians would picture her as hard and cruel. She has been criticized for her courageous act as all will be who openly stand for the right.

The story ends with Esther, (acting in "all authority," delegated to her by the king) writing to confirm the letters of Purim sent out by Mordecai. Thus was established the feast of Purim among the Jews throughout the Empire. Mordecai was placed in a position of trust next in eminence to the king himself. A good story is the book of Esther, but it is more than that. In its symbolism it gives us a lesson deep and true of the whole church dispensation and the age to come, to which we do well to take heed. Let us take up briefly each character again and see what there is to see with reference to the Christian era.



A Christian Views The News

Ernest E. Lyon

THE ELECTION. Pardon me for adding another word to the thousands of interpretations of the election that have appeared before this one. So many Christians were actively interested in this election that I feel another word about it is not out of place.

I suppose that the most talked-about item is concerning why President Johnson won by so great a majority. Let me say first of all that it was not because of the voters deciding between two political philosophies. The campaign was not one that forced this issue into the minds of the people enough. Instead, the supporters of President Johnson campaigned on a "be-afraid-of-Goldwater" thesis and the supporters of Senator Goldwater talked more about the corruption in the political life of the President and of his official family. Millions voted against Senator Goldwater because they thought he would immediately start a nuclear war if elected and other millions voted against him because they "didn't want the social security system ruined." Concerning this last item, it was saddening to hear Christians talking about how they "had" to have their social security in order to live—thus denying the words of the Lord Himself in Matthew 6:33.

When I consider the intensity of the fear campaign against Senator Goldwater and also the fact that he did not promise to give greater federal help to every need, it is really remarkable that, after thirty years without a "conservative" candidate, there were 26 million people who voted for him. It is then rather amazing that the after-election attempts to take the Republican Party back into the "liberal" camp are founded on the assumption that just a few bigots voted for him.

Nothing can take away from the completeness of President Johnson's victory. Whether it was entirely through the "Don't-kill-Santa-Claus" philosophy and the fear campaign, or whether the case for limited government with checks and balances and a free economy is lost, I do not presume to be able to say. The next four years will show whether there is any hope of turning away from socialism or not. The President has already stated that he would put an end to "right-wing" organizations that opposed him, having stated it emphatically during the campaign and having put some of the things that are planned into operation already. For example, many of the "conservative" news programs (all of which are sponsored by advertisers) are being forced off the air by a ruling of the Federal Communications Commission that any radio station that has "controvers-

sial" news programs must *give* free time to any opposition group that demands it. Every case that has come to my attention where this has happened has been a "conservative" program and every time that a conservative has tried to make the rule give him free time to answer the greatly overwhelming number of "liberal" programs the time has been refused. Since radio stations cannot afford to give such free time indefinitely, many stations have already cancelled such broadcasts even when sponsored. This will eventually have the effect of giving a completely one-sided view to the public. What effect such policies will have in the next four years, it is impossible to say.

One of the things that concerned me even before the election was the number of Christians who thought that their candidate could not lose because "many people are praying." Praying for what, may I ask? Praying that their candidate might win regardless of the Lord's will? If so, how could they expect an answer? In such an election, it is impossible for us to tell in advance which is the Lord's choice. We may decide which man is the more honest, more capable, more Christian, more in line with what we believe is right—but that does not mean that that man is God's choice. We are too inclined to overlook the fact that God sometimes does *not* want the best man for a country because that country has forsaken Him and needs to be chastised. In such a case, would you still want the "best man" to win? If your man won, don't say that that proved he was best for the country; on the other hand, if your man lost, don't say that God has forsaken the country. Either of these things may be true, but let us leave the future in God's hand, continue to pray for all men, and for all in high places, and continue to witness for Him who overrules in all the affairs of men. May God bless us and keep us in all *His ways*, not ours.

NEWS AND COMMENTS IN BRIEF. Because many churches have had tax exemption for their income-producing businesses, one day soon churches may lose their tax exemption for their worship places. There is a strong movement going on to remove all exemptions . . . For the first time a religious publisher is advertising on network radio. David C. Cook Co. is sponsoring the Paul Harvey news program. . . DECISION magazine has a first also. It is a religious paper and now has a circulation of over three million . . . The highly publicized drive to register Negro voters in Mississippi this last summer produced, I have read, a total of only about 1,500 registrations, but it succeeded in dividing Negroes against Negroes and Whites against Whites as well as Negroes against Whites. The hard core of communist agitators that worked on the project succeeded while the idealistic dreamers from the northern cities failed to "liberate" those that they imagined to be in bondage. I have never been in Mississippi, but I have lived all my life below the Mason and Dixon line, and I do not know even this close how to advise Mississippi people to run their state. I can only advise all Christians there to act as representatives of Christ. Unfortunately, many who live farther away think they know all about the problems of everyone everywhere. Incidentally, have you noticed how the

bombings in the Mississippi towns, especially against Negro churches, are being blamed onto one class of White people, even though no one has been caught doing the bombing? The bombings could just as easily have been done by out-of-state people who were trying to divide the Mississippians. . . . Our country, like all the world, lives in the evil one and needs our prayers greatly. Let us not sin against God in ceasing to pray.



The Heat Of The Day

J. H. McCaleb

A man who owned a vineyard needed help and went out to hire laborers. Some went to work at nine in the morning, some at noon, some at three in the afternoon, and still others at five in the evening. At six o'clock all came in from the vineyard for their pay. Regardless of the hours worked the owner paid all exactly the same amount. Even though they had agreed to work for this remuneration, those who had labored all day felt that they had not been treated justly, and complained that their efforts were worth more, especially since they had carried on through the heat of the day.

You have recognized that this parable is one given in the twentieth chapter of Matthew. One of the lessons to be learned is the great truth that no one can perform enough works to earn his way into the eternal kingdom. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

But what of the man who works through the heat of the day? Surely there is value in that kind of staying power. There is no doubt that God recognizes and appreciates those Christians who always comprise the faithful hard core of any group. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." We may be sure that God knows how to recompense, and that it is well worth our while to work for Him with all of our resources.

To think that you are your own, or at your own disposal, is as absurd as to think that you created and can preserve yourself.

—William Law, 1729



Inner Reality and Outer Form

Alex Wilson

We have seen in previous articles that our primary aim in evangelizing and teaching should be to reach men's hearts, not merely shape their outer actions. The apostle Paul had to accent this truth especially to the Jews, since so many of them thought of their relationship with God mainly in terms of externals. In general the Jews had become very formal and legalistic; in other words, they laid great emphasis on outer forms and duties, and thought they earned God's favor by performing them.

The practice in which the Jews trusted and gloried the most was circumcision. To counteract their false sense of security, Paul constantly stressed the fact that it is the heart-attitude that is fundamental. To the Galatians he wrote, "Neither circumcision counts for anything, nor uncircumcision, but a *new creation*." And again: "In Christ Jesus neither circumcision nor uncircumcision is of any avail, but *faith working through love*." To the Corinthians he declared, "Neither circumcision counts for anything nor uncircumcision, but *keeping the commandments of God*" (Gal. 6:15; 5:6; 1 Cor. 7:19). And to the Philippians he gave a fuller explanation: "*We are the true circumcision, who worship God in spirit (or, who worship by the Spirit of God), and glory in Christ Jesus, and put no confidence in the flesh*" (3:3).

Formalism and legalism are just as dangerous in the 20th century as they were in the first — and probably just as common. For this reason, we need to review and meditate often upon such passages as the ones just quoted, so that we shall keep a proper sense of values. Note the things emphasized: a new creation, the result of God's working within the heart; love-inspired, fruit-producing faith; obedience to God's commands; spiritual worship; glorying in Christ ("Thou my soul's glory, joy, and crown," we sing to Him); and realizing our own unworthiness, weakness, and nothingness. Unless we have these things as inner realities, it matters not one bit what we do or say. Let us be sure to give these things the primary emphasis in our teaching that God gives them in His word. For teaching "*the whole counsel of God*" means not only to teach all that God has said, but also with the same emphasis and balance that He has given!

Realizing then that these passages about circumcision have an important application to our times, let us look at Paul's main passage on the subject, Romans 2:25-29.

Circumcision indeed is of value if you obey the law; but if you break the law, your circumcision becomes uncircumcision. So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? Then those who are physically uncircumcised but keep the law will condemn you who have the written code and circumcision but break the law. For he is not a real Jew who is one outwardly, nor is true circumcision something external and physical. He is a Jew who is one inwardly, and real circumcision is a matter of the heart, spiritual and not literal. His praise is not from men but from God.

Of course, when Paul wrote those words, the Old Testament ordinance of circumcision was actually obsolete and unnecessary, although many Jews were unwilling to admit it. But even so, the statements made in Romans 2 are unchanging principles. They were true even during the old dispensation when circumcision *was* a definite command from God. Therefore we are perfectly justified in applying Paul's words here to any external actions or practices which we today are commanded by God to do. Meeting together for worship; baptism; the Lord's Supper; Bible reading; prayer; witnessing — we are definitely commanded by God to do each one of these things. "But don't forget," Paul would remind us, "that he is not a Christian who is one outwardly, nor are true worship, baptism, Lord's Supper, etc. external only. Real worship, baptism, Lord's Supper, etc. are matters of the heart; they are inward and spiritual."

It is easy for us fallible humans to stray off into extremes. If person A becomes extreme in one direction, perhaps underemphasizing some teaching, then usually person B will become extreme in the opposite direction, and overemphasize that doctrine. Alexander Campbell saw this happening in his day. Some preachers would rarely preach about anything at all but the "essentials," especially baptism. Other preachers taught that baptism was "non-essential"; they neglected it to a great extent, saying that if one's heart-attitude were right, that was all that mattered. Here were Campbell's remarks: "The preachers of 'essentials' as well as the preachers of 'non-essentials' frequently err. The Essentialist may disparage the heart, while the Non-essentialist despises the institution. The latter makes void the institutions of Heaven, while the former appreciates not the mental bias (heart-attitude) on which God looketh most."

May God give us grace to "*do the will of God — from the heart*" (Eph. 6:6). In conclusion, let us consider the discerning words of Blaise Pascal, a French Christian who lived during the 1600s:

It is superstition to put one's hope in formalities; but it is pride to be unwilling to submit to them. The external must be joined to the internal to obtain anything from God. To expect help from externals is superstition; to refuse to join them to the internal is pride.

Other religions, such as the pagan religions, are more popular, for they consist in externals only. But they are not for educated people. A purely intellectual religion would be more suited to the learned, but it would be of no use to the common people. The Christian religion alone is adapted to all, being composed of externals and internals. It raises the common people to the internal, and humbles the proud to the external. It is not perfect without the two, for the people must understand the spirit of the letter, and the learned must submit their spirit to the letter.

NEWS AND NOTES

CHRISTMAS CONCERT

The PCHS Chorus will present its annual concert on Dec. 12 at 7:30 p.m. at the Portland Ave. church auditorium.

St. Petersburg, Fla.: We have now been away from home for three weeks, and have met with brethren in the following three places and in that order: Hapeville (Atlanta), Pinellas Park, St. Petersburg, Florida, and Brandon, Florida. It has been good to strike glad hands with loved brethren in the Lord with whom we have labored in days gone by.

"On Dec. 1, God willing, we begin our drive from Florida to California. Our address out there will again be 7021 Hollywood Blvd., Hollywood 28, California."—E.L.J. and Irene.

Louisville, Ky.: Sunday night Brother Tommy Marsh and his family were here. Bro. Marsh showed pictures of the work in Japan and brought a fine message. Then the Marsh family, clad in Japanese clothing, sang for us in Japanese. We were encouraged by the presence of those who haven't been attending on Sunday night, and pray that they will come from now on.—T. Y. Clark.

New Albany, Ind.: Wanted to send you a report of the fine week of fellowship we enjoyed at Cherry Street the week of Oct. 18. It started off with a gathering of over 200 for our "All-Member Day", and an average of 126 were in attendance the seven nights of the fellowship week.

All of the ministers brought Spirit-filled messages which were used of the Lord to lift us all to higher ground. We hope to see fruits from this week for a long time.

Five were baptized and five others consecrated their lives to the Lord. Two more have come since.—Bruce D. Chowning.

Dallas, Tex.: The East Dallas Christian School is collecting trading stamps for busses. If you could, we would appreciate your mentioning it in the *Word and Work*. We need about 2,000 books to get two busses for the school to relieve a transportation problem for the school. We are collecting Top Value stamps but we can make arrangements to exchange any kind, so encourage people to send whatever they have.

Any amount will be greatly appreciated too.

The meeting seems to be coming along very well at Eastern Hills, with Brother Marsh. He has been bringing fine messages and the attendance has been reported as good. I have been able to attend only one night so far, but plan to get out there again at least one more time if possible.—Dick Lewis.

DeRidder, La.: If our people would really read the good articles in the *Word and Work* and the *Exhorter*, (and their Bibles, too) we should see some real spiritual growth. Anyhow, keep up the good work.—Herbert Ingalls.

Louisville, Ky.: Gale Price has asked for a leave of absence from his song leading here so he will be free to go among the churches to organize a chorus.—Ernest E. Lyon.

Winchester, Ky.: Last Sunday night, Nov. 8, we closed an enjoyable meeting with Bro. Rutherford and the Cramer & Hanover Church. I feel it was a rewarding experience to be associated with a man like Bro. Rutherford, a man of devotion, love and stability. One came from the Christian Church and one was baptized. The interest was very good.—Howard Sawyer.

Developments In Israel

On Sept. 13, the Israel Government issued a statement, part of which follows:

"The Alexandria conference decided unanimously, on the initiative of Col. Nasser, to establish as its objective the 'liberation of Palestine from Zionist imperialism.' It also resolved to carry out a common program of action.

"Here we have a declaration by 13 states, members of the United Nations, announcing that it is their objective to attempt to destroy another state, also a member of the United Nations, and to plan a comprehensive military attack against Israel.

"The State of Israel is of course resolved to thwart and repel any aggression against it."

Read Luke 21:28 and look up!

Bible Still the Most Translated

In the latest report from UNESCO (covering 1962), there were 251 Bible translations made during that 12-month

period. Next were 206 books about Khrushchev and 182 about Lenin (down 50% since 1955). Books about Mao Tse-Tung and Karl Marx also declined in demand. Stalin dropped to only one, compared with 200 in 1955.

A. C. T. REPORT

The Advanced Christian Training classes sponsored by church leaders of the Louisville area and meeting on Monday and Thursday nights began Oct. 12 and 15th with an enrollment of 22. Since, the enrollment has increased to 33, representing 15 churches. These classes meet in the dwelling in the rear of South Louisville Church of Christ at 5th and M Streets. Splendid interest in this work is being shown by both students and teachers. —Claude Neal, Director.

Martinsburg, Ind.: My sister, Olive Bright, passed away October 28 at midnight. She was born in 1875 and would have been 89 the fifth of Dec. She was a singer with perfect pitch, as Bro. George Klingman said. She taught a Sunday school class for more than 20 years. —Bessie Bright.

Medford, Oregon: Enjoy the WORD AND WORK very much. —Albert L. Hawley.

Amite, La.: The Lord is blessing us richly, and I know He has much more for us to experience. —Kenneth Istre.

Eastview — Ft. Lauderdale

Brother Dale Offutt closed an 8-day meeting with Eastview church in Okolona, Ky., on October 4. There were no responses, but we were thankful for good attendance on the part of the members, and good sermons to strengthen spiritual life and activity.

I had opportunity to meet with the West Side church in Ft. Lauderdale, Fla., on Oct. 25. This church, once thriving, has good facilities going to waste, but too few interested and dedicated Christians to make it stand out for the Lord. —Claude Neal.

Louisville, Ky.: Recent visiting speakers at Ormsby include Glen McLean, Billy Ray Lewter, Dennis Allen, and Dewitt Garrett. Brother Garrett told us of his plans to return to his home in Salisbury. He was to leave by plane for New York, where they were to visit with a daughter. Then they were to take a plane for Paris, France, and on to Southern Rhodesia. Brother Garrett had noticed a certain deadness in our

churches. He suggested that we have a series of studies on ways and means of doing personal work. He said that we should not make a distinction between home missions and foreign missions. We should think in terms of world missions, which includes work in our own community.

We have begun a series of messages from Revelation on Sunday nights. — J. R. C.

Ablene, Texas Bro. David Brown was with us this past Wednesday night and brought an excellent message with a missionary emphasis. He and his family plan to sail for Africa about Nov. 27. He left Abilene on Friday for Wichita Falls and plans to go from there to Dallas.

Brother Richard Ramsey is to be with us for a special service on Monday night, Nov. 23.

The progress on our building is evident to all who are present to take a look around. The work contracted by Mr. Goldsmith is now practically complete. An anonymous donor has made arrangements to do quite a bit of the sheetrocking. Several of our men have indicated that they possess some ability and a willingness to work at taping and finishing the joints of the sheetrock. Quite a few of the walls are up, as well as most of the ceilings. —Carl Kitzmiller.

UNION THANKSGIVING MEETING

The Greater Louisville Thanksgiving meeting was held again this year at Atherton High School, with Carl Vogt Wilson presiding. Dennis L. Allen gave the Thanksgiving address, and the PCHS Chorus sang two selections under the direction of Mrs. Hall C. Crowder. Others on the program were Robert B. Boyd, Willis H. Allen, John Pound, and Tom Marsh.

Approximately 700 people were present (698 registered), and an offering of \$1,730.85 was taken. This compares to an attendance of 465 and an offering of \$1,218.00 last year. Thirty churches of Christ and ten churches of various denominations were represented in the audience. The congregation with the largest representation was Portland Ave. with 147 present. This was more than double the number from any other church. The offering was divided between Southeastern Christian College and Portland Christian School.

Louisville, Ky.: Ormsby Avenue Church here in Louisville is doing well attendance-wise. We are even doing

better now than we did in the spring. Quite a few non-members have been coming. We hope and pray that we'll have an ingathering of souls. On Wednesday nights we have been hearing some young preachers of the Louisville area. Already we have heard four young men: Billy Ray Lewter, Glen McLean, Nathan Burks, and Delmer Browning, the first two being Ormsby members. They all have had good messages, well delivered. We are looking forward to hearing Dale Offutt and Stanley Myers. —J. R. Clark.

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Missionary Conference at Fisherville

"Jehovah hath done great things for us, whereof we are glad!" Faith—promises for missions in 1965 amount to more than three times our offerings for 1964, and almost 50% over the goal that had been set for the coming year—a goal that some thought was really too high.

Essentially, we followed the plan outlined by Norman Lewis in his *A Triumphant Missionary Ministry in the Local Church*, without much of the planning and preparation that he recommends (it was late in the year before we ever began). Dennis Allen and Tom Marsh teamed up to give us some good, solid Bible teaching on missions and giving. No urgent appeals were made; no high-pressure methods were employed. When the cards were taken up, we were all amazed to see the combined response. Many of our young people committed themselves to the Lord for small weekly amounts. At our final meeting on Sunday afternoon, some of the young people from the Waterford church sang for us, as did also a double quartet from Portland Christian School. We also had a song in Japanese and one in Chinese by the Marsh and Allen families. The "money results" is tangible evidence of the blessing that all of us received from the Lord in this conference.

Other news from Fisherville: For about three months, our attendance at prayer meeting has been steadily increasing—now to about four times what it has averaged over the past two-year period. This too is not due to coaxing and urging, but to the Spirit graciously

at work among us.

Last week Les and Jennie Markwell celebrated their 50th wedding anniversary. Some of the ladies honored them with a reception in the lodge hall, and many friends from the community came out to congratulate them and shower them with gifts. —C.R.L.

MISSIONARY BRIEFS

Manila, P.I.: Our biggest problem these days is learning the Tagalog dialect. At language school there is a big new language lab with earphones so that the teacher can speak to us individually and we can answer without being heard by the others. It helps us to concentrate more and is lots of fun.

Keep praying about our property situation that the Lord will open a way for a new place for our Bible Institute if the present building is sold out from under us. —Alex Wilson.

Tokyo, Japan: Well, we just as well face up to the fact that 1964 has all too soon passed away. What have the Lord's servants all over the world been allowed to accomplish that will endure as "gold, silver, precious stones"? I can be surer about mistakes that won't, but nevertheless we serve in appreciation and leave the results with the One who knows the "thoughts and intents of the heart."

You who have been so solicitous and prayerful for Mrs. B.'s health, we thank you. You can glean from this letter that she is still very much in the swing of things.—O. D. Bixler.

Anchorage, Alaska: The Lord has answered prayer regarding one open door for preaching the Word. Over Radio Station KHAR in Anchorage I am speaking each Sunday morning from 7:15 to 7:30. The price is \$18.90 per program, and we were encouraged by the Manager's reaction to the first message. He said, "Excellent, wonderful! That makes you think! We don't often get this quality in religious programs up here. Most speakers chastise the audience. I hope we have a long and pleasant relationship." This month the messages deal with Christian Evidences. If these tapes could be useful in other areas, they will be available. —Winston Allen.

Mindoro, P.I.: In a meeting the last of October, the brethren asked me to gather information on building materials both from here and Manila. They also authorized me to go ahead with

the purchase of cement so that we can begin making the concrete blocks.

After reviewing the plans and considering the cost as well as the amount of cash on hand, we decided to begin

the building and continue as funds are available. We are praying for a harvest so that the brethren will be able to contribute more. —Harold Preston.

PLANNING AHEAD FOR HONG KONG

We are all happy to have the Dennis L. Allen family in our midst, home from the Hong Kong mission field for a year's furlough. All too soon, however, parting time will roll around again!

When the Allens left Hong Kong in July, they relinquished their apartment for which they had been paying \$125 monthly. (The Shun Ning apartment previously purchased served both as a meeting place and a home for the Allens until last year, when needs of the family made it essential to move to larger quarters. This apartment at present is put to full use as a meeting place for the church and as a day nursery.) Consequently, when the Allens return to Hong Kong next June they will have to secure quarters in which to live.

Brother Allen has discussed this matter with the Portland elders and we felt it would be good to present the situation to all the brethren who are concerned about the propagation of the Gospel in this needy field. Since Hong Kong is the most densely populated city in the world (estimated 160,000 people per square mile) rents have been spiraling higher and higher; suitable living accommodations at a price within their reach are almost impossible to obtain.

If the Allens rent an apartment when they return, it will likely cost them at least \$150 a month. This will amount to \$1,800 yearly or \$9,000 over a five-year period. In the light of this, Dennis has suggested an alternate plan which would seem to be better stewardship of the Lord's money. For about \$17,000 an apartment could be purchased (not rented) in one of the new apartment buildings which would be

adequate to meet the needs of the family and provide an additional meeting place. (The Allens had a Sunday school in their Waterloo Road apartment.) They would thus avoid the disadvantages of living in a rented place and dealing with a landlord.

If a fund could be started now to purchase such an apartment we feel it could grow to a sizeable amount by the time the Allens return to the field. When they locate a suitable apartment, we would plan to borrow the difference between the purchase price and the amount already raised so that they could pay cash for their apartment. (By paying cash, they can save 10% on the purchase price and also avoid the exorbitant 17% interest charged for long time payments.) Dennis has stated that he could pay back the loan as rent at the rate of \$150 a month. At the end of a five-year period under this procedure instead of having sent continuous rent money "down the drain," the Allens would have their home largely paid for; after a few more years, as the apartment became theirs, all rental expense would be thenceforth terminated.

After prayer and consultation it has been decided to set up a special "Allen Hong Kong Building Fund" to receive such gifts and place them at 4½% interest until needed. Any of our readers or sister congregations who may feel led of the Lord to have a part in meeting this need are invited to send their gifts to Mr. James H. Frazee, 419 W. Jefferson St., Louisville 2, Kentucky. For the Portland Avenue Congregation:

George C. Albus
B. Walter Heid
V. L. Mc Kinley
Carl Vogt Wilson

When James Calvert went out to cannibal Fiji with the message of the gospel, the captain of the ship in which he traveled sought to dissuade him. "You will risk your life and the lives of those with you if you go among such savages," he reasoned.

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