

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

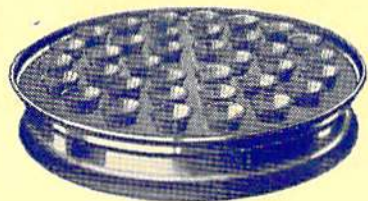
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In This Issue:

O Lord, When Thou Didst Call Me —Christina Rossetti	25
Talking Things Over —G. R. L.	26
Pillars in the Church —J. R. Clark	28
TRUTH ADVANCE SECTION—Questions Asked of Us—S. C.	30
How Much? —J. H. McCaleb	33
Esther (V) —Mrs. Paul J. Knecht	34
The Normal Christian Life—Today —Alex Wilson	35
Survey of Missions in Alaska —Winston N. Allen	38
PRECIOUS REPRINTS—Grace —R. H. Boll	41
"GO QUICKLY AND TELL. . ."	
—Gourds and People —Robert W. Lawrence	43
S. C. C. Lectureship Program	44
What Do You Really Want?	45
A Christian Views the News —Ernest E. Lyon	46
Something to Ponder —Robert McClurkin	48
The Trouble With "X" —C. S. Lewis	50
NEWS AND NOTES	53



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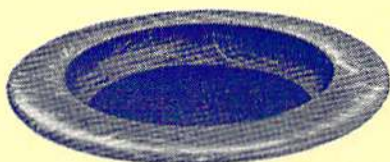
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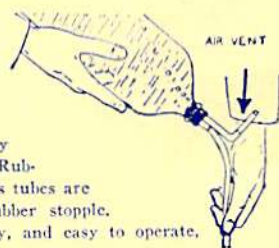
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VOLUME LIX, FEBRUARY, 1965

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● Lord, When Thou Didst Call Me

*O Lord, when Thou didst call me, didst Thou know
My heart disheartened through and through,
Still hankering after Egypt full in view
Where cucumbers and melons grow?
—“Yea, I knew.”—*

*But, Lord, when Thou didst choose me, didst Thou know
How marred I was and withered too,
Nor rose for sweetness nor for virtue rue,
Timid and rash, hasty and slow?
—“Yea, I knew.”—*

*My Lord, when Thou didst love me, didst Thou know
How weak my efforts were, how few,
Tepid to love and impotent to do,
Envious to reap while slack to sow?
—“Yea, I knew.”—*

*Good Lord, who knowest what I cannot know
And dare not know, my false, my true,
My new, my old; good Lord, arise and do
If loving Thou hast known me so.
—“Yea, I knew.”—*

—CHRISTINA G. ROSSETTI.



Talking Things Over

G. R. L.



Is it possible for something to be so simple that it can't be understood? Impossible because it is easy? Almost!

Consider the case of Naaman the leper. The cure was too simple. After all, healing leprosy is a miracle, and a miracle isn't supposed to be easy. So Naaman went to the most important man in the country—the king. But God works His miracles through the weak and the despised—in this case, Elisha. And all Elisha did was to give some simple instructions: "Go wash in the Jordan." This was much too simple for Naaman; he chose to remain a leper. (You can read the remainder of the story in 2 Kings 5.)

The difficulty of simplicity is the theme of Isaiah 55: "Come, buy . . . without money and without price." Since this is not an every-day experience in human affairs, it baffles our reasoning faculties: "For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah." Yet this is the principle of grace by which we are saved—the *only* basis of salvation. How many, like Naaman, have turned away in search of something more difficult! The pilgrimages, the self-abnegations, the dedicated services, the self-inflicted sufferings, the submission to rites and ceremonies, the catechisms—how many "ways" to God have men devised, and all of them find eager devotees. These systems they can understand; they cannot comprehend the simple "I am the way" of Jesus.

THE SIMPLICITY OF CHRIST

Are you missing the Way? Many Christians are and don't know it. Oh, yes, they truly trusted in the blood of Christ for forgiveness; they rejoiced in the free gift of salvation; but then they slipped off the Way into a hopeless jungle of confusion and futility. Let's take a look at a typical Christian in the jungle.

He reads about the "Christian virtues" in 2 Peter 1, and earnestly desires to go all the way to the top. He understands that it is a matter of "growing" and that growing depends on his doing certain things: a certain amount of prayer, a certain amount of Bible reading, attendance at church gatherings, faithfulness in witnessing, and sundry other activities (depending upon whose book he reads). Of course, these things depend on *him*, and anything that depends on him is going to be imperfect—if not a complete failure. Likewise the hoped-for "growth." And so this person's life is a continual

struggle. This struggle is not "fighting the good fight" (though some might think it so); it is not the spiritual warfare of Eph. 6, for this Christian never arrives on the battlefield. His struggle is merely a struggle for survival. His life is continually up and down. When he has been fairly consistent in his activities, he feels he's winning, and he's "up." Much of the time he hasn't been so successful, and then he's "down." Whether he's "up" or "down," he's missing the Way. Not because he is engaged in the wrong activities. Not because it is wrong to desire to possess the "Christian virtues." But because he thinks growth is caused by the things *he* does.

CHRIST PREMINENT

God has established a far-reaching principle that "no flesh should glory before God" (1 Cor. 1:29). He has determined that it shall be impossible for any man—saint or sinner—to take any credit (before God, at least) for *any* of his accomplishments. To this end He has appointed His well-beloved Son as the sole answer to every need of humanity. We need the "Christian virtues?" The Lord Jesus has been "made unto us (who are already Christians) wisdom from God, and righteousness and sanctification, and redemption" (1 Cor. 1:30). I need virtue? I take Jesus. I need knowledge? I take Jesus. And so on, up the ladder. How do I do it? "*In your faith supply virtue . . .*" It is no different from the way I received forgiveness: "As many as received *him* . . ." And that by grace, through faith, that there should be no boasting, except in Christ Jesus.

This makes it clear that "Christian growth" is not necessarily a slow, drawn-out battle to overcome our tendencies to sin (and this explains why we see some new Christians who far surpass those of many more years in the faith). It is a matter of faith—trusting Jesus to be just what we need, and taking Him for that need. "If any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). He says this to the needy Christian. Only *one* thing is necessary—*just open the door*. He will do the rest. He shares the miserable fare that I've been feeding on—grudges, disappointments, self-pity. And I sup with Him the Bread of heaven and the Water of life. Growth becomes then a deepening of intimate fellowship with the Lord, accompanied by an increasing awareness of His power and presence. This—the personal knowledge of the Savior—becomes the goal of prayer, Bible study, etc., and this transforms the Christian life. No more jungle; this is the *Way!*

Too simple? Don't despair. "The Lord shall give thee understanding in all things" (2 Tim. 2:7). We'll talk about it some more later.

Pray to be taught to pray. Do not be content with old forms that flow from the lips only. Most Christians have need to cast their formal prayers away, to be taught to cry, "Abba!" —McCheyne, 1841

Pillars in the Church

J. R. Clark



A prince (or princess) is much influenced by the prospect of being king (or queen). His whole life is shaped by it; his whole training is pointed in that direction. He must never forget his future glory—his trainers see that he does not forget. This illustrates the proper attitude and conduct of a faithful Christian. The high position of glory held out for him in the Holy Word should ever be in his thoughts. It will then have a salutary effect upon his living. In Revelation 3:12, we read, "He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more: and I will write upon him the name of my God; and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name." The names to be written upon the overcomer suggest the close relationship between him and his God. His being made a pillar in the temple of God portends a place of honor and glory. As for the temple, heaven itself will be a sanctuary, for "the Lord God, the Almighty, and the Lamb are the temple thereof."

What we are to be affects what we are now. The fulfilment of that promise awaits the coming of Christ. Then will we be pillars in whatever way God has planned. However, in another sense Christians are pillars here and now. In Galatians 2:9 we read, "And when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship." Pillars in this passage points out leaders and prominent members in the church. We need more such leaders today. "Faithful is the saying, if a man seeketh the office of a bishop, he desireth a good work" (1 Tim. 3:1). The same is true of deacons, evangelists, and other positions of leadership. But all cannot be pillars in this sense.

However, there is a passage on pillars that is in the reach of all children of God; namely, 1 Tim. 3:14, 15. It says, "These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth." The church of God is not a building, rather it is people who have been born again—all true Christians; together we are the pillar and ground of the truth. We can all share in this work of upholding the Gospel.

What is the function of a pillar?

First, *a pillar is grounded and steadfast, immovable.* Solomon's workman, Hiram of Tyre, in building the temple, set up two pillars. The right pillar he called "Jachin" which means "He shall establish," and the left pillar called he "Boaz," which means "in it is strength." (1 Kings 7:13-22.) Thus as a pillar one must be established and strong. From Psalm 112:6-8 we glean these terse statements: "For he shall never be moved; his heart is fixed, trusting in Jehovah. His heart is established, he shall not be afraid . . ." Paul in 1 Cor. 15:58 says, "Be ye steadfast, immovable, always abounding in the work of the Lord. . ." We sing, "Anchored to the Rock of Ages, I shall not be moved." May it so be!

In the second place *a pillar supports the truth.* Such is our main responsibility as saints of God. Truth is not an illusive apparition that is here today and gone tomorrow. "Thy word is truth," says Jesus in John 17:17. In John 14:6 Jesus says, "I am the truth." Further He says, "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they that bear witness of me" (John 5:39). If in searching the scriptures we fail to find Christ then we have missed out on finding the truth. And we as pillars uphold this truth. Christ is counting on us to hold the Gospel high so that the unsaved may hear and turn to Him.

Last, *a pillar is a thing of beauty.* "Wisdom hath builded her house, she hath hewn out her seven pillars" (Pv. 9:1). In James 3:17, James lists seven characteristics of the wisdom which is from above. We wish to think of them as the seven gleaming pillars of Wisdom's house, to wit: first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. Somchow we must reflect these beautiful pillars of wisdom in our lives. Let us hear a few statements from God's Word: "How beautiful are the feet of them that bring glad tidings of good things." "Let the beauty of the Lord our God be upon us." Then we read in the Psalms about "the beauty of holiness." We sing "Let the beauty of Jesus be seen in me." In Titus 2, Paul would have His people to "adorn the doctrine of God our Savior in all things." We are to adorn it, not be adorned by it. Are you a thing of beauty for the Lord? Do you adorn the Gospel with a good life?

"One who is a pillar does not support the church on Sunday and let it collapse on Monday. He does not support the church at the communion table and then let it fall down in his going to the bar. He does not support the church at the hour of prayer and allow it to topple into ruins by shady business deals later. He does not support the church when he is home and wreck it when he is away in a strange city where nobody knows him. He is constant and steadfast in his loyalty and devotion." (Carl Kitzmiller.)

Remember that there is but one man in the world, with whom you are to have perpetual contention, and be always striving to exceed him, and that is yourself. —William Law, 1729



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

Are you aware that the noted Bible scholar Arthur W. Pink makes the "sons of God" in Genesis 6 to be "fallen angels" instead of the generations of the Seth line? He argues that there is nowhere any record of the descendants of Seth being forbidden to marry the descendants of Cain. Says that if those of the Seth line were sons of God they were believers, and in that case you have believers perishing in the flood, whereas it is stated that God "brought a flood upon the world of the ungodly." He argues also that the term "sons of God" in the Old Testament refers plainly to angels.

"Angels" in Job are "sons of God," it is true, and such they are, yet it is only in this poetic book that they are so called, never in any historical account, whereas, God's chosen people are called His sons. Note such a passage as Isaiah 43:6: "I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the end of the earth; and every one that is called by my name." Note Isaiah 45:11: "Ask me of the things that shall come, concerning my sons." In Hosea 11:1 the whole nation of Israel is called "my son." That God was regarded as Father to them all, see such passages as Isaiah 63:16; 64:8: And how many times do we find the people of the chosen race called "thy people," and "my people."

But people of whom God is Father can apostatize, and it is evident that those of the Seth line who did not die before the flood perished in the flood, having become ungodly, who repented not at the preaching of Noah. A Bible exegete like Arthur W. Pink should not fail to observe that from the time that a mark was set upon Cain, the murderer (not the keeper) of righteous Abel, his brother, there is for many generations a clear line of distinction between the Cainite line and the Seth line. This distinction began to fade as "the sons of God" beheld the fairness of the daughters of men, upon which they began to take of them "wives of all that they chose." They chose the fair to be their wives. These wives (like Solomon's wives chosen from among other tribes) were used of Satan to lead their husbands in the apostasy and to the judgment of the flood. Would Mr. Pink have it that all those who perished in the flood were the offspring of his "fallen angels"? Angels became fallen angels upon their leaving "their first estate," or "proper habitation." Their fall consisted in their departure from God. Their departure from God was their fall. If then they should have access to the earth and to

humanity, that would be after their fall. So Pink has fallen angels called "sons of God"!

Whoever put angels in the picture of Genesis 6? Angels are not mentioned in the passage at all. Who ever undertook to correlate Greek mythology and the holy Scriptures? Not Jude. Jude's verse 14 is the prophecy of Enoch, "seventh from Adam," not a quotation from the spurious, Apocryphal "Book of Enoch," a production of centuries, even millenniums, later than Enoch. O that such a book had never been written!

Some sense a trend, so they think, at least a bit of sympathy with a final universal salvation. Are the so-called Jehovah's Witnesses gradually creating a sentiment of repugnance towards the horrible thought of a soul's being eternally in perdition? Could it be that this accounts for a weaker appeal to the sinner to "turn to the Lord and seek salvation"? Fewer are reported being baptized; should not the appeal be made more urgent?

To be sure there are those who hold universal salvation as a wholesome doctrine and very full of comfort. Satan suffers no loss of adherents because of this doctrine. The Watchtower Witnesses are coached as to how to make strong the appeal to the flesh and develop just such a sentiment as "sensed" and so increase their following. People who love the pleasures of sin have no sympathy with the Bible declaration, "Our God is a consuming fire." They do not want to hear that "it is a terrible thing to fall into the hands of the living God." It refreshes them when they hear preaching that brings no such fear or dread. Your friendly "Witnesses" capitalize on an over-emphasis no doubt once placed upon the agonies of hell and the eternal fire prepared for the devil and his angels, the end of those to whom the Lord will have to say, "Depart . . . I never knew you." For some who so preached appeared to feel "Good enough for you." Nevertheless "unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish" (Rom. 2:8, 9). This is set over against what is stated in verse 7 pertaining to the enjoyment of eternal life. See 2:4, 5. Since the term "hell" is used in the common version in translating different words in the original, words of different meanings, and since the Witnesses make capital of this fact, we have chosen the passages above in which the tabooed word does not occur. In our Savior's teaching in which our translations use the word "hell," the original is Gehenna, and it is never translated Hades nor the grave. "Gehenna" is not a bad word to use in quoting the Lord on the fate of the lost. (Ten passages quote Jesus in His use of Gehenna; one, James' use of the same.) Let God's messenger "shun not to declare the whole counsel" on this painful subject, and let him be earnest and urgent in his appeal to the lost. "Universal salvation"? Salvation from what? No perdition, nothing to be saved from! Salvation a misnomer! Indeed, more of the lost should "turn to the Lord and seek salvation." How blessed the decision, "I will arise and go to Jesus; He will embrace me in His arms; In the arms of my dear Savior, O there are ten thousand charms!"

Can we profess great loyalty to the Lord if we discriminate between souls of the jungle and souls of such classes that bid fair upon being converted to be of more worth to the church?

Answer: No. The question is a probing one. It points up an undeniable defect and a serious one. Are souls little more than worth saving, unless they "bid fair" to be an asset to our church? A whole family, once having had to be helped, responded to the gospel invitation during a "big meeting!" Hallelujah! Nay! "We may as well close if it has come to adding such trash." And they closed! James 2:1-9.

In saving the thief on the cross, the Lord waived the requirement of baptism, which had been enjoined through John the Baptist. It was in "the counsel of God" which the Pharisees are charged with rejecting. If the Lord could waive the requirement then, why may He not waive it now in a case of genuine penitence?

Let us keep in mind that salvation has always in all dispensations been "by grace . . . through faith." And it has always been God's way to require faith to reach that degree of maturity where is manifested "the obedience of faith" and at that juncture to respond. Abraham, placed in the divine record as the outstanding example of justification through faith, "when he was called, obeyed to go out." He was justified by a faith that obeyed in response to the call. Another example is that of Noah. His "obedience of faith" was his building the ark, "by which he . . . became the heir of the righteousness which is according to faith." In the case of Moses it was his identifying himself with the people of God and observing the Passover as directed. In the case of Naaman his craved blessing came when by faith he dipped himself the seventh time in Jordan. In the case of the blind man (John 9) it was when by faith he washed in the pool of Siloam. Under the gospel it is a by-faith baptism, for "as many as have been baptized into Christ," who have thus "put on Christ." The baptism enjoined in the Great Commission is an ordained "obedience of faith," hence "He that believeth and is baptized shall be saved." This is an ordaining of Him by whose grace we have been saved.

But could not God, who looketh upon the heart and is able to discern faith when it exists therein, waive the enjoined obedience-of-faith step today? He sees the desire to be obedient, the desire not to disobey, sees the lack as to knowledge as to what His will is. Or if the enjoined obedience is a physical impossibility, in such cases can He not waive the requirement? I know of no one who would deny God this prerogative. But it is one thing for Him who is infinite in knowledge to waive the appointed act for faith's manifestation and an altogether different thing for finite man, however holy, to waive it for Him. No man however learned or "divine" has any such authority. "Preach the word."

Back to the case of the penitent thief: Jesus extended to him pardoning grace; "Today shalt thou be with me in Paradise." "The Son of man" had "power on earth to forgive sins." He exercised

that power even from the cross, His altar of atonement. Yet, even so, who can be so sure that the thief had not been baptized or that he was among such as had "rejected to themselves the counsel of God, not being baptized?" He called Jesus Lord. He rebuked the impenitent thief, declaring the injustice of His execution. He had knowledge concerning "thy kingdom," and did not waver (as did apostles, even) in his confidence or hope that He would come into His kingdom rights: "Lord, remember me when thou comest in thy kingdom." But we recall that he was a thief. Yes, many a baptized man has turned thief. Happy is he who repents, and certainly "it is better late than never," though "better never late." What have you done with Jesus? Salvation hinges right there. Believe it and act like you believe it.



How Much?

J. H. McCaleb

"How much shall I give? Must I give ten percent?"

When one is seriously a Christian, he knows that giving is part of his normal service. Money, however, has a peculiar way of sticking to the hands. One seeks for guide lines to stimulate decision. "Must I give ten percent?" One well-known leader answered by saying: "Not at all. You are not restricted to that amount; you may give more."

You have known many people who have given liberally from very little. I know of one man who gave liberally from nothing. He was working toward a professional degree. The time requirement was great and the money available was small. It was necessary, therefore, to borrow rather heavily. Now, this gentleman had a keen sense of real values. He figured that if he could borrow for secular education he could also borrow for the Lord. And so he borrowed sufficient extra money to allow him to give liberally even while he lived on borrowed money.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

How much? Paul has given the perfect answer.

Esther (V)

Mrs. Paul J. Knecht

THE TRUE CHURCH

Esther is a picture of the church that pleases the Lord; that can ask whatsoever it will and it shall be done (John 15:7). In the end the church will even have half of His kingdom for it will share His reign. The church even as had Esther, has the articles of purification. It is washed in the blood of the Lamb and given the purifying hope of the coming of the Lord and her perfect likeness to Him (1 John 3:3); also her portions which are the word of God and His Holy Spirit (bread and milk, meat and wine) to sustain her. Besides all this, as Esther had seven maidens meet to be given her out of the king's house, so the church has the seven-fold Spirit of God (Isa. 11:2) that came out of the King's house on the Day of Pentecost (Acts 2). As Esther required nothing but what was appointed for her, so the church is satisfied with the simplicity her Lord loves. The church will be and now is acceptable to Him for He has held out to her His golden sceptre which is the cross that bore our sins. Because she is submissive to His will, having been obedient to His call, He promises ahead of time to grant her all her requests as the king did Esther (John 15:7). She will be a thing of beauty at the marriage feast yet to come, for she will have put on His loveliness, the wedding garment of Revelation 19:8. The church cannot grant forgiveness any more than Esther could. That is the Lord's prerogative. Yet even now, in the time of her preparation the church has access to the "inner court" through the cross work of the Lord which opened up the way into the very presence of God. The church may enter the Holy of Holies now through the living way, that is the veil of His flesh (Heb. 10:20). There she makes intercession for her people and for the Jews which (unlike the case of Ahasuerus) are brethren both of the church (brought nigh in Christ) and of the Lord, the promised seed of Abraham.

"HAPPY EVER AFTER"

After the marriage feast the church will have authority under Him and with Him (1 Cor. 6:2; Rev. 2:26). Secure in His presence and favor she will have courage. All her enemies shall be destroyed. The Jews will be lifted to a place of honor due, it may be, to her intercession for them. The closing chapter of the book gives a perfect picture of the millennium. Mordecai represents the nation of the Jews and is next to the King in authority. Esther who represents the church which started out Jewish but now is mainly Gentile (her name was changed from the Jewish name Hadassah to the Gentile name Esther) is reigning with Ahasuerus in the throne. The obedient one now exercises authority. So the church in the millennium will be sitting in the throne with the Lord, reigning with Him. The Jews, His brethren, next in authority to Him and His bride, will be seeking the good of the nations and speaking peace to all their seed. The concern of Ahasuerus over the deposed Vashti is a picture of the Lord's concern for those who by disobedience (which is a lack of faith) have missed the way and been lost. But there will be no regret for the righteous judgment against them much less any thought of revoking it.



The Normal Christian Life--Today

Alex Wilson

Last month we saw what Normal Christianity is—New Testament beliefs, practices, attitudes, and power. Now let us look at two examples from more recent times, to extend our vision and deepen our thirst. Church history is valuable for us in this matter, because many times the examples given in Acts and the teachings of the epistles fail to challenge us as they should. This is because we subconsciously feel, "Oh well, that's the way things were back then, but we can't expect God to work like that now." And so we act as though for all practical purposes God retired from business many centuries ago! (Of course we'd never say it that way.) But church history clearly shows that such a view is mistaken. Let's see:

In the early 1700s, religious persecution was intensely bitter in Europe. Your job, property, even your life might be taken if you didn't belong to the right "church." The right church was whichever one your king happened to belong to. Several hundred Christians from various places, all fleeing from such persecution, sought protection by coming to live on the estate of a wealthy Christian nobleman, Count Zinzendorf of Moravia. Some of these refugees followed Luther's teachings, others Calvin's, but most of them were followers of the reformer John Huss, who had been martyred several centuries before. As a result of their different backgrounds, arguing and bitterness and name-calling soon raged throughout the group. Protected now from outside danger, there was war within the camp!

Because of this bitter enmity, the more spiritual members began praying desperately for God to overrule. Count Zinzendorf then interviewed all of them individually and had each one enter into a solemn personal covenant with the Lord Jesus. Each agreed to dedicate himself entirely to Christ's service, whatever his particular position and calling might be. The Count then had the group draw up and agree to a "brotherly covenant"—to emphasize the great truths upon which they agreed rather than always and only stressing their differences.

Several days later they assembled around the Lord's Table. They had done this many times before, but this time there came upon them all a deep deep "sense of the nearness of Christ," as Zinzendorf later described it. They had quit judging each other because each one had become convinced of his own unworthiness in God's sight. All bitterness melted away and their hearts were knit together in for-

giving love. That meeting lasted for hours, as they overflowed with joy unspeakable.

But that was just the start. Now that God had some instruments He could use, He planned to use them. Again, prayer paved the way. Yearning for others to know the Lord as they had come to know Him, they spent much time in intercession. Some days later, impressed by the fact that in Old Testament times the fire upon the temple altar was *never* allowed to go out, they started around-the-clock praying. Their prayer meeting lasted more than 100 years! Twenty-four of the believers (later many more joined them) divided up the twenty-four hours of the day among themselves by lots, so that by relays prayer without ceasing could be made for the Lord's work in every place. And for over a century, at any time of day or night there was someone in that village interceding before God's throne.

God works when His people pray, and He soon burdened them to take the Gospel to the ends of the earth. During the following years evangelists went not only through much of Europe but also to North and South America, Africa, and Asia—in a period when such a thing as foreign missions was unthought of throughout all Christendom. From that one small village community in Moravia, more than 100 missionaries went out in twenty-five years.

That was Normal Christianity: wholehearted devotion to the Lord Jesus; loving unity among themselves; persevering prayer; and the most remarkable missionary vision and activity since the days of the apostles.

But other examples also can be found in church history. In the opening years of this century quite a few missionaries were located in Korea. In general they were quite pleased with their work, for according to reports they were winning more converts and establishing more churches than missionaries in either Japan or China. After all, they were *above average*. Around 1905 however, they heard about a mighty revival in India which far surpassed anything they had ever experienced. Thus they realized that though they were above average they were nevertheless subnormal. This produced in them a deep hunger of heart, resulting in burdened prayer for revival. They prayed for months, and found out—as often happens when people pray seriously—that there were some things in their own lives which needed changing. When they humbly began to straighten out those matters, God began working among them in mighty power.

In very many places overwhelming conviction of sin accompanied the preaching, resulting in large numbers of conversions—in some districts by the hundreds. New congregations sprang up by the dozens, month after month, sometimes in places where no missionary had ever been. One urban church, for example, during 1907 reproduced five other churches in nearby rural areas, yet grew in numbers itself at the same time. But numerical growth alone is no foolproof indication that a movement is a work of God, for some false cults also show amazing growth. So we must look at other characteristics of this revival.

The transformed character of many of the people was noteworthy. In one place many unbelievers were heard to say, "A new Jesus has come to our city." This was because many of the professing Christians had for years been cheating and quarreling with their neighbors; some of them also beat their wives. But this "new Jesus" was making those people confess their sins publicly and afterwards apologize to their heathen neighbors and make restitution when it was owed. Men even apologized to their wives, a thing unheard of in Korea!

Love for the Bible and for prayer were outstanding characteristics. It was very difficult to hold enough Bible classes to satisfy the desire of the people. It was not at all unusual to see Christians carrying their Bibles with them wherever they went, to study during their spare moments, and a great deal of memorizing was done. Also it became the customary thing throughout the churches for the people—large numbers, not just a handful—to gather for prayer meeting early in the morning before going to the day's tasks. This was the regular practice, not an exceptional thing. The practice of family devotions was so widespread that any Christian man who did not hold family worship every day ran the risk of getting a strict talking-to from the elders! To neglect it was considered a sure sign of backsliding.

The Korean Christians gave sacrificially to the Lord's work. One missionary told a visitor, "I don't dare mention money to these people, because they are giving too much now"! (Preachers, have you ever had that problem?) Daily witnessing for Christ, both privately and publicly, was common too. Many Christians used their vacation time to visit and evangelize needy regions. Willingness to endure persecution was another characteristic of this revival, for some Christians were fiercely opposed by their clan and in a few cases the ruling Japanese officials used Christians as scapegoats.

From the six or eight characteristics of this movement that we have mentioned, it is easy to see that they were experiencing the Normal Christian Life. And if God did it there and then (for it is *His* working that produces such Life) why can't He do it here and now? The revivals both in Moravia and in Korea came about when some Christians became thoroughly dissatisfied with their present condition, and began with great yearning of heart to repent of their sins and to pray for God to work among them in His supernatural power. Cannot we do the same?

I do not want to overdraw the picture: God has used us and in His grace is using us now—to some extent. Also, certainly we realize that the Moravian and Korean Christians were not by any means perfect. They, along with the first century disciples, had some weaknesses, problems, and sins. Yet, taking all of these facts into consideration, is it not true that there remains a *great gap* between their level of spiritual vigor and ours, so that the two are hardly comparable? God's "mercy-drops 'round us are falling," but do we not desperately need the full "showers of blessing"? Oh God, make us Normal Christians!



Survey of Missions In Alaska

Winston N. Allen

(This article, though second in the series, is really the first in the actual Allen Survey. The author's larger work on the subject is being cut, edited, and fitted to run through 1965 in twelve consecutive articles of from three to five pages each. They are designed for the missionary-minded and for those who ought to be—particularly for young people within our Christian reader-ship. As most readers of *The Word & Work* and of *The Exhorter* already know, the Winston Allens are now living and laboring in Anchorage, Alaska. Their address is Nanook Courts #31, 3500 Mountain View Drive, Anchorage, Alaska 99504; or in care of their sponsoring church: Gallatin Church of Christ, Box 808, Gallatin, Tenn.—E.L.J.)

CHAPTER I

During World War II the attention of America was again focused on the long neglected Territory of Alaska. As if seeking to make up for lost time and lost opportunities, there has been a surge of activity in the far Northwest in recent years which promises to continue and to increase.

So far as the writer could determine, a missionary survey of the Alaskan field has not heretofore been made. It is his purpose, therefore, to give an up-to-date, over-all picture of missionary activity in the 49th State, and to determine the degree to which the Great Commission has been fulfilled in Alaska.

Believing the Lord might even then be leading and preparing the writer to serve as a missionary in Alaska, he wanted to ascertain what missionary work has been and is being done in the 49th State, and to learn as much as possible about "The Great Land" (the word Alaska is derived from an Aleut word, *al-ay-ek-sa*, meaning "The Great Land"). The prospective missionary to Alaska should know something of the history leading up to the present, the opportunities, needs, and neglected areas in this "last frontier;" he should be familiar with problems to be faced and with the assets and probable future of the far Northwest.

ORGANIZATION OF THIS TREATISE

The body of this work is divided into five chapters. Chapter II gives background material concerning missionary activity in Alaska leading up to the present. In Chapter III, the longest chapter, the writer surveys the work of each mission and organization currently working in the 49th state, attempting to give the number of workers, location, the extent of the work, and the methods employed (in some cases goals are stated as well as progress toward the goal of establishing indigenous churches). Chapter IV deals with present opportunities and needs, placing emphasis on neglected areas. In

Chapter V, it is the purpose of the writer to describe accurately the situation in which Alaskan missionaries work from the standpoint of problems and difficulties. In contrast to Chapter V, the next chapter describes assets and prospects peculiar to Alaska as a mission field.

SOURCES OF INFORMATION

Questionnaires and numerous letters were sent to missionaries, mission boards, schools, churches, radio stations, government officials, publishing companies and other organizations active in Alaska. The response was excellent. Several recently-published books not available in local libraries and publications by the U. S. Government Printing Office were purchased. A trip to Alaska gave opportunity for personal observations and for interviews with residents.

At the time, the writer was on leave of absence from South-eastern Christian College in Winchester, Kentucky, where he taught biology. Interest in the flora and fauna of the unspoiled wilderness was involved in the trip. Also the abundant fossil record of the far North, indicating that Alaska and Siberia at one time had a tropical climate which terminated suddenly, interested the writer. His thesis for the Master of Science degree in Zoology from the University of Tennessee dealt with the mysteries of migration of anadromous fishes, particularly Pacific salmon, a major source of employment and income in Alaska.

Though we have found or learned of no missionary in Alaska from the group of churches with which we have been most closely associated — the "churches of Christ" which hold the "blessed hope" of our Lord's pre-millennial return, or who at the least (whether a-millennial, pre-millennial, or post-millennial) grant Christian fellowship to brethren who hold this cherished hope — we do find that most of the denominations, the Catholics, and the cults are active in varying degrees in the 49th state. The trip here in 1958 helped to kindle a desire to return to the land of the midnight sun as ambassadors for the Lord. We are grateful to God who worked in us "both the wanting to do and the doing of His good pleasure," so that we are now on the field and engaged in "mission work in Alaska."

CHAPTER II

BRIEF HISTORY OF MISSIONS IN ALASKA

Human greed, heavy drinking, immorality and violence have played leading roles in the history of Alaska. In contrast to these "works of the flesh" the annals of missionary history reveal heroic deeds, self-sacrifice, and "the fruit of the Spirit" in the lives of many of the missionaries who served in the Territory of Alaska. A study of the history of the 49th State reveals that climate, geography, and natural or God-given resources also have played leading roles as they influenced and affected the emotions, decisions, and actions of men. They have served both to attract and repel, help and hinder, inspire and discourage, enrich and impoverish, sustain and kill. Alaska's present is the product of her past. In order to have a better understanding of the present, which is the seed of the future, a brief history of the past is given.

The closeness of Alaska to Siberia, a distance of 56 miles, suggests that the first inhabitants migrated from Asia.

"Anthropologists believe that . . . not less than twelve thousand years ago Mongolian tribes crossed over from Asia to America by way of Bering Straits. The shallowness of Bering Sea, a mere one hundred and twenty feet in that region, could indicate that at one time an isthmus connected the two continents. . . . Ethnologists recognize four sub-divisions of the Alaskan aborigines: the Aleuts, who inhabited the Aleutian Islands and the western part of the Alaska Peninsula; the Eskimos, who frequented the Arctic and Bering Sea coasts; the Thlingit-Haida Indians who dwelt along the southeastern coastal region from Yakutat Bay to the southeastern boundaries of Alaska; and the Athapascan Indians of interior Alaska. These subdivisions still apply." (Clarence C. Hulley, *Alaska: Past and Present*)

Four days before his death on January 28, 1725, Peter the Great of Russia prepared and signed with his own hand an order directing exploration of lands east of Siberia. In 1728 Captain Vitus J. Bering, a Dane in the Czar's service, passed through the strait that now bears his name and sighted the Diomed Islands, but because of poor visibility failed to see the Alaska mainland probably less than 40 miles away. In 1741 Bering headed an expedition in the ship *St. Peter* and, in spite of numerous misfortunes, was successful in landing on the Alaskan coast near Mount St. Elias. On the return voyage to Russia, Bering and half of his men died from scurvy but his exploration gave Russia her claim to "The Great Land." Explorers' accounts of fabulous wealth in the newly discovered land stimulated Russian fur traders and trappers to enter Alaska. The following years were marked by exploiters gradually depleting the country of furs, and by conflicts with the Indians.

"Wholesale killing of Alaska's natives was somewhat reduced when the Russian-American Company was organized in 1799. The Company's charter granted by the Czar required it to promote discovery and commerce and to spread the Russian Orthodox faith, a branch of the Christian religion. One of the early directors of this company was Alexander Baronof, whose word was law and who ruled accordingly. Under his direction, Sitka, the Russian capital of Alaska, became a highly cosmopolitan town and an extremely active business and trading center. It was Baronof and Russian missionary priests who founded the churches with their bulb-like steeples . . . in the Aleutians, at Kodiak, and at Sitka." (*A Pocket Guide to Alaska*, Gov't. Printing Office)

During the period of her third 20-year charter the Russian-American Company faced serious financial difficulties. Because the fur catch of sea otters was rapidly declining and because of the difficulty of protecting far-flung possessions against Britain's strong naval power, the proposal to sell Alaska to the United States originated with the Russians. The Czar's instructions to his diplomat in Washington, Baron de Stoeckl, after the American Civil War, were to get rid of Alaska.

The chain of events which caused Secretary of State Seward to be interested in the Russian offer when America as a whole had no interest seems providential.

"Briefly, the events began about 1853 when an enthusiastic, brilliant young biologist, Robert Kennecott, made contact with Spencer Fullerton Baird, then Assistant Secretary of the Smithsonian Institution. In 1859 Kennecott went on a 3-year expedition into Northwestern North America to explore and collect specimens for the Smithsonian Institution and the Audubon Club of Chicago. Kennecott's

(Please turn to page 42)

Precious Reprints

R. H. Boll — 1935

Grace

The grace of God, by the very definition of it must be absolutely free, "otherwise grace is no more grace." It must come without view to any compensation, past, present or future. It excludes all thought of human merit and desert. It cannot in any sense or degree be earned by man. Therefore it comes to "good" and "bad" alike, without regard to their relative goodness or badness; for in reality "there is no distinction, for all have sinned and fall short of the glory of God." Therefore they are all alike "justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:23, 24)

And this grace cannot be compelled or demanded on ground of right and justice (as too many try to do)—no, not if it is to be *grace*. Just as the poet said of mercy—

"The quality of mercy is not strained,
It droppeth like the gentle rain from heaven"—

So it is with the grace of God. It can not be forced. God cannot be brought under obligation to extend grace. Man can have no right or claim to it—he can only take it and be "lost in wonder, love, and praise." "I will have mercy on whom I have mercy, and compassion on whom I have compassion" (Rom. 9:15). When the nation of Israel, at the foot of Mount Sinai, had broken their covenant and had brought condemnation upon themselves, and were liable to instant destruction; when all possible claims and every right had been wholly forfeited by them—then it was that God announced His sovereign right to dispense His own free grace as He pleased and to whom He would: "I will be gracious to whom I will be gracious; and I will show compassion to whom I will show compassion" (Exod. 33:19). It is even so with us. When every mouth is stopped, and all the world is brought under the judgment of God (Rom. 3:19), then God announces His free gift of grace. (Rom. 3:21-24)—that no man may glory, save only in the Lord. For He shuts them all up unto disobedience that He may have mercy on all. Henceforth then it is for you and for me and for all of us, through the gospel, free for the taking, "by faith in Christ Jesus."

GRACE ONLY

So salvation is not by grace *only* you say? Then it is not by grace at all. If you add something to grace you have spoiled it. Salvation cannot be by grace, plus something added. It is either by grace or not by grace. If it is by grace, then it is wholly of grace, for grace is God's free, undeserved, unmerited favor. If it is not so, then it is in part and to that extent, partly of the one and partly of the other. If worthy action on man's part becomes the ground of his salvation then the salvation of that man is obligatory upon a God who must do right, and the *grace* of God is thereby excluded. But if it is of God's grace, then no consideration of human merit can enter into the transaction (Rom 4:4, 5).

But salvation is ascribed to other things besides grace, we are told. Very true.. But they are not things *equal with* and *additional to* grace. It is always perfectly proper to lay the whole effect to the one comprehensive cause. Thus for example, it is perfectly right to say that salvation is of God only; for truly it came from none other. It was God that so loved the world, and gave His only Son. It is again perfectly proper to say that only Jesus saves—for indeed there is no other, and no other way (Acts 4:12). It is entirely right to say that only the blood of Christ saves. Nothing can be set alongside of the Blood, as equal and joint cause with it, of our cleansing and salvation. And while it is not "faith only" that saves (if by that be meant mere intellectual assent) yet it is *only faith* that saves. If you say that true faith must and will manifest itself in action—that is another matter, and not to be disputed. But nothing is to be placed alongside with faith, as co-ordinate cause of salvation. Our salvation is by faith, wholly by faith, only by faith—surely a faith that responds, confesses, obeys; but that is just *faith*. Thus it is true that our salvation is by grace only, not by grace with some admixture of man's work and merit, but only and purely by grace.

And where does baptism come in? Well, if baptism is a meritorious and procuring cause of salvation, as something to be ranked alongside of grace and faith, distinct from it, but added to it, as contributing cause of our salvation, then is grace made void and faith of none effect. But if baptism is the response of our hearts to God's free grace and prompted by faith in Him, then it is but the stretching forth of the hand to receive what God freely gives

SURVEY OF MISSIONS IN ALASKA

work brought to the Smithsonian Institution and to the attention of the scientific world much important material and valuable information relating to Alaska." (Ernest P. Walker, Smithsonian Institution)

While on this trip Kennecott became fascinated with Russian America and its natural resources, and in 1865 he was chosen to head a scientific party which was financed by the North American Telegraphic Association companies and advised by the Smithsonian Institution. One purpose of this expedition to the Northwest was to lay out a route for a proposed telegraph line through British Columbia, Alaska, and across Bering Strait to Russia. Information obtained by the scientists was made available by the Smithsonian to Secretary of State Seward. Convinced that Alaska was rich in furs, fish, and timber, and that gold and copper had been found and that agricultural crops could be raised there, Secretary of State Seward signed the treaty March 30, 1867. The price agreed on was \$7,200,000 or about 2 cents an acre for the 590,000 square miles of Russian America, an area as large as the combined areas of France and Germany. A bitter struggle followed in the House of Representatives before the money belatedly was appropriated. Alaska was often referred to disdainfully as "Seward's Folly," "Walrussia," and "Seward's Icebox." On October 18, 1867 at Sitka the Russian flag was lowered and Old Glory was hoisted.

"Go Quickly and Tell . . ."

Gourds and People

One of the living messages of the book of Jonah is that people—good people, even God's messengers—often get more concerned about gourds than about people!

You will recall that the burden of Jonah's errand for God was the people of Ninevah (evidence that God was still interested in those outside the covenant). But after being persuaded finally to go on this mission Jonah displayed some qualities that we are not at all proud of. He showed delight over the rising up of the gourd to shade him but no joy over the falling down of the people in humble repentance. Jonah was "exceeding glad" for the soulless gourd but he was "exceeding displeased" that God didn't destroy those "sinners" those "foreigners," those "pagans," those "outsiders."

How the message shouts out from the pages of this little book that while the Eternal God is distressed over the multitudes that "cannot discern between their right hand and their left hand," man can find nothing of more worth than a transient gourd to get concerned with. The Great God and Father of us all rejoices to mark the return of one sinner but those who claim sonship with Him are at times grieved that God does not wipe this or that sinful nation off the map.

How often we are like Jonah. We have our gourd problems too. It is so easy for us to get more concerned with the gourds that shade our heads than what is really the King's business.

We fill our houses with luxuries (we have another name for them, of course—"necessities") and tie our hands so tight financially that when someone suggests we give more we have an air-tight case against such a move. Our homegrown gourds can become more important to us than those across the seas who truly hunger and thirst for righteousness. The yearly expenditures of a Jonah-like congregation recently seen by the writer indicated that this church of over two hundred members spent more on janitor supplies than they did on mission work. This church may have successfully arrived at Tarshish! They may have "out-Jonahed Jonah."

The other day I heard about a couple who went down and bought a \$3,000 gourd—this one was on wheels. On the way home they crashed into another gourd (probably a more expensive one) and theirs was demolished. There was a gourd that didn't last as long as Jonah's! And just think, Jonah didn't have 36 payments to compound his worry.

How many are the gourds we fret about! There is the TV set whose patronage by the "natives" of this land measures deeper and more universal devotion than that of Moloch, the Baal-cult and the Ashtaroth combined. There is the wardrobe gourd. We've got to keep in style. No matter if Captain Stylobus marches us right over the bounds of decency—we've got to keep in step.

Contrary to the thought of many, Jesus did not arbitrarily forbid all anxiety—just the anxiety over things. Read that Sermon

on the Mount again and see. There is a kind of divine anxiety that we ought to imitate. It is seen in God's unselfish concern for Nineveh. It is seen in Jesus' weeping over an impenitent Jerusalem. It is there in the father who sees the prodigal son while he is a great way off.

Do we find ourselves instinctively anxious? Do not try to quench it but direct it to souls, not gourds. Our modern gourds of comfort don't last much longer than Jonah's. The souls around us are eternally destined. Mere plants cannot enter into fellowship with God but the souls around us can.

Gourds or people—not a metaphysical quibble; just downright common sense. —Robert W. Lawrence in *Firm Foundation*

S.C.C. Lectureship Program

SCC Lectureship March 9-12, 1965

EVANGELISM: God's Remedy for the World Through the Church

March 9

7:30 "The World's Need of Evangelism" by Dennis Allen

March 10

7:45 Breakfast Devotional

9:15 "Eschatology of Hebrews" by Richard Ramsey; "The Man Child of Revelation 12" by LaVern Houtz; "Sunday School Evangelism" by Dr. Paul Clark

10:45 Break

11:15 "Men Without God" by Dr. Herman Wilson

12:00 Lunch

1:00 "Problems in Communication of the Gospel" by Thomas Marsh; "An Examination of Evangelistic Techniques" by Kenneth Istre

2:00 Questions Addressed to the Speakers' Panel

7:30 "Motives for Evangelism" by Orell Overman

March 11

7:45 Breakfast Devotional

9:15 "Eschatology of Hebrews (cont'd)" by Richard Ramsey; "A Study of Cooperative Evangelism" by Dr. N. Wilson Burks; "Exegesis Of Hebrews 12" by Neal Phillips

10:45 Break

11:15 "God With Men" by Dr. Herman Wilson

12:00 Lunch

1:00 "Literature in Evangelism" by J. R. Clark; "Visual Aids in Evangelism" by Ronald Bartanen

2:00 Questions Addressed to the Speakers' Panel

7:30 "The Evangel of Evangelism" by C. V. Wilson

March 12

7:45 Breakfast Devotional

9:15 "Meeting the Challenge of Unbelief" by H. C. Winnett; "Faith of Great Scientists" by Paul Knecht; "The Divisions in the Restoration Movement Following the Civil War" by N. Wilson Burks

10:45 Break

11:15 "The New Creation" by Dr. Herman Wilson

12:00 Lunch

1:00 "Radio Evangelism" by Dan Richardson; "Every Member Evangelism" by Wayne B. Smith

2:00 Questions Addressed to the Speakers' Panel

7:30 Alumni Message: "The Christian College's Contribution To Evangelism" by Franklin Harris
(Alumni Meeting and Banquet at 6:00 p.m.)

What Do You Really Want?

"Most of us are not overworked; we're just under-motivated."
—Paul Rees.

"Be careful what you want, for you will get it." —Ralph Waldo Emerson.

"It is not an uncommon sight in any church to see one or two in the congregation who are ablaze for God, while the rest accept things rather calmly and without much interest. If these latter grow at all, it is in doctrinal knowledge, not in spiritual fervor. It may be set down as an axiom that our spiritual state perfectly corresponds to the intensity of our desire. Each of us enjoys as much grace as he actually wants. Where there seems to be a discrepancy between what we possess and what we desire to possess, we may safely conclude that our desire is not as great as we had supposed. We want God, it is true, but we want something else more. And we get what we want most."—A. W. Tozer

"Nothing is more common than for people to desire a thing on some accounts, which they do not choose on the whole. A person may see, in a shop window an article which he desires to purchase; accordingly he goes in and asks the price, and thinks of it a little, yet on the whole concludes not to purchase it. He desires the article, but does not like the price, so that on the whole he prefers not to purchase it. So, persons may on some accounts desire the fullness of the Spirit of God; from a regard to the comfort and joy of heart which He brings. If you know what it is by former experience to commune with God and to be filled with the Spirit, you cannot but desire a return of those joys. And you may set yourself to pray earnestly for it. But on the whole, you are unwilling it should come. It will require so many sacrifices that you cannot bear to have it. You find you must lead a different life; you must give up the world; you must break off from your wordly associates, and make confession of your sins. And so on the whole you do not wish to have the Spirit come, unless He will consent to dwell with you and let you live as you please. But that He will never do."—Charles G. Finney

"Let us be well assured that, if we desire a revival in our midst, we must be prepared for our fallow ground to be broken up: there will be upheavals in the usual course of our private life and in the normal flow of our church life. Spiritual demands will be made upon our time and energies which will interrupt in a drastic manner the customary pursuits of our daily walk. Revival is revolutionary! Are we willing for such an overturning? If we really wish to see our Savior's Name glorified, we should earnestly long for it and welcome it with all our heart."—Philip Hughes.

"Let all who would intercede for revival face up to the possible implications of their praying. Many a cherished ambition may be shattered. Many a smooth pathway of ease and safety may have to be exchanged for a thorny track, encompassed with dangers, afflictions,

and reproaches. Perhaps if some knew what was involved they would be imploring God *not* to send revival. But the people that know their God (and can therefore trust Him) shall be strong, and do exploits (Daniel 11:32)." —Arthur Wallis.



A Christian Views The News

Ernest E. Lyon

LUCE PUBLICATIONS ATTACK THE BIBLE AND CHRISTIANITY: The December 25, 1964, issue of *Time* magazine had an article entitled "Christianity" (pages 45-49) and a double issue of *Life* magazine was on the Bible. In both of these the writers are either ignorant or deliberately misrepresent what they are writing about. It is obvious from the start of either one that the writers do not understand the Bible, they do not know God, and they therefore are not qualified to speak on what they speak. But, like many unbelieving preachers in well-paid pulpits, they speak as if sympathetic with the things they are condescending to write about.

One of the good things that could come out of the *Time* article (I speak on it mostly since I have been sent a copy by a reader with a request for a review) is that many readers of secular magazines in our churches will get something of a view for the first time of the terrible things that go on in the name of Christ in modernistic churches. When churches turn to modern dance, to jazz music, and to other things of the world in place of the Word of God, they are just continuing the trend started by unbelieving seminaries which have taught the Bible as myths, Christ as only a "good" man, and so forth. A man so ignorant as to say "when they asked Jesus *what it was all about* (italics mine), he told the story of the Good Samaritan" as one theologian is quoted as saying—he is not worthy of serious consideration by Christians, but he can do a great deal of harm to the faith of those who are uninformed. When the writer of the article says, "One of the most unsettling convictions of modern church thinkers is that Christianity, in a secular society, is very far from being the only instrument of divine action. In fact, God may well be more apparent in a purely nonreligious organization or movement—such as the civil rights revolution or the fight against poverty and hunger in the world—than in the actions of the churches," he is revealing his total ignorance of the way God works in the world and of the purposes of His working. When he adds, "It is equally possible that the most profound insights into the nature of man and the meaning of life may appear in the work of an atheist than a committed theologian," that shows his

complete untrustworthiness; but when you find the works of an atheist like Bonhoeffer praised in the seminaries and church papers, then you know that it is time for God's people to read carefully and pray without ceasing.

Calling small groups of Christians who gather at work or at home for Bible study a "new" thing also reveals the writer's historical ignorance. Quoting with approval the words of another who said, "Everyone recognizes that the local congregation is a limited instrument designed for earlier times, and cannot cope with modern society," he again shows not only his ignorance and that of his authority, he is also showing the arrogance (note the "everyone") of the "liberal" thinker who assumes that all thinking people agree with his thoughts.

Since the writer obviously agrees with those, like Bishop Pike, who urge that the churches give up the idea of the trinity, and since he agrees with those who believe that we should abandon a conception of morals and God's commandments for a sliding scale of accommodation to anything that "works," he will have to stand with those who must take blame in the last days for the decrease of morality and the increase of crime and immorality in our day. It is hoped by this columnist that many will read this statement in the article in *Time*: "Other churchmen question whether the theological striptease proposed by Bishops Robinson and Pike amounts to anything more than the rediscovery of classical Unitarianism." That is obviously true and that is what has made the churches so ineffective to a great extent. May we also read this and the *Life* article and realize anew how near to the end of this dispensation we must be when the professing church has gone so far in unbelief. Even so, come, Lord Jesus.

BRIEF NEWS AND COMMENTS. The school superintendent in Boonton, New Jersey, deleted Christmas carols from the high school's annual Christmas program because they were "too religious" and the choral director substituted "Babes in Toyland," "Moon River," and a medley from "Snow White and the Seven Dwarfs." Both a musical and a cultural loss as well as a religious one, thanks to the supreme court and those who foolishly apply its foolish rulings . . . David Lawrence, editor of *U. S. News and World Report*, reportedly said of the recent rulings on civil rights by the Supreme Court: "On this date what many historians will describe as a federal dictatorship was established in the United States." Strong words, but if wrong it is only because the dictatorship was established before . . . Former Mau Mau terrorist leader Jomo Kenyatta, now the president of Kenya, showed his hands in his first official act as president when he opened in Kamiti a Soviet-sponsored, Soviet-financed and Soviet-staffed training center for Kenyans and other African leaders, obviously a training school for Red revolutionaries to infest the entire continent . . . Prof. Martin Anderson, of Columbia University, author of "The Federal Bull-dozer," says that during 1951-1960 urban renewal, 126,000 homes were torn down and only 28,000 homes were replaced, 25,000 of which were privately owned. Those torn down

were usually low-rent homes, those built were high-rent, usually . . . People today are making the mistake that people made during the industrial revolution.. They see that not all is well and blame it on our free-enterprise system instead of thinking of how bad off we would be if we had any other system . . . *Look at your children's school books* or you might find them being taught evolution, atheism, and many other things five days a week. A few high up in educational circles are deliberately removing all traces of God from our schools . . . Personal opinion: The solution to some of the school problems is in placing more responsibility on the parents able to pay. Then church schools could relieve some of the situations by having parents who could afford to establish them, especially in those places where God is being "forced" from the schools . . . Do you want a society where you are guaranteed a living from birth to death? Then join the armed services and let the rest of us have a free society!

Many thanks to those sending in items for review. Let me know the things you want to hear about. Write to Ernest E. Lyon, 1734 Deer Lane, Louisville, Ky. 40205.

Something to Ponder

A brother in another branch—of English origin—of the restoration movement writes of certain trends he sees within that fellowship. This sounds a healthful note of caution worthy of our meditation. He also presents some thoughts on instrumental music that should cause us to reflect on the nature of worship and the reasons we hold for not using the instrument.

It is not a matter of finding chapter and verse, but rather of discerning Divine principles that are to guide saints in all ecclesiastical procedure. The very character of our worship meeting leaves neither desire nor place for music in it. Our worship is both spiritual and spontaneous. Each brother, as led by the Spirit, has liberty to give out a hymn, to lead in worship or to read the Word of God. In all our devotional exercises we simply bring Christ to God. Worship is the overflow of redeemed hearts that have learned to appreciate and love God in the Trinity of His being, for what He is and for what He has accomplished on the cross for His own glory and our good. To introduce the literal instrument would destroy the spontaneity of the spiritual exercises of the saints and disrupt that spiritual liberty that godly saints have enjoyed so much. If one is exercised to sing an extra verse of a hymn, all would have to wait until the one who plays gets to the piano. Thus the liberty of the saints is marred and the pattern of worship disrupted, by machinery that is incompatible to the type of meeting that we seek to conduct in the fear of God and to the pattern of worship as we see it in the New Testament.

To say that when hymns are not known music may be permissible is an excuse rather than a reason. The history of the church has proved that it was never necessary. Hymns can be learned at home without introducing something that is contrary to the spirit and pattern of New Testament simplicity.

Have we reached a crisis in our history when there is not a feature of assembly life that we once held dearly, but what is questioned and ready to be thrown away? We are living in a day when truths that we considered essential to the New Testament order are treated as optional. Music in the morning meeting is optional, even though it is contrary to the spirit of collective worship in the New Testament. The reception of unbaptized believers is optional, even though their ecclesiastical titles and their position as well as their convictions are contrary to the simplicity of church order as we see it in the New Testament. Interdenominationalism is optional, even though it is swallowing up our young people and robbing them of respect and loyalty for the assemblies of the saints. The installing of pastors is optional, even though the New Testament knows nothing of one pastor for one congregation. May I ask, whither are we drifting?

As far as I am concerned the many innovations that are rapidly coming in are not producing genuine stability in our local congregations, but rather the opposite. If the pace continues we will be right back to that which God brought us out of. While I recognize the difference between methods and principles, I fear that many methods are being adopted today that infringe on Divine principles. The early pioneers who planted assemblies on this continent were men of deep conviction and spirituality. They recognized the spiritual nature and simplicity of the New Testament order.

I sincerely trust that by the grace of God I will be content with both the pattern of the house and the law of the house (Ezek. 43:10-12). I do recognize the universal Church and love all saints that make up its aggregate, yet I believe there is a path still for God's people outside the camp of Christendom and the ecumenical spirit that permeates it, a path of loyalty to our rejected Lord and loyalty to His Word and the simple principles that are to guide and govern us in our assembly. —Robert McClurkin in *Letters of Interest*.

“There’s a holy, high vocation
Needing workers everywhere;
’Tis the highest form of service,
’Tis the ministry of prayer.”

“Tell Him every day about your children. Tell Him their names. Describe their characters to Him. Confide in Him your fears about them. And if one of them has gone astray, or is beginning to go astray, you will have enough in this one alone to keep you alone with God for, say, one hour every day.” Alexander Whyte

The Trouble With "X"

C. S. Lewis

That Difficult Person

I suppose I may assume that seven out of ten of those who read these lines are in some kind of difficulty about some other human being. Either at work or at home, either the people who employ you or those whom you employ, either those who share your house or those whose house you share, either your in-laws or parents or children, your wife or your husband are making life harder for you than it need be even in these days. It is to be hoped that we do not often mention these difficulties (especially the domestic ones) to outsiders. But sometimes we do. An outside friend asks why we are looking so glum, and the truth comes out.

On such occasions the outside friend usually says, "But why don't you tell them? Why don't you go to your wife (or husband, or father, or daughter, or boss, or landlady, or lodger) and have it all out? People are usually reasonable. All you've got to do is to make them see things in the right light. Explain it to them in a reasonable, quiet, friendly way." And we, whatever we say, outwardly, think sadly to ourselves, "He doesn't know 'X.'" We do. We know how utterly hopeless it is to make "X" see reason. Either we've tried it over and over again—tried it till we are sick of trying it—or else we've never tried it because we saw from the beginning how useless it would be. We know that if we attempt to "have it all out with 'X'" there will either be a "scene" or else "X" will stare at us in blank amazement and say, "I don't know what on earth you're talking about"; or else (which is perhaps worst of all) "X" will quite agree with us and promise to turn over a new leaf and put everything on a new footing—and then, twenty-four hours later, will be exactly the same as "X" has always been.

The Fatal Stumbling Block

You know, in fact, that any attempt to talk things over with "X" will shipwreck on the old, fatal flaw in "X's" character. And you see, looking back, how all the plans you have ever made always have shipwrecked on that fatal flaw—on "X's" incurable jealousy, or laziness, or touchiness, or muddle-headedness, or bossiness, or ill temper, or changeableness. Up to a certain age you may have had the illusion that some external stroke of good fortune—an improvement in health, a rise in salary, the end of war—would solve your difficulty. But you know better now. The war is over, and you realize that even if the other things happened, "X" would still be "X," and you would still be up against the same old problem. Even if you become a millionaire, your husband would still be a bully or your wife would still nag or your son would still drink, or you'd still have to have your mother-in-law to live with you.

It is a great step forward to realize that this is so; to face the fact that even if all external things went right, real happiness would still depend on the character of the people you have to live with—and that you can't alter their characters. And now comes the point.

Sharing God's Experience

When you have seen this you have, for the first time, had a glimpse of what it must be like for God. For, of course, this is (in one way) just what God Himself is up against. He has provided a rich, beautiful world for people to live in. He has given them intelligence to show them it can be used, and conscience to show them how it ought to be used. He has contrived that the things they need for their biological life (food, drink, rest, sleep, exercise) should be positively delightful to them. And, having done all this, He then sees all His plans spoiled—just as our little plans are spoiled—by the crookedness of the people themselves. All the things He has given them to be happy with, they turn into occasions for quarrelling and jealousy, and excess and hoarding, and tom-foolery.

You may say it is very different for God because He could, if He pleased, alter people's characters, and we can't. But this difference doesn't go quite as deep as we may at first think. God has made it a rule for Himself that He won't alter people's character by force. He can and will alter them—but only if the people will let Him. In that way He has really and truly limited His power. Sometimes we wonder why He has done so, or even wish that He hadn't. But apparently He thinks it worth doing. He would rather have a world of free beings, with all its risks, than a world of people who did right like machines because they couldn't do anything else. The more we succeed in imagining what a world of perfect automatic beings would be like, the more, I think, we shall see His wisdom.

I said that when we see how all our plans shipwreck on the characters of the people we have to deal with, we are "in one way" seeing what it must be like for God. But only in one way. There are two respects in which God's views must be very different from ours. In the first place, He sees (like you) how all the people in your home or your job are in various degrees awkward or difficult; but when He looks into that home or factory or office He sees one more person of the same kind—the one you never do see. I mean, of course, yourself. That is the next great step in wisdom—to realize that you also are just that sort of person. You also have a fatal flaw in your character. All the hopes and plans of others have again and again shipwrecked on your character just as your hopes and plans have shipwrecked on theirs.

Do You Know Yourself?

It is no good passing this over with some vague, general admission such as "Of course, I know I have my faults." It is important to realize that there is some really fatal flaw in you: something which gives the others just that same feeling of *despair* which their flaws give you. And it is almost certainly something you don't know about—like what the advertisements call "halitosis," which everyone notices except the person who has it. But why, you ask, don't the others tell me? Believe me, they have tried to tell you over and over again, and you just couldn't "take it." Perhaps a good deal of what you call their "nagging" or "bad temper" or "queerness" are just their attempts to

make you see the truth. And even the faults you do know you don't know fully. You say, "I admit I lost my temper last night"; but the others know that you're always doing it, that you are a bad-tempered person. You say, "I admit I drank too much last Saturday"; but everyone else knows that you are a habitual drunkard.

What God Sees

That is one way in which God's view must differ from mine. He sees all the characters: I see all except my own. But the second difference is this. He loves the people in spite of their faults. He goes on loving. He does not let go. Don't say, "It's all very easy for Him; He hasn't got to live with them." He has. He is inside them as well as outside them. He is *with* them far more intimately and closely and incessantly than we can ever be. Every vile thought within their minds (and ours), every moment of spite, envy, arrogance, greed and self-conceit comes right up against His patient and longing love, and grieves His spirit more than it grieves ours.

The more we can imitate God in both these respects, the more progress we shall make. We must love "X" more; and we must learn to see ourselves as a person of exactly the same kind. Some people say it is morbid to be always thinking of one's own faults. That would be all very well if most of us could stop thinking of our own without soon beginning to think about those of other people. For unfortunately we *enjoy* thinking about other people's faults: and in the proper sense of the word "morbid," that is the most morbid pleasure in the world.

We don't like self-denial, but I suggest one form of self-denial which we ought to impose on ourselves. Abstain from all thinking about other people's faults, unless your duties as a teacher or parent make it necessary to think about them. Whenever the thoughts come unnecessarily into one's mind, why not simply shove them away? And think of one's own faults instead. For there, with God's help, one *can* do something. Of all the awkward people in your house or job there is only one whom you can improve very much. That is the practical end at which to begin. And really, we'd better. The job has to be tackled some day: and every day we put it off will make it harder to begin.

A New Sort of Self-Denial

What, after all, is the alternative? You see clearly enough that nothing, not even God with all His power, can make "X" really happy as long as "X" remains envious, self-centered, and spiteful. Be sure there is something inside you which, unless it is altered, will put it out of God's power to prevent your being eternally miserable. While that something remains there can be no Heaven for you, just as there can be no sweet smells for a man with a cold in the nose, and no music for a man who is deaf. It's not so much a question of God "sending" us to Hell. In each of us there is something growing up which will of itself *be* Hell unless it is nipped in the bud. The matter is serious: let us put ourselves in His hands at once—this very day, this hour.

NEWS AND NOTES

Lexington, Ky.: May God bless the good old faithful W & W in her testimony, standing for the whole counsel of God since she first began to bear testimony for Christ. —H. N. Rutherford

Semmes, Ala.: Thank you so much for such a fine magazine. —Nora P. Crisman

E. Syracuse, N. Y.: I get the magazine each month and see many good things in it and certainly do enjoy it. —Mrs. McGuire

P.C.S. REPORT

We just don't want to let people forget to thank the Lord! He continues to wonderfully supply the needs of Portland Christian School. He has graciously sent Sara Browning back to us to replace Alice Crowder when she moves to Tennessee, and Clara Woosley to take Mary Lewter's place in grades 1 and 2. This place will be filled next fall by Jean Overman, and Clara will go back to her former position in Home Economics which will become vacant this summer.

Needs that we see before us for next fall include a teacher for grades 5 and 6, and a part-time librarian. Dale Offutt will leave a vacancy when he takes up work with the Sellersburg congregation, and the librarian is a new requirement of the State Department of Education. These new needs present new challenges to pray and will result again in "many thanksgivings unto God." —C. V. Wilson

Austin, Texas: I have nothing new to report about my own condition except that I seem to be improving. It is about time to go back for x-rays. We thank you, brethren, for your continued prayers and financial support. —J. D. Phillips

CROWDER FAMILY SURPRISED

Louisville area preachers and wives were invited to Kentucky Avenue to share in a surprise dinner for Brother and Sister Crowder. It was a great affair with a good crowd present. The dinner was the best. After dinner some told jokes on the Crowders and others said nice things about them. They were surprised. A big silver tray was presented to them—very beautiful. The Crowders are moving back to Gallatin, Tenn. —J.R.C.

Louisville, Ky.: The Earl Martins have moved to 702 East Church Avenue, Orlando, Florida, 32803. Sister Martin asked that we should express to each and every one of you her thanks for your prayers and love shown in many ways during the long illness and death of her mother. She adds, "May the Lord's richest blessings be yours as you faithfully serve Him. We look forward to seeing you next spring, the Lord willing."

Read the Bible through in '65 by reading 23 chapters each week, divided any way you want to divide it, but read it consecutively with a plan. Surely God's food for your spiritual life deserves 15 minutes a day! —Ernest E. Lyon

A Little Church in Hawaii

One of our families attended church at a mission church in Hawaii last year. We learn that this congregation is near a military base. Here recently two young men were baptized: one from Mercer County, another from Danville. Harold Preston visited the church while returning to Manila. There is a shifting population due to military assignments. The church has had an attendance from 60 to 150. We understand they have no preacher at present and are very discouraged. It seems a shame to let such a work die. With no financial support from the mainland such a thing could happen. Your prayers and encouragement will be appreciated. Here's a good place for a prospective missionary! —N. Wilson Burks

Alexandria, La.: The series of gospel lessons given by Jesse Wood from Nov. 15-22 were Christ-centered messages. To make Christ first in your life, His word must be heard, believed and taught. No one is left to believe and teach other things as he pleases.

The Ladies' Bible class made a home happy by surprising them with a shower of groceries the day before Thanksgiving. Christ told John's disciples to tell him, "The poor have the gospel of the kingdom preached to them." Then John would understand that He was the Messiah.

Bro. Sam Moreland of the Bayou Jacque Church of Christ has been in the Veteran Hospital. He went home for Thanksgiving. —W. J. Johnson

GOOD REPORTS FROM TEXAS

For our dedication service last Sunday we had the largest attendance that we have been able to report for many weeks. A comparatively large number also attended the night service. Speakers for the dedication service were Bros. R. H. Evans, Raymond Choate, and Kitzmiller. Bro. Johnnie Ashworth was in Munday preaching on Sunday morning but made a few appropriate remarks at the close of the evening service. The emphasis was upon using the building to the glory of God, with the expressed desire that we may wear it out in His service.

We enjoyed the joint watch service held by the Dallas churches at East Dallas Christian School. Over the weekend we were with the Channelview (Houston) church for two good services.

The Channelview group is considering the purchase of a house to serve as a temporary meeting place and also to provide some temporary living quarters for a preacher. The present \$75 rental on the church building will probably be almost enough to cover payments on a house. They have contacted a young man who might be interested in moving there and preaching for them. He would have to provide some of his own support, but the living quarters would be some help. Pray for them that the right decisions will be made and the right laborer secured. A possible location was found last Sunday but we could not do much investigating at the time. This work deserves our interest, our prayers, and some of our dollars. —Carl Kitzmiller

Louisville, Ky.: LaVern Houtz, acting president this year, has been appointed president of S.C.C. for the school year 1965-66.

It is reported that Bro. Jorgenson was recently cut in an automobile accident, but that he had no complications and no set-back from his accident except for a bone in his right wrist. He spent one night in the hospital and is looking and feeling fine.

Dale Offutt has accepted the call to minister to the Sellersburg congregation. He has been working with the Henryville congregation, which was established last year. —Ernest Lyon.

Bowling Green, Ky.: Are there some subscribers to W & W from Bowling Green? Or students at Western from Louisville congregations? I'd like to at least get acquainted with them.—Rodney Veitschegger, Rt. 4.

Louisville, Ky.: New elders recently appointed at Kentucky Avenue are Bill Frisbie, Curtis Mappin, and Paul Miller. These will serve with Elders Joe Blansett and John D. Murphy.

Fred Woosley preached at the Big Clifty church in Grayson County last Sunday. He has accepted an invitation to be with them every other week. —Ronald Bartanen.

Stamps for Dallas

Julius Hovan reports that over 450 books of trading stamps have been received toward the 850 needed to get a bus for East Dallas Christian School. Additional stamps (any kind) may be sent to him at 7110 Bruton Rd., Dallas, Texas 75217.

MISSIONARY BRIEFS

Correction

Last month we showed a wrong address for Winston Allen. It should be: 3500 Mt. View Drive
Nanook Courts 31
Anchorage, Alaska 99504

Alaska: One Sunday night recently we had 17 adults and children present for the service in the living room of our trailer. The need is felt for a larger meeting place to which we can invite people. Your prayers regarding this matter will be appreciated.

A Tuesday night Bible class was started the latter part of December in a trailer-home several miles from Nanook Courts. —Winston Allen.

Linton, Ind.: The Lord has been faithful in supplying the travel fund for David Brown and monthly support to date. The need now is for some transportation when he arrives to take up his missionary work. Missionaries on the field recommend a Volkswagen as the most utilitarian and economical answer to the transportation problem; \$3,000 is needed now.

We have been associated with the Browns for the past two years and have been most favorably impressed with his love for the Lord, his zeal, and his ability to carry on faithfully the Lord's work. We count it a great privilege to have a part in his work and to share in its fruit. (Phil. 4:17)

Mail all contributions to: Tom Luxton, Treas., Brown Missionary Fund, 809 H. Street N. E., Linton, Ind. —The Elders

Salisbury, Rhodesia: God is blessing the work in Highlands and Arcadia, and both assemblies are growing in

numbers and in grace. Pray with us for the much needed buildings and the funds for their completion.

God willing, it is in my heart to pay a short visit to my parents and to be among you brethren for a while this summer. As my family will remain here, the visit will be brief. Pray that God will prosper my journey to you and among you for the greatest good and blessing for His cause and Name. It has been over eight years since we were last with you and God knows how much we long to see each one of you again. —Vernon Lawyer.

Livingstone, Zambia: Our garden is sending forth flowers in other fields—Bessie married Aaron, a school teacher, and they are busy leading souls to Christ. Eight more of our buds have blossomed forth by becoming children of God, and others spread the love of God in the villages.

Please pray for the work here as we add more staff and try to carry on training these young children to be zealous workers for Christ wherever they may be. We need your prayers so much. —Elaine Brittell.

Salisbury, Rhodesia: To make this Reading Room project effective we will of course need reading materials. Here are some things we will need. Subscription to the Word & Work (2 copies), Exhorter, Bound volumes of Word & Work, Books and Study Helps published by Word & Work and The Exhorter, A Concordance, Bible Dictionaries, etc. I would like to put the names of the churches and individuals in the books they contribute as this would give these brethren here a greater sense of identity with you and the oneness of the Lord's church.

The Reading Room will serve a two-fold purpose: it will be an attraction to the unconverted and be a means of evangelization through the written word and personal counsel; it will be a place where church members can come to study the Bible. Many of them are eagerly looking forward to using it because they say they can't study at home as most of their homes are so crowded. —Robert Garrett.

Salisbury, Rhodesia: The Lord has brought us safely to our destination. We praise Him for all of His working in our behalf. We arrived in Salisbury at 7 a.m. on January 1.

Our little girl, Kim, fell on the ship and broke her arm. We were four days

out of Cape Town when this happened. The Lord over-ruled in a marvelous way. When we arrived in Cape Town, x-rays showed the bones to all be in proper position. Now she is as good as ever. We just took her sling off. It is good to know that there are prayer warriors upholding us.

Pray with us concerning the need of a car for our work. We are greatly handicapped without it. —David and Dora Brown

Forcades to Return to Japan

Bro. and Sister J. Miller Forcade are planning to return to Japan in the interest of a mission effort in that area. They are scheduled to sail on February 26 on the Manhattan Maru. Bro. Forcade writes as follows:

"We purpose in the Lord to begin a new independent cooperative gospel work in the Tokyo area. Of the 95 million in Japan 10 million live in and around Tokyo. Our primary objective will be to give the gospel to the Japanese by the written and spoken word, training converts as rapidly as possible to render effective Christian service among their own people. This will require the selection, preparation, translation, printing and distribution of gospel literature.

"There are not enough funds now being contributed to fully support us or to finance the work we hope to do for the Lord in Japan. But God has been faithful in providing for us so these many years since we gave up our professional practice in Louisiana to serve Him full time, and we trust He will continue to do so while we are in Japan. If the Lord prompts you to give to this gospel effort in the Far East you may send your checks to Central Church of Christ-Mission, c/o James Coldiron, P. O. Box 313, Brookhaven, Mississippi 39601, and he will be glad to credit your gift to our account and send you a receipt for it."

For a free subscription to "Into All The World," edited by the Forcades, write to Fred Sandidge at the above P.O. box address.

Manila, P.I.: We have written before that when the elderly landlord of the church and Bible Institute property dies, we shall doubtless have to move from our present location. Now it appears that even while he is alive the property will be sold out from under us. A real estate agent told us that the place is now for sale, and the old man himself

one day showed some men all around the property. Please keep praying about this, for we are facing decisions which will affect the work for years to come.

Francisco Dy, converted over a year ago, takes some classes at C.B.I. But his parents are Buddhists and the college he attends is Catholic. Also, along with thousands of other young men, he must attend ROTC every Sunday morning for 2 entire years. 2 years without being able to attend Sunday school or worship services! Pray that the limited Christian teaching and fellowship he does get will keep him strong in the Lord. —Alex Wilson

Tokyo, Japan: The big event in our lives is, of course, the arrival of Dean and Barbara and John Dean. The people of this country have given them a cordial welcome showering love and appreciation upon them.

Perhaps I told you in an earlier letter that Brother (Gov) Iwakami feels the seriousness of the situation over here and has appointed our beloved Bro. Suzuki to be one of the 5 Commissioners of Education in the State of Ibaraki. Christ's name and purpose will be upheld in a greater way than ever. Incidentally, the largest television company and station in Japan is presenting Bro. Suzuki to their audience of millions on Sun. night Dec. 20. —O. D. Bixler

Louisville, Ky.: As for the brethren in Hong Kong: it was good to receive word from Victor Broaddus during his two-

week stay there recently that the brethren are carrying on—not without difficulties. Some are standing fast, and some new ones have been added to the Lord; the roof top school seems to be carrying on smoothly as well as the nursery. We are so thankful that Victor was able to visit and encourage the brethren, and we look forward to seeing them again soon—in about six months, D.V.

Mary and Billy Ray Lewter are looking to the Lord concerning the possibility of returning to Hong Kong with us, or near that time, to enter into the challenge there. We rejoice at the prospect of having them as co-workers. —Dennis and Betty Allen

San Jose, Mindoro, P.I.: Sister Jesse Wood and Sister Alice Broaddus visited us Dec. 18-20. How we enjoyed their visit! They were a blessing to all, especially the ladies' and young people's groups to whom they spoke.

The lumber and cement are now on hand for the church building. We will soon start making the concrete blocks and pouring the foundation. Pray that the Lord will supply the funds necessary to complete the building before the next rainy season.

We had expected the boat to be finished and ready for a trip during this vacation period, but it has taken longer to build it than we had anticipated. Lord willing, it should be ready for use by the time you receive this. —Harold Preston.

"MISS LUCY" ANSWERS THE CALL

In the early hours of New Year's Day, 1965, Sister Lucy Perkins quietly and peacefully left the body which had been her home for some 77 years—but now become frail and weak—that she might enter into that "habitation that is from heaven" . . . "That what is mortal may be swallowed up of life."

"Miss Lucy," as she was familiarly known, had been in failing health for some time, but her passing was quite sudden and unexpected, and came as a shock to her loved ones and many friends. She had worshipped with the saints at Shawnee church the previous Lord's Day, and was with her family in the evening meal the night before she was taken, though not feeling "very well" at that time. About 4 a.m. some of the family checked on her, and she said she was "all right." They called her next about 7:45 a.m., but there was no answer. She was not there—only the body, which had been her tabernacle.

The greatest tribute that can be paid to any one is to say that one was a Christian, with all that the name implies. And Miss Lucy was just that. She was a school teacher the greater part of her life, having taught many years in Colorado, but resigned there about 12 years ago for reasons of health, and returned to Louisville to make her home with two sisters, Miss Catherine Perkins and Mrs. Jean (Mary) Thompson, a brother, Mr. James Perkins, and the brother-in-law. Miss Katie passed on several years ago; the others still survive. The circle is again broken, but some day it will be joined together again. And that day may be soon. You grieve now, but not for her. May you be made strong through your faith in our Lord, and sustained by His abundant grace, which is sufficient for all things. —Willis H. Allen

Dry Bones

CAN THESE BONES LIVE?

We are not speaking of the bones of Ezekiel 37. They will surely live in the Lord's own good time. The bones we are thinking about are the trays of dead name plates that accumulate when folks fail to renew their Word & Work on time.

The only hope of resurrection for these dry bones lies in YOU! If you have not already done so will you retrieve your name from among these dead by renewing today? Single subscription \$2.00; in clubs of four or more \$1.75 each.

We are thankful for the faithful cooperation of many throughout the holiday season and until now.

May the Lord continue to bless this work and all who have any part in it.

Anticipate your needs for Overflow Easter Crowds. See our ad elsewhere for communion service. Matzos, 35c per package.

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