

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

VOL. LIX

No. 11

NOVEMBER, 1965

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THE WORD AND WORK

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THE WORD AND WORK

VOLUME LIX, NOVEMBER, 1965

GORDON R. LINSKOTT, EDITOR—PUBLISHER

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HE LEADETH ME

In pastures green? Not always; sometimes He
Who knoweth best, in kindness leadeth me
In many ways where heavy shadows be.
Out of the sunshine warm and safe and bright —
Out of the sunshine into the darkest night,
I oft would faint with sorrow and affright,
Only for this—I know He holds my hand;
So whether in the green or desert land
I trust although I may not understand.

And by still waters? No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.
But when the storms beat loudest and I cry
Aloud for help, the Master standeth by
And whispers to my soul, "Lo, it is I."
Above the tempest wild I hear Him say
"Beyond this darkness lies a perfect day.
In every path of thine I lead the way."

So whether on the hilltops high and fair
I dwell, or in the sunless valleys where
The shadows lie—what matters? He is there.
So where He leads me, I can safely go,
And in the blest hereafter I shall know
Why in His wisdom He hath led me so.

—John F. Chaplain



Talking Things Over

G. R. L.



As readers of the *Missionary Messenger* already know, a merger with the WORD AND WORK is scheduled for the first of the year. This move has been under consideration for some months. First it was submitted to the Lord, and then to a multitude of brethren—including the missionaries—for their prayerful advisement. Some pointed out certain disadvantages, but the consensus of thinking was definitely for the merger. A committee of brethren from the Louisville area (not connected with either magazine) was formed to help in working out the details. The Editors are indebted to them for their counsel and suggestions in laying plans for the new WORD AND WORK.

THE SAME WORD — MORE OF THE WORK

Years ago, the W & W had a much stronger missionary emphasis than at present. This was a matter that I prayed about and have attempted to remedy in some measure. Does the Gospel really have any meaning to us, unless we "lift up our eyes and look on the fields"? Is it possible for us to have a true picture of the Church, if we see only our congregations in the homeland? In many (if not most) cases, our missionaries stand head and shoulders above the rest of us; surely we at "home" need their ministry—their broader view, their deeper faith, their spirit of urgency that qualified them for such a calling. So I am happy that this merger will put more of the "work" into the WORD AND WORK. Here are some of the coming changes that will affect our missionaries and the reporting of their work:

1) We have a new editor coming! Wm. Robert Heid has agreed to join us as our Missionary Editor. This will assure continuity of contact with the missionaries. Besides this direct service that he will be performing for the missionaries, we feel that having him as a co-worker will be a real blessing to the rest of the staff and to our subscribers. We're delighted!

2) Missionary reports will be in a section of their own—not scattered here and there. The space given to such reports will depend on the material available. Nothing essential will be left out, nor will out-of-date material be printed just to fill up space. Nor will an issue be delayed in publishing for lack of news to report.

3) We are hoping for more articles written by missionaries.

This would be separate from the reports. We believe that our missionaries have something to say to the whole Body of Christ, and that our readers would be glad to hear them.

4) We are also hoping to have some missionary pictures in each issue. Scenes from foreign lands and pictures of our workers help to give life to the reports. We would like to have at least two or three pictures in each issue, if they are supplied to us.

5) It has been suggested that we keep a list of "missionary needs"—a column giving very briefly the most pressing needs current in each field. Whether or not this is possible will depend on the missionaries or their treasurers and the "freshness" of the information they are able to supply to our Missionary Editor. (Items in this category should reach him by the 20th of the month. Regular reports should be in the 15th. Our regular deadline for articles is the 10th.)

6) Funds: The Missionary Office (P.O. Box 5181, Louisville, Ky. 40205), will continue to handle missionary funds, exactly as before. Send money for missionaries to the Missionary Office, *not* to the W & W.

NEW SUBSCRIPTION RATES

Of course, this new combined publication is going to cost us more. It costs extra to print pictures, and occasionally we will have to include more pages than before. So what is it going to cost *you*?

Actually, *it will cost you less—less*, that is, than the two publications issued separately. We haven't come up with a figure yet, but we know that it will be less than the combined cost of \$3.25, since we will be able to save on mailing and some other operations. Next month we will be able to announce the new rates. We *can* tell you that subscriptions and renewals coming in before that date will go at the old rate. This will give everyone the opportunity to try the "new" W & W at the old rates. We are confident that having seen it, you will continue with us at the new rate.

LOCAL EVANGELISM

The *world* is the field—not the foreign countries alone. Home evangelism, in the immediate neighborhood of our church buildings, is languishing. Most of us are very much aware of the fact that the "evangelistic meeting" just isn't getting the results it once did. In spite of intensive advertising, very few unbelievers are attracted to the meetings. Consequently, in general, we are not getting the message of salvation to the people right around us.

Are there exceptions? We'd like to hear about them. And we would like to tell everybody else. Something must be done to get us out of this deathly rut (limiting our local evangelism to the traditional annual "revival"). Somewhere the Holy Spirit is going to lead somebody to break with tradition. He may lead several somebodies to try different methods. When He does, let us hear about it. Write up an account of what the Lord has done (or is doing), and let us share it with the rest of our readers. And let's *all* be in prayer about this condition that is so general among the churches in the U.S. "It may be later than you think."



The Mind That Is Death

Leroy Yowell

It scarcely seems fitting for one who knows nothing of the original of scripture to criticize a translation, especially when that one is also limited somewhat in the knowledge and use of his own language, but we desire, in Christ's love, to point out at least one error of the New American Standard Version. Not merely, however, to be critical but also to expound a precious truth of God's word.

It should be said that we are not prejudiced against modern speech translations but rather sympathetic to their objectives and appreciative of those who have labored so painstakingly to bring them into existence.

For some twenty-four years we have read, preached and loved the American Standard Version of the Bible; and we have long regretted the attitude of many preachers and teachers who, it seems, knew that it was the best translation, yet never used it regularly. For this reason it never gained the popularity which it so richly deserved. Even so it was God's gift to America at the turn of the century and was—we do not hesitate to say *still is*—the best. Its archaic language has been some annoyance to me. I wanted to read the scriptures to the assembly, and at times, in the language of the day. Since the change of these would not change God's word, I saw no reason why it should not be done. I seriously considered trying to *read in* the modern forms of pronouns and verbs—a thing which was not always easy to do. So, when word came that the American Standard Version was to be modernized, I hailed the news with joy.

If the new translation was to retain the title American Standard Version I reasoned that it would retain, essentially, the renderings of that version. Of course when it was finally available I was glad to see that a few renderings which scholars all along had pointed out to be wrong had been changed. For example, the expression "is just at hand" of 2 Thess. 2:2, had been properly changed to read "has come." But in spite of this, my joy turned to disappointment, for some other changes are obviously wrong.

For one example of the latter we call attention to Romans 8:6-7: "For the mind set on the flesh is death, but the mind set on the Spirit is life and peace; because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so."

Our objection is to the change of the preposition "of" to the expression "set on." It is no small change, and constitutes a reversal

in verse 6 to the hopeless obscurity of the King James Version's "to be carnally minded." (*The New English Version is even worse!*)

In verse 6 the Holy Spirit is not saying that the mind is death when "set on" the flesh; or that the result of being "carnally minded" is death; but that the mind of the flesh itself is death. The flesh has a mind and the fixed, unalterable state of that mind is death! If one wonders why the Holy Spirit calls the mind of the flesh *death*, we can only affirm that it is so, as all Christian experience bears witness. Psychiatry which knows *much* about the mind of the flesh, and *nothing* about the mind of the Spirit has found, and no doubt accurately, that *every person* has a suicide impulse. Such impulse stems from a mind the essence of which is death.

Contrasted with this in the same verse is "The mind of the Spirit which is life and peace" (old A.S.V.). Again it is not the mind "set on" the Spirit which is life and peace, but the mind of the Spirit, Himself, is such: just as Jesus Himself is "the Life" (John 14:6), even so the mind of the Spirit which indwells the child of God is life and peace. "We have the mind of Christ" (1 Cor. 2:16b).

In verse 7 the same error is made. It is not the mind "set on" the flesh which is hostile toward God, as if it became such by being so set; but the mind of the flesh *itself* is enmity (a better word) toward God, "for it is not subject to the law of God, neither indeed can it be." Such a mind can not be "set" to please God no matter how it is trained or disciplined.

These two verses, 6 and 7, explain why in verse 5, "they that are after the flesh mind (verb!) the things of the flesh, but they that are after the Spirit the things of the Spirit." Here is the great division of all mankind. "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit"; and according as a man is so are his pursuits. Those who are born of the flesh are according to the first man Adam who is of the earth, earthy, and they mind earthly things. Those who are born of the Spirit are according to the last Adam, who is a life giving Spirit of heaven, and they mind heavenly things. (1 Cor. 15:45-48).

It is terribly sad and depressing to know that multitudes in the world, and we may say in Christendom, in spite of much activity which may seem to indicate otherwise, are of the former kind. How horrible in that day when everything will be known for what it really is, for them to see that the very source of all their purposes, desires, disposition, choice, liking, inclination, perception, was death and could not have been made to serve God in a billion years of reform!

Oh! let God's people praise Him that by His infinite mercy we "are not in the flesh but in the Spirit," and His blessed mind is life and peace both *now* and forevermore. Praise His holy name!

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Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

Is one inevitably either amillennial or premillennial? Many have never made a study of prophecy.

How about this one? Is one either an affusionist or an immersionist? Virtually, by practice, every one is the one or the other, if he is a member of any religious body, for all require something they call baptism (Quakers and so-called Christian Scientists excepted). Of course a person can be so ignorant of the Scriptures as to have no view of his own. And the same can be true concerning the time relation of the coming of Christ and the "Millennium." But one does not have to be a "student" of prophecy to know the truth as to the "times of restoration" of all things spoken of by the prophets. Peter in his second recorded discourse (Acts 3) instructs his hearers regarding the two events. Concerning the Lord Jesus he says, "whom the heaven must receive until the times of the restoration" (Acts 3:21; read it). "Until" is up to any time or anything mentioned in connection. Heaven holds the Lord Jesus "until the times of the restoration," and said times, by all but universal agreement, are included in the millennium of Rev. 20. Peter plainly puts the coming of Jesus not after the millennium; he plainly puts the millennium after His coming. You do not have to be a student to get that. Of course Peter is contradicting no prophet or passage of Scripture.

But you have heard say that "the word millennium is not in the Bible." The word itself is not, but the millennium is. The word century is not in the Bible, but hundred years is. As century is the English for a hundred years, so millennium is English for a thousand years. Let such quibbling be "out."

Unless you occupy the place of one wholly ignorant, you know that the return of Jesus will be either before the millennium or after it, so that you are either premillennial or postmillennial in your view—else you deny that there will be such a millennium, or deny that Jesus is to come. Strictly speaking, the amillennial position is that there will be no future millennium. It argues that the present Christian dispensation is it, and there will be no age to come. That puts the coming of Christ after the millennium, even so, which is to say postmillennial. All who hold the amillennial view are postmillennial, but not all are amillennial who are postmillennial.

A preacher I once knew said, "I have never given the question any close study, and I don't want to. For if I found these things to

be in the Scriptures, I'd have to teach them, and then where would I find a place to preach?" Was he set to "declare the whole counsel of God"? Is he "a workman that needeth not to be ashamed," if he is not "handling aright the word of truth"? And yet he hopes to hear, "Well done, thou good and faithful servant"!

Is Judas to be "the man of sin," the beast or antichrist, just because he is called "the son of perdition"?

No. Is Judas going to rise from the dead? Who will resurrect him? Satan cannot, and the Lord Jesus will not. The beast's deadly wound (Rev. 13:3) is not self-inflicted, Judas committed suicide. Just as there are many antichrists (1 Jn. 2:18) so are there many sons of perdition, sons of disobedience, sons of the evil one.

Quote Mk. 10:11 and Lu. 16:18 and let it mean what it says.

Mk. 10:11—"And he saith unto them, whosoever shall put away his wife, and shall marry another, committeth adultery against her, and if she herself shall put away her husband, and marry another, she committeth adultery."

Lu. 16:18—"Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery."

The words of these quotations are words of the Lord Jesus. Mark in connection is relating things that occurred when Jesus departed from Galilee and came into the borders of Judaea beyond Jordan, as stated in Mk. 10:1. The occasion of His dealing with the matter of divorce was the questionings by the Pharisees "trying him." The answer begins in verse 4 and continued through verse 11. Of course let Jesus' words mean what they say. The fact, however, should not be overlooked that Mark does not quote the whole of the Pharisees' question, neither does he quote the whole of Jesus' answer. Matthew records more fully both the Pharisees and the Lord Jesus. Turn to Mt. 19 and read verses 3-12. Mark does not record the exception made by the Lord, while the apostle Matthew does. Matthew also records the exception as Jesus made it, and which He had also made in the sermon on the mount, in the early part of His ministry. Mark's record of Jesus' ministry is briefer than any of the others. Luke's record of Jesus' teaching on the divorce question is also briefer than that of the apostle Matthew. In establishing ourselves in our position on the question (rife today, because of the woefully prevalent disregard of the word of the Lord, "what God hath joined together, let not man put asunder) we must hear all that the Lord has spoken on the subject. So likewise in regard to any other subject. "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house" (Acts 16:31). Let that passage mean what it says, unless some one, for the sake of a position in which he has established himself, whittles down the matter of believing, eliminating "the obedience of faith." He who does so is hereby exhorted to hear what the Holy Spirit through James says on the subject of saving faith, and just how "Abraham was justified by faith." See Jas. 2:23 and context. Faith's doing is a component of faith. It is

believing "unto righteousness." That's why we have "obedience unto righteousness" as in Rom. 6:16. Yes, let us stress "What God hath joined together, let not man put asunder." Men are putting away their wives "for every cause,"—wives likewise their husbands. And the day of judgment ahead!

Does the Bible show the "first resurrection" to be all at one and the same time or will it be by installments, so to speak?

"I am the resurrection and the life." "Christ the firstfruits; then they that are Christ's at his coming" (1 Cor. 15:23). Quite a wide gap between the resurrection of the firstfruits and that of the great harvest. But at the time of His resurrection Matthew tells us that "many bodies of the saints arose" (Mt. 27:53), so there is a portion of the "first resurrection," "the resurrection of the just" (Lu. 14:14), that is, "the sons of the resurrection" (Lu. 20:35, 36). The term "firstfruits" is a harvest term, and borrowed from O.T. typology, firstfruits, harvest and gleanings. The main harvest is foreshown in 1 Cor. 15:53-57; more fully in 1 Th. 4:13-17. This rapture (caught up) immediately following the resurrection of the "fallen asleep in Jesus" and the twinkling-of-an-eye change of the living in Christ, is the way of escape divinely provided for those who heed Jesus' admonition in Lu. 21:36. They "prevail to escape all" the things He pictures as embracing the tribulation in the days of His return. The unprecedented time of trouble comes on apace, and John sees martyrdom in the midst thereof. He sees souls under the altar (Rev. 6:9-11) who are told, after given white robes, that they are to continue their waiting until brethren of theirs suffer the same fate. So it is later on (Rev. 20:4), that John sees "the souls of them that had been beheaded . . . and they lived," lived, having been resurrected. They are enthroned, but not as disembodied spirits, of course, and they are included in the great company called "the first resurrection." These are fitly represented by the harvest gleanings. No, the first resurrection company is not all raised at one and the same time.

Please explain more about the inspiration of the apostles' preaching—was all of their oral teaching and preaching inspired just like their writings? Was there a difference between their personal decisions and sayings (which were not infallible: Gal. 2, etc.) and their preaching—the latter being "ex cathedra," so to speak?

Who fathoms inspiration? Nevertheless, the apostles were made the Lord's plenipotentiaries, so that "he that heareth you heareth me" and "he that rejecteth you rejecteth me." The Spirit was promised to "guide you into all truth, and bring to your remembrance all that I have taught you." Apostles, then, could indeed speak "ex cathedra." They would be persecuted, but even under fire they need "take no thought" as to what they should say. "It will not be you speaking, but the Holy Spirit" (Mk. 13:11). "Holy men of old spake as they were moved by the Holy Spirit" "Every Scripture is inspired of God." It does not follow that every time an apostle opened his mouth he spoke inspiration. He was not an automaton, his individuality swallowed up, his responsibility taken from him. They remained men of free will and choice. As to behavior, the apostle Peter slipped one time, at Antioch, slipped back into segregation on

the racial issue (Gal. 2). Paul wrote (1 Cor. 9:27) "But I buffet my body and bring it into bondage, lest . . . I should become a castaway." "Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and mighty works" (2 Cor. 12:12). Note 13:3. Note Philemon 8. An apostle could "speak with all authority," but, guided by the Holy Spirit, they did not always so speak and act.

The querist asks more questions on the same line, which we propose to take up next month.

A BAD CONSCIENCE AND BAD HEALTH

Don Taylor

Jesus warned us about making too simple an association of illness with sin. When confronted with a man blind from birth He said, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him" (John 9:3). We must not take this to mean, however, that sin has no association with any illness, for there are countless illnesses which are the direct result of a break in man's moral/spiritual integrity. The bad conscience is never the progenitor of good health. Severe suffering of body and mind can be, and is, caused by guilt. When we sin we expose ourselves to illness.

Paul Tournier in his book, *The Whole Person in a Broken World*, gives impressive evidence to show the link between body and spirit in regard to sickness and health. He quotes a Dr. Ponsoye: "The biological problem of man is . . . a metaphysical problem." And then he goes on to say, "Where is the boundary between the physical and the spiritual suffering of humanity? 'Man suffers,' writes Dr. Agostino Maltarello, 'and the causes of his suffering do not lie solely in illnesses of his body. There are pains of a moral order which far surpass those that are physical. On the other hand there are physical ills that have their roots in moral disorders, in the passions, in excessive attachment to personal desires, in insensate love of self and one's fellow creatures, in feelings of hatred, meanness, egotism, and cupidity.'"

Perhaps too much of our own illness, anxiety, and suffering is the product of a bad conscience. Will the Christian suffer no ill when he contradicts the basic principles of his faith by the way he lives? The breach between belief and practice will always breed illness.

Thank God we have the answer to our need in His son. In Christ we are justified by *faith*, forgiven by *grace*, healed by *love*. Our sins are forgiven and our illnesses healed because of His work, not ours. He is our strength, our righteousness, our hope. Yes, He Is Our Savior!

—in *Chicago Christian*



Survey of Missions In Alaska

PART XI (Final)

Winston N. Allen

This article will conclude the series in the *Word and Work* dealing with mission work in Alaska. Appreciation is expressed for Brother Jorgenson's work in condensing the thesis—work which he did by the Lord's enabling during months of serious physical illness and weakness.

First of all we can say that mission work in the largest and fastest growing city in the largest state is more difficult than we had anticipated. In fact it is impossible except as one abides in the Lord and is undergirded by the prayers of God's people. The characteristics of the last days described in 2 Timothy 3 are prominent and seem to be ahead of the times (if that is possible) here in the Northland. Extreme statements such as these were not made without foundation: "Alaska is the most difficult mission field in the world"; "Fourth Street in Anchorage is the longest bar in the world"; and "Baha'i is advancing here." The promise "Be not weary in well-doing, for in due season we shall reap if we faint not," applies to missionaries in Alaska as well as to the Lord's workers in every field.

Three adults (representing two families) have been baptized since our arrival in Anchorage thirteen months ago. Two young people (ages 13 and 10) requested baptism but their parents who lived just across the street from us would not give permission. For about a year we have had a weekly radio program, and are now attempting to add another station in Western Alaska. Some of our radio tapes dealing with Christian Evidences, Prophecy, etc., have been used in the South 48. In addition to the regular Sunday services in the trailer, a Tuesday night Bible class is conducted in another trailer court, and Irene has had a weekday Bible class for children.

Some of the high points of the past year included the evangelistic meeting with the Good Tidings Quartet, the visits of Sister Jesse Wood, Dennis Allen and family, and Argyll Allen and family. Contacts have been made during the year which can be very important in the future. Three slide-tape reports have been prepared and may be obtained for use in churches and schools by writing to our sponsoring congregation, Main Street Church of Christ (P. O. Box 101), Gallatin, Tennessee.

As we look back on the first year as missionaries in Alaska (in some ways similar to the first school year at Kentucky Bible College

in 1949-50), statements to us by two leaders come to mind. Before we came, one told us in effect that if we would change our views regarding baptism our audience and influence would be greatly increased. The other, following our arrival, said the same would be true if we would change our view regarding prophecy. Brother Boll used to say, and we agree, "It is far better to be true to the Word and preach to a few than to compromise and preach to many."

In spite of opposition, a beginning has been made and we look forward to the time when, by the grace of God, there will be a congregation in Anchorage following the New Testament pattern and free to believe and teach all of God's Word.

The cost of land in and near Alaska's largest city is almost prohibitive, but we are continuing to look for a suitable location on which to erect a church building, and later a Christian school, the Lord willing and enabling. Other workers of the Lord's choosing who can help serve as a nucleus are needed.

When you read this article we will probably be living again in a cold white world with the short days becoming progressively shorter. Our oldest son, David, is now attending a Christian High School in Three Hills, Alberta, Canada. In closing, we again express appreciation to the congregations and individuals who have manifested interest in this portion of the Lord's vineyard. "Brethren, pray for us!"

TWELVE RED TOMATOES

Mrs. Chas. E. Cowman

As we read the Gospels we catch glimpses of the way our Lord revealed Himself to His own during His earthly life. On the Emmaus road, to His two tempted followers who constrained him to tarry with them, "he was known to them in the breaking of the bread."

After His disciples had "toiled all night and (had) taken nothing," He bade them, "let down your nets for a draught." When John saw the net full to the breaking, his eyes were opened and he cried out, "IT IS THE LORD." They knew Him.

This happened in the other years when He was still upon earth. Have we ever had such a manifestation of Him that we have cried out, "This is none other than the living Christ?"

It happened on "this wise" in the year 1901, in Tokyo, Japan. We were new missionaries, and quite untrained in the life of faith. Our Lord had bidden us forsake and leave all to follow Him; and He bade us come to the mission field "without purse or script." He placed us in the School of Faith for which we shall praise Him throughout an endless eternity. We were compelled to learn by practical experience, not from books or hearsay, that "My God shall supply all your need." We had heard "by hearing of the ear" that He said, "The silver is mine, and the gold is mine," but we had to learn that we were His heirs, "heirs of God, and joint-heirs with Christ."

Mr. Moody said, at the close of his wonderful life, that he had just discovered the truth of these words, "Son, thou art ever with me, and all that I have is thine." Wonderful discovery! It seemed rather easy to trust God for our own needs and those of our students and for the work to which He had called us, but there was always a test when guests arrived and we sat down to scanty fare. Naturally a housewife likes to have a well-filled table for visitors. Charles L. Stalker, one of God's choice servants, was sent to us. He had been on a missionary tour of the world and had traveled from India to Japan, arriving in Tokyo, our home, quite ill from the effects of Indian fever. It was in August when the thermometer daily registered one hundred and above.

What food would tempt a sick man's appetite, was the question revolving itself in our mind. We asked him and he replied, "I want nothing but some fresh tomatoes." The promise was given that he should have some for his supper.

In our home, as a helper, was a young girl who had been recently saved from heathenism and idol worship. I asked her to go to the market and purchase tomatoes for our visitor who was ill. She took the order very thoughtfully but remarked, "I fear there are none to be found." However, she started out, the little wicker basket on her arm. In the course of an hour she returned. "I can find no tomatoes. *They are not!*" Again I bade her go forth searching in every market along a very long street, but again she returned, placed her empty basket down on the table, and burst into a flood of tears.

Her countenance was troubled, but she said, "Let us ask the living God to send them!" Down upon her knees she went and began to pray. It was in the kitchen beside an old stove, and the scene is yet a fresh memory. She prayed a simple prayer, telling God that one of His children had been sent to us and that he wished to have *tomatoes* for his supper. She *asked* and *believed*. Was I believing? What about my faith? A conflict was raging, a veritable storm! Honestly I was afraid, for *IF* no answer came what would this young believer do? Lose faith? My own unbelieving heart was searched through and through!

Five o'clock came, then six, then half past six—time for our evening meal. She calmly set the table, placing an extra chair for the visitor. My own heart was fainting. Harken! The gate bell is ringing. A young man is coming up the walk. He is now entering the house, a lad whom I had been teaching a few sentences of my mother tongue. He brought a gift and it was all wrapped up nicely in a "furoshiki," a cloth resembling a large handkerchief. His eyes were beaming and this is what he said as he produced the gift: "My Uncle is a gardener and he has been experimenting with some American seeds. He planted them in the springtime and these are the result. I know not what you call them." Opening the bag he brought forth its contents—TWELVE LARGE BEAUTIFUL RED TOMATOES.

And it was on this wise that Jesus revealed Himself to my unbelieving heart in the month of August, 1901, in Tokyo, Japan.

—in *World Gospel Crusades*

WHERE IS OUR CITIZENSHIP?

"My kingdom is not of this world; if My kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews. But now is my kingdom not from hence." (John 18:36).

These are words of our Master and Redeemer, but what do they mean to us, his professed disciples? We consider this a matter of great importance, especially at this time, for the Lord's people to consider.

God's word clearly teaches that His people are not of this world even as He is not of this world. However, they have never fully learned what this means, and to live in harmony with this divine relationship. This declaration of our Lord involves two different kingdoms. It draws a clear cut line between "the kingdoms of this world" and the "kingdom of our Lord."

Jesus began his Messianic ministry by calling disciples out from the world to go into all the world, to preach His gospel and baptize. He did not give them any command or instruction relative to their participation in political affairs of state. He did say to "render unto Caesar the things that are Caesar's and to God the things that are God's." (Mark 12:17). This forever settles the question on the separation of Church and State until He comes to rule the nations "with a rod of iron." (Rev. 2:27; 19: 15; Luke 21:24) At this point, however, we should take note that Jesus, in declaring the real status of the children of God, said they "are free." That is, they are not obligated or in bondage to world governments. However, Jesus says, "Lest we should offend them," give them a "piece of money,"—taxes. (Matt. 17: 26,27).

Jesus, the Head of the Church, and only lawful King, further declared that His kingdom was not of this world, and that "all they that take the sword shall perish with the sword." (Matt. 26:52) He taught His followers non-resistance, and at all times "render good for evil." (Matt. 5:39; 5:41) In respect to their livelihood and manner of life, He instructed thus: "Therefore take no thought, saying, What shall we eat, or what shall we drink? or wherewithal shall we be clothed? for after all these things do the Gentiles seek, for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:31-33). This teaching is vitally and directly related to the extent of a Christian's participation in government affairs, especially in the present-day society, when government derives most of its power from the control of such matters.

When we consider the teachings of the apostles on the subject we find them in harmony with the teachings of their Master. In all of their teachings the apostles instruct the saints to be in submissive obedience to rulers and laws,—not for themselves to be rulers and magistrates. In fact, not until Constantine in the fourth century, were Christians even allowed to hold public office. The Roman Emperor Constantine, in concert with leading bishops, changed heathen idol-

atry to nominal Christianity, laying the foundation for the Roman Catholic Church. He thus opened the way for a corrupted church to participate in affairs of government.

Peter sums up the whole duty of God's children in these words: "Honor all. Love the brotherhood. Fear God. Honor the King." (1 Peter 2:17). In all of the instruction to the believers how they should live and conduct themselves, there are no instructions by the apostles how they should engage themselves in political affairs, or in any way mixing in the affairs of civil government. On the contrary, Paul gives explicit instructions to both free and bond to be content and render their best service, as to the Lord and not to men. (Eph. 6:1-9; 1 Corinthians 7:21.

The Testimony of History

The best proof of what Christ and the apostles taught in this matter is what the early Christians practiced. As we read the history of the early Church in the book of Acts, we find believers constantly engaged in fellowship, in worship and doing good to all men, but not even a hint of any participation in governmental affairs. We do read that they were beaten and persecuted by rulers and magistrates. "The kings of the earth stood up, and the rulers were gathered together against the Lord and against His Christ." (Acts 4:26).

It is a most significant fact that neither Christ nor any of the apostles, nor other saints, showed any interest or participation in political matters; even though the powers or rulers they were admonished to obey were godless pagans. Christians were citizens of all nations and lived under various forms of government and rule, yet were always obedient subjects regardless of the ruling government, whether good or bad; and so have all true Christians in all ages. In other words, once a subject of grace was translated from the kingdom of darkness into the Kingdom of His dear Son, his citizenship and interest was changed from this world to the heavenly. If this seems far-fetched to us of today, it is only because we no longer understand or follow the true position of "strangers and pilgrims in the earth." (Hebrews 11:13).

"Christianity was a religion which aspired to universality. Christ's kingdom was to be set up throughout the whole earth. To the Romans, the State was the chief thing. Religion was to be promoted only in so far as it served the interests of the State. The Christians had no sympathy with this idea, and their enemies lost no opportunity to represent Christianity as dangerous to the State. This brought on the enmity of rulers." (A. H. Newman).

The fierce persecution of Christians in the first three centuries ~~made it impossible for them to~~ participate in political affairs, even if they had the inclination to do so. In 306 A.D., when Constantine met Maxentius in battle for the Roman Empire, Constantine claims to have seen a cross above the sun and the words, "In this sign conquer." After winning that battle,—as he felt—with the help of the "Christian god," like any pagan would, he became a nominal Christian, and in 313 A.D. in Milan, Italy, issued an edict putting

a stop to the persecutions and granting civil and religious freedom to all Christians.

Although persecuted as Christians, the Church shone its brightest during the first three centuries. With this new age of favor by a pagan Rome came also the corruption of the churches and a complete change in its doctrine and practice. Where the Christians had been a poor and despised class of citizens, they now filled the courts of kings, and held high positions in government. It was no longer a shame, but an honor to be a Christian. "The Christian name now secured many great material advantages. The Christian name had become a passport to political, military, and social promotion." This condition, together with internal corruption in the churches by ambitious bishops, finally developed into that hideous monster, called the Roman Catholic Church, a pagan political power under the guise of the Christian Church. Thus were joined Church and State, and the persecution of true Christians was resumed.

The marriage of Church and State continued with the Protestant Reformation and corrupted nearly all evangelical churches. It was religious leaders who initiated the government of western democracies, hence nearly all professed Christians have continued to participate in political affairs to this day.

We Are Inconsistent

We ought to be consistent. We are citizens of this world, or we are not. We are responsible for civil government or we are not. If we are responsible to God for the conduct of Caesar, then we are duty bound to participate fully and *completely* in its *affairs*. We must go all the way and do our level best to affect and influence every phase of state and civic life. We should—like the Catholics—work for our own interests.

On the other hand, if God has not laid such a task upon us, but has separated us from the world and its ways, we should earnestly endeavor to live in peace among ourselves "and all mankind as much as in us lies;" to render to Caesar his due and to God our whole being. We ought to stop talking out of both sides of our mouth.

We say, keep Church and State separate, and then we accept every tax-exemption we can get, and scheme how we can get more hand-outs from federal, state, and local government. We should be honest and recognize the fact that any tax-exemption to the church or its ministry is equal to a state supported church. Christ said, "Pay it;" we say, "No, take all you can get."

The Catholics are at least consistent in this. They openly and boldly contend that the state belongs to the church, and therefore should support it.

The early Christians paid their taxes and every other burden laid on them by both good and bad kings, and expected nothing in return. God's people have never been taught by God or His apostles to expect or receive gifts and awards from the hands of Caesar. Our Master said, "For all *these things* do the nations of the world seek." "Be not ye therefore like unto them." People of God who honestly

think they can participate in trying to maintain an honest, God-fearing government do not understand prophecy, nor their true, God-ordained place in this present world.

We must not forget or ignore the fact that God was rejected as King of Israel (1 Sam. 8:7; 10:19) and again they rejected Jesus as their king. Also that the power and government of the nations of this world for the present is given to the Gentiles. (Luke 21:24; Rev. 11:2) What does this mean to every subject "born from above"? What does it mean for every citizen "translated out of the kingdom of darkness into the kingdom of His dear Son"? It means simply they are no longer of this world even as He is not of this world (John 17:14).

Because of this change in relationship and citizenship, the saints can no longer participate in political, social and world affairs as they could and did while part of a world society. It is not a matter of choice either on their part or the world. After a person changes his citizenship, he becomes subject to another state,—he cannot be a citizen of two governments at the same time; neither can he dwell in one country and govern his life by the laws of his former citizenship.

What About The Consequences?

The question may be asked if the saints are to take meekly the injustices and oppression of bad government and not take active part in changing that government. According to the teachings of Christ and His apostles, and the light of the history of God's true children in the earth, that is basically and essentially their position. Whatever the consequences may be they must bear it.

True children of God in all ages have opposed and must oppose and expose every evil principle. The word of God and the spirit of their very life demands this. However, it is done in the Christian life and walk itself. They may and should at all times teach and walk the truth, but when they go beyond this and attempt to enforce their ideas, by any other means or influences, they are out of place, and greater evils inevitably follow. True Christians, or the children of God, have never been delegated or equipped to govern the present world society.

Whatever government God's people live under, they must submit to its laws—good or bad, except they violate conscience or require idol-worship. They are to pray if it be God's will, the rulers may govern justly, so they can live in peace. But if they happen to live under unjust and wicked rulers, they must still submit. The one family of God as "strangers and pilgrims" have lived under all forms of government. They have been oppressed by some, and by others they have enjoyed good government and religious liberty. When so favored and prospered, they have never failed to abuse their privileges and become carnally minded.

God's people must understand this "mystery of iniquity" lest they be deceived and drawn into the political and social struggles of this degenerate, evil age.—from *The Truth*.

Precious Reprints

R. H. Boll — 1929

LACK OF POWER

Power is the solution of every difficulty. All things become possible where there is sufficient power. What the church needs is not so much numbers, wealth, talent, organizations, methods, but *power*. The supreme need of the individual Christian is power. On every hand we meet the conscious lack of it. There is not so much deficit of good intention, or will and desire, of consecration even, as of power. The pull of the world overmatches in many the strength of resistance. To will is present, but little ability for performance. The spirit is willing but the flesh is weak. Outsiders will not respond to the gospel because they feel themselves unable to assume the obligation of a holy life. Christians do not attempt much for the Lord, fearing lest they be unable to hold out at it. Even on their chosen low level they are haunted with a sense of failure.

Not in life only but in service the same lack is manifest. Their testimony is feeble. They will shy at bad cases of sin, avoid those who need salvation most, because the difficulty of saving them seems too great. They bank their hope for the convert more on his natural character and abilities than upon aught that God could do for him. They acquiesce in the miserable condition of sinners around them because there's no help for it, and in the evil that reigns in the church because of a sense of sheer inability to cope with the matter. In a hundred ways they confess to a fatal lack of power.

"OUT OF WEAKNESS MADE STRONG"

That power is needed in Christian life and work—power which man does not have and cannot furnish—is obvious, especially when we see what class of people it is that the Lord Jesus calls to Him. They are for the most part of the *poor* and of the humbler classes (Jas. 2:5). The Lord, however, calls them for this very reason, so that He might show what He can do, and that through such people He may put to shame the culturists, and moralists, and idealists, the men of intellect, of character and attainment who (one might think) could live a Christian life naturally, without any special help from God, and so the glory might go to *them* instead of God. "Not many wise men after the flesh, not many mighty, not many noble, are called; but God chose the foolish things of the world that he might put to shame them that are wise; and God chose the weak things of the world that he might put to shame the things that are strong; and the base things of the world, and the things that are despised did God choose, yea and the things that are not that he might bring to naught the things that are: that no flesh should glory before God" (1 Cor. 1:26-29). Now the only way in which these "foolish," "weak," "base," "nobodies" could put the great and wise to shame, and stop the boast of all flesh, would be by the superior life they live in the midst of a

crooked and perverse generation. But that requires power. Neither can it be a power resident and dormant within man himself, else the glory would in the end still be man's; but power from God, even His strength that is made perfect in man's weakness (2 Cor. 12:9). This is the power we all need.

THE POWER OF THE SPIRIT

The secret of the new life and power of the multitude that accepted the gospel on the day of Pentecost lay in the promised "gift of the Holy Spirit." To his convicted hearers Peter had said, "Repent and be baptized in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." By "the gift of the Holy Spirit" is not meant some gift which the Holy Ghost would bestow on them, but the Holy Spirit Himself that was to be given to them. In the Old Testament it was freely predicted that the time would come when the Holy Spirit would be freely sent forth upon men. The passage from Joel, quoted by Peter in this same Pentecost sermon was such a prediction. Isaiah and Ezekiel also prophesied of that wondrous dispensation of the Spirit—and always with the consequence of a new life and righteousness following—"I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my ordinances to do them" (Ezek. 36:27).

When the Spirit should be poured out on them it would be like pouring water upon the thirsty and streams upon the dry ground, and they would spring up as willows by the water-courses, and subscribe themselves to Jehovah (Isa. 44:3-5). This was fulfilled to those on Pentecost. Into that baptism of the Spirit which was received by the original band, all that came in afterward entered, and were all made to drink of the one Spirit (1 Cor. 12:13). This is an important feature of our great salvation. "Not by works of righteousness which we did ourselves, but according to his mercy he saved us by the washing of regeneration, and the renewing of the Holy Spirit, which he poured out upon us richly through Jesus Christ our Saviour" (Tit. 3:5, 6). This refers to all the saved. They are all partakers of that same Spirit which on the day of Pentecost was poured out. For, as Peter said on that day: "The promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." (Acts 2:39).

Now it is the specific function of the Holy Spirit indwelling to strengthen us with power in the inner man (Eph. 3:16). It is the Spirit indwelling that gives us power to overcome the power of the flesh. For they that are in the flesh cannot please God; but if the Spirit of God dwells in them they are not in the flesh but in the Spirit. And if by the Spirit they put to death the deeds of the body they shall live. (Rom. 8:8-12). They are able to overcome the world also, for "greater is he that is in you than he that is in the world" (1 Jn. 4:4). The Spirit helps all our infirmity (Rom. 8:26), fits for service, endues with boldness (Acts 4) and wisdom, and brings forth His fruit in our lives (Gal. 5:22, 23). This alone adequately accounts for the phenomenal transformation witnessed in the thousands of the Pentecost church.

POWER FOR EACH OF US

Of the things we have been saying the chief point is this—that this spiritual power is for us also, and upon the same free terms. We must emphasize it just as we emphasize the “remission of sins” in Acts 2:38. We must take hold of the promise by faith, just as by faith we appropriate the promise of the remission of sins. We must count on it and bank on it. We must believe (in the light of 1 Cor. 16:19, 20) that our bodies are the temple of the Holy Spirit who dwells in us. If we passed by the promise of the remission of sins in Acts 2:38 as lightly as we pass over the promise of the gift of the Holy Spirit it would fail us. We would not be able to realize our salvation, nor could we have the joy and hope that is connected with the knowledge of sins forgiven. If the baptized ignore or disregard the promise of the gift of the Holy Spirit (though God ever true to His promise would not fail to bestow it) they shall not get the power and renewing effect of the Spirit’s presence. But if we take hold of the promise by faith we shall soon become aware of the new power that has come into our life. For the manifestation always follows faith. “Said I not unto thee that if thou *believedst* thou shouldst *see* the glory of God?” (John 11:40). And this manifestation of the Spirit is, in my judgment, the greatest need of the church today.

When The Priest’s Bible Was Stolen

B. H. Pearson

“I used to hate people who criticized my religion,” the converted nun said, as we stood conversing at the Pioneer Bible Camp in Brazil. “One day a believer told me, ‘the Pope is not infallible.’ I could not tell you how I hated that person. But all that changed when I started reading the Bible.”

“But how did you get a Bible in the convent?” I asked.

“The priest raised a boy who had no father and mother. He was a little weak in his mind, but he used to take the priest’s books and sell them so as to have money for candy. I bought them from him. One day he came with the priest’s great big Bible. I told him, ‘No, I do not want to buy that Bible!’

“But he said, ‘If you start reading this book you will not want to read any other!’ ”

“Then he must have known something about the Bible,” I ventured.

“No not that,” she said. “He only wanted to sell that Bible and get some money. Well, I bought it. And that boy’s words were a prophecy. When I started reading that Bible, I didn’t want to read other books. As I read, I said, ‘It is true, the Pope is not infallible. Only Jesus is infallible.’ That is how I was converted.

“When I went to Bible School the students used to say to me, ‘You should read other books than the Bible. It will increase your vocabulary.’ But I read mostly the Bible. That prophecy is still true—I don’t care to read other books.”



Immortality and Eternal Life

Willis H. Allen

These terms are often used together, and thought to be the same in meaning. But they are not the same. A failure to distinguish between them leads to the gross error of annihilationism. The fleshly bodies of men are mortal, our souls are immortal.

The annihilationist believes that the souls of those who die in sin are destroyed; only those who receive the gift of God are recipients of immortality. The doctrine fails to distinguish one of the chief differences between man and the lower animals—life after death. In creating man, God “breathed into his nostrils the breath of life, and man became a living soul” (Gen. 2:7). This was never said of the beast. Jesus said in John 5:28, 29: “The hour cometh when all that are in the tombs shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of judgment.” So, the unrighteous are not destroyed (annihilated), but are raised unto judgment.

In the story of the rich man and Lazarus in Luke 16, the rich man is not destroyed, but is in constant and conscious pain, “being in torment,” and cries out unto heaven for relief. Never mind the contention that this is a parable (which we do not believe), the lesson still teaches, even as a parable, that which can be and will be. In this connection, read also Rev. 20:11-15—the judgment of the great white throne. There the wicked are raised from the dead, and their names not being found in the “book of life,” they are cast into “the lake of fire,” which is the “second death.” All men possess immortality, but not all men possess eternal life. This is the spiritual life, and is the gift of God through Jesus Christ (Rom. 6:23).

But what about 1 Cor. 15:52-54? (Read the Passage.) Paul is there referring to the resurrected bodies of the saints, redeemed ones, and the translation of the church. Our souls are not corruptible, but our bodies are. The day is coming when Christ’s victory over death and the grave “shall give life also to your mortal bodies through His Spirit that dwelleth in you” (Rom. 8:11), and these redeemed bodies will be made incorruptible and immortal. We have passed from death to life. Then shall we be able to sing, “O death, where is thy sting? O death, where is thy victory?” (1 Cor. 15:56, 57).

Love letter or shopping list—which are my prayers more like?

FILLED FOR WHAT?

A tragic number of Christians seem totally unaware of the New Testament imperative, "*Be filled with the Spirit.*" Whatever the name or words used to describe it—heart purity, sanctification, holiness, victorious living, the crucified life—a heart cleansed from sin and filled with the Holy Spirit is the intended *normal* Christian experience. De-emphasis of this in practice has in no way deleted the teaching from the Word of God.

But *for what?* Why should a believer be filled with the Spirit? Some Christians stress the personal, subjective benefit. A text commonly quoted is Hebrews 12:14, ". . . holiness without which no man shall see the Lord." God is holy and His people are to be holy. Heaven can in no wise be contaminated by man's sin. Death, man's last enemy, is not a sanctifier, so holiness must be a present experience. Thus the emphasis is upon the confession of sin, the cleansing of the heart, the infilling of the Spirit as a sure means of personal salvation.

Granted, the Scriptures are plain in their teaching on separation from evil, on keeping oneself unspotted from the world. But there is a tendency, in this emphasis on personal holiness, to separate not only from sin but from sinners; to be correct in doctrine but to be careless about witness; to wall ourselves off into sterile enclaves where we try to become more and more holy by having less and less to do with unholy men in an unholy world.

How different is the situation in Acts where men were filled with the Spirit, and His dynamic is seen in fairly breath-taking ways. The Apostles and their converts were filled with the Spirit, but they didn't withdraw behind closed doors and hold holiness meetings. They went forth with power to help bring a lost world to the feet of the Savior. Take Stephen, "a man full of faith and of the Holy Spirit." Elected to wait on tables and distribute bread to the widows, he completes his daily assignment and then gets out on to the streets of Jerusalem to witness with power for Jesus. The results were an enraged crowd and the blood of the first Christian martyr soaking into the dust of the city street. Paul was filled with the Spirit and he travels, preaches, argues, witnesses for Christ; he plants churches, he sees an empire which must be taken for his Lord. And so on throughout the whole of Acts—activity, bold witness, cities disturbed, believers imprisoned, blood shed, conviction gripping lost sinners until they cried out, "What must we do to be saved?" To be filled with the Spirit was to be thrust forth into an unfriendly, sinful world desperately needing redemption.

The need is the same today, only more so. All will agree that preparing for heaven is man's first responsibility. But if all a man thinks of is himself, if all of his time is taken in the pursuit of his own personal perfection, if he would rather go to a prayer meeting week after week where other "holiness" people are, rather than getting out into contemporary life where men who are broken and blighted

by sin need a word from the Savior, *that man needs revival*. Jesus was filled with the Spirit and was led by the Spirit to the publicans and sinners who were sick and in need of the Physician.

You need to be filled with the Spirit: not just to get yourself to heaven but to be used of God to take a multitude with you.—R.M.R. in *Revival*.



Responsibility

J. H. McCaleb

"Is 'Society' to blame for a criminal's behavior?" Judge Long, of Seattle, Washington, replied in part as follows: "You look back through the pages of history, and you will find all kinds of leaders who came up from poverty and adverse beginnings. And speaking of social workers generally and clinical psychologists generally, and psychiatrists generally: it has been my observation that they devote too much of their time finding an excuse for what a person does instead of holding him personally responsible for his own acts."

At the first reading these statements might seem to be harsh and cold. On the other hand, in the letter to the Romans, we find similar statements of responsibility: "As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." And then, a few chapters later, we find this blunt statement: "For the wages of sin is death."

There is no mention in these pages of mitigating circumstances that shift our responsibility for wrong actions to the shoulders of others, or to that which we like to designate as fate. We must continue to look at the flat statement that says: "The soul that sinneth, it shall die."

Our chief responsibility, yours and mine, is to make peace with God through Jesus Christ our Lord.

SONG BOOKS NEEDED

If you have any "Great Songs of the Church" still usable that you can spare, please ship a few to Dr. J. Miller Forcade, c/o Mr. R. Miyahara, 4364 Shimatsuruma, Yamata Shi, Kanagawa ken, Japan.

If package does not exceed 11 pounds it may be shipped at the Special Fourth Class rate parcel post. Please write us telling how many sent and date mailed..

E. L. Jorgenson's winter address is: Garden City Apartment Hotel, 7021 Hollywood Boulevard, Hollywood 28, California.

BOOKS OF INTEREST

Cecil N. Wright

WHAT IS YOUR LIFE? —J. H. McCaleb

This book makes a distinct contribution to Christian literature, suitable alike for home, library, or minister's study, and capable of enriching every heart that truly ponders its contents. Written in popular yet dignified style, with a wide range of subject matter, it appeals to persons of varying degrees of learning and culture and interests, and is enjoyed even in casual reading. It is directed to the human heart.

The book contains a selection of 335 articles out of a total of between 1,500 and 2,000, written by him weekly over a period of almost 35 years for the pages of the *Chicago Christian*. Many of these articles have been reproduced in church bulletins throughout the nation, and by the *Word and Work* as well. Recognized for a long time by a number of the author's friends as having such merit that a gleanings of them ought to be published in book form for wider circulation and better preservation, this volume represents a measure of such achievement. The choice of articles has been made not only for quality but also for variety and to present a cross-section of the author's thinking through all the many years he has been writing.

The articles are arranged according to the alphabetical order of their titles, and are numbered consecutively. There are three indexes --Index of Topics, Index of Scriptures, and Index of Names. This extensive arrangement is designed to lend the book to as wide a variety of uses as possible--not only to reading for devotion or pleasure or edification, but also to various kinds of reference work—for applications of Scriptures, for studies in human relations, for sermon illustrations, for selection of articles for church bulletins, etc.

(This writer has found the author's articles especially useful for church bulletins. Usually they can be found for most any subject desired.)

The book should be particularly useful in the home for supplying all members of the family with deep spiritual insights, lofty Christian ideals, and strong motivations in Christian faith. It is designed for old and young alike, for new-born babes in Christ, for the spiritually mature, and for the non-Christian also. Its author is of such age, background, interests, and insights as to make his writings rich and varied.

Born on foreign soil, a son of missionaries, spending childhood in Japan, schooled in America during adolescence, widely travelled in America and abroad as both a soldier and civilian, a successful business man rising to responsible executive position, and devout Christian—youth leader, song leader, Bible teacher, writer, and oftentimes preacher—his is a versatility and perceptiveness and sensitivity that gives him rare ability to enter sympathetically and understandingly into the circumstances of all classes—high and low, rich and poor, learned and unlearned, saint and sinner, happy and sorrowful, hopeful and despairing.

(Old Paths Book Club \$3.95)



A Christian Views The News

Ernest E. Lyon

SLIGHTLY OFF. When Social Security was first enacted in 1935, *Time* magazine recalls, President Roosevelt estimated the government would be paying \$3.5 billion a year in benefits by 1980. He was slightly off. The government's annual Social Security disbursements for 1967 are expected to total more than \$24 billion. This reminds me of President Taft's statement when the income tax bill was first being passed. A limit of six per cent was first proposed on the tax and the President said he would veto such a bill because some future administration might be tempted to raise the tax that high and no administration could ever need that much money! I wonder if many of the tax bills being instituted now will be as much above their present estimates. I am sure that socialized medicine will cost many times more than is predicted and many times more than it will be worth. Human nature is simply not adjusted to socialized living.

POLICE STATE? An official of the Internal Revenue Service has conceded that IRS agents in Miami "bugged" a public telephone booth and recorded all conversations therein. Another IRS agent, Thomas Mennit, testified before a Senate subcommittee that he would knowingly break laws against wiretapping "if my superiors told me to." Sub-committee Chairman Edward Long was incredulous: "Don't you know that it is the basis of a police state for an officer to take the law into his own hands? I am amazed and concerned that government officers blindly follow a superior, who in turn says he was simply following another superior and so on up the line." Along this same line, I wonder how many people have been awakened to some of the dangers of the leaders of large segments of our people by the statement by Martin Luther King and others that men should obey only those laws that they think are just. That is anarchy and would lead to the complete demoralization of our country that the Communists have been working so hard to get. Remember, the Communist formula for taking over this country is encirclement (outward) plus demoralization (inward) thus bringing on surrender. They do not want to (and they can't) win by armed forces, because they do not want to destroy the industrial might of this country. Many of the things demoralizing our country, from pornography to civil disturbances, have been outlined and planned by the Communists for many years and many books are available giving the plan. But most people still will not believe it, not even after the riots in Watts, California.

QUITE A SUGGESTION. I read recently that a top aide to Martin Luther King, James Bevel, has said that it is time to form an "international peace army" to end violence and war. He suggests the following peace team go to Viet Nam and solve the conflict there: Dr. King, the Pope, Mrs. John F. Kennedy and Mrs. Nikita Khrushchev!

RUSK ON RED CHINA. In 1950, while assistant secretary of state for Far Eastern Affairs, Dean Rusk made a startling speech. The "agrarian reformers" had disclosed themselves as full-fledged Communists. Rusk told his audience that "the revolution in China was comparable to the American revolt against the British in 1776." He compared Mao Tse-tung with George Washington and Patrick Henry. The China "revolt," he said, "does not aim at dictatorship." Two weeks after this speech, the United States was fighting the North Korean Communists. Five months later, Red China was fighting the United States in Korea. The foregoing was taken from the *Chicago Tribune* and a local newspaper answered this by an editorial saying that Mr. Rusk had added that "the revolution in China had gone astray." That does not take away the implications of the speech nor his many positive statements in favor of those hardened Communists, who had been known to be Communists long before they publicly stated it after our government helped them take over China. It reminds me of a Louisville man who told me several years ago that he was in favor of the communist system except that the Russians had developed it into a dictatorship and he did not like dictatorship. Yet dictatorship is an inevitable result of a communist system.

BE PREPARED. On January 1, Social Security taxes are due for a \$5 billion increase to pay for Medicare and other expanded Social Security payments. For a worker earning \$6,600 or more a year, this will amount to a \$100 increase in his annual payroll tax. It will do no good to bemoan the increase then; the time was when the bill was before Congress. It is now law and we must abide by it.

MORE POLICE STATE. The federal registrars in Prentiss, Mississippi, according to several news dispatches, needed a space to set up business. They said they couldn't find any vacant building to suit their tastes. So, with a court condemnation order obtained under the guise of "eminent domain," they commandeered a motel. Then, without permission of the lady who owned it, they proceeded to cut doors into her walls, throw out her furniture and change the locks. A later news story stated that she had been able by court order to evict them, but her building was considerably damaged and she had not been able to get payment. I hope she will.

PANAMA. It begins to look like that, in our effort to buy friends internationally (a moral and practical impossibility) we will give back the Panama Canal Zone to the people who have benefitted so much by our being there (in the space we paid well for) but who have been urged on by Communists to demand more and more from

our government and to fight against our people there. Our hands are not clean as to how we obtained the country, but we have repaid Colombia (the original owner) and we owe nothing to Panama.

PLEASE REMEMBER that the views in this column are my own personal ones; they reflect no policy of this magazine nor of any political party. I look at world affairs with the uncolored glasses that come from clearing the sight by reading the Bible and my hope is not set on this world but in Christ. Come, Lord Jesus.

COMPLETE IN HIM

Miles J. Stanford

We continue to deal with foundational facts, since the life can be no better than its root, its source. Youth and immaturity tend to act first and think later, if at all. Maturity has learned to take time to assess the facts. Our patient Husbandman is willing for us to take time and learn the eternal facts, without which we cannot be brought to maturity. Our Lord Jesus so often uses natural facts in order to teach the deepest spiritual truths.

He first teaches us about our natural, Adamic life before we can understand and appreciate our new spiritual, Christ-life. This involves the vital source principle—"after its kind . . ." Every believer first learns what he is in Adam—he sprang from him: he is like him. "For by one man's disobedience many were made sinners . . ." (Rom. 5:19a). "For I know that in me (that is, in my flesh), dwelleth no good thing . . ." (Rom. 7:18a).

When, through our failures and struggles, He has taught us about the natural, we will be ready to learn of our spiritual Source. ". . . by the obedience of One shall many be made righteous" (Rom. 5:19). "For in Him dwelleth all the fulness of the Godhead bodily. *And ye are complete in Him*" (Col. 2:9, 10a).

We Are Complete NOW . . .

There are two main aspects to this source principle. *First*, the Lord Jesus is the Source of our Christian life—we were born into Him; God has made us complete in Him. This truth we are to hold by faith; it is true of each of us. "If any man be in Christ, he is a new creation . . ." (2 Cor. 5:17a). *Second*, as we hold to this fact by faith we are brought into the practical reality of it day by day in our experience. Little by little we receive that which is already ours. The important thing to know and be sure of is that all is ours, we are complete in Him, *now*. This fact enables us to hold still while He patiently works into our character that life of ours which is hid with Christ in God.

"Progress," says J. B. Stoney, "is only advancing in the knowledge, the spiritual knowledge, of what we really *possess at the outset*. It is like ascending a ladder. The ladder is grace. The first step is, we believe that the Lord Jesus was sent of God; second, that in the fulness

of His work we are justified; third, we make His acquaintance; fourth, we come to see Him in heaven; we know our association with Him there, and His power here; fifth, we learn the mystery, the great things we are entitled to because of being His body; sixth, that we are seated in the heavenly places in Christ; seventh, lost in wonder and in praise in the knowledge of Himself."

. . . *Because His Work is Complete*

Since we are complete in our Lord Jesus, it will not do to try and add to that finished work. It is now a matter of walking by faith and receiving, appropriating, from that ever-abundant Source within. Walter Marshall is concise here: "Christ's resurrection was our resurrection to a life of holiness, as Adam's fall was our fall into spiritual death. And we are not ourselves the first makers and formers of our new holy nature, any more than of our original corruption, but both are formed ready for us to partake of them. And by union with Christ, we partake of that spiritual life that He took possession of for us at His resurrection, and thereby we are enabled to bring forth the fruits of it; as the Scriptures showeth by the similitude of a marriage union. '. . . married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God' (Rom. 7: 14)."

Our part is not production, but reception of our life in Christ. This entails Bible-based fact-finding; explicit faith in Him and His purpose for us in Christ; and patient trust while He takes us through the necessary processing involved. No believer ever fell into maturity, even though he is complete in Christ. Spiritual growth necessitates heart-hunger for the Lord Jesus; determination, based upon assurance, to have that which is ours in Him, plus meditation and thought. We will never come into the knowledge of our spiritual possessions through a superficial understanding of the Word. How can we ever expect to have intimate fellowship with One we know little of?

"Christianity concentrates the whole fulness of revelation in the one human personality of Jesus Christ as Mediator," writes J. T. Beck. "With the entrance of Christ into the human individual, the Divine life becomes inherent in us, so that a man is not only a being made of God, but a being *begotten* of God. And with the growing transformation of the individual into the image of Christ there is perfected the development of the personal life out of God, in God, and to God—the development not only of a moral or theocratic communion, but a communion of nature!"

A seed embodies in full the reproduction of the life from which it came. That much is complete, and can never be added to. "Being born again, not of corruptible seed, but of incorruptible . . ." (1 Pet. 1:23a). "Thou shalt not sow thy field with mingled seed" (Lev. 19:19). It is to be "not I, but Christ." The Seed has been implanted—now the entire question is one of growth and maturity. This alone will bring forth fruit that abides. "The development of the divine life in the Christian is like the natural growth in the vegetable world. We do not need to make any special effort, only place ourselves under the conditions favorable to such growth."

God Takes The Initiative

Only those who have sought to grow by effort and failed are in the position to appreciate the fact that God is the aggressor in the realm of development. "All the powers of Deity which have already wrought together in the accomplishment of the first part of the eternal purpose, the revealing of the Father's perfect likeness in the Man Christ Jesus, are equally engaged to accomplish the second part, and to work that likeness in each of God's children." William Law agrees: "A root set in the finest soil, in the best climate, and blessed with all that sun and air and rain can do for it, is not so sure of its growth to perfection, as every man may be whose spirit aspires after all that God is really and infinitely desirous to give him. For the sun meets not the springing bud that stretches toward him with half that certainty as God, the Source of all good, communicates Himself to the soul that longs to partake of Him."

Not only is our life complete in Him, but likewise the essential victory in all the many exigencies of that life. "When you fight to get victory, then you have lost the battle at the very outset. Suppose the Enemy assaults you in your home or in your business. He creates a situation with which you cannot possibly deal. What do you do? Your first instinct is to prepare yourself for a big battle and then pray to God to give you the victory in it. But if you do so, defeat is sure, for you have given up the ground that is yours in Christ. By the attitude you have taken you have relinquished it to the Enemy. What then should you do when he attacks? You should simply look up and praise the Lord. Lord, I am faced with a situation that I cannot possibly meet. Thine enemy the Devil has brought it about to compass my downfall, but I praise Thee that Thy victory is an all-inclusive victory. It covers this situation too. I praise Thee that I have already full victory in this matter" (Watchman Nee).

P.S. Don't rush—He won't. "The Japanese artist, Hokusai, said, 'From the age of six I had a mania for drawing the forms of things. By the time I was fifty I had published an infinity of designs; but nothing I produced before seventy is worth considering.' He died at eighty-nine, declaring that if he could have only another five years he would have become a great artist."

(Taken from *The Green Letters*, 83 pp. 35c)

GETHSEMANE

All those who journey, soon or late,
Must pass within the garden's gate;
Must kneel alone in the darkness there,
And battle with some fierce despair.
God pity those who cannot say:
"Not mine, but Thine"; who only pray:
"Let this cup pass," and cannot see
The purpose in Gethsemane.

—Ella Wheeler Wilcox

TWO UNIVERSAL KINGDOMS

Tom Olson

A King's Prophetic Dream

The second chapter of Daniel is a very remarkable portion of the Holy Scriptures. It is a striking example of the fact that "God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction, that He may withdraw man from his purpose and hide pride from man" (Job 33:14-17).

The dreamer mentioned in Daniel 2 was King Nebuchadnezzar. His thoughts about the future troubled him while upon his bed. He wanted to know "what should come to pass hereafter."

And "He that revealeth secrets" made known to him "what shall come to pass" (Dan. 2:28, 29). Hence we are not drawing upon our imagination when we say the king's dream and the prophet's interpretation thereof reveal the course of world governments from the first to the last.

It is a matter of past history that the first World Empire was the Babylonian—corresponding to the "head of gold" on the great image which Nebuchadnezzar saw in his dream (Dan. 2:37, 38). The second was the Medo-Persian Empire, the third was the Grecian, and the fourth was the Roman Empire (Dan. 2:39, 40).

The Coming Roman Empire

Now, what about that portion of the prophecy which predicted this fourth universal kingdom would be followed by the kingdom which God would "set up" which would "break in pieces and consume all these kingdoms, and it shall stand for ever"? (Dan. 2:44).

That prediction will be fulfilled in its every detail. But when? When the Roman Empire comprises ten countries, each with its own ruler, and all of them being of one mind to give their national sovereignties to the last head of that Empire (Rev. 17:12, 14).

There never was a time in history when such a condition prevailed in the Roman Empire; but it shall come to pass. And when it does, its last king will be given power over "all kindreds, and tongues, and nations" (Rev. 13:7). A universal empire shall be his.

When he first comes on the scene, he will pose as a friend to Israel, and will enter into an agreement with that nation to protect it against the military might of Egypt and Russia. This will enable Israel to proceed with the building of a temple, and the setting up of an altar, and the establishing of a priesthood to offer animal sacrifices again.

Powers from three points of the compass are mentioned as being

against this western power.

The king of the *South* shall come against him and tidings out of the *East* and the *North* shall trouble him (Dan. 11:40-44); but he shall be victorious over them all!

He Shows Himself That He Is God

He and his associate kings shall hate and destroy the World Church (Rev. 17:16); and he shall demand universal homage and worship—and shall receive it.

He shall have a False Prophet working with him. Empowered by Satan, extraordinary signs and wonders will be performed for the deception of Jews and Gentiles.

"And the world wondered after the beast. And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?" (Rev. 13:3-4).

His reign as universal King and God is limited to forty-two months. He is greatly encouraged by the dragon-inspired false prophet who does great wonders, so that he makes fire come down from heaven on the earth in the sight of men. And he deceives them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and lived. Breath will be given to the image so that it "should both speak, and cause that as many as would not worship the image of the beast should be killed" (Rev. 13:15).

"And he causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" (Rev. 13:16, 17).

Ultimately, this King-God will exalt himself "above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God" (2 Thess. 2:4).

The Stone Cut Out Without Hands

The stone which was "cut out without hands" (Dan. 2:34) is figurative of our Lord Jesus Christ coming in power and great glory. He will summarily deal with the beast and the false prophet. These both will be cast alive into a lake of fire burning with brimstone (Rev. 19:20).

After that, the Lord Jesus shall establish His universal and everlasting kingdom. Then "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14).

And then shall all the glowing description of kingdom conditions be literally fulfilled. (See Isa. 2:1-4; 11:1-16). —in *Letters of Interest*.

NEWS AND NOTES

Dugger, Ind.: We are now in the midst of a revival meeting. Bro. Eugene Graham is the speaker. One baptism and one for membership already. —Maurice Clymore

East London, South Africa: I was very pleased to see the two articles on Masons and Christianity in the July and August issues. —John Kernan

Ames, Oklahoma: I love the W & W and want it as long as I can see to read it. The many articles do help me to live closer to God. I am 76 this day and with failing strength and eyesight. I have to ask someone each Lord's Day to take me to the service, as I can't walk the distance. —Jennie M. Hayes

Sullivan, Ind.: Brother Stanford Chambers preached at E. Jackson Street on Sunday night after filling an appointment that morning at Shiloh. Jackson St. quartet members were guests at a song rally at North State Street church that afternoon. Two were baptized there. —Frank S. Graham

DeRidder, Louisiana: The church at DeRidder is slowly getting stronger. I am devoting more time to the work of the Lord, and am happy about it. My time is full. —Luke S. Elston

Houston, Texas: Once again I want to tell you how I enjoy your wonderful teaching. What an inspiration each copy brings of that blessed hope we have in Him. —Mrs. Ralph R. Kitterman, Sr.

Frankfort, Ky.: We close at Parksville with Bro. Mack Anderson this Wednesday evening. Folk have received our preaching with respectful attention and seven have made the confession. There has been much good teaching done here in the days before I came. —Jack Blas

Dallas, Texas: Dick Lewis just returned from a meeting in Johnson City, Tennessee. Julius Hovan leaves for a meeting in Louisiana next week.

A new study class is being formed this Sunday morning. It is designed primarily for the training and development of future teachers, and will emphasize both a concise and systematic study of the Bible. It will also lay some ground work in the art of teaching, with emphasis on Bible class teaching. —Neal Phillips

Louisville, Ky.: We have scheduled a "visitation meeting" for February, and a meeting the latter part of August, with David Schrenier of Hapeville, Georgia. Our church library should be ready to use in a few weeks. —Ernest E. Lyon

New York: Of the nearly 200 million people in the United States, approximately 50 million have yet to be confronted with the Word of God, according to latest figures from the American Bible Society, which is now in the 150th year of its work of translating, publishing, distributing, and encouraging the reading of the Holy Scriptures.

Louisville, Ky.: We're thankful to God for His blessings upon us in His work at the Buechel church. Ten placed membership (representing at least three religious backgrounds) during the month of September, and our average attendance per Sunday for Sunday School was 143 and for morning worship, 185. So far, attendance is running about the same in October (through 3 Sundays), and two have placed membership, and one has been baptized.

I had the privilege of preaching in two meetings in Sept., a week at the So. Louisville church and also a week at the Eastview church in Louisville. In each meeting, there was one response to the invitation.

We're thankful to God for numerous reports that we get concerning blessings received through the Words of Life radio ministry. We learned recently that a man had been baptized into Christ as a result of this ministry. —Robert B. Boyd

S. C. C. and P. C. S.

Southeastern Christian College has begun its fall semester well. Enrollment about 155,—best yet. Continue to support the college both by prayer and contributions.

Portland Christian School is also starting well. Enrollment about 235. Some grades had to turn away some applicants because of a lack of space. All the greater reason why we should get behind the move for funds for expansion of the facilities of the school. Progress is being made. Additional ground has already been purchased for the expansion, and construction

will begin as soon as sufficient funds are available. This program is a necessity also because of added requirements by the state. —Willis H. Allen

MISSIONARY BRIEFS

Livingstone, Zambia: Please pray that we can remain here, if it be the Lord's will. This seems like home to Daddy and me, as Mother and many of our children have gone to be with Jesus from here . . . If all of the fathers or relatives haven't come for all the children by December 10, the Welfare Officer says the children could still stay with us till they come. I am so glad . . . Souls are still being won to Christ down at Simalundu. BaPetrose is feeling well again and is working for the Lord. He was nigh unto death and the Christians prayed with him and for him, and the Lord restored his health. —Elaine Brittell

Hong Kong: We have started a class at the rooftop school for some of the other students who have expressed a desire to be baptized but needed more teaching first. There are about 14 attending. A teen-age girl was baptized at Shun Ning Road last week.

Please pray for our young people. There is a group of teen-age boys who are quite zealous for the Lord, but who got under outside influence and are being led astray in the matter of speaking in tongues. Their deportment in the meeting at times is apparently not of the Spirit.

Billy Ray and Mary Lewter have found a nice place only a five minute walk from us. It is much nicer than

we expected it to be and the rent is reasonable. They are both pitching into language study and making good progress. —Dennis and Betty Allen

Tokyo, Japan: I believe our mail has been the lightest from you folks that we have experienced thus far. But you must be praying, for we have been able to go on with our work . . . Deans were busy with the language problem most of the summer. He thinks it is a slow process, but he's gaining more than he realizes . . . A group of baptized believers (300 miles north of here) are asking us at Keimei to direct their efforts to establish a Christian school. Please pray with us about this. —O. D. Bixler

Kalomo, Zambia: Our hearts were made to rejoice when 11 more gave their hearts to Christ at Simalundu recently. Andreyra reports that they now have around 50 meeting at Mr. Brink's farm where we used to visit when I was still at Namwianga . . . "The harvest indeed is plenteous but the laborers are few" has a very real meaning today when more and more opportunities arise on every hand. Who will say, "Here am I, Lord, send me"?—Orville Brittell and Petrose Selukwa

Tokyo, Japan: Please remember to pray for them all—boys and girls, men and women. And don't forget us, that we may have wisdom to do and say what we should. We want the Lord to work out our plans ahead of us and give us the will to follow.—Dr. Esther E. Forcade

MODEST APPAREL

In view of the fact that the Scripture teaches that Christian women should be dressed in "modest apparel" and taking into consideration the fact that not all shorts which are worn by the female sex could be considered modest apparel, the following decision was made by the officers of the church at a recent meeting. It is given here without the intention of being critical of anyone in any way with reference to any past conduct. If everyone understands in advance, there should be no problems.

Here is the decision: "It was moved, seconded, and passed without dissenting vote that shorts should not be worn at any church picnic, outing, or any other activity, by anyone above the fifth grade level of school. This is to apply not only to activities including the whole church, but also to activities of classes or youth groups, or any other subdivisions of our congregational family."

Bulletin, Gallatin (Tenn.) Church of Christ

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