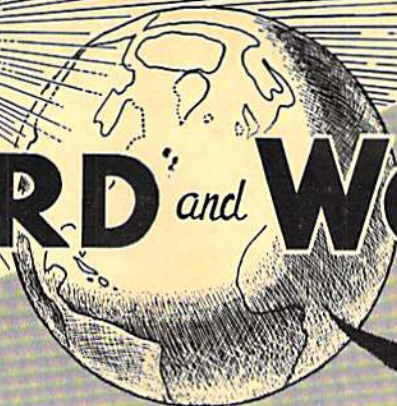


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# The **WORD** and **WORK**



*"Holding forth the Word of life."*

JANUARY 1966



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### **WORD AND WORK**



# THE WORD AND WORK

"A monthly magazine set to declare the whole counsel of God."

GORDON R. LINSOTT, Editor—Publisher

WM. ROBERT HEID, Missionary Editor

E. L. JORGENSEN and J. R. CLARK, Associate Editors

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## The Face of The Sky

Israel, unchanged, in unbelief,  
Turns wistful toward "The Pleasant Land."  
The fig tree, putting forth its leaf,  
Shows that the summer is at hand.  
In this the eyes of faith discern  
A sign that Christ will soon return.

The world perplexed and torn with strife,  
Its anxious rulers pale and dumb,  
Seeks in the pleasures of this life  
A vain escape from wrath to come.  
In this the eyes of faith discern  
A sign that Christ will soon return.

The churches, neither hot nor cold,  
Deny the faith that they once knew;  
Seducing spirits, growing bold,  
Declare the Word of God untrue.  
In this the eyes of faith discern  
A sign that Christ will soon return.

But there are some of God's elect,  
In spite of silence and delay,  
Who like a longing bride expect  
The coming Bridegroom any day;  
In this the eyes of faith discern  
A sign that Christ will soon return.

—F. W. Pitt

## Come, Lord Jesus

Because of little children soiled,  
And disinherited, despoiled,  
Because of hurt things, feathered, furred,  
Tormented beast, imprisoned bird,  
Because of many-folded grief,  
Beyond redress, beyond belief,  
Because the word is true that saith,  
The whole creation travaileth—  
Of all our prayers this is the sum:  
O come, Lord Jesus, come.

Amy Carmichael, in *Toward Jerusalem*.



## Meet The Staff!

For the sake of our new subscribers, and especially for those whose subscriptions to the *Missionary Messenger* are being filled out with the WORD AND WORK, we give you a brief introduction to our staff:



Editor-Publisher Gordon R. Linscott is responsible for the final form of the W & W as it comes to you each month and for the selection of the articles that are included. He came to Louisville (and to the W & W) in 1962. Previously he had worked mostly with small rural churches. For a time he served in Italy as a missionary under the sponsorship of the Skillman Avenue church in Dallas, Texas. He teaches in Portland Christian High School and preaches at Fisherville, Ky.

Missionary Editor Wm. Robert Heid was previously Editor of the *Missionary Messenger*. He joins our staff to continue the good work he has been doing. He is treasurer of Portland Christian School, a partner in Heid Printing Company (our printers), and he spends his weekends preaching at Nelsonville, Kentucky.



Associate Editor E. L. Jorgenson would be styled more aptly "Senior Editor," since he was publisher of the W & W from the time it came to Louisville (in 1916) until 1941. When Editor-in-Chief R. H. Boll was called Home in 1956, Brother Jorgenson returned to the editorial staff. He is always valued for his counsel even though at times hindered from writing by physical disability.

Associate Editor J. R. Clark is beginning his 26th year with the W & W. He came to fill the place vacated by Brother Jorgenson in 1941 and has remained active in the publication and in the oversight of the Word and Work Bookstore. Now in semi-retirement from a full-time pulpit ministry, he is still a worker and a leader with the Ormsby congregation in Louisville.





Word and Work Bookstore Manager Mrs. Paul J. Knecht fills your orders, handles subscriptions, and pays the bills. For about two years she has been in this position, and for several years before was often called in as a "helper in time of need." In addition to sharing in the rearing of an outstanding family to the glory of God, Sister Knecht has written a book and a number of poems and articles.

Carl Kitzmiller is writer of the Word and Work Lesson Quarterly, which is an integral part of the W & W ministry. Many Sunday schools use the *Quarterly* as a study guide in their adult and teenage classes. Brother Kitzmiller also ministers to the Southside church in Abilene, Texas, and is widely used as an evangelist. During the past year or two he has made frequent trips to help the new Channelview congregation in Houston, Texas.



Besides the above, who may be formally designated as "staff members," there are others whose regular contributions to these pages have made the W & W what it is. Foremost is the magazine's Founder, Stanford Chambers, who continues to supply answers to "Questions Asked of Us." Other writers familiar to our readers are J. H. McCaleb, Ernest E. Lyon, Alex Wilson, J. Edward Boyd, Earl C. Smith, Leroy Yowell, Willis H. Allen, Bob Ross, and Winston N. Allen. Through the year ahead, we want you to get to know and to appreciate these men—if, as of now, they are still unknown to you.

We must acknowledge that not all fine articles come from the little circle of writers who write exclusively for W&W—though we do assuredly count these to be among the best. Consequently, from time to time we carry articles that other brethren have published—articles that have some point of special merit, that sound a note that may not often be heard. We offer these to you as we would offer "our own" writings—not on a par with "thus saith the Lord," but rather as conclusions that a faithful servant has drawn from the Word and which seem worthy of our consideration. May *all* that you read on these pages be received in that spirit.

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A great many people are afraid of enthusiasm. If a man is enthusiastic they raise the cry, "Zeal without knowledge!" I should rather have zeal without knowledge than knowledge without zeal. I can't understand how any man can realize his standing before God and not be on fire three hundred and sixty-five days in the year.  
—D. L. Moody



## "This Year Also"

E. L. J.

Anno Domini 1966! In this year it will be ten, a full decade, since R. H. B. laid down his powerful pen—powerful because it was the vehicle of the great mind and the good heart that God had given him. Some said, the *Word and Work* will die; others hoped it would! But God has taken notice of us and sustained the little journal these three-score years—as He noticed and succored Hagar in the wilderness. It is a wonderful thing to be noticed of God, El Roi.

We were the "little men" who carried on—unless S.C., the original founder, should be counted among "the giants that were in the earth in those days." He is still with us, his mind as clear as a bell; and G.R.L., our present Editor-in-Chief is rapidly gaining the stature that Clark and I had anticipated: wise, spiritual, cautious yet free. And now, with this issue, comes Robert Heid to direct the *Missionary Messenger* department. He is himself a tried and true messenger of the good tidings, and what he has to say and print is not in his mouth alone, but in his heart. We have much reason to thank God and take courage. It may be, moreover, that I (the littlest of them all) may be enabled to write regularly again in this, the eighth year since my coronary. God has so definitely and mercifully noticed and helped me that one can only say:

"Here I raise my Ebenezer:  
Hither by Thy help I've come."

But there is yet another group, essential to the life of the magazine: That group of able men and women who share with us their rich thoughts, the compressed results of their studies and experience—our regular and occasional contributors to these pages. Yes, there is yet another group: the silent prayer-helpers and subscribers! How could we go on without them? What we who write may have to say, no matter how good, would be as wasted breath upon the desert air. You faithful readers, you who have stood by us in all our tribulations, *you* are the secret, under God, of our continued existence. For you, all of you, every one of you, we thank God again and again. You have been likened to "rope-holders"; but our younger readers do not know the word. It comes from the day of the old-time balloon ascensions that were staged (for a price) at fairs, carnivals, and perhaps in the county seat on Independence day. A hundred

men, more or less, would be rounded up to hold the ropes of the balloon as it was being filled with smoke and gas, rearing more and more to go. I was a "rope-holder" once. As boys, we enjoyed it. We hope you enjoy being "rope-holders" to this little journal that is set to declare the whole counsel of God, and to spread peace and love, and the blessed spirit of good-will and unity to the remotest bounds of our terrestrial globe!

## **Catholicism . . Denominationalism . . Christ**

John M. Kachelmyer (Missionary to Japan)

I came to know Christ eight and one-half years ago. I was brought up in a very strict Roman Catholic home and attended a Catholic school. At one time I considered becoming a priest. I was trying to find God, but was unable to find him in the Catholic school.

While I was in the Air Force, I began to take inventory of my life. I realized that I still had not found God.

One day I took a Bible from the library shelf and began reading Matthew. I had never read the Bible before and was fascinated by it. I took the Bible back to my barracks and in two days had read from Matthew through Acts. It was the book of Acts that really made me think. There was nothing written there of priests, popes, masses, liturgy, church laws, etc. I saw how simple the early church was.

My heart was hungry for God and I became more aware every day of my own sinfulness. Then the Lord sent a fellow airman to me to witness of salvation through faith in Christ and to invite me to evangelistic services. Because I was a Catholic, I refused, but later decided I would go anyhow. The sermon was on the reality of Christ. To me, Christ was still hanging on the cross dead, but the preacher kept saying, "Jesus lives; He lives today." I was so taken by these thoughts that of my own will I went back the second night and accepted Christ. Although once a fanatical Roman Catholic I could not stand before the simple gospel of free salvation. Within a week I had read the entire New Testament and dedicated my life completely to Christ for whatever He wanted of me.

Upon being baptized, I joined a denomination, but the New Testament says nothing about denominations. It speaks of only one church. Later I came to believe that the denomination was a hindrance to my testimony. I did not want to be a member of the — — — church or even a Protestant. I am just a Christian. I gave up denominationalism in favour of simply following Christ.

—in *South African Christian*





## Growing Up

J. R. Clark

The dawn of the new year in these last days should provoke much heart-searching and, perhaps, change. Too many Christians fail to register spiritual growth during the passing years. Bad habits, faults, imperfections remain the same! How is it with you? Have you grown any in the last twelve months? Has your interest in the things of God quickened? Have you added some night meetings to your church attendance? Are you better informed in the Scriptures? Have you grown in self-control and other fruit of the Spirit? How about your bad temper, your Bible reading, your prayer life, your giving, your testimony to the unsaved?

The Apostle Paul says, "When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things" (1 Cor. 13:11). He means that we should grow up as children of God. Arrested growth should not be. A mother made a remark about her baby she had in her arms. Said she, "I wish Junior would just continue to be a baby." She really did not so wish. It would be terrible for her baby to fail to grow. The same applies to Christian babes.

The New Testament has much to say about babes in Christ and about full grown Christians. Let us examine a few passages about babes. Peter, in 1 Pet. 2:2 says, "as newborn babes long for the spiritual milk of the word which is without guile, that ye may grow thereby unto salvation." It is natural for new Christians to be babes and to feed on the simple things of God's word. The foremost need of a new Christian is to long for, or to hunger and thirst after, righteousness; for then shall he be filled and grow to maturity.

Another passage dealing with babes in Christ is found in 1 Cor. 2:14 to 3:3. In fact three types of men are listed. First, the natural man (2:14), who is a man of the world, unregenerate, motivated by the flesh, incapable of understanding the deep things of God. Next in verse 15 the spiritual man is contrasted with the natural. To be a spiritual man one must be regenerated, and motivated by the Holy Spirit. A third man is the carnal man spoken of in 1 Cor. 3:1-3: "And I brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye were not yet able to bear it; nay, not even now are ye able; for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and do not ye walk after the

manner of men?" Thus a carnal Christian is a born again believer who is motivated by the flesh rather than by the Spirit.

The Holy Spirit has more to say about babes in Christ in Heb. 5:11-14. He says, "For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. But solid food is for fullgrown men, even those who by reason of use have their senses exercised to discern good and evil." Note "by reason of the time" in verse 12 above. It is proper for a beginner to be a babe, but in the passing of time he should register growth. One has no excuse for continuing to be a babe as month after month, and even year after year goes by. And stunted growth is wrong!

After passionately testifying to the fact he was pressing on to the prize of the high calling of God in Christ Jesus, Paul says, "Let us therefore, as many as are perfect, be thus minded . . ." For the word "perfect" the marginal note has "full-grown." It is not that a Christian is ever perfect in his actual state. In verse 12 even Paul disavowed perfection. But with the passing of time we should grow up to manhood. In Eph. 4:13 we read that we should grow "unto a full grown man, unto the measure of the stature of the fullness of Christ."

For the believer there is both state and standing. The law of Moses was based on man's actual state in his own goodness. "Now that no man is justified by the law before God is evident . . ." (Gal. 3:11). But man has a standing before God, through the blood of Jesus. Let us illustrate. A man was visiting in South Africa. One day this Christian man was looking out the window and saw a British postman going by. Tears welled up in his eyes. The reason lay in the fact that he suddenly realized that he was looking through a red window at the British postman who wore a red jacket. His jacket appeared to be white! He thought of how His heavenly Father saw a Christian through the blood of Jesus and sees white. "Though your sins be as scarlet, they shall be as white as snow." The Lord Jesus takes our sins and imparts to us His righteousness. Thus we have a perfect standing before God who, Himself, paid the bill, the while we grow in actual state.

Thus at one end of the Christian life are babes, and at the other end full-grown. In between are various stages of growth. This in between is based upon the "by reason of the time ye ought to be . . ." of Heb. 5. God gives us time to grow in. As years pass we should grow spiritually, but so many continue to be babes. We look over a congregation and see well-dressed men and women and nice-appearing young people. "What a fine church this is," we think. But God looks down on the same assembly and sees a room filled with babes, as much so as if some were taking their bottle, some knocking on the

back of pews, playing with dolls, crying because they want to go home, and such.

When will Christian people grow up? R. H. Boll met a lady that he had baptized a few weeks before. He said, "Sister, have you read your Bible since you were baptized?" She was ashamed to have to say, "No." Then he asked her what would happen to a natural baby if it were not fed for three weeks. She answered, "It might die." Food is necessary for growing saints—longing for the spiritual milk of the Word, and later for the meat of the Word. Next we need spiritual exercise to grow, having our "senses exercised to discern good and evil." "And exercise thyself unto godliness; for bodily exercise is profitable for little, but godliness is profitable for all things" (1 Tim. 4:7,8). Suffering tempers us and helps us to be strong. Fellowship with the brethren, prayer, faith, hope, and love, all help us grow. It is high time that more Christians grow up!

---

## Operation Deep Freeze

Leroy Garrett

We may suppose that Robert C. W. Ettinger intends to be taken seriously in his book *The Prospect of Immortality*, in which he suggests that science may find a way to freeze a person who has died, thus preserving him until such time as medical know-how is able to correct what caused his death, at which time he will be thawed and restored to life. The book is not intended as science fiction, but is rather a serious proposal as to what the future might hold for man. It just might be, Ettinger supposes, that man may someday conquer death itself, just as he has succeeded in conquering most of the diseases that have for centuries plagued him. Science must yet defeat such things as cancer, heart-diseases, multiple sclerosis, and psychiatric illnesses—and then the greatest of the antagonists, death itself!

Ettinger observes that there are different stages of death: clinical, biological, and cellular. If the death process can be arrested after the first stage, which is only the cessation of heart beat and breathing and is not a degeneration of cells as the later stages are, by instantaneous freezing, then the body can be stored until science knows how to correct the causes of death.

Presumably one could choose the age of the future in which he would like to live again. If he wanted to avoid any such embarrassments as coming back at a time when his widow would be married to another man, or when he would have to face many of his old unpaid debts, then he could decree a new life for himself a thousand years from now or even ten thousand. This way he could satisfy his curiosity as to what the world will then be like. In that case his frozen carcass would be labeled: "To be resuscitated in 11965 A.D."

Ettinger recognizes some rather formidable problems to his proposal, both practical and scientific. It would be costly, as much as \$50,000 per body. There is the medical problem of overcoming the bodily damage caused by present-day freezing methods. Too, one



has to be frozen immediately, so he can't "die" just anywhere. He certainly can't drop dead on a hunting trip if he expects to live again in 11965 A.D. Then you have the problem of senility. Who wants to be an old man forever? Ettinger's prospect of immortality offers no hope that one can return *young*. Not the least of the problems is the one that we already have: over-population. Add to this the problem of storing all the bodies and "Operation Deep Freeze" appears unlikely.

But I am realistic enough about human nature to think of still other problems, some of them indeed gruesome. I can envisage an age (The Post-Atomic Era?) in which the nations that are seeking to rebuild civilization will be at war with each other over the great depository of icy cadavers in the North Pole. The wrong side wins and we are all aroused from our winter of contentment only to be made slaves of a tyrant!

Up to this point I have been only half-serious, in case you have to be told, but Ettinger is more than half-serious. His new book is a reflection of an age that is becoming increasingly ignorant of the will of God. Ours is a nation that is behaving more and more as if there were no God. Unlike Hagar who was so conscious of the presence of God in her life that she could say, "Thou, God, seest me," we are a people who, more like Nietzsche, behave as if God were dead.

We are allowing science to become a sacred cow. Science certainly has the holy calling of taking what God has given and actualizing its potential, but science is not God. Science can explore what God has opened, but it cannot open what God has shut.

The Bible makes it clear that "It is appointed for men to die once, and after that comes judgment" (Heb. 9:27). Our point is not that man is to die only *once* and not twice, as Ettinger would allow; but that man does indeed have an irreversible date with death, science notwithstanding. Death is according to God's will. The Stoics, as humanistic as they were, were better philosophers about death than many in our secular age. Marcus Aurelius said, "Do not despise death, but be well content with it, since this too is one of those things which nature wills." Epictetus wrote: "If you seek to avoid death you will be unhappy."

The Christian hope of immortality is a glorious contrast to that of Ettinger and it has much more meaning than that of the Stoics. Paul could speak of his desire to depart and be with Christ (Philip. 1:23), and he mentions that "the sufferings of this present time are not worth comparing with the glory that is to be revealed to us" (Rom. 8:18). He also speaks of "a house not made with hands, eternal in the heavens" (2 Cor. 5:1).

To the Christian death does not mean cessation of life, but a transition to a fuller expression of life. It is thus the gateway to the most abundant life.

He who has the keys to death and hades said: "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die" (John 11:25-26).

(One year of Restoration Review for \$1.00 Address Leroy Garrett, 1201 Windsor Drive, Denton, Texas 76201)

# Talking Things Over

G. R. L.



The chili was good, and I was hungry. But the chili was also hot. Very hot! So in my haste, I burned my tongue.

The damage was slight, and I didn't think of it again until that evening when the sensitive spot drew back from the tooth brush. I thanked the Lord that by morning the injured tissue would be back to normal. And then the Word came to me:

## "HE RESTORETH MY SOUL"

Has not the Lord so made the physical world in order that we might have some insight into the spiritual realm? He lets us see the ravages of disease in order that we may have some understanding of the eroding effects of sin on the soul. And He shows us the marvellous process of physical restoration to give us confidence in His ability to likewise restore the soul. There are lusts that war against the soul, and the conscience may be defiled, wounded, and seared. Yet, "He restoreth by soul." Is it possible that my sin is actually *undone*? So it does seem.

When Naaman went to the Jordan to be healed of his leprosy, the results were amazing. There were *three* miracles in his healing: 1) The leprosy was removed. 2) The flesh eaten away by the leprosy was restored. 3) "His flesh came again like unto the flesh of a little child"—the lost years of his life, eaten away by leprosy, were restored! Oh, what grace is this! For surely it does speak of the more perfect cleansing that we receive through the blood of Jesus!

Jeremiah went down to the house of the potter, and there he watched the potter at work. "And when the vessel that he made of the clay was marred in the hand of the potter, he made it again another vessel, as seemed good to the potter to make it." A vessel marred, useless, unfit—but, "he made it again." The wonder of those words: *He made it again!* How many of us may come to the close of a year, or of a week, or of a day, seeing ourselves clearly as the marred vessel, totally worthless. But then there is the word of hope: He made it again! This is the wonder of redemption, that we who were dead should be made alive in Christ Jesus, that we who were no people have been made the people of God! A *new* creation—not merely a rejuvenation of the old. The old things have passed away—the burns, the scars, the sores, the blemishes—behold, they are become new! May the reality of this newness flood your heart with joy and wonder every day of this new year!



# Truth Advance Section

Stanford Chambers

## QUESTIONS ASKED OF US

Give an explanation of the judgment of Matthew 25:31 to end.

In the first place, this is not the judgment of Rev. 20:11-15, neither the judgment of 1 Cor. 3:10-15. The passage cited by the querist concludes Matthew's record of our Savior's Olivet discourse. The judgment depicted follows the event of His coming on the clouds of glory. Angels and glorified saints are His attendants. It began to be forecast as far back as Enoch, whose prophecy is recorded by Jude, vs. 14. The event is more elaborately treated in Rev. 19:11-16. It follows the marriage supper of the Lamb, the glorious event of heaven. Those composing His body, His church, "the wife of the Lamb," having by then been presented to Himself (Eph. 5:27) are with Him in Rev. 19:11-14, ff., envisioned in the same adornment as seen by comparing 19:8 with vs. 14. "When Christ, who is our life, shall be manifested, then shall ye also, with him, be manifested in glory" (Col. 3:4). For He is to "come to be glorified in his saints" (2 Thes. 1:10). It is the events of 1 Thes. 3:13, His "coming with all his saints." Will the reader reread these texts?

The references point up the same event as Matt. 25:31. They definitely place the redeemed and glorified in His great retinue when He comes in the glory of His Father. The event of 1 Thes. 4:13-18 precedes the event of Matt. 25:31. 1 Thes. 4:16, 17 is not the event of Matt. 25:31. Who should not see that? Does somebody's theology need revising at this point? Allow the Scriptures to revise it for you. In 1 Thes. 4:16, 17 the resurrected and translated go to meet Him in the air, thenceforth to be "ever with the Lord." Make no such error as to have these "ever-with-the-Lord" ones placed in the promiscuous mass of sheep and goats and then called forth unto the King and to His right hand. By resurrection and the in-the-twinkling-of-an-eye change (1 Cor. 15:51), "all his saints" with whom He comes (1 Thes. 3:13) have their spiritual, glorious bodies. Who can imagine their being placed back in the midst of the sheep-and-goat population to be judged? This is just such a thing as they are saved from by the Lord Jesus. See Jno. 5:24. 1 Cor. 3:12-15 will take care of the saved, when "each shall receive his own reward according to his own labor" (vs. 8). No one in the 1 Cor. 4 judgment is on trial for his destiny. Get that.



Who then compose the sheep-and-goat mass? Don't overlook the fact that there are three classes in the Matt. 25 picture—the sheep, the goats, and “these my brethren.” “These my brethren” have been accorded two kinds of treatment at the hands of the sheep and the goats. That means that there has been contact. The contacts have not been upon the initiative of those in the goat class. But unmistakably contact there has been, the initiative having been taken by “these my brethren.” The generation living at the time of our Lord's glorious manifestation have been contacted by “these my brethren,” and on purpose. They have been His representatives, unrecognized and to the goat class unacceptable. So clearly are “these my brethren” identified with their Lord and He with them, that “inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.” Such is the ground of their acceptance with Him or their rejection. Matt. 24:14 by then has been fulfilled, a fulfillment such as the Lord Himself pronounces fulfillment. And it was their last chance, coming, too, while His “judgments are in the earth” (Isa. 26:9) and when earth's inhabitants should learn righteousness (Isa. 26:9). The gospel always finds people out. Though it was not realized by those of either class that their treatment of His representatives was actually treatment of Himself, they had ample reason for knowing that it was He whom they did represent. The goat class is made up of such as “repented not,” as in Rev. 9:21, 16:9, et al. The “great tribulation” (consisting of series of judgments being executed) will be God's final effort to bring to repentance, “not willing that any should perish.” Man's response or nonresponse, his revealed attitude, to God's offer of mercy has always been the criterion in the pronouncement of his destiny. Some have thought the salvation here is upon the ground of good works rather than by grace through faith: not so, but the good works are the tangible proof of an inward working of grace through faith, while the conduct of the other class naturally accompanies unbelief. And, “he that disbelieveth shall be condemned.”

Some have termed the punishment here as too severe for the offense stated. Let the reader turn to the accounts of Jesus' giving His first commission (Matt. 10:14, 15; Note Lu. ch. 10, etc.). It is no small matter to reject the counsel of God at any time, and more serious it is, when God's messengers are given such credentials and powers as seen in these citations and as will most certainly be the case when Matt. 24:14 is brought to its fulfillment. Be assured that here will be a “revelation of the righteous judgment of God” (Rom. 2:5).

The judgment of Matt. 25 is the judgment of the nations of mankind alive upon the earth at the time of the manifestation of the Son of man, when “every eye shall see him.” The throngs dealt with here are not “the dead, small and great” as a thousand years later are envisioned at the great white throne (Rev. 20:11, ff.) Neither those at the catching up of the living in Christ as in 1 Thes. 4:17 or 1 Cor. 15:51. By that catching away (Rapture is not a bad word for it), “one shall be taken, another left.” The bedmate left or the

woman at the mill or the fellow-harvester—these are not left dead, by any hint in the records; what becomes of them? The great day of His wrath comes upon them; they do not escape as do those who heed the Master's admonition of Lu. 21:36, and are not kept "from the hour of trial, that hour which is to come upon the whole world to try them that dwell upon the earth" as do the divinely approved Philadelphians (Rev. 3:10). That which is effected as per Matt. 24:14 leaves the then living without excuse. They will be given no more time or chance. "Then shall the end come," "the end of the age" the disciples had asked about. The end does not come till the great tribulation is past—"the indignation," (See Isa. 26:20, et. al.) using O.T. prophets' term for it. The end does not come until "the time of Jacob's trouble" (Jer. 30:7) effects its purpose, that is, the complete purging of Israel and the birth of the new Israel (Isa. 66:7-9). "The great day of his wrath" is the term for it in Rev. 6:17, and clearly the nations of earth are involved. The judgments of God are falling while the gospel preaching of Matt. 24:14 is going on, and when the nations have heard, "then shall the end come" "These my brethren" will have done the job. For both sheep and goats, all of them, have had experience with "these my brethren." The apostate church, left on earth when the redeemed are caught away, will not do the job. The World Council of Churches will not do the job; it preaches "another gospel." Who but restored, regenerated Israel can be counted on to do the job? So we are shown the two prophets (Rev. 11) raised up in the end time who are given extraordinary powers and made untouchable by God's foes, till their work is done. Those who have read my book "Conquering and to Conquer" know that I do not consent that their ministry is fruitless. I allow them to be used of God in the conversion and grafting in again of Israel (Rom. 11:23; also verses 25-27). "And what shall the receiving of them be but life from the dead?" (11:15). The dead bones shall live. See Ezek. 37:5, ff. When we reach the middle portion of the great tribulation, when its fierce winds are stayed for the sealing of servants of the Lord so that their serving may go on after the winds are released to blow again, behold, there are 144,000 who will be courageous enough to minister through fire and flame. They are "called and chosen and faithful" (Rev. 17:14). They are to be seen in Rev. 9:4, certainly not idle or silent. They were not sealed for that. Let their "labor in the Lord" be "not in vain." Converted Jews can be counted on. Converted Jews take seriously the Great Commission. Let the apostle Paul be multiplied by 144,000! (remember they were already "servants," and these are the Lord's select servants who have "come to the kingdom for such a time as this." "These my brethren" who unmistakably have contacted the sheep and goat classes of the nations, are not at this grave time on trial, but are right beside the King. Converts made among the nations thereby become sheep. The Great Shepherd knows them, and they hear His voice and now come to His right hand in response to His call. The goats are all such as refused to repent, thus treasuring up for themselves "wrath in the day of wrath and revelation of the righteous judgment of God" (Rom. 2:5).

Who is not satisfied with this answer, let him write, stating the difficulty or objection or conviction as to the correct explanation. Who should desire anything but the truth on this or any other question?

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## Above All, Excel In Prayer

Edwin Raymond Anderson

"But above all," said William Penn, in testimony concerning George Fox, ". . . but above all, he excelled in prayer." This testimony points to the source of spiritual power in Fox's life, and explains the strength with which he labored on earth for the glory of God, the confounding of Satan, and the satisfaction of the souls of men.

A quotation of this kind should cause each of us to search his heart, asking the question: In what do I excel? For we do excel at some point. The question is, What is that point? Are our lives in such contact with the Lord that others come to us, saying, "Sir, we would see Jesus," or must they turn away disappointed? For the Christian such questions cut deeply, but then it is better to allow the Spirit to cut rather than to be out in judgment later because of our failure to give Him the liberty of spiritual surgery.

"But above all, he excelled in prayer"—and true, Spirit-directed prayer will always lift us to the heavenly highland, the place "above all." Then by faith we lay hold on the very throne of grace. Once we reach that place where prayer has become the "above all" of the Christian life, then other things assume proper perspective and fall into place. Then our whole lives become infused with the very power of God.

These are not just words, for they are easy to test by honest application to our lives. And it is well to check carefully our work and witness, of what sort it is, not of what amount it may be. Does it have genuine meaning and spiritual power, or are we just going through the motions? Do we know the blessedness of heavenly results, or have we fallen off to the barrenness of mere religious ritual? We may know the answer for ourselves, for the Holy Spirit is always present to "give the exam and hand over the mark."

It is written of our blessed Lord that "he went up into a mountain apart to pray." There is a spiritual significance connected with the word "mountain." It speaks not only of a physical place, but also of a corresponding spiritual privilege. For when we earnestly seek to enter into the very depth of such praying we discover ourselves to be on the mountaintop indeed. As Dr. A. B. Simpson expressed it, "Oh, the victories of prayer! They are the mountaintops of the Bible."

And that is another way of saying that they are the "above all" of spiritual excelling for His excellent name. How earnestly we should all seek to excel after the example of George Fox. "Above all," let us excel in prayer.

—In *Revival*





## God's Four Calls

Winston N. Allen

Studying the life of the Apostle Paul gives one the impression that here was a man who lived with the assurance he was where God wanted him to be and was doing what God wanted him to do. Most people do not have this assurance. Can you say, as did Abraham's servant, "Jehovah hath led me . . ." The call or the guidance of God to a specific country or to a specific work (whatever the work may be) is never received until three other calls are answered first.

### *Come*

The call to come to Christ is basic. "Come unto me all ye that labor and are heavy laden and I will give you rest." Trusting Christ as Savior and obeying Him as Lord must precede "the Macedonian Call." The branch must be in vital union with the vine before fruit can be produced.

### *Consecrate*

Following the call to come to Christ there is the call to consecration. The Apostle Paul wrote in Romans 12:1, "I beseech you therefore brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." This call is for every Christian. If God does not have my body, He does not have me. The body is the sinner's god. He is ruled and controlled by the mind of the flesh. In sharp contrast to this, the Christian's body is controlled by the indwelling Holy Spirit and used as an instrument in God's service.

Consecration is simply giving our all each day. It is yielding and presenting our bodies and possessions and time to the Lord. If you are a Christian young person, every book you read, every date you have, everything you do is God's business. Your education is His business. How your time and talents and money are used is the business of your Lord.

As Christians we belong to the Lord and are stewards of that which has been entrusted to us. "Ye are not your own for ye were bought with a price." "For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again." Until the call to consecration is answered, God cannot get through to us in the matter of specific guidance.

### College

The third call has been designated as God's call to college. Perhaps you say, "It is not possible for me to go to college." But there are many kinds of colleges. God never used anyone He had not first trained in His college. Moses was trained 40 years in Egypt and then 40 years in the wilderness before being called as Israel's deliverer. For three years or more the apostles received instructions and practical experience under their Lord's direction. Paul did not immediately begin preaching after his unusual conversion though he knew the Old Testament Scriptures. During the three years he spent in Arabia, people were perishing but Paul was preparing—and think how that preparation has paid off in blessing the lives of millions down through the centuries!

The Bible says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing (or handling aright) the word of truth." Preparation involves hard work, long hours, and often much expense. Christ-centered, Bible-oriented, formal education is important. Teacher-training courses are available and valuable. A tremendous amount of good reading material is obtainable and can help in preparing for greater things for God. The Lord will not call you to Macedonia if you are not ready to teach the class or do the work entrusted to you now.

God never uses a child to do a man's work. It is important to be faithful and thorough in preparation. If we are usable, God will use us. If we sharpen our tools, there is an abundance of work to be done. Each person fills the place for which he is prepared.

### Combat

In 1940 in England at a small airfield the roar of the approaching German Luftwaffe was heard. Sirens were sounded. People rushed to air raid shelters. The Commander at the airfield gave orders to a *handful* of men to man the searchlights and anti-aircraft guns. Orders were given to another small group to climb into their Spitfires and Hurricanes. But they were all too few! Why? Why did not the Commander give orders to thousands? Three years before, when the call went out for men to join the RAF, just a few hundred men responded. When the chips were down the Commander could call only the men who were trained because they had answered the previous call.

Satan's Luftwaffe is roaring now over many countries. There are comparatively few missionaries and Christian workers in these areas. Why are not thousands sent? Because most would be useless. They have not answered the first three calls: the call to come to Christ, the call to consecration, and the call to preparation. Have you? Somewhere there is a country, a certain place and a particular work with your name on it. People will perish if you never arrive or if you fail to work effectively. It means everything to respond to the calls of God.

# How To Get More Workers

Jack F. Shepherd

The present problem of supply and demand for church workers—the desperately urgent need for preachers and missionaries—can be dramatized statistically, but it is not solved as easily as it is analyzed.

This is not just an immediate emergency nervously asserted in terms of vacant pulpits, unoccupied mission stations and neglected opportunities. It is as old, and even older, than the astonishing question once asked by God, "Whom shall I send, and who will go for us?" The issue of personal involvement with God and His will must have priority over any temporal or natural factors relating to decisions to "go into the ministry."

This emphasis has the danger of seeming to make the will of God more important for those considering a professional Christian vocation than for other Christians. It is true, of course, that any emphasis on special call or ministry must be in the context of clear teaching concerning the calling of every Christian and the ministry of the whole church.

We have a sound, Biblically influenced tradition that no one should enter the ministry of the church unless he is called to it by God; that the solemn responsibility of preaching the Word of God should be chosen only out of a compelling conviction of divine direction. No one is to elect such vocation on the basis of ability or inclination or even of willingness unless there is also that additional and essential sense of call. The word in Hebrews concerning the priesthood, "No one takes this honor upon himself but is called to it by God," is appropriate to our modern concept of "full-time service."

Now this view greatly complicates the matter of recruitment for pastoral and missionary service, and even counseling and guidance in this connection. It is obvious that we need more ministers, but the kind we need and want are those who are assuredly called by God. What then do we have to do with it? Can anything we do contribute to God's call being more frequent and effective in producing the supply of ministers and missionaries we need?

A responsible Christian participation in procuring those who are called by God to His service in the church requires one thing which we must and can do. We can obey the commandment of our Lord Jesus Himself concerning intercession: "The harvest truly is plentiful, but the labourers are few. *Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.*" How perfectly that ancient mandate fits the situation of our time. Perhaps it is so simple and timeless as to seem naive and quaint, for we must be failing to take it seriously. The basic point of this vivid little agricultural analogy is to show the centrality of the sovereign Lord of the harvest. It is His harvest; He sends forth the laborers. But we are to pray to Him. By prayer we can actually participate with Him in the fulfilling of His will and purpose. The tragedy of the

loss of the effect of compassionate prayer must be a significant factor in the awful neglect of the harvest today.

How man's obedient praying influences divine action is not now clear to us. But it is evident that intercessory prayer can and does have an effect in creating a climate that will incline people to be alert and responsive to the call for special service in the harvest. Praying parents or a pastor or church crying to the Lord to thrust forth laborers will impress young people. Those who are led into this kind of prayer responsibility can hardly ignore searching questions about their own availability.

Prayer is the real key to the supply of workers. When this is given genuine priority all needs will be met. We can give and even go in the cause of missions and evangelism whether we pray or not. But we cannot really pray without giving and going as the One to whom we pray calls and directs.

Prayer then is an important aspect of the amazing mystery of God's sovereign design to utilize human agents for the accomplishment of His eternal purpose. The Lord Jesus Himself summons men to His service and sends them forth. He does this in the crisis of personal encounter and through the persuasive pressures of the Holy Spirit's guidance. But believing prayer must be a significant factor where this accomplished. It is this that the Lord requires of all of us. Prayer is a proper and necessary means in getting more men into the ministry. —in *Alliance Witness*.

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## Standing In The Grace Of God

W. J. Johnson

"Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; through whom we have had our access by faith into this grace wherein we stand; and we rejoice in the hope of the glory of God" (Rom. 5:1,2).

Being justified by faith is humiliating to the mind of the flesh, because it takes away all claims of power to save ourselves, and gives the honor to Another. It leaves no room for anyone to boast. For good works and wealth cannot purchase the precious gift which God is offering freely to all according to the riches of His grace. For our own works of righteousness have none of the cleansing power which God has provided in Christ Jesus. For this reason they are spoken of by Isaiah as filthy rags (Isa. 64:6). It follows then that justification comes through faith in Jesus Christ who has come between us and God as peacemaker. For God is satisfied with the atonement which He has made through the sacrifice of Himself for our sins. They who were under the law of works were kept under the curse through their failure. But Christ took the curse of the law as it is written (Gal. 3:10-14), that "the righteous shall live by faith." Because of the law of sin and death working in the members of the flesh, no one was able to keep all things written in the law to do them. It became evident that no one could be justified by the law. So apart from the law, God



manifested His righteousness through the gospel of Christ Jesus that all must be justified by faith. (Rom. 1:16,17).

Because of one sided conclusions concerning salvation by faith, many souls are misled in respect to accepting it. The working of faith which unites us with Christ Jesus in the likeness of His death is minimized. Substitutes are made for it. Death to sin is placed elsewhere than where the Holy Spirit directed Paul to designate it in Rom. 6. The force of his argument is to show when death to sin occurred. His answer to the question, "What shall we say, then? Shall we continue in sin that grace may abound? God forbid. We who died to sin, how shall we any longer live therein?" is obvious.

The point that he establishes in his discussion of death to sin is that through Christ Jesus we experience His death as our death (for He took our place in death; law acknowledges the substitute). We enter the grace of God by faith, and in that grace we stand. His use of the pronoun *we* indicates that he understood that death to sin was involved in what Ananias told him to do: "Arise and be baptized, wash away thy sins calling on the name of the Lord" (Acts 22:16). What we have just said is verified by the question that he asked in Rom. 3:6: Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?" And to give further emphasis he refers to the form of baptism which indicates the likeness of death and in addition the likeness of His resurrection. "We were therefore buried with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we might also walk in newness of life." Note that death occurs in the burial (not before), and the new life in the likeness of His resurrection. As Christ died to sin once, so our old man, or body of sin, was crucified with Him. For this reason we are justified (Rom. 6:6,7).

Paul's discussion of death gives a deeper insight to the answer which Peter gave the three thousand on Pentecost (Acts 2:38-41), and to their understanding of it. The jailor at Philippi, the Ethiopian eunuch, Paul, and others who accepted Christ Jesus could rejoice "in the hope of the glory of God" because of having found the answer to a clear conscience (Acts 8:25-39; 22:16; 1 Pet. 3:21-23). Cornelius and his house are no exceptions in their conversion. For they too were required to unite with Christ in His death. Death to sin, the crucifying of the body of sin, occurred in being buried by baptism (Acts 10:44-48).

Seeing, therefore, how that by faith in Christ Jesus we enter the grace of God, there is need also that we continue in the faith, walking in the works that God afore prepared for us to do (Eph. 2:10). Thus we work out our salvation with fear and trembling, not by works of merit, but by the work of His grace (Phil. 2:12, 13). Since salvation is free we cannot boast of earning it by works. Partaking of the Lord's supper is an act of faith. It signifies that we are saved by grace through faith. In fact all that we do in our service and worship is the grace of God working with us, as it worked with the apostle Paul (1 Cor. 15:10, 11).

# Precious Reprints

## New Year

R. H. Boll — 1953

Someone has said that really every day is a new year's day. Quite so. Nevertheless the divisions of times and seasons, of years and months and weeks are not arbitrary. They are written in the very nature of things from the beginning of the creation. For God said, "Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs and for seasons, and for days and years" (Gen. 1:14). In this, too, lay the goodness of God. Human beings could not endure the monotony of an unbroken continuance of time. Somehow the turn of the season, the end of a year, the beginning of the new year, gives us a new start—often with new resolves and new hopes. We are generally glad to forget things that are behind and to reach out to things that are before. And as King Hezekiah said, "By these things men live, and wholly therein is the life of my spirit."

The old year is past; a new year has begun. With it comes new prospects, new opportunities. There is a symbolic meaning in this. Many of us—saints as well as sinners, deep down in our hearts would wish for a real new beginning, with all the past wiped out, and a fresh, clean page before us—if it were possible. Is it? Could it be? It can be—not only a new leaf and a clean page, but a new book we may have, from Him who is the Beginning, the Author of the new creation of God.

### THE DAY OF NEW BEGINNING

There is a symbolism of numbers that runs through scripture. Each digit of the first twelve, and their combination and multiples, has spiritual significance. This is not fancy— even the sober Bible dictionaries call attention to it. Thus, for example, *seven* always completes a cycle, the fulness and perfection of whatever it is that is spoken of. Correspondingly *eight* marks a new beginning. The eight persons of the Ark were the beginning of the new race of mankind. The child of Abraham's family was to be circumcised on the eighth day. Pentecost began a new cycle, for after seven sabbaths complete, on the 50th day, the firstfruits of the wheat harvest was to be offered. And in the antitype also (Acts 2) the day of Pentecost marked the beginning of a radically new order. Then there was the Year of Jubilee—the 50th, after seven times seven years— which proclaimed release from bondage, the cancellation of all old debts, when every man could go back to his lost patrimony and inheritance. Many instances there are of this divine symbolism of numbers. It is certainly significant that the Lord Jesus Christ rose from the dead on the first day of the week—the eighth day marked a new beginning; and that accordingly on that

day the church met to break bread (Acts 20:7). For if the seventh day was the rest-day of the old creation, the first day of the week marks the beginning for us of the new life—a day fittingly devoted to worship and praise. Also—this remarkable fact, that the numerical value of the Greek letters of the name of Jesus (*Iesous*) is just 888.

#### OUR NEW BEGINNING

Through our Lord Jesus Christ we may have a new beginning. For "if any man is in Christ, he is a new creature: the old things are passed away; behold, they have become new!" (2 Cor. 5:17). There is a new life from above: it begins with the complete forgiveness of sins: "Their sins and their iniquities will I remember no more forever." There is a new birth, and thereby a new nature implanted (for to be born of God is to receive the life of God). The one who comes to Christ is buried with Him into His death, and raised with Him into His new life (Col. 2:12; Rom. 6:4). He has a new approach to God ("by a new and living way," Heb. 10:20) and he serves God henceforth, "not in the oldness of the letter, but in the newness of the spirit" (Rom. 7:6), and there is a new hope—such as had never been held out before (1 Jn. 3:1-2).

Upon this new beginning we must stand, and upon it we must build. If the Christian has failed and sinned, to that new beginning he must return—not to *new* works, but return to the *first* works (Rev. 2:5). "Purge out the old leaven that ye may be a new lump, even as ye are unleavened." And warning some who had backslidden, the apostle reminds them of their old life, saying, "such were some of you, but ye were washed, but ye were sanctified in the name of the Lord Jesus Christ, and in the Spirit of our God" (1 Cor. 5:7; 6:11). That new beginning must dominate our whole Christian life.

#### GRACE ABOUNDING

A ship had run out of water; and when a boat came in sight the famished sailors signalled to it for help: "Water! Water! We are dying of thirst." "Just let your buckets down and help yourselves; there's fresh water all around you. You're in the mouth of the Amazon." So are you—so are we—in the midst of God's abundant grace. A new beginning has been granted to us in Christ; a new beginning we have and may continue to have. In it and by it we must henceforth live. It is our Lord's great and supreme gift, bought for us in bitter suffering upon the cross.

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#### GOD'S WORD

God's Word is living. The Word comes from life; it contains life; it imparts life: it never hardens into a seed that has lost its vitality. It is an inexhaustible dynamo forever giving off shocks of life or death. Immense spiritual movements are associated with Augustine, Luther, Knox, Bunyan, Wesley; and in every case the fountain was opened by scripture, which, changing one man, changed multitudes. Augustine, Rom. 13:13; Luther, Hab. 2:4; Rom. 1:17; Gal. 3:4; Knox, John 10:28; Bunyan: John 6:37; Wesley, 2 Pet. 1:4. Only a living Word can make dead men alive. 1 Pet. 1:23. —Willis H. Allen



## *A Christian Views The News*

Ernest E. Lyon

### A NATION GONE CRAZY

"Full of cracks or flaws; not straight or upright; broken, or as if broken in mind; devoid of common sense." These are some of the dictionary definitions of "crazy." Take your choice of these, but many things are happening these days to convince me that the title of this column for this month is, sad to say, a correct one in reference to this nation. Just listen to a few of the things that have happened in recent months.

A university professor called himself a Marxist-Leninist (polite language for a communist) and then said that he welcomed what he called the "forthcoming victory of the Viet Cong"—and he was not even fired from his job with a state-related school. . . . A girl with so little realization of what words mean that she was not sure that the fourth verse of "My Country 'Tis of Thee" is a prayer, insisted that her "civil rights" were being violated when the school sang it—and the principal, supposedly intelligent enough to have received at least one college degree, bowed to her demands and silenced an entire school. . . . A Yale Professor compares Ho Chi Minh (North Vietnamese communist leader) to George Washington and likens America to Hitler's regime; after stating that a Socialist scholar should be ready to "devote himself to the jugular" (be ready to kill—the country, I presume he means) and that every Socialist teacher has a duty to become a professional revolutionary—and the country sits back and allows such a man to continue to train its young people. . . . Our nation is pledged to support the English in winning back the Rhodesian government—but a missionary writes (in November) from there: "Regardless of what you have heard through the news media, Rhodesia is quite peaceful, and we do not expect any change unless the country is invaded by a major world power." He added, "We wonder if the U. S. Government has the true facts of the situation. Much of the action of the U. S. Government in Africa has only benefitted the Communist elements." And another wrote that the government would have been under the control of thugs if the plan proposed by England and pushed by the U.N. had gone on.

Take, as another example, the treatment of law breakers. If you break a speed law and get caught you can expect the punishment the law sets down; if you break into a place and steal something and get caught you can expect a prison sentence. But if you do all this in the name of "civil rights" you are a poor unfortunate who has



been deprived of something or other and should be rewarded for your courage. . . . If you are a Negro who opposes the extremes that are being pushed in the cause of "civil rights" and get killed in a horribly painful way, as did Perry Smaw in Alabama (maybe his "civil rights" were not violated when he was shot and his tongue cut out while still conscious), little notice is taken of it, but if you go from some other state to show the people of that state how to run their local affairs and get killed, you make headlines, regardless of your past record. . . . If you are a professed atheist it violates your constitutional rights to have others around you pray or read the Bible even if you are permitted to leave, but if you are a Christian it does not violate your constitutional rights if the teacher pokes fun at the Bible and teaches the foolishness called evolution as if it were proved true, when every theory of evolution has been scientifically proved impossible (Incidentally, have you thought of what a crazy world this is in regard to evolution? Before it was proved scientifically false, evolution was considered a wild and terrible theory that should not be taught, but now that every support for the theory has been shown false, it is generally accepted in "scholarly" circles and by the general public as an established truth!). . .

If you need more samples, we can add a few more about treason. We have mentioned already some men who should be tried for treasonable utterances, but you have seen in your papers a great deal about men who are "aiding and abetting the enemy" by trying to discourage the people of this nation and persuade them we are fighting an unjust war, yet they are praised by a great many, even a U. S. senator. But have you considered that many in high places in the government have been doing this, aided by many in high business places, by selling them food for the enemy soldiers, equipment for their war machines, and even atomic reactors as if they would be used only in "peaceful pursuits." All of that is treason, by the very definition of the word, but nothing is said and they are re-elected or re-appointed to their positions.

I did not add that "insane" is another definition of "crazy" in my opening words, but that definition would be suitable also. The insane person lives in an unreal world of his imagination, with no connection with reality. I wonder if that wouldn't be a fit description of what we have seen the people of this country doing in relation to many of its leaders in journalism as well as in government. They called the Chinese communists "agrarian reformers" and proceeded to help them take over China. They expressed surprise when the communists then openly showed their alliance with Russia. They protested our fighting to win the war in Korea, not wanting to "escalate" the war by fighting the Chinese communists directly, and so now we have backed down from them in all of Southeast Asia until there is only one spot left, and now many listen to them as they tell us to get out of Viet Nam and leave, thereby, all of Asia to be enslaved by the atheist slavemasters that we call by the name "communists." Everywhere a real communist takeover seems imminent the name "agrarian reformers" arises again, and we see no relation to what has gone before until it is too late.

A nation gone crazy indeed, but why shouldn't it? Man was made to worship God, and when a nation turns its back on God, especially one blessed by Him as this country has been, it turns away from reason to insanity. Let us pray that the minds and hearts of the people of this country may be turned back to Him Who made us and Who is always ready and anxious to have men turn and be saved. Let us make this one of our prayer aims in 1966.



## Knowing The Lord

Willis H. Allen

Paul's knowledge of his Lord was the source of not only his inspiration, but of his courage and his strength. When he suffered as a prisoner in bonds, he could yet say, "I am not ashamed; for I KNOW HIM WHOM I HAVE BELIEVED, and I am persuaded that he is able to guard that which I have committed unto him against that day" (2 Tim. 1:12). His life, his all had long since been committed to Him WHOM HE KNEW. And that meant everything. Let come what may—sickness, persecution, affliction, imprisonment, yea, even death itself—everything is all right. His Lord was able to take care of it. And there was the keynote of his success. He knew that "all things work together for good to them that love God," and so he left everything in His hands. Was it not so at Lystra, at Philippi, at Thessalonica, at Jerusalem and Caesarea? Did it not work out in his shipwreck on the voyage to Rome? So, even now, he is in his Lord's care in the Roman prison, and he has no fear. It was in the triumph of that faith that he says a little farther on in this epistle: "I am already being offered, and the time of my departure has come. I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will give to me at that day; and not to me only, but also to all them that have loved his appearing."

Do you know the Lord? Oh, we know *about* God; we know something of the work of the Lord; we have read of His attributes and His power; we are impressed with His might and His glory; but do we really know HIM? What a difference it makes! Jesus said, "This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ" (John 17:3). We need that definite, intimate, touch with God and Christ, that we may enjoy the fulness of His blessing and power. Knowing Him, we need never be afraid, no matter what comes.

# Missionary Messenger

*"Greater things for God"*

## OUR FRONT COVER PICTURE:

Sinde Orphans Say Farewell

As we leave today to go to our villages we want to thank each of you for the blessings and love you have shared with us many years, and in making it possible for us to enjoy many years together in this Home learning of God's saving grace. We will always try to use our talents for the Master to win souls so together with you we may lay down many sheaves when we meet Jesus.

Please pray more will come to these fields ready for reaping. Thank you again. Good bye, and God bless you always.

Love and prayer — (All the children).

## "MISSIONARY FUNDS" SERVICE TO CONTINUE UNCHANGED

Since some people have inquired about where to send their gifts for missionaries, it seems wise to remind each of you who have been loyal supporters of the mission work that the MISSIONARY OFFICE will continue to function as it always has. There will be no change in this office or its personnel. We will be glad to transfer your gifts to any and all missionaries and hope that you will continue to let us do so.

We will be very grateful, however, if you will make your checks payable to MISSIONARY FUNDS and write on a separate piece of paper the name of the person or persons to whom you wish your gift to go. It will simplify our work because we must deposit your checks to the MISSIONARY FUNDS account and include all gifts for each missionary in one check from this office (Box 5181, Louisville, Kentucky 40205).

Checks made payable to MISSIONARY FUNDS are tax deductible.

Elaine Brittell,

Livingstone, Zambia Dec. 20.

On Saturday, December 20, the telephone engineer called to say the army was taking over this line and when we heard one long ring, that would be the army ring so just don't worry. Times seem to be getting more unsettled in the towns. Out here it's peaceful. May we always be busy for Christ and watching for His coming. —Dec. 20, 1965.

Vernon Lawyer,

Salisbury, Rhodesia Dec. 7.

Rhodesia's startling Declaration of Independence on Nov. 11th is now history. After nearly a month of facing up to the general worldwide disapproval, this small nation of four million people moves forward calmly and unperturbed with the serious business of building and maintaining a stable economy. While the "big powers" vow that they will bring Rhodesia to heel in a matter of weeks, the people here are all the more determined to resist and to overcome every pressure that is brought to bear. The country is rich in natural resources and this necessity will surely work for a more rapid development in supplying her own needs. It is our prayer that God will work mightily in this



time of testing and conflict, for the good of this land and the furtherance of the gospel. So far, missionaries have not been hindered in any good work and new laborers are still welcomed. Pray for us and pray for Rhodesia that God's goodness may lead many to repentance!

The three-acre property which the Glenara Avenue church has long sought to purchase is now free-hold with the title deeds in our hands. The church has paid in full for the property and has a building fund at hand of around \$3000. We rejoice in the Lord for this good beginning. Pray with us that we may have grace and wisdom to complete the much needed building soon.

Joyce Shewmaker,  
Kalomo, Zambia Nov. 30.

The songbooks have come and we look forward to using them in our secondary school. Each pupil is to own his own book and own English Bible. It is really going to keep everyone pushing to have the building ready for the opening of school. We shall be looking forward to having the Baileys back. They are the tried and the true. Bro. Bailey supported himself completely until he married, but with a family this is not now possible, if he is to give full time to the work.

Stan and JoAnn and the children are to fly to the U. S. on December 15. They plan to locate in Searcy and put Donny in the Harding Grade School. Stan says he hopes to stay just six months.

Orville flew to New York, spent a few days with the boys, and flew on to California. Lester and his family are booked to fly home in May, I believe. They want to settle near a Christian School. Lester was here last Saturday. We regret to see them leave the field. We begin to feel very lonely with so few replacements and so many leaving. For many years now replacements have been unable to keep pace with those leaving the field.

Augusta Brittell,  
Lusaka, Zambia Dec. 18.

We are planning to go to Namwianga Mission for Christmas along with the Pierces and Ed Crookshank. It will be so nice to see everyone again. The Shewmakers are wonderful Christians and have done so much for us all. The Bessons seem to be settling in nicely. They were up about a month ago and spent a few days with us. It was too short. We do enjoy having the different ones stay with us, as our home has always been open to anyone.

Joy Garrett,  
Salisbury, Rhodesia Dec. 11.

In such times as we live in, it is such a comfort to rest on God's word and His promises. There is so much uncertainty in the affairs of men. At present—thanks, I'm sure to the prayers of God's people—we have peace in Rhodesia. In a very few places in Africa can missionaries continue to work in freedom as in Rhodesia. If Britain does not send troops, there should continue to be peace, although some hardships are envisioned due to sanctions. Americans, however, do not know if they can get money exchanged, since America



has clamped down on Rhodesian money in America. We do not know if there is sufficient in the travel fund. At present we have no definite booking on a ship. We have a tentative one January 28 which will cost about \$300 more than the Safmarine sailing from Cape Town.

Bob is working at the Arcadia church site as usual. The building is progressing steadily. Dad has gone to Gatooma today. Mother went with him, although her back is very sore. The ladies especially asked her to come. She's been teaching these African women many years and they love her very much. They will spend the weekend.

Thos. W. Hartle,

Cape Town, S. Africa, Nov. 23.

Our special series of gospel meetings at the Woodstock church began on November 22. Attendance was poor at the start—30 present—but we hope for increase and responses as the meetings progress. I hope to write about it in my next report. Our final cottage meeting scheduled for the year closes on December 14. We feel that many blessings have been afforded those who opened their homes to this work of the Lord and to others who attended. At least, should the Lord come today, those to whom the word has been preached will have no reasonable excuse to offer. We look forward to organizing cottage meetings again in the year ahead.

I would appeal to all who read the "M.M." to pray for me that my health might improve since for more than a month I have been going through a period of nervous tension again.

W. L. Brown,

Cape Town, S. Africa Dec. 9.

After being on the boat 19 days, we docked at Cape Town Saturday morning December 4th. Brothers Christians and Hartle were waiting for us and we were soon cleared by the immigration and customs officials and brought to Bro. Christians' place where we are staying. We will take the train to Rhodesia Dec. 13, and should arrive at Salisbury Thursday, December 16.

There is a lot of propaganda in the news against Rhodesia. Mr. Smith, the Prime Minister says it is one of the most peaceful countries in the world.

We know the Lord rules in the affairs of the nations, and whatever the future holds is in His hands. This is a time for the people of God to be "looking up" for the coming of Christ is at hand; and unto them that look for Him shall He appear the second time, apart from sin, unto salvation.

Winston Allen,

Anchorage, Alaska Dec. 16.

Irene was taken to the hospital by ambulance December 2 and the doctor says she cannot expect to come home before the end of this week. We had thought surgery might be necessary but now it appears that other measures will take care of the difficulty, for which we are thankful. Rom. 8:28

Brother and Sister Carl Vogt Wilson are scheduled to arrive here January 8. With the Lord's blessing, this should be a mountain-top experience for us.

Irene Allen,  
Anchorage, Alaska Dec. 6.

This note is being written from my bed in Providence Hospital where I was brought by ambulance Thursday afternoon. For many years I have had a certain amount of back distress but for three years have gotten along unusually well. About three weeks ago I had some distress for a week but recovered. This past Wednesday I made a normal movement to get my vacuum and my back gave way again. In the night I blacked out following a severe muscle spasm. The spasms continued intermittently on Thursday. By the hardest I rode to the office of an orthopedic surgeon (we had reason to think it might be disc trouble). He sent me here immediately where I was put in traction until the pain subsides sufficiently for him to make an examination. X-rays show no bone trouble, for which we are thankful. The doctor feels it may be several days before I can endure his examination, though I have made improvement.

I have necessarily terminated my school cafeteria work. It will be good to be at home, but I am thankful for the opportunities to witness for the Lord there. Please pray it will yet bear fruit.

Betty Allen,  
Kowloon, Hong Kong Nov. 25.

The Wilsons arrived Saturday afternoon and were met by no one! What a cold reception! Their plane was originally to arrive at 3:25 but was delayed four hours. So we sat back to wait out the four hours, and then the phone rang. It was Bro. Wilson himself, calling from the airport here. They had just arrived aboard another airline. They had changed plans when they learned their plane was to be so late, and the telegram they sent us had not arrived. They went straight to their hotel and Dennis picked them up shortly and brought them here for supper. . . . The next day, Sunday, we all worshipped at Shun Ning Road in the morning. Dennis sat next to Bro. Wilson and was amazed to hear him singing Cantonese right along with the rest of us!! He just sat there and watched the lips of the song leader and followed along on the sounds and the result was very convincing. . . . If the Wilsons were discouraged at some of the things that have discouraged us since our return they did not show it. Their enthusiasm was contagious. Bro. Wilson preached Sunday morning at Shun Ning Road and again in the afternoon at Hung Shui Kiu. They made a trip around the New Territories in the afternoon and saw the China mainland border.

Harold Preston,  
Manila, P. I. Dec. 15.

Everyone around here is well. Vena has been improving nicely recently, but hasn't been so well the last couple of days. It will no doubt take some time for her to gain her full strength back. The

Lord has definitely provided the healing, but she has been quite weak for some time and will slowly get back to normal. Her operation has been postponed indefinitely.

We are enjoying fellowship with the C. V. Wilsons. We just stopped by their place this morning on the way back from shopping. Sister Wilson hasn't been feeling well the last few days. They have been quite busy as you can well imagine. I guess they will have little rest before they get back home. Lord willing, we will take them down to San Jose next Wednesday morning for a couple of days.

Shichiro Nakahara,  
Shizuoka City, Japan Dec., 1965.

It's been one of the most richly blessed years we ever experienced in the course of our ministry in Japan, and besides a baby boy, Michael, is given to us, who has been our additional joy and laughter. Everyone of us is indeed happy in the Lord, being able to serve Him in the ministry of the Gospel among the Japanese here in Shizuoka and elsewhere. The Lord continues adding newly redeemed souls to His Church, however feeble, inadequate, and unworthy our efforts might be. And it is you that have enabled the Nakaharas to come this far with the ministry, and it is God who has given us increase in definite response to your prayers and support. This ministry is wholly based on your prayers, and we do count on them this coming New Year, too. We are confident that you would be willing to remember this work in your daily prayers.

E. A. Rhodes,  
Yokohama, Japan Nov. 30.

Things continue to go along very well here. We are letting the brethren run things as they did while we were away. They seem to be doing all right. I am hoping that my health will improve some and I'll be able to help out more, especially in doing some personal work; there is so much of it that needs to be done. There was one baptism at the end of October; others are much interested. We hope for more conversions. The folks here have been so kind and thoughtful of us. They have supplied some furniture and little things that they thought we needed. Kaneko's wife wants to do our laundry each week and he takes us wherever we want to go in the car which he has for the kindergarten. (It was Tommy Marsh's car.) So we are much blessed of the Lord. The traffic here is terrific and I don't want to drive; however, I suppose that eventually I'll get a license. I could drive this car and Robert also has one he is not using now which we could have.

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We want many categories of missionaries, but remember, what we want is Christ-intoxicated missionaries. Please help us to get such people. —A Christian leader in Asia.

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If called to be a missionary, don't stoop to be a king. —Charles H. Spurgeon





## *"Living Delicately On The Earth"*

Alex Wilson

"Behold! the lodge lodgeth together and they eat. The club clubbeth together and they eat. The business men take counsel together and they eat. The church hath a social and they eat. The young people's society elects officers and they eat.

"Behold, hath man's brains gone to his stomach, and doth he hold so little regard for intellectual dainties that thou canst not get together a quorum or even a baker's dozen except thou holdest up the baker's dainties as bait?

"Yea, verily, thou hast heard of the childishness of the world. But behold, it is nigh thee, even at the door. For as one who calleth unto the child and sayeth, 'Come hither, little one, and I will give thee a stick of candy,' even so must thou say to his grown-up mother and father, 'Assemble ye together, and we will serve refreshments,' and lo, they come like sheep in a pen."

These words from a Christian magazine point out a great danger among Christians in prosperous America: self-centered indulgence, lack of discipline and self-denial. Are you guilty of this? Have you forgotten that there's a war on? Thank God there are still a few of His soldiers who refuse to "live delicately on the earth" or be "at ease in Zion" (James 5:5; Amos 6:1). Here are some examples to stir us up and urge us on.

A new and struggling Bible institute in the Philippines was able to complete its first building because the student body at another, large Bible institute started a Christmas for Christ offering to take the place of their traditional (till now) Christmas banquet.

A church of Christ in Detroit held a world-evangelism workshop which resulted in a new vision and burden. They raised their missionary budget from \$50 to over \$400 monthly, not counting their home-church expenses. (Their membership is around 150.) The preacher wrote, "One of the highlights of the workshop was a Bread and Water banquet at which time \$200 was contributed toward work in Viet Nam. What a joyful time to fast and pray together toward the cause of world evangelism." In other words, folks paid what they ordinarily would have paid for a banquet with a fine meal, but then did without the meal, spending the "banquet" time in prayer instead! (Does that remind you of John 4:31-35?)

For several years now, Brother Jimmie Lovell out in California has been urging people to "miss a meal a month to help save souls." His plan is simple: for Jesus sake, miss one meal a month and take the \$1 which you would have spent on that meal and donate it to the Lord's work. By constantly stressing this idea, he has impressed many people with its value, so that in January of last year over \$3000 was sent to him to be used for missions. Various individuals following this miss-a-meal-a-month plan contributed that much! Just think: if 500 or 1000 persons reading this article started doing that (or even doing it weekly wouldn't hurt at all), that would mean anywhere from \$500-\$4000 every month to help SCC and other schools, and various missionary needs as they arise. And giving money to the Lord's work is not even the main value of fasting: prayer is! If 500 Christians would thus begin praying 30 minutes more each week than they now do, what blessings God would shower down upon us.

Let us look at two more examples of dedicated sacrifice, going back to the Evangelical Revival in England in the 1700's, and to the earliest Christians. What we know today as the Methodist Church was originally begun, not to be another denomination, but as a back-to-the-Bible movement. Its main human leaders were Whitefield and John Wesley. In its beginning years these Christians showed flaming zeal, but as time went on Wesley lamented the fact that he could see a lack of self-denial creeping in among them. He wrote, "It would be easy to show in how many respects we, in general, are deplorably lacking in the practice of Christian self-denial. For instance: While at Oxford the rule of us all (unless in case of sickness) was to fast every Wednesday and Friday in the year, in imitation of the primitive church. Now this practice of the primitive church was universally known. 'Who does not know,' says Epiphanius, an ancient writer, 'that the fast of the fourth and sixth days of the week (Wednesday and Friday) are observed by the Christians throughout the world?'" Wesley continued, "So they were by the Methodists for several years, by them all without exception. But afterwards some in London carried this to excess, and fasted so as to impair their health. It was not long before others made this a pretense for not fasting at all. And I fear there are now thousands of us who have entirely left off fasting; who are so far from fasting twice in the week that they do not fast twice in the month. Yes, are there not some of you who do not fast one day from the beginning of the year to the end? But what excuse can there be for this?" Friends, if we love God and our fellow men, it will make practical differences in our lives—big differences. Remember, there's a WAR on! —In *The Exhorter*

#### GOD AND US

Augustine had the deep insight to know that "without God, we cannot; without us, He will not." Here is the perfect balance between God's sovereignty and man's freedom. God will never surrender His sovereignty, neither will He coerce man's will.

Partial disobedience is complete disobedience. Disobedience which will not do a little thing is a great disobedience. Trivial acts, especially when repeated, show deep-seated evil." —A. Maclaren



# Sarah and Hagar

Mrs. Paul J. Knecht

## *Sarah's Working*

It seems that then, as now, women were more zealous for the purpose of God than the men. But that zeal is not always according to knowledge. It may be only the desire inherited from Eve, to take the lead. So it seems to have been with Sarai. She surely knew that God had promised a son to Abram. She *thought she knew* that there was no possibility of her being the mother of the child of promise. She had always been barren. Therefore she gave her Egyptian handmaid to Abram to be the mother of his child. That she took things into her own hands was wrong. But the fact that she was willing to step aside and give up her place for the sake of God's purpose speaks well for her (Rom. 12:10b). As yet, so far as the record indicates, there had been no promise to Sarai herself concerning the child. Moreover, in a secondary sense, since the maid was hers the child would also belong to her.

Now as to what followed (Gen. 16:1-6), we must be careful to judge righteous judgment. It appears that Sarai became jealous of Hagar and mistreated her. That may be true, but we are not safe in assuming more than the Bible gives warrant for. The record tells us (Gen. 16:4) that Sarai was despised in the eyes of Hagar. From that we can *know* what was in *Hagar's* heart. Hagar looked down on her mistress for being barren, yet to Sarai she herself was indebted for the opportunity of bearing this fruit to Abram. The whole idea had come to the mind of Sarah, and was carried out as a result of her efforts. If it was a blessing to her, it should have stirred her heart to thankfulness rather than pride. But she disdained Sarai. Verse 5 is difficult to explain. Perhaps Sarai places the blame on Abram because he, being the head, had given his consent to her scheme, hearkening to her voice (Gen. 3:17). "Jehovah judge between me and thee," as if to say, "Let God determine where the responsibility lies." After all Abram did not have to fall in with it. But Abram seemed to think the case not hopeless for he suggested that Sarai deal with the maid according to her judgment. In accordance with that, "Sarai dealt hardly with Hagar and Hagar ran away."

How shall we interpret Sarai's action? We are not likely to judge those whom we love and trust by their actions altogether. This would be surface judgment. Rather we interpret their actions in the light of their good name and character. We know that a certain tree is a peach tree because it has peaches on it, but we also know before the season for fruit that a peach tree will produce peaches *because it is that kind of tree.*

Therefore, it is what God has revealed to us of Sarai's faith (Heb. 11:11), and obedience (1 Pet. 3:6), and the fact that *He* does not give her motive for dealing hardly with Hagar (also that Abram

had suggested it) makes me hesitate to believe Sarai capable of stooping to the same level of conduct of her bondswoman. I rather think that, thinking that Hagar was to give birth to the child of promise, she undertook to chasten the pride of the little maid, to humble her that she might be a better mother. She who was an example of meekness would recognize pride and try to deal with it for the sake of God. I like to think well of this mother of God's chosen people, for God has much good to say of her, and only one rebuke. To do otherwise is out of keeping with her general character. Moreover, "when the angel found her (Hagar) by a fountain of water in the wilderness" He did not sympathize with her sense of injury but endorsed Sarai's treatment of her by sending her back with the admonition to submit to it (Gen. 16:9). However, it seems not to have accomplished its purpose, as later events indicate. In time she gave birth to Ishmael.

About thirteen years later God changed the names of Abram and Sarai. In both cases the change indicated a broader scope of blessing. Sarai, "my princess," became Sarah, "princess" to more than just Abram; and Abram, "exalted father," became Abraham, "father of a multitude."

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## A Missionary Call -- Ft. Lauderdale, Fla.

Willis H. Allen

Several times during the past three or four years the needs of the West Side church in Ft. Lauderdale have been brought to the attention of our brethren in various places,—through the columns of this and other papers, through meetings of preachers and other church leaders, in private correspondence and other media. So far as is known to this writer, the greatest response that has come from the various appeals made is an occasional "let's pray about it." That is fine! But how many of us have thought further about it than that? While we are praying, how many have sought to learn more of the details and the conditions existing, the extent and nature of the needs, that some definite and specific action might be taken for the needs to be supplied?

We cannot ask for space in this paper to give a detailed account of the beginning and subsequent history of this little group. Suffice it to say here that it began in 1943, when the "millennial" issue was *forced* upon me by a minority of the congregation at that time meeting on Broward Blvd., and with whom I had been successfully laboring for a little more than two years. The blow came suddenly, without previous notice, nor even a hint, that such action was being contemplated, and without the knowledge of the majority of the congregation. It fell on a Saturday night, when I was approached, and taken to the church building, where a few (not more than five or six) had gathered for pre-emptory action. I was notified that I would no longer be recognized as having any part with the church. The congregation as a whole were completely surprised when I was present at the services on the following Lord's Day, but was not in



the pulpit. After a series of conferences, and on the advice of friends in Miami, I yielded, and submitted publicly my resignation. (Whether this was wisely done is still a matter of divided opinion.) A few families immediately withdrew from the congregation, not because of issues involved, but in protest against the procedure that had been followed. I pleaded with them not to withdraw themselves in sympathy for me; but they insisted that, whatever my future course would be, they could not and would not continue with the congregation. We then banded together, and the next Lord's Day began meeting in the assembly room of the administration building of a housing project, which had been voluntarily offered us. I continued with them for about two years, when I left to come to Louisville. Soon after this, Brother Brady Green, with his good wife, moved down from So. Carolina to take over the leadership of the work. For some time it had been felt that the greatest need was for the little church to have a home of its own, and Brother Green soon began to follow up on this idea. After a time, the lot on which their present building stands was purchased, and the brethren soon began construction, doing most of the work themselves. Some financial help came from outside sources. As soon as construction was far enough along to be used, the congregation moved in. Soon after moving, Brother Earl Mullins, with his family, moved to Ft. Lauderdale to work with the little church. This was in 1952. Brother Green went back to So. Carolina for some work there. Bro. Mullins was well loved by the church there and he and Sister Ragenia did some good work for about a year. But, feeling the need of more schooling to better prepare himself for future work, they moved away, and were succeeded by the Robert Garretts, who stayed also for about a year. The Greens moved back to Ft. Lauderdale and resumed work with the church. Later on, N. B. Wright was secured by the church as their minister. He stayed some 2 or 3 years. In the meantime, little by little, the building was added to, and during Brother Wright's ministry, the building was completed, with new furniture installed, ceiling completed and floor covered, and completely paid for. After this, two window air-conditioners were installed, taking care of both heating and cooling. Brother Delmer Browning succeeded Brother Wright, and stayed for three years, when he and Sara Jean came to Louisville to teach in the Portland Christian School. Brother Green continued to give such assistance as he could during all this time. After Brother Browning left, Brother Green was asked to take over the leadership, and he continues to do so.

During all this time, the church experienced both growth and retrogression—gradual in both directions. A few years ago, the normal morning attendance was running around 40 to 50, and we are told that one Sunday morning, the attendance was 75. But for the past six years (about), the work has been steadily declining. The circumstances we cannot go into, but among the reasons we would mention discouragement, lack of co-operation, and, we may add, lack of spirituality. Even since I visited there last February, one or two of the few who were left have "dropped out."

Brother and Sister Yentsch, of the Shawnee congregation here, recently spent about two weeks in Ft. Lauderdale. He tells us that on one of the Sundays they were there, there were ten present, including him and his wife.

In a letter to Bro. Yentsch, Brother Green has this to say: "At present there are but five of us who can be counted upon to be present on Sunday morning: two aged widows, an old brother, 93, a fifteen year old boy, and myself. We intend to 'fight on to the finish' praying God that He in His goodness will see to it that the West Side church survives. At present our attendance runs anywhere from a low of two (myself and Brother Horn) to a little more than a dozen sometimes. I am working supporting myself, as I have been all the while, but the church suffers in not having a full time minister. While there are living within a ten-mile radius of this church perhaps eighty to one hundred thousand souls, we just don't have the power to 'go out after them'."

I cannot believe that God wants this work abandoned. We need this post. Because of the line drawn by "Churches of Christ," this is the only church in Florida east and south of Brandon and Orlando where many of us could expect to go and receive full fellowship and recognition. This is not as it should be, but the condition does exist, and we must recognize it.

In his letter to Brother Yentsch, Brother Green further says: "In my opinion, in order to save this work for Christ here is what is needed! First, a good hardworking preacher, with a good co-operating wife, both of which are not afraid of work, and that are 'real missionaries.' That, I know, is not a small order. But if the 'pre-millennial brotherhood' is anything like it is supposed to be, that is not too large an order. In the second place, a number of churches that really believe in missionary work obligate themselves to give a certain amount monthly to the support of this worthy couple until such time as this work can again become self-supporting."

I would add another suggestion to this "need." If one or more faithful Christian families contemplate moving to Florida, particularly to Ft. Lauderdale, they align themselves with this struggling congregation, and give support to its work. This would in itself be a great asset.

Brethren, this is a great missionary call. I know no more challenging need on the home front. No problem of a building. Here is a neat, comfortable building, already equipped with a baptistry, two rooms that could be used as class rooms, two rest rooms, air conditioning, and an auditorium seating from 75 to 100 persons. All paid for.

Who will answer this call? For further information, write to Brady M. Green, P.O. Box 6051, Pompano Beach Fla., or to Willis H. Allen, 4038 Michigan Drive, Louisville, Ky. 40212.



# Growing Pains At Forty-One

M. Brent Hickman

With the privilege of just reading God's word and reciting the Lord's prayer taken out of the public schools by a ruling of the Supreme Court, we see more clearly the growing need for Christian education. Men are truly increasing in knowledge and wickedness, just as the Bible predicts, but Solomon said, "The fear of the Lord is the beginning of knowledge" (Prov. 1:7). In our day we see all around us the growing lack of fear and reverence for God.

Solomon says again, "Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. 22:6). Of course, the home is the beginning of this training period, but a lot of it is done in school. Would it not be better if our children were educated in a Christian school by Christian teachers, rather than by atheistic teachers in a secular environment? Men in general strive to be approved by society, but Paul says, "Study to show thyself *approved unto God* . . ." (2 Tim. 2:15). Young people attending Christian schools are taught from God's word whom to please and of whom to seek approval.

For 41 years this kind of teaching has been provided by Portland Christian School and Portland Christian High School in Louisville. It was started in 1924 by Christians who were interested in young people. They wanted to see them receive an education that included the Bible, taught by dedicated Christian teachers.

Through these years, thousands of lives have been influenced for Christ. From the doors of PCHS have gone forth Christian young people to become missionaries, preachers, Sunday School teachers, doctors, lawyers, engineers, businessmen, and teachers. The Lord has always wondrously supplied every need of the school.

In the 1940s the enrollment of the school reached a point where the facilities were no longer adequate. The alumni of the school, thankful for the blessings they had received there, carried out a successful building program. A new building opened its doors in September 1948. The enrollment again increased. With it, the State Board of Education has also increased its demands, so we again face a problem of expanding. The members of the Alumni Association feel led of the Lord to step in again.

From month to month we plan to give progress reports and short informative articles about PCS and Christian education. As you follow our progress, will you pray that this committee may have wisdom and direction from the Lord?—The Alumni Building Committee: Don Wright, Chairman, R. H. von Allmen, Kenneth Lawson, Chester LaHue, Paul Heid, M. Brent Hickman.

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Now let me burn out for God! —Henry Martyn



# NEWS AND NOTES

"They rehearsed all that God had done with them . . ."

## OUR NEW COVER

Several months ago we asked several dozen leading brethren around the country for suggested improvements in the W & W. One of the most frequent requests was for a new cover design. This issue bears our first attempt at improvement.

Since the *Missionary Messenger* is being perpetuated within these pages, we borrowed something of the missionary motif that that magazine brought into so many homes for so long—the Word bringing light to the world. At the same time, the design is entirely appropriate for our own title. On the cover you will see the Word (the open Bible) and the Work (the multitudes of the world in darkness). These two aspects of our purpose are further set forth by the quotations: "Holding fast the faithful word . . ." (Titus 1:9), and "Holding forth the word of life . . ." (Phil. 2:16). Quotations are from the New American Standard Bible. These verses express our purpose and desire to encourage faithfulness both in teaching the Word and in obeying our commission to go tell the untold millions.

For the actual art work, we are indebted to the devoted imagination and skill of our brother in the Lord, Robert H. Jones, who ministers to the Lyndon (Ky.) Christian Church. He was a commercial artist until he laid down the pen to take up the Sword of the Spirit. We are thankful for the services of one who is so sympathetic with our goals. We think he did a good job of translating our purposes into visual representation, and we hope you like his design as well as we do. —G.R.L.

**Winchester, Ky:** This year has been better for the Belmont church in the way of additions. Not counting nine college students which responded during our revival, we had eight to place membership, six for baptism and two to rededicate. I conducted five revivals and there were nineteen responses in these meetings. If the Lord tarry, we trust that 1966 will be a better year in every way. —Howard Sawyer

**Hollywood, Calif.:** Our Sister R. L. Nichols, wife of one of our elders, passed away here on Dec. 9. She was greatly beloved. Her passing, with Salome's and Stephen Brooks' have been heavy blows—also others—within the year. Ps. 27:13. —E. L. J.

**DeRidder, La.:** I am not a "Boll-ite"—just grateful for what Bro. Boll and others helped me to see from the Word. I am hungry for anyone's good teaching and help. —Luke S. Elston

**Tulsa, Okla.:** The W&W has been in our family ever since I can remember, and I treasure the nice article of my brother Frank Carey that was written some few years ago when he passed away. —Mrs. J. B. Arms

**Borden, Ind.:** I have been reading the W&W for many years and enjoy every issue. May the Lord bless it in the future even as in the past. Mrs. Retta Scott

**Louisville, Kentucky.:** Home from a most enjoyable week with the Highway Church, Pekin, Indiana, where Robert Gill ministers the Word. Unmistakable evidences appear indicating growth in spirituality and Bible knowledge in the more than a year since I was last with them there. Put up to it by Brother Robert, the brothers and sisters overwhelmed the writer with a birthday gift at the tune of a dollar a year! Gratefully received. —Stanford Chambers

## UNITY IN BRAZIL

Missionaries in Brazil from different segments of the Restoration Movement have come to the conclusion that they cannot well speak of unity while they are separated from each other. Following a meeting in 1964 where the problems of co-operation were discussed, it was decided to launch a joint project—the publication of a quarterly which would give opportunity for all concerned to freely exchange ideas. The first issue of *Communion Queter* was published in the early fall of 1965. We like the tone of this little magazine—so much so that we would encourage



you to ask for a free sample copy. Write to: Leon E. Tester, Caixa Postal 1484, Sao Paulo 1, Capital (Brazil), or to Jack Hill, 1001 Cedar Crest, Abilene, Texas.

Livingstone, La.: I enjoy the W&W very much. I think the last issue is exceptionally good. —Charlotte Detres

#### SCC BIBLE LECTURESHIP

Mark your calendar for March 1-4, and plan to attend. Accommodations will be arranged for those who write in ahead of time.

Lexington, Ky.: Good reports come from the services conducted last Lord's day. Bro. Jim David Yarbrough's message was gratefully received with many expressions complimentary. Bro. Benny Hill preached last Sunday evening and his message was received with much appreciation. We thank God for young men who are ready to preach the Word.

Repairs on the West End Building are going forward. Thanks to brethren Joe White and Carl Smith for their useful service. —H. N. Rutherford

#### CHURCHES OF CHRIST FILMSTRIP LIBRARY

The Churches of Christ Filmstrip Library begins its third year of operation with approximately \$825 worth of filmstrips. More will be added through the year as subscription and rental money comes in for additional purchases. Some of the categories include: filmstrips for children and youth, dating and marriage preparation and counseling, the home, Old Testament studies, life and teachings of Christ, New Testament studies, science and God, history of the Bible, evangelistic, personal evangelism "Direct Mail" evangelism, leadership training, teacher training, training in singing, etc. In 1965 12 churches participated in the use of the library. This has been encouraging, but we are hoping to see an even greater response in this new year of 1966. A catalogue of available filmstrips is available to all who request it. If your church wishes to subscribe, or if you desire additional information, write to CHURCHES OF CHRIST FILMSTRIP LIBRARY, c/o Ronald Bartanen, Chairman, 4136 Hickman St., Louisville, Ky., or phone 451-0244.

Dallas, Texas: Our teacher training program is a success! We must admit that this is a premature prediction—seeing we started this program only last Sunday night—but if the interest

and enthusiasm expressed on that occasion is any indication of the future, we can expect great things to result as the Lord blesses our efforts. We had excellent attendance and an hour of informative learning. —Julius Hovan

#### STEPHEN E. BROOKS

Brother Stephen Brooks fell asleep in Jesus Wednesday morning, December 1st, after several months of illness. We sorrow with the family, who will miss him so very much, but at the same moment rejoice in knowing that "it is very far better" for Stephen to be at home with the Lord. Though young in years, the life and testimony of Steve will be a real challenge to all who knew him. He loved the Lord, and was a real inspiration in service and faithfulness. We look forward to our Lord's return, at which time we shall be reunited with him and the saints that have gone before, and in such we take comfort —Neal Phillips

Sherman, Texas: We are eager to get the combination issue of W&W and Missionary Messenger. Both seem indispensable to us, and we are glad they can be combined. —Mrs. G. B. Dasher

Abilene, Texas: The work in Channelview (Houston) continues in an encouraging way through the faithful efforts of a few families. Some were also away from there this past Sunday, but we had an enjoyable and profitable day. Bill Smith (my brother-in-law) from Dallas went along and led the singing.

Word comes that Byron Miller did a very fine job bringing the message here last Sunday morning. —Carl Kitzmiller

#### REPORT FROM KENTUCKY AVENUE CHURCH

The SCC a capella singers presented an inspiring program of songs under the excellent direction of Bro. Gale Price at their annual Christmas concert in Louisville. The Kentucky Ave. church is grateful for the opportunity of being host. The Highland church assisted in the provision of food for the chorus members. The congregations of the Louisville area cooperated well in filling the building, with about 500 present.

We recently began a Tuesday morning Bible class for any who can attend. We meet at 10 a.m. Currently, our study-topic is Bible prophecy.

brethren John A. Keeton and Fred Woosley were formally ordained to the ministry of the Gospel at the evening service, November 14. Bro. Keeton is preaching at the Sylvania church. Previously he served as a Deacon at the Ky. Ave. church. Bro Woosley preaches on the 2nd and 4th Sundays of each month at the Antioch Christian Church in Big Clifty, Ky., and on other Sundays elsewhere, as the Lord opens doors. He is a graduate of Portland Christian School, spent 1 and one-half years at SCC, and is now attending Louisville Bible College. We commend both of these brethren as faithful and capable servants of the Lord. —Ronald Bartanen

**Orlando, Fla.:** The work here goes on and we are thankful for what the Lord has done. We covet your prayers not only for Orlando, but for the other congregations in Florida —Bill Spears

**St. Louis, Mo.:** We are seeing great changes in attitude throughout the country. The bitter and dogmatic spirit which once governed so many hearts is gradually giving way to a better disposition, and for this we are grateful to the Father of all mercies. That you have contributed greatly to this changing pattern is well known and recognized by many of us, and we thank God and take courage. —W. Carl Ketcherside

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## We Need Revival

Daniel Kauffman

There are too many lukewarm church members.

In too many hearts the love of God has grown cold because the love of the world has taken possession.

Too many church members are unwilling to allow their religion to interfere with their business affairs or their pleasures.

Too many Christians are more interested in getting hold of the dollar than in winning people to Christ.

Too many take more delight in the pleasures of the world than in doing the will of God.

In the hearts of too many people Heaven has lost its charm and Hell its awful reality, because the lure of this world has drawn their minds away from the world to come, and also because Heaven and Hell are not preached about as they ought to be.

Of how many Christians is it true that they take greater delight in the joy of the Lord than in the pleasures of this world? How many spend more time reading the Bible than in reading any other book or magazine? How many take a keener interest in things eternal than in the things of this present time? How many set their affections on things above, rather than on things on the earth?

Yes, we need a revival. Souls are dying. The forces of evil are extremely active. The lure of this world is very great and most appealing to multitudes who call themselves Christians and profess to love the Lord supremely. And not only in heathen lands but everywhere, multitudes are going to Christless graves without having been warned to flee from the wrath to come. Only the power of God and the prayers and labors of God's people can stop the drift and rescue the perishing! Your help is needed. Can the Lord depend on you? —in *Christian Platform*.



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