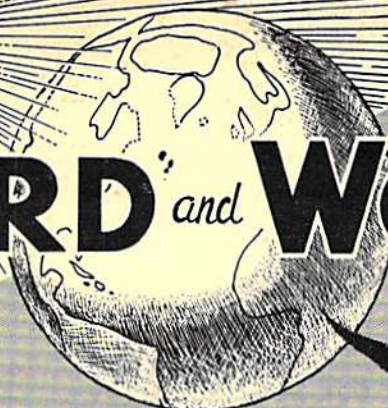


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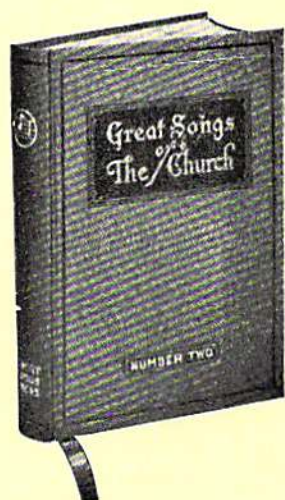
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He Must Do It All

Psalm 57:2

In creation and redemption it was God who did it all,
Marvelling at His love and wisdom, we in adoration fall.
We behold His works with wonder, all is perfect He has made,
And we trust Him for salvation, since for us the debt He paid.

But in daily life how often we distrust His glorious might,
Vainly thinking we can help Him, walking not by faith, but sight:
Striving to perfect His purpose, striving to fulfill His will,
Waiting not alone upon Him, restless, not content and still.

Oh! to learn the blessed lesson just to dwell with Him each day:
Resting in Him, walking with Him, waiting on His power away,
Saying humbly with rejoicing, as before His feet we fall,
We are weakness, He is power, therefore He must do it all.

Are we tempted? He will conquer if we leave it all to Him.
Are we weary? He will rest us. Is our faith too often dim?
He abideth faithful ever, He cannot deny His Word.
So we'll lean upon His promise, trust it all unto the Lord.

We are glad 'tis God who worketh for the ones who wait for Him,
And we'll taste more of His fulness till our faith no more is dim;
He will work and who can hinder, if the thing be great or small
Matters not, since He is able, and since He must do it all.

Yes, He is able and He only; we have nought to do but yield.
He will be our strength and wisdom, He will be our help and
shield;
He will perfect what concerneth those whom He has bought with
blood,
And at length present us faultless with rejoicing to our God.

— A.E.R., in *Kingdom Tidings*.

Talking Things Over

G. R. L.



First reactions to the "new" W & W (combined with *Missionary Messenger*) have been enthusiastic. Even some who strongly opposed a change in cover design have received the new appearance with pleasure. For this we are thankful. In such incidentals as cover design, we would like to make our little magazine appealing to everybody—or if not to *everybody*, at least to the majority of our subscribers. In essentials—faithfulness to the Word of God and to the commission given us—our first aim is to be "approved of God." True, we cannot ignore the people to whom we speak, for the truth of God cannot be cold and objective, any more than our Lord Jesus was. Rather, we desire to speak the truth in love, adorning the doctrine with the warmth of God's love. To some, of course, the word of Christ is the odor of death. However, we are persuaded that to most of you who read these pages, it is the sweet odor of life. For this we give thanks.

UNITY IN REVERSE

Again we hear of a church dividing. Apparently this time there were not the hard feelings and bitter words that often attend such actions, but it is admitted that "personal differences" had something to do with it. Since personal differences do often arise, let's consider briefly how a "church split" may result.

The cases of which we have some personal knowledge have certain factors in common. First, somebody's feelings were involved in some way (perhaps the person "hurt" had actually suffered some wrong at the hands of a brother). Second, feelings of others are aroused to take the part of the injured or discontented brother or sister. Thus a party is formed within the congregation. Usually an opposing party is soon formed, and sometimes the entire church becomes enlisted in one party or the other. All of this takes place so quietly that it will be well advanced before some members even come to realize what is happening. At about this point, anything can happen. I suppose a book could be written about the things that actually have happened, but the end result is usually the same—the withdrawal of several families who begin meeting in another part of the community. At the best, relations between the two congregations are cool. After a period of years, fellowship is often restored, but the two congregations continue to function separately.

However, from this point forward, there is harmony and cooperation. Consequently it is easy to reason that all is well that ends well. Is this true? Did the division actually serve to glorify God?

"LET US DO EVIL THAT GOOD MAY COME"

It is said that separation of brethren who differ removes the necessity of resolving the difference, and it eases the tension. This is true, but do we teach our children to ignore their problems rather than facing them? I believe that this approach to problems among brethren will produce nothing better than spiritual infants. In the adult world, we face problems, we deal with them, we solve them. Should we not do even more in the church by the power of God?

The letters to the seven churches (Rev. 2-3) seem applicable here. All but two of the seven churches fall far short of perfection. Some seem to have little evidence of life or spirituality. Yet the faithful ones among those churches are not commanded to form a separate congregation. Maybe I'm missing something here, but it seems to fit some of the cases where the "faithful" brethren withdraw to begin a "scriptural" congregation.

Back to our matter of problem-solving. The record of the churches in the book of Acts is phenomenal. Problems of all sorts arose—including serious internal problems (e.g., Acts 15). Still, we never see a defeat for the gospel. The result of facing (and solving) problems is not simply a return to the status quo. Rather, time after time—without exception—the result is an advance for the gospel. This shouldn't be surprising, for it is the rule in every day life. Whether in school or in business, we advance by solving problems—not by running away from them, nor by becoming emotional about them.

Should it not be so in the local church that is beset by troubles? Can it not be so? Is not the great Head of the called-out-ones capable of cleansing away every offense of brother against brother, of measuring out love and wisdom and every virtue that is needed for the time of crisis? He, who bears gently with the ignorant and the erring, cannot He infuse His forbearance in us? Yea, certainly, "Jesus Christ is the same yesterday and today, and for ever." Wherefore then did ye doubt? Let us not be as the Israelites who would have turned their backs on the leadership of Moses, but let us trust Him who began a good work in us to also bring it to perfection.

"There are many lonely people about the world who complain of desolate and solitary lives. They account for their condition by supposing it is due to the failure of relatives through death or intervening distance; but, indeed, it is rather attributable to the fact that they have never fallen into the ground to die, that they have always consulted their own ease and well-being, and have never learnt that the cure of loneliness comes through the sowing of oneself in a grave of daily self-sacrifice." —F. B. Meyer on John 12:24.

Truth Advance

Section

Stanford Chambers



Questions Asked Of Us

What is the "sin unto death" of 1 John 5:16, 17? What bearing, if any, has this passage on the question of "eternal security"?

There seems good authority for the omission of the article before the word sin, hence the marginal note to that effect, and thus it reads, "There is sin unto death," or "There is sin not unto death." That rendering would not warrant the thought that some certain, specific sin can be set down as it, yet it seems clearly taken for granted that John's readers would recognize such sinning; "see a brother sinning a sin not unto death." Here we have two forms of sinning and two results, death as opposed to life. Already John has been emphasizing that eternal life is in God's Son. "He that hath the Son hath the life" and "He that hath not the Son" does not have the life. It is from John's pen that we have Jesus' words, "I am the way and the truth and the life." Again, "I am the resurrection and the life." From Paul we have, "When Christ who is our life shall appear." Again, John: "that ye may know that ye have eternal life . . . you that believe on the name of the Son of God." Believing on the name of the Son of God is having the Son of God, and having the Son "who is our life" is to have life, while "he that disbelieveth shall be condemned," or "is condemned already." Is it possible to believe at one time and disbelieve at another time? Some who once disbelieved do now believe. Can one who once believed ever disbelieve? Paul speaks of some "having made shipwreck concerning the faith" (1 Tim. 1:19). Faith made shipwreck of does not hold "Christ who is our life." He who rejects Christ loses the life.

But how could it have been eternal life in that event? It is not continuous existence that is termed "eternal life"; it is life of quality that is so called. It is present possession of him who truly believes. He that "believeth" (present tense) "hath" (present tense) the Son and "hath" (present tense) the life. "He that believeth not the Son shall not see life" (Jno. 3:36). Here is present tense in both clauses just as in the passage already noticed. He who makes "shipwreck of the faith," one who sins "wilfully after" he has "received the knowledge of the truth" "hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of

grace." He is such as has shrunk "back into perdition." John's readers would have no great difficulty in discerning such as sinning unto death. "Not concerning this do I say that he should make request." We pray for those, however, who are undergoing severe trials and testing of their faith.

Jesus informed His chosen ones that Satan asked for them that he might sift them as wheat. To Peter, who He said was going to deny Him thrice before the cock crew, He said, "I have made supplication for thee that thy faith fail not." If Peter's faith fail not, his Lord can take care of him and save him from such a fate as, e.g., Judas came to. But didn't Peter's faith fail? No, even though Peter denied Him. Had his faith utterly failed he would not have gone "out and wept bitterly." Jesus in faith made that supplication; He said, "When thou art converted," (hast turned) "strengthen thy brethren," so He expected Peter to be converted, that is, to repent. Your "eternal security" depends on your faith in the Son of God. Your faith is the victory, for it gives your Advocate ground to stand on in meeting "the accuser of the brethren" (Rev. 12:10). He can truly say, "This believing child of mine whom you tripped up was after all not trusting himself or his own righteousness, but by faith was appropriating my righteousness; find fault with that." Satan knows when he is answered. Your full assurance is as certain as your faith and as abiding. For you are "kept by the power of God," "by the power of God are guarded through faith unto a salvation ready to be revealed in the last time" (1 Pet. 1:5). Note "guarded through faith" Hence (1-Heb. 10:29) "we are not of them that shrink back unto perdition (set forth in 10:27 and vs. 30, 31); but of them that have faith to the saving of the soul."

Jesus our Advocate, making intercession for us (Heb. 7:25), draws His saints also into the office of intercessors and makes use of their intercessions (1 John 5:16). They can experience a holy joy in the consciousness that they are co-intercessors with their Lord and Savior. God forbid that we should sin against Jehovah in not praying for "all saints." See 1 Sam. 12:23 and hold yourself responsible to Jehovah in the matter of intercessory prayer. Note in Rev. 8:3-5 how that "the prayers of all the saints" are made use of and how that they are seen enhanced for their greater effectiveness. So pray for Christians, especially for those weak in resisting temptation. Be assured of the promise of our passage, 1 Jno. 5:16. He who is "our life" is our security. As by faith you receive and hold Him, by the very same do you receive and hold the life. You are conscious of your trusting Him as a fact? then you "know you have eternal life." Should your faith in Him fail, that spells rejection or repudiation of Him. Rejecting Him, you lose life. This writer believes the answer to the "eternal security" question is just that simple.

What about wicked deeds and one's security?

Wicked conduct affects conscience, and a good conscience lies at the very foundation of faith. Paul to Timothy: "holding faith and a good conscience, which some having thrust from them made shipwreck concerning the faith" (1 Tim. 1:19). Faith fails if sin

is persisted in. Wilful sinning crucifies conscience, and that is to shipwreck faith. Peter did not go that far, hence the Lord could take care of his case, and did, though Peter had sinned grievously. He followed afar off; he quailed at a maid's questioning, and denied Jesus. He associated with the wrong crowd; he lied and confirmed it with cursing; he denied thrice. That was surely wicked. But it was not persisted in. Peter did not crucify his faculty of repentance. So Jesus solved his sin problem. Two writers (Lu. 24:34; 1 Cor. 15:5) tell of a private interview the erring apostle was privileged to have with the Savior. Though the curtain is drawn around the event (too sacred to relate, perhaps), any one knowing Jesus knows that Peter as a disciple was restored. Later he was restored to the apostleship (Jno. 21:15-19). Lord, grant that we may guard prayerfully, each one of us, this God-given conscience, that we may enjoy the priceless blessing of full assurance. And let us not, by a wrong theology, hinder true believers from their enjoying this blessed assurance.

Are not too many church bulletin boards poor advertising, advertising as is often the case, such meager results? Do they not betray little activity, else very inefficient activity? After all, is not a fisherman judged by his string of fish?

The querist doubtless has something there. Naturally we expect a show window to have worthwhile products on display, else who feels invited to come in? On the other hand we expect a merchant to have more goods than those displayed in the window. But is our querist just a window shopper, or is he an obligated fisherman or producer? There are poor advertisers, even as there are too few who "go out . . . and compel them to come in."

Is the chief quality or almost the only required qualification of an elder that he be a pleasing master of ceremonies? Is his only service an inside-the-meeting-house service?

An elder "whom the Holy Spirit hath made" an overseer is one "apt to teach," which is a bit more than being a "master of ceremonies." He is one who accepts the responsibility to "tend the flock of God." He is one conscious of being an under-shepherd—under the "Chief Shepherd." He knows that he must "take care of the church of God" as one "who shall give an account." Those who endeavor to measure up to this accepted responsibility are to be considered worthy of double honor." To "rule well" is to manage, to direct, to discipline, to train and develop the members of the flock—not to be doing work members are to be expected to be doing. Glaring deficiency shows up here.

We often hear or see it stated concerning one deceased, "He has gone to his (or her) reward." Do the Scriptures warrant such statements?

Gone to their rest would be proper; rewards come at the resurrection, "the resurrection of the just" (Lu. 14:14). "They do rest from their labors," and "absent from the body, at home with the Lord." Those thus resting are waiting for their adoption, to wit, the "redemption of their bodies" (Rom. 8:23. See also Phil. 3:20, 21.) It should not be reckoned as out of fashion to "speak as the oracles of God." Christians should keep that in style.

Two Views of God

E. L. J.



Two revelations of God lie side by side in the Old Testament. They are: that *God is great*, and that *God is good*. Both are from the writings of David, the prophet, and both are strikingly stated in the 86th Psalm:

"Thou art great, and doest wondrous things; Thou art God alone" —verse 10.

"Thou, Lord, art good, and ready to forgive, and abundant in lovingkindness unto all them that call upon thee" —verse 5.

The first of these, that God is great, was well known in Israel by revelation, and even throughout the heathen world to all men; all, that is, except to those men, whether ignorant or educated, who are twice in the Book of Psalms called "fools" (14:1; 53:1). These are they who love darkness rather than light because of sin (Jno. 3:19). It is in this sense that a certain measure of repentance must precede the faith that lays hold on Christ Jesus for salvation. For, to the humble, penitent heart,

"The invisible things of God, even his everlasting power and divinity, are clearly seen since the creation of the world"; but fools and blind cannot see His self-revelation in nature, and prefer to grope in darkness for other explanations, though the Almighty speaks to them in the stars above and in the stones below—"that they may be without excuse." That God is, and that He is very great, can be known by all, though they may not know Him by His great and true Memorial name. It is still true.

"Though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him" (1 Cor. 8:5, 6).

As the *Word And Work* turns more and more to world-wide missions (through merger with *Missionary Messenger* and its staff), should we not beseech our Heavenly Father that more and more of those who have sinned against the accusing light of nature, but have not the saving light of the gospel may be reached before it is everlastingly too late!

*Over eighty years ago, in Sweden, Carl Boberg wrote the song that Beverly Shea has but lately popularized in the English-speaking

world. How manifestly true it is:

"O Lord my God! When I in awesome wonder
Consider all the worlds Thy hands have made,
I see the stars, I hear the rolling thunder,
Thy power throughout the universe displayed—
Then sings my soul, my Savior God to Thee:
How great Thou art, How great Thou art!"

Next month, if God wills, we shall try to write on the other great text of the 86th Psalm, quoted above: "Thou, Lord, art good." This writer should know by now, at least to a certain degree!

*The translation from the Swedish hymn is copyright, 1955, by Manna Music, Inc., Hollywood, California 90028. It may not be reprinted without permission. Paste-in copies of the complete song that fit exactly on the first or second end-sheets of "Great Songs of The Church" may be obtained from Manna at \$5.00 per hundred, postpaid. Scores of churches have brought their books up-to-date in this way.

Our bookstore has these song sheets in stock.

The Countdown

Gordon Gale

Doors are closing in some countries; missionaries are being evacuated from war-torn areas and people ask, "Why do you missionaries keep on going out to countries where you are not wanted?" One answer is that our Lord has never withdrawn His command. He said, "Go." And go we must. In World War I, the French General, Marshal Foch declared, "A lost battle is a battle one believes lost. There are three courses: you can retire, stand fast, attack. I forbid the first. You can take your choice of the other two." We believe this is the day for attack. Vast areas are still without resident missionaries and millions of the world's people have not heard of Christ's salvation. We have the tools: literature, radio and visual aids by the score, but the need is for men who seek not the rewards of this world. Kipling's EXPLORER understood the matter:—

"Have I named one single river? Have I claimed one single acre?
Have I kept one single nugget — (barring samples)? No, not I!
Because my price was paid me ten times over by my Maker,
But you wouldn't understand it. You go up and occupy."

Some few there are like Moses to whom the reproach of Christ was vastly richer than the treasures of Egypt. Such a man knows that God does not pay in this world's coin and he does not measure by this world's standards. He has caught a glimpse of the Unseen and has heard a voice saying, ". . . your labor is not in vain, in the Lord."

So then, let us attack.

—in *Worldwide Thrust*

Where do you go when you have a question about spiritual matters? To your preacher or Sunday School teacher? This Bible teacher says

You Can Understand The Bible For Yourself

Earl C. Smith

Every Christian must have a thorough knowledge of the Bible if he is to be free from the danger of false doctrine and if he is to possess the Christian graces he ought to possess and if he is to fulfill his obligations. This is not my imagination, but it is my observation, first in the teaching of the Scriptures and secondly in the experiences of Christian laymen. The Bible teaches that there are certain dangers that beset all of God's people, safety from which requires a knowledge of and love for God's Word. For instance, there is the danger of perishing: "Unless thy law had been my delight, I should then have perished in mine affliction" (Psalms 119:92). Again, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, . . . seeing thou hast forgotten the law of thy God, I also will forget thy children" (Hos. 4:6).

There is also the danger of falling into false doctrine as you will see if you will read the following passages: Col. 2:20-23; Eph. 4:11-14; Mark 7:7; 12:24; 1 Tim. 4:1. You cannot trust your leaders to keep you out of false doctrines, for they themselves may be ensnared in false doctrines because of their ignorance and undervaluation of the Word of God. The fact is that the warning of the above passages is against men who will lead you into false doctrine. The Jews at Berea were judged more noble because they would not trust the word of an apostle without checking it by the Scriptures. Every man ought to have a Bible reason for believing what he believes in religion. All of our beliefs should be checked by Bible study, if we are to be free from false doctrine. The Sadducees fell into the false philosophy of materialism because they were ignorant of the Scriptures: "Jesus said unto them, Is it not for this cause that ye err, that ye know not the Scriptures, nor the power of God." I know of no reason why any of us may not err for the same reason. The only security against the snare of false doctrine is a love for and a knowledge of the Word of God.

There is also the danger that one who does not know and love the Word of God will certainly fall into sin. The Psalmist said, "Thy Word have I laid up in my heart that I might not sin against thee." If you do not lay up in your heart God's Word, you will be sure to sin against Him.

Furthermore God's judgment will fall on all who do not love the truth. Consider 2 Thess. 2:8-12: "And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming, even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of un-

righteousness for them that perish; because they received not the love of truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness."

Any portion of the Scriptures is profitable (2 Tim. 3:16, 17), and the knowledge of it is worth whatever it may cost to learn it (Ps. 119:71, 72). It gives peace (Ps. 119:165) and wisdom (Ps. 119:97-105) and spiritual freedom (John 8:31-36). It guarantees prosperity (Ps. 1:1-3), and secures the physical life (Matt. 4:4), and it is necessary to spiritual growth (1 Pet. 2:1, 2).

There are certain obligations that belong to all Christians that make it imperative that we should all know the Word of God. In Heb. 5:11, 12 it is implied that in due time every Christian should be a teacher in some capacity. In 1 Tim. 3:1-6, Christian men—all of them—are encouraged to aspire to the ministry of a bishop. In Heb. 12:14-17, we are commanded to look after each other's spiritual state. Eph. 4:11-14 indicates that all Christians are to be engaged in the work of ministering. And Gen. 4:9 certainly implies that we are our brother's keeper. None of this can be done without a love for and a knowledge of the Scriptures.

We are inclined to excuse our ignorance of the Scriptures with the thought that we are too busy to learn the Scriptures. I am convinced that the real reason for ignorance of the Word of God is lack of love for it. The story of Jesus' visit in the home of Mary and Martha (Luke 10), indicates that listening to the Lord Jesus is of *first importance*. But most of us do not treat it as of first importance. When Jesus said, "Mary hath chosen the good part, which shall not be taken away from her." He not only declared the importance of listening to the Lord, but He also pledged himself to see that the privilege will not be taken away or denied to those who choose it. Continued ignorance of God's Word is, therefore, sin.

Two men that I met in my youth convinced me that men are not too busy to learn the Bible if they love it. One, an old gentleman who lived near us when I was in high school, carried his Bible on the seat of his job-wagon and read it when he did not have hauling to do. He talked of the things he found in the Bible to any one who might be with him. He learned to read after he was fifty years old, but because of his love for the Word, he gained an unusual knowledge of it. The other man was a busy farmer in whose home I stopped when I was preaching in that community. He was one of the most helpful men I ever met. The explanation of his knowledge of the Bible was that he spent an hour each day, his first hour awake before his family were out of bed, in Bible study and prayer. *The main thing is our choice.* The time necessary to become learned in the Bible we can salvage from wasted time, or maybe worse than wasted time.

(The above article is available in the form of a tract, "A Thorough Knowledge of the Bible is Imperative and Possible for Laymen." Order from the author at Box 42, Toccoa Falls, Georgia 30577. Price: 100 for \$1.00.)



"Don't Forget To Pray"

J. H. McCaleb

"Ere you left your room this morning, did you think to pray?" Those words form the central theme of a song we are accustomed to sing. Other verses present similar challenges for prayer, as follows: "When you met with great temptation; When your heart was filled with anger; When sore trial came upon you." Many different situations could be enumerated, but these serve as examples for continuing prayer.

As members of God's family we have the privilege of presenting our needs to the Supreme Power of the entire universe, through Jesus Christ our Lord. In spite of the great advancements in science there is a definite limit to man's capabilities. He needs always a higher power than himself. The widespread popularity of many occult organizations is due to the inherent need of every soul to find help beyond that available from limited human society. In Christ Jesus our Lord there is ever present that aid that we require.

It would seem that in our abstract appraisal of religious values we tend to overlook the practical advantages that are ours for the asking. The two blind men begged Jesus to restore their sight and were quick to express their faith in His power. "Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened."

"Don't forget to pray."

SCC Report

Teachers' salaries, utility bills, and other operational expenses are being paid on time and in full at SCC. Gifts from friends, some of whom are now with the Lord, enabled the college to pay off some bank notes in 1965. Already in 1966 we have paid off an old bank note of \$12,000.00, receiving the bankers' congratulations on our growth and on our good Name.

Sounds great, doesn't it? (Usually, the report of such optimism brings a sharp drop in our income in the daily mails.) But, let's be frank and realistic: Where did we get \$12,000.00 with which to pay? Not through the mails! Actually, our income is down. We need \$5,000.00 monthly, to operate. We don't get it! We have to use some tuition and fees' money to supplement. We paid this \$12,000.00 with tuitions and fees. It must be replaced, right away. Why did we pay it? It was an old note. We had been paying over \$700.00 annual interest on it, for years. It was helpful in maintaining our good name in the community. Now, if it is not replaced, in a few short months we will have to re-borrow, and start paying interest at 6 per cent at the bank.

We believe if you knew the facts, you'd help enable us not to borrow. We've been getting out of debt fast. Please help us keep this pace. S.C.C. is growing. Prospects are bright for next fall. Over three dozen applicants already received. This is twice the average for this early in the year.

—Jesse Z. Wood, Promotional Director.



The Conversion Of Cornelius

J. R. Clark

We are not affirming in this article that Cornelius and household were saved before Christian baptism, but even if they were (as some contend) yet it would not follow that sinners generally are so saved. That is our point.

The conversion of Cornelius and his household was a special case with a special purpose. An angel told Cornelius to send men to Joppa and fetch Peter, and that he would speak unto him words whereby he and his household would be saved. In the meantime God was preparing Peter to receive them, by a vision of a sheet let down from heaven, wherein were all manner of beasts and creeping things, which he was told to kill and eat. While Peter was meditating as to what the vision meant, the men arrived from Cornelius. Then Peter saw that God was telling him that the heretofore unclean Gentiles were acceptable to hear and accept the Gospel. Peter went with the men and found Cornelius and his household assembled to hear his message.

And as he began to speak the Holy Spirit fell upon them as it had on the Apostles at the beginning (On Pentecost). The Jews who came with Peter were amazed, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues and magnify God. Then answered Peter, "Can any man forbid water, that these should not be baptized, who have received the Holy Spirit as well as we?" And he commanded them to be baptized in the name of Jesus Christ.

The experience that Cornelius had was tailored to fit the occasion. In the main it was to demonstrate to the Jewish Christians that the Gentiles also were eligible to receive the Gospel. "Then to the Gentiles also hath God granted repentance unto life," they exclaimed. And Peter said, "As I began to speak, the Holy Spirit fell on them, even as on us at the beginning." We note that Peter did not say, "as upon converts all along." What took place was not a normal Christian experience.

The pouring out of the Holy Spirit here and in Acts 2 was the fulfillment of a promise made by God in Joel 2:28-32. This promise was renewed by the Lord Jesus in the Gospels and in Acts 1. It was fulfilled on the day of Pentecost in Acts 2 to the Jews, and in Acts 10 to the Gentiles. In this way the Spirit fell "upon all flesh." This baptism of the Holy Spirit was not something that man could do, but a promise that God fulfilled. It took a miracle to convince the Jewish Christians that the Gentiles were eligible for salvation.

It was a special case somewhat as the salvation of the thief on the cross was special. After all, the Lord is sovereign. It was as in Hezekiah's day "For a multitude of the people, . . . had not cleansed themselves (as was required of the Jews before eating the Passover), yet did they eat the Passover otherwise than it was written. For Hezekiah had prayed for them . . . And Jehovah hearkened unto Hezekiah and healed the people" (2 Chronicles 30:18-20). This was a special case which normally was not allowed. Let none of us take this as an example and presume upon God's goodness in by-passing His command.

The account of the conversion of Cornelius does not cancel out the over-all New Testament teaching on the design of baptism. God's teaching on the design of baptism takes root in the great commission. There Christ declared that all authority was vested in Him, that the messengers should go forth, making disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them . . . In Mark's account, "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved . . ." Luke adds "repentance" to the requirements, and offers "remission of sins." These are some of Christ's teachings to those who would be saved. And the Apostles and Christians otherwise went forth bearing the Good News to the world. Keeping in mind that Christian baptism is always based on faith and repentance, let us look at a few passages that speak of the design of baptism: "for the remission of sins" (Acts 2:38), "and wash away thy sins (Acts 22:16), "arise to newness of life" (Rom. 6:4), "for as many as have been baptized into Christ have put on Christ" (Gal: 3.27), "raised with Him through faith in the working of God" (God's Spirit makes men new creatures as they are raised from the watery grave -Col. 2:12), and "Which after a true likeness doth now save you" (1 Pet. 3:21). Other passages could be cited. This overall testimony of the New Testament plainly places baptism before Salvation. Surely God did not expect us to bend these passages to fit the experience of Cornelius.

Baptism is one piece with faith. James Stifler, a Baptist, in his commentary on Romans, chapter six, makes this statement: "The faith that accepted Christ in Paul's day, was the faith that showed its acceptance in baptism. The water without the preceding faith was nothing. The faith without the water could not be allowed. Believers were baptized into Christ, or they were not considered to be in him."

In his book "From Sinai To Calvary" Stephen D. Eckstein says: "I am asked often, 'What is the greatest obstacle or hindrance, which stands in the way of the Jew's accepting Jesus as his Messiah?' My unequivocal answer is 'Baptism.'" He says further that a Jew may admit faith in Christ, may marry outside of his faith, attend services of a church, give of his means to help a church, and may even be appointed a deacon, but as long as he is not immersed, he will not be cut off from his people, but when he is baptized he will be cut off from his people and be mourned as dead. To them baptism is crossing over a line; in it something is settled, something nailed down,

a break with the old life and an espousal of the new. And so it is with us today. We cross over from the kingdom of darkness into the kingdom of God's dear Son. The date of our baptism is the date of our spiritual birth. Truly Christian baptism is highly important!

A Look At Public And Private Schools

James E. Farmer

Assistant Superintendent of Education, Jefferson County, Kentucky

It is difficult to review the history of education and understand the great movement and goals set forth by our fathers; but to comprehend what is transpiring in education today is much more difficult. We feel there are signs of essentials in our American heritage wasting away.

Our nation was conceived upon the principle that the individual human being has certain inalienable rights, liberties, and responsibilities and that he is important in all government. It soon set about to develop a school system committed to fully develop the individual's God-given personal and unique abilities.

Today these principles are threatened not because we have changed our minds but because our individuality tends to be submerged in a great massive cultural shift caused by automation, a singular economic system and a very complex interdependence of society.

The schools are submerged in this great cultural movement and have been forced into the use of more impersonal solutions to vital personal problems. The explosion of the population and the explosion of knowledge have forced educators to use organizational patterns and mechanical devices that tend to destroy the quality of schools that made them great.

We feel that the home has also been forced into a more impersonal situation. The very routine followed by each member of the family tends to separate him from the other members of the group thus making the home merely a place from which one receives only physical comfort. The father does not generally earn a living with the rest of the family near by. The mother spends less and less time with the children. The children spend more and more time at school, in club activities or in some group recreation.

We also feel that the church in like manner is being forced into a more impersonal situation. Large congregations, large Sunday School classes, the use of the public address systems where the speaker can be heard but not even seen, the impossibility of personally visiting all the members regularly seems to be cutting in on the soul relationships that must have existed in the first church.

What does this mean to the Christian family of 1966? Yes, what will it mean to the Christian of 1976 or of the year 2000?

Church schools attempt to fill in the gap of impersonality and to a limited degree they do achieve their goal. They are usually staffed by dedicated teachers and closely supervised. The teachers

are usually poorly paid, however. The students don't always have adequate housing and instructional materials. It appears that private schools are growing in popularity, especially in the South. There are many reasons for this popularity. Poor public schools, the desire to teach a certain religious doctrine and the desire to be different are some common reasons for the growth of private or church schools.

However, if the present growth pattern and if the present trends toward a more complex society continue, private or church schools will fall into the same impersonal monolithic pattern as the public schools. This trend will be assured if private schools are not fully supported by their constituents. The classes should be small, there needs to be more parent-teacher contact. Counseling services need improvement.

Some of the greatest schools in America started with a strong religious orientation. Today, they are modernistic and have almost completely lost their first love.

What can be done to correct these problems in today's culture? We certainly don't claim to have the only solution, but we feel that the following might help.

The home, the community, the church, and public and church schools must provide an environment in which all persons are respected as individuals. The individual must have the support, the love, and the opportunity to make a mistake or try out, to fail and be lifted up and respected as a human being given another opportunity to succeed or fail.

There should be a climate of rich stimulation; meaningful freedom growing as the individual matures, the support of love and acceptance, a balanced pattern of success, time must be planned to think, to explore, to develop, to meditate, to commune with God, to examine values; encouragement to make commitments beyond oneself, and opportunities for a continuous deepening of self-insight. There must be a strong inner self developed, based upon the true word of God which will provide the strength to meet temptation throughout life.

Public schools can provide much of this climate, but the home and the church are necessary to complete the task.

All of us know that the church, the home and the public schools are failing to meet these challenges adequately; therefore there is a vital place for the church school in today's culture if properly supported and administered.

PCHS Alumni Building Fund Report

Estimated need for new building	\$200,000.00
Contributed to Jan 13, 1966	28,968.38

Praise God with us for the progress being made! Funds continue to come in, and plans are moving forward for an early groundbreaking. The necessary land has already been purchased. More details will follow later. Continue to pray for us. —Don Wright, Chm.

Precious Reprints

Why The Hope Flagged

R. H. Boll — 1941

There is a reason for the neglect of the teaching of "the blessed hope," the Lord's return from heaven. In proportion that Christians stand in law and on their works and merit they are bound to lose this hope. They may still hold the doctrine of Christ's coming but as a hope it ceases to be. Only as we hold fast the grace of God can we hold the hope. Nothing is more difficult than to hold fast the gospel-teaching of the Grace of God. This above all things is inconceivable to the natural man and foolishness to him. All the world of nature and of human affairs are run on the basis of law, of works, of struggle and achievement, of merit and desert, of effort and attainment. Every false, human, fleshly religion likewise, be it plain idolatry, or Buddhism, or Mohammedanism, or any of the newer cults, or perverted Christianity, stands on the principle of "works"—"acquiring merit." This is the natural conception. Back to that even those who begin in grace are prone to drift and gravitate. For indeed not a few who began in the Spirit try afterward to be perfected in the flesh (Gal. 3:3).

"It is not easy to realize that religion ("salvation" would seem a better word) begins absolutely on God's side; that it begins with a demonstration of God's love to the sinful, which man has done nothing, can do nothing, to merit; and that the assurance of God's love is not the goal to be reached by our own efforts, but the only point from which any human effort can start. It is not easy to realize that justification, in the sense of an initial assurance of God's love, extending over all our life, is the essential presupposition of everything which can be called Christianity. It is not easy to realize that in the atoning death of Christ and the gift of the Holy Spirit there are the only adequate securities for Christian morality; that the only good man is the forgiven man, and that he is good, not because he is under law but under grace" (*Expositors Greek Testament*). So because it is not easy to conceive of such free goodness of God, and to maintain such conviction, we are prone unawares to slip back to the level of law, works, and merit. And when we do, our peace and joy are gone.

GRACE AND THE SECOND COMING

The hope of Christ's coming turns on the grace of God. Here are three things which are hardly disputable:

1. The prospect of Christ's coming is intolerable to anyone who is not saved by grace. Heavy doubt and fear must hang over the heart of such a man in view of such an event. In natural conse-

quence, such a one will "put far off the evil day." This may, in part at least, explain the vogue which the unscriptural "post-millennial" view has held for so long, as well as the more recent opposition to the imminence of the Lord's coming. What we love we enjoy thinking of and talking about; but what we fear and dread we put out of our minds and finally forget. This is true of the doctrine of Christ's second advent also.

2. Those who are not *standing in the grace of God*, in like manner can have no joy in the thought of Christ's coming. They are too well aware of their deficiencies and failures, and they think it would be a great and unwarranted presumption, to expect Christ to receive them and acknowledge them if He should suddenly come. So they try to make themselves "worthy," but forever fall short. Yet, if we are saved by grace, we now also by faith "have access into this grace wherein we stand," and therefore "we rejoice in hope of the glory of God" (Rom. 5:2). It was of the *Christian's* prospect that Peter spoke when he said, "But we believe that we shall be saved through the grace of the Lord Jesus Christ" (Acts 15:11).

3. Finally, the *hope* of Christ's coming depends on the assurance that *grace shall be brought to us* at that time. "Wherefore, girding up the loins of your mind, be sober, and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Pet. 1:13). Now grace is that which meets us where we are, and deals with us, not according to our works and deserts, but in forgiving love and mercy. That is why he can say such a thing as this: "Now our Lord Jesus Christ himself, and God our Father who loved us and gave us *eternal comfort and good hope through grace*, comfort your hearts and establish them in every good work and word" (2 Thess. 2:16, 17).

"SHALL WE SIN BECAUSE WE ARE . . . UNDER GRACE?"

Do these promises, and this reliance on God's free grace toward us, raise misgivings in our minds? Perhaps you think now of the unfaithful servant whom his Lord will cut asunder and appoint him his portion with the hypocrites; or of the one-talent man who was to be cast out into the outer darkness; or of the foolish virgins who had no oil and found the door shut against them. And how can these things be reconciled with a hope that is based, not on works of merit, but on God's free grace? And would not such reliance tend to make us careless and easygoing? We may even be afraid to commit ourselves to such a principle. It looks too easy. There must be some hitch in the matter. It seems entirely too good. So we timidly turn back to the old "law and works" principle, to strive and struggle and toil to make ourselves at least passably fit and worthy, and hope that if we "do our best" (as the phrase runs) the Lord will make allowance for the rest. But we shall not find any peace of mind and hope in it.

But what about all this? Well, the grace of God is the grace of God, and cannot be mixed with "works" and merit (Rom. 11:6; 4:4, 5). To be sure it can be abused—every good thing can. Men could

make it an excuse for sinful living (See Rom. 6:1, 15). Some did so in the past—"ungodly men, turning the grace of our God into lasciviousness" (Jude 4)—a thing that could never be done with the Law. But the grace of God is in reality the great antidote for sin. It came, first saving, then "teaching us that denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for that blessed hope" (Titus 2:11-13). It not only came teaching and instructing, it also strengthened (2 Tim. 2:1) and enabled us ("My grace is sufficient for thee; for my strength is made perfect in weakness," 2 Cor. 12:9), and provided for continual help and cleansing (Heb. 4:16) for our daily walk. And while the grace of God brooks no works alongside of it, as contributing cause of our salvation, it itself produces works, and works of a very special kind (Gal. 5:6). For though "by grace have we been saved through faith, and that not of ourselves: it is the gift of God, not of works, that no man should glory," it is stated immediately that "ye are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them" (Eph. 2:8-10).

Failure in work indicates a failure of receiving the grace of God. It is not the wholehearted acceptance of and reliance on God's free favor and lovingkindness that lames our endeavor, so much as the fears and uncertainties that make our work seem doubtful and useless. "By the grace of God I am what I am," said Paul; "and his grace which was bestowed upon me was not found vain; but I labored more abundantly than they all; yet not I but the grace of God which was with me" (1 Cor. 15:10). May the grace of God become real to our hearts: then will the coming of Christ become a real hope, and all the blessed fruit of such faith and hope will be seen in our lives.

Abraham Lincoln's Baptism

In the *Apostolic Times* a few months ago was this statement in an article copied from the *Christian Evangelist* written by F. D. Kershner, giving the testimony of G. M. Weimer, 549 E. 87 Place, Chicago, Ill.: "I met Brother John O'Kane who was state evangelist in Illinois. It was at a convention. We were together about all the time. The Lincoln matter as to whether he (Lincoln) had been baptized came up. Brother O'Kane told me one day, "Yes, Brother Weimer I know all about the affair. On the night before Lincoln was to be baptized his wife cried all night. So the matter was deferred, as she thought. But soon after Lincoln and I took extra clothing and took a buggy ride. I baptized him in a creek near Springfield, Ill. We changed to dry clothing and returned to the city. And by his request I placed his name on the church book. He lived and died a member of the Church of Christ."

Inspired by this, Brother W. R. Manchester wrote Brother Weimer for fuller information, and received an interesting letter in reply in which he wrote as follows:

Chicago, Ill. June 23, 1942.

W. R. Manchester,

Brother: Your letter came 30 minutes ago. Yes, I am told that I am the only living witness relative to Lincoln's being baptized. I am just 85½ years of age. At a General Convention of the church, the State Evangelist of Illinois stayed with me. He and I had for some years been friends. In the presence of my wife and her father one day I asked him, since he had lived in Springfield, Ill., if he was there when Lincoln lived there. He said he knew him well, real well in fact. I asked him if he knew whether Lincoln had ever been baptized. He said he knew well and all about it, for he himself had baptized him. His name was John O'Kane. He said he was insisting that for a time we keep the matter all to ourselves for a good reason. Here is how it occurred: Lincoln at church one day made confession, and was to be baptized next day. But when Lincoln's wife heard about it, for Lincoln told her himself, she made a scene. All who knew her knew that she was a high-tempered lady, and she set both feet down solid that she would not permit it. Lincoln then agreed to put the matter off to possibly some other time. But he and O'Kane talked the matter over a little later; so they arranged to use the horse and buggy and go out of town on a hunt. They took a change of clothing along under the buggy seat. They drove some distance out to a certain place in the river and O'Kane baptized him. It was thought best on account of the "Rukus" Mrs. Lincoln raised, to keep it all to themselves. So wife and her father and I were pledged to keep all the affair so Lincoln's children or other might not be offended. Wife and her dad are "in the cold, cold ground," and I kept my pledge. It seemed some time ago that as I was the only person living who knew of the affair as far as I know—it seems I should tell what I know. So I have. The time was the year before Lincoln went to Washington as the President of the U.S.A. Yes, Lincoln was a member of the Church of Christ. I was never informed by Brother O'Kane the date of the baptism, but it was in the year 1860.

Yours in Him,

G. M. Weimer.

When Brother Manchester gave me the letter to read, I suggested that others would be interested in knowing what Weimer wrote and that it would be well to send it for publication. He requested that I take it in hand, which I am glad to do. In knowing the outstanding life, service, and character of Lincoln, it is encouraging to know that he was obedient to the gospel requirements.

Wm. J. Campbell,

Davis City, Iowa, July 3, 1942.

(One of our readers clipped the above article from *The Leader* several years ago, and we thought it would be of interest to others as we observe the anniversary of Lincoln's birth. We regret that this glimpse of our great statesman does not show him to be as bold for his Lord as he was for the rights of his fellow man. —Ed.)



A Christian Views The News

Ernest E. Lyon

EXECUTIVE ORDERS. I have mentioned several times the way our presidents have adopted of getting around our constitutional form of government by issuing what is known as "executive orders," which have the position of law unless overruled by Congress. Here are some of the orders that President Kennedy established in the Federal Register of February 20, 1962 to establish a dictatorship in case of an "emergency." No. 10995—Plan to take over the communications media. No. 10997—Plan to take over electric power, oil and gas, fuels, minerals. No. 10998—Plan to take over food resources and farms (including farm equipment). No. 10999—Plan to take over all modes of transportation, highways, seaports, etc. No. 11000—Plan to mobilize all civilians into work force under government supervision. The others go on and on like this and end in No. 11051—It designates responsibilities of emergency planning, gives authorization to put all other Executive Orders into effect in times of internal tension, economic or financial crisis. Thanks to the organization known as Tri-corne for a copy of the summary of these executive orders. There are thousands more.

COMMUNIST DEFEATS, OR SETBACKS. There were some of these in 1965. In Viet Nam they did not get the easy victory they expected and things are going badly for them. In Indonesia there was an overwhelming defeat. In the Congo they have been set back several times. In British Guiana and the Dominican Republic their plans were at least delayed. Let us pray for more of these upsets.

"GOD IS DEAD" THEOLOGY. Nietzsche, I am told, was the originator of the "new" idea that Thomas Altizer, of Emory University, has taken up from "Bishop" Robinson. That such a man would hold to a job as associate professor of Bible and religion in a Methodist school because of "academic freedom" rules that prevent his being fired is an indication of the character of the modernists that worm their way into places where they could be only by claiming to be Christians. He has nothing new to say and is simply expressing things that Satan has been deceiving men into saying and believing for a long time.

BRIEF NEWS AND COMMENTS. The New York Power failure proves that the "jugular vein" of the U.S. could be slashed by a handful of communist fanatics. Incidentally, I understand that

the FPC said it couldn't happen. . . In one California community (Beverly Hills or nearby, I understand) someone in the poverty program said there were 435 poor families that made the district eligible for \$82,000 in elementary and secondary school poverty aid. The San Diego *Union* reports that the people of the district were not able to find the 435. . . The Reuther Brothers have started what is called "jet set" labor—an international force for labor unionism, under the direction of Victor Reuther. . . The *Chattanooga News-Free Press* reports that the Kingsport Press has kept on printing text books during a union strike and that a teachers' union is trying to keep schools from buying those books. Even the NEA declares this wrong (though I must report that NEA is a competitor of the union) . . . In Sweden, a very socialistic country, prices of consumer goods have risen 85% in 15 years, spending on social services has more than quadrupled and the cost of the medical plan increased more than 500% during the years 1948-1962. . . Nasser and Russia conferred on war against Rhodesia while Nasser was asking for (and receiving) food and other help from the U.S. . . Over \$5 million is being set aside for a giant drive to unionize the entire government forces . . . The U.S. government joins with Britain against pro-Western Rhodesia, while Britain and our other "allies" trade with Communist North Viet Nam, our enemy. . . The California commission to investigate the Watts riots put the blame on altogether different things than the newspapers did; they praised Chief of Police Parker and the police, blamed much on "extremist" Negro leaders, and put part of the blame on too much welfare. . . The parts of Africa that are farthest ahead culturally and economically and otherwise are those that were "colonies" the longest, ruled by European countries or their immigrants to those countries. . . David Brinkley, NBC commentator, is reported to have said last July in a speech at Ohio University: "The decline and fall of the fifty state governments will be completed in our lifetime. . ." He went on to say much along this line that pleases those who sympathize with communist aims, for they realize that subversion could not take over 50 sovereign states but could take over one central government far removed from its citizens. . . The American Civil Liberties Union had better wash its hands of a history of the union by Charles Lam Markmann, or people will recognize the organization for its anti-Christian, anti-free enterprise self. Among his fantastic statements was this one: "Almost every policeman everywhere is a potential Facist; if he were not, he could never contemplate being a policeman." He also contends that if paganism had been somewhat more intelligent "the world would have been spared the 2,000-year sickness of Christendom." Remember this the next time the A.C.L.U. is presented to you as a protector of liberty.

Pardon the pessimistic tone of this column. I am not pessimistic, for I know God overrules, though this world has a sad future. I simply try to crowd too much into too little space. Read these things and pray!

Missionary Messenger

"Greater things for God"

Motoyuki Nomura,
Tokyo, Japan Dec. 28.

Front Cover — MOTO TEACHES AT YMCA SCHOOLS

We have three chapel services per week, one for the morning school system, one for the afternoon high school system, and another one for the evening schools. I am in charge of the evening one, while frequently preach for the afternoon services. A Biola Bible College attended missionary friend who comes and helps me for the evening chapel often emphasizes the tremendous opportunity we have here at the evening chapel in stating, "Where can you find 250 students, all young students and working adults, gathering together just to hear the Word in this wide, wide Tokyo?" Indeed he is very right. We have an unusual opportunity before us.

I also conduct three Bible classes a week, while giving many other small religious services each week. The largest one is my Saturday evening "Bible Survey Story," a required class that every student must take before one graduates! Just think! This is an English school, and yet, according to my advice, they have okayed me to teach two Christian Ethics classes and a Bible class as a part of their English school curriculum. Of course, I teach them in Japanese! About 60 students are now enrolled in my Bible class on Saturday evening. Since school authority wanted me to know each and all students of our four schools, I have at least one hour for every class of the four schools each week, and this enables me to know students and their needs and helps me understand them. The work and ministry at YMCA English School helps me pay about half of our material need each month, for the rest I must wait upon the Lord. Continue to pray for us that we may glorify Him.

J. Miller Forcade,
Yamato Shi, Kanagawa Ken, Japan Dec. 14.

The Wilsons arrived in Japan last Thursday night and we visited them Friday morning at their hotel in Tokyo. When we left them last Monday night at 10 they were waiting for the airport bus to come and planned to leave about midnight or later. Their plane was due out sooner but was delayed. Needless to say we enjoyed our visit with them very much. We did not get to have them at our home for lack of time but did have two visits with them.

We made a new contact yesterday with a lady who moved here only about a month ago which we trust will be a blessing. She is a former Japanese teacher but does not speak English, or very little, but her son does. When I went to her home in company with a lady who had just come in on the train she invited me into her home.

During our conversation she invited me to bring my wife to see her and said she would come to see us. Her husband is a university teacher who is retiring next year.

E. A. Rhodes,
Yokohama, Japan Jan. 6.

We are thankful to God for the way He has worked and watched over this work. Brother Shigekuni is due much credit for the spiritual condition here. He sowed a lot of good seed and it has begun to spring up and bear fruit. As I think about those who were closest to him I can see the reason for their zeal and devotion. After he passed on they got together and determined to carry on, inspired by his efforts, and they have done well by trusting in the Lord and praying for help and guidance. From the standpoint of the present faithfulness among the faithful, I am not anxious about the future of the work here. And I am hopeful that this year will bear fruit as it has during the past. Of course, there is always that danger of the evil one sowing tares among the wheat and he will likely try to do that very thing, but I trust that the Lord will give wisdom and power to withstand his wiles. Faithfulness is our part and the Lord will give the increase.

The holiday season was a happy one for us. We were with our eldest son and family on both Christmas and New Year's days. And our other son with his family came on the 26th. The folks here were nice to us in many ways and we enjoyed it all. We had the Wilsons here with us, together with Forcades, for dinner on the 31st. We were at their hotel for dinner with them on the 3rd before they left for Honolulu. Their stay was too short, but we did certainly enjoy being with them.

Shichiro Nakahara,
Shizuoka City, Japan Jan. 12.

The Wilsons were here with us on January 2, and worshipped with us. You just don't know how thankful we were to have them here. We wished they could have been here longer. We could visit one another all day long, going here and there, visiting places of interest in Shizuoka. This morning in the same mail a letter from them, written at Hawaii, came in and they were enjoying visiting there, it said. We know by now they are back home. The day they were here seemed so short that before we realized it it was time for them to return to Tokyo. Their being here with us in the worship service has meant much to us all and encouraged all of us in the Lord and His service. Certainly the Lord has given us such a wonderful blessed day from the beginning of the New Year.

We have already set up a program for church activity for this year, namely in Spring we are to have an annual teacher training Bible class for 3 days, in Summer the Summer Bible Camp, and in Fall a revival meeting. Besides these planned activities, we are going to enlarge the building by again taking down a partition, which can make the building conducive to one large meeting room. This attempt is being made this time by ourselves. We are trying more each year to do what we can to serve Him better. Pray for us as

we are trying to do more this year than any other time in the past, and we need your prayers most. Several of us got together on New Year's Day to have a prayer meeting to begin the year with the Lord and to have our minds renewed by His power to serve Him better this year. The Lord, we know, is going to bless us in answer to our dedication, for He always leads us unto victory in Christ our Lord.

Harold Preston,
Manila, P.I. Jan. 18.

Flor is staying with us now so that Vena can get complete rest. She isn't able to do anything. Flor just takes complete charge of the household, does all the cooking, fixing lunches and getting the children off to school. She has been such a blessing to us. She is truly one of the Lord's chosen. Her faith was really put to the test recently. The man whom she loved finally married another girl. Flor had hoped and prayed that he would be converted to the Lord, but he wouldn't. She chose rather to give him up than to be unequally yoked together with an unbeliever.

Back to Vena's condition. . . there isn't anything new to report and you have probably received our news bulletin by now. She is still on the bland diet which consists mostly of strained foods. Just how long she will have to stay on this diet will depend upon how long it takes for her to tolerate heavier foods.

Winston N. Allen,
Anchorage, Alaska Jan. 13.

Sunday morning, January 9, we had the privilege of meeting Brother and Sister Carl Vogt Wilson at the Anchorage International Airport. Three times Brother Wilson spoke to the little group here. What an encouragement and blessing it was to have them with us!

Irene was in the hospital during the first half of December. We are grateful for the prayers in her behalf. She is rapidly regaining strength.

Prayer is requested for more opportunities to preach and teach the Word in 1966 and for the boldness and power which only God can give in making our work fruitful. During the months of February and March I especially desire the Lord's enabling for radio messages giving a survey of the Book of Revelation, and for work on a book dealing with Christian Evidences which I have been requested to write.

Mrs. W. L. Brown,
Salisbury, Africa Jan. 18.

I'm sure you are wondering how things are in Rhodesia. In spite of the ill-will of most of the nations of the world, and their sanctions, it is the most peaceful country in the world, I suspect! We have gas rationing, and some things will soon be unobtainable perhaps, but we still have plenty. We think we have a good government—one of the best. Our Prime Minister, Mr. Smith, seems to be a God-fearing man.

Next week schools all over Rhodesia open for another year. Leslie has three schools in Highfields, about 15 miles from here, where

he is to teach Bible. He will be very busy but it is a wonderful challenge and I know he will enjoy it. We have two weekly Bible classes for women.

The Robert Garretts leave tonight for U. S. A.

Vernon Lawyer,
Salisbury, Africa Jan. 5.

The New Year has begun on a very sombre note for the people of Rhodesia. Gas rationing has begun, with the average motorist allowed about 3 gallons per week. Unemployment is increasing rapidly. Shortages in supply of a large range of goods, is the near prospect. Apart from her white neighbor nations, i.e., So. Africa and Portuguese Mozambique, she is increasingly aware that the whole world (Government-wise), means to strangle her to an early death, in-so-far as her hope to independent nationhood is concerned. They are *particularly* disappointed and hurt over the hypocritical and unfriendly attitude the American government has taken. Surely the "distress of nations" is fast approaching storm proportions, while once-great nations are ruled largely by fear and cowardly compromise. As "God's Ambassadors" we are glad to remain here in this "High Calling." Pray that we may have wisdom in bringing many to "lift up their heads" and to rejoice with us in our "near redemption."

Before the children go back to school we have promised to take them to the mountains for a few days camping. Was permitted to have some extra petrol for this trip. Will be away most of next week. Despite the very warm weather, the family enjoyed a homey Christmas, with the David Browns and other neighbors coming over for an afternoon tea.

Thomas W. Hartle,
Cape Town, S. Africa Jan. 10.

With the new year having already "dawned" upon us, I am now preparing to arrange the new cottage meeting list scheduling the months of January, February, and March, by contacting various homes in the areas, and by the faithful assistance of others. We pray that those many, many souls who during the year of '65 saw no need to confess the Christ and obey the gospel, may do so during the year of 1966, and that, "right early."

The building project at Bonteheuvel is going along though at a slow pace, because of the lack of laborers. Yet, there are the faithful few, and Brother Gray, determined to push on, with the building now already roof height. Door frames are fitted in, but the window frames and other major details are being left for later on. We praise the Lord, that bricks are coming forward "wonderfully" by the help of the Lord, and while money is what is imperatively needed, it, too, is coming in slowly but surely.

David and Dora Brown,
Salisbury, Africa Jan. 11.

During the last two months the Lord has given a harvest of nineteen souls, four in Salisbury and fifteen in the outlying areas. Among these is a school teacher. We studied the Bible together all

one Sunday afternoon. That evening before sundown, he said he wanted to become a true follower of Christ. Having led him to the Lord, we made our way to the river a couple of miles away, where we witnessed his obedience in baptism, in the presence of a few other Christians and the hosts of heaven.

Last evening I got back from a trip that took us 120 miles from Salisbury. Stanley and one of my sister's sons went with me. Our first stop was about 60 miles away, where we met with a small number of Christians and a good many unsaved friends. After preaching the Gospel, one man responded to the invitation to accept Christ as his Savior and Master. We then went to the river about a quarter of a mile away, where we witnessed his obedience in baptism. There was much joy in our hearts as we walked to the river and back to the tree under which we met to commune around the table with our Blessed Lord. After being given some lunch we went on to Sipolilo to meet with the brethren there, and to see about the school the Government has given us authority to open. The roads were bad and we did not get there in time for meeting. After making tea and eating a sandwich we prepared for the night. The two boys slept on an army cot and I pulled five backless benches together for my bed. Being tired they felt comfortable, but before morning came my bed became more and more uncomfortable. Anyway, the Lord blessed with a good trip and the plans for school to open in about two weeks appear to be nearing completion.

Elaine Brittell,
Zambia, Africa Jan. 2.

Your welcome letter of Dec. 15th arrived safely, including a part about getting Milcah and Tabitha sewing machines. Your letter arrived just before I sent out the children's Bible lesson, so I told Milcah and Tabitha about God answering their prayers through Sister Hawley. I went Thursday to see the Singer lady and she has one good second hand machine at a reduced price and a new one, so Lord willing, as soon as I get into town Milcah and Tabitha will have a way of making things for the poor.

Surely by now you have received the letter telling of Daddy going with Lester and Joye this Thursday, Lord willing. As I am staying and no other Europeanas have come to the Mission, I cannot stay here alone, so am trying as hard as I can with Gladys' help to get as much sorted and down to my little house before she goes back up home on Tuesday of the following week. The nine children are still here with me—the Welfare Officer is still trying to find their relatives or some place for them to stay. We just pray for God to work out something in the next few days. God knows why it is best for me to leave the mission—for a short time, I pray if best. As the Christians ask, "What will we Christians do when all you missionaries go and no one here to help us learn more about God? Today is an example of what they mean—Some Christians came here from Mujala—the only ones present to carry on the Lord's service was Daddy, Ricky, Sammy, Wilson and Danny. These carried on the service and when finished the children asked, "Who will help us

next Sunday?" Lord willing, with driving very little in town I hope to have enough petrol to come out to the mission each Lord's day for services, then on to Mujala for Bible class and services, then back to evening worship.

I wrote the Board of Trustees at Namwianga asking if it would be agreeable for me to keep my things on Sinde for three months while finishing with the sorting, etc. as with petrol rationing on and living in town it will be a slow process—UNLESS more workers come and then I can move back to Sinde, Lord willing. Still pray with us for the best for the future of the Lord's work at Sinde. More workers can come and keep the Lord's work going there. With the buildings there, ready for use, we pray the Lord to answer the Christians' prayers at home about the work here.

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Sarah and Hagar

Mrs. Paul J. Knecht

When Sarah learned, as she did in time (Gen. 18:9-15), that she was to have a son in her old age, having been barren all her life, she laughed. The Bible does not say it was a laugh of unbelief, but the words of the angel of Jehovah plainly indicate that it was. For "Jehovah said unto Abraham, wherefore did Sarah laugh . . . Is anything too hard for Jehovah?" Frightened, Sarah denied that she laughed, but her denial was not accepted. God knew her heart. We can accept His estimate of her action, given so plainly here. She did not believe that God could make her the mother of the promised child though she had benefitted by His marvelous working in Egypt. How slowly and patiently the Lord must work because of our reluctance to believe! About fifteen years after the promise was first given to Abraham, Isaac, the fulfilment of that promise, was born. Possibly the delay was due partly to the fact that Abraham's body was not yet "as good as dead" and partly or mostly to the fact of Sarah's unbelief which comes to light here when the promise is renewed. But she did later (after another demonstration of God's keeping), through faith, receive power to conceive (Heb. 11:11). God waits for faith. He cannot work with unbelief (Mark 6:5, 6).

NEWS AND NOTES

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

JOHN J. LINSKOTT

He was a very ordinary man—limited in education, little known outside of his own community, not rich in this world's goods. And yet, through grace, he was known by God as one of the elect. By the Lord's people in Lewiston, Idaho, he is remembered as an elder whose love and concern for them did not diminish in the years of his declining strength. By his son he is remembered especially for the great personal and financial sacrifices he made in order that his family might be reared in the fellowship of other Christians.

He left to be with Jesus on the morning of January 18, at the age of 71. His wife, three daughters, and a son mourn his passing, but "not as those who have no hope." —G.R.L.

Palos Verdes Estates, Calif.: I appreciate your nice letter having to do with the missionaries. We are working hard at the moment to get our (missionary) directory ready for the printer. —Jimmie Lovell

SCC BIBLE LECTURESHIP

Howard T. Marsh of the Sellersburg Children's Home will bring the keynote speech for the March lectureship at 7:30 p.m. March 1.

The theme for the lectureship is "Christian Health in a Sick Society." Brother Marsh's topic will be "Christian Education and Spiritual Health."

The next three days will include more lectures on the theme, expositions by SCC alumni, special reports from Rhodesia, PCHS and SCC, panel discussions, a seminar on Pastoral Counseling, and three evening lectures by a practising Christian psychologist, M. F. Cottrell.

Jacksonville, Fla.: I have known Bro. Jorgenson since about 1912 and Bro. Boll and others of W & W. Also John Gill of Allensville, Ky. Jane's father was Bro. William Houston. I was head of the Bible Department in Abilene Christian College.

If Bro. Boyd or any of the old timers are there, give them our greetings. May God bless you in all good work as He sees good. —Morgan H. Carter

Good Reading

South African Christian is the name of a fine little monthly publication edited by John Kernan. Each issue carries several brief, well-written articles on a single theme. Write for a sample copy; Church of Christ Mission, 11 Jasmay Place, Nahoon Valley, East London, C. P., South Africa.

More Good Reading

We've been intending to get around to a review of Richard Ramsey's **A Survey of Bible Prophecy** (paper, 75 pages). It is divided into a study of 14 lessons, each with review questions, which makes it suitable as a guide for class study.

Why do different people interpret prophecy differently? A brief presentation of the history of the study of prophecy helps to answer this question. However, the greater part of the book is devoted to the systematic study of the Bible itself. It is well worth the price of \$1.00 (or 6 for \$4.00). Order from **The Exhorter** or from the W & W.

LaGrange, Ky.: We are now broadcasting over three radio stations with a potential coverage of 2 million people. We are broadcasting on two stations in Kentucky. WCND from Shelbyville and WMST from Mt. Sterling. KNIM from Maryville, Missouri. We pray and trust that God will enable us to continue to add more stations to the broadcast that we may reach millions more with the simple New Testament gospel of Jesus Christ. —David Tapp

LaGrange, Ky.: This is a wonderful magazine. I don't want to miss one. —Laura Clark

Independence, La.: Recently I took on visiting chaplain's duties at the Independence hospital. Some of the

patients are very interested in the word of God. —Odus O. Ford

Glenmora, La.: Still enjoy the W & W very much. The issues on mission work especially good. —A. J. Istre

The Blessings Of The Year Past

A check of our records reveals that during 1965 we had seven baptisms, six to place membership, and three to confess sin and rededicate their lives. It goes without saying that these are not astounding figures, and we wish they had been many times greater. But we are thankful for these!

We have seen growth in several lives. There is not much way of putting this into statistics. True, it will show up in improved attendance, but the failing and drifting of others may cancel it out of the averages.

The congregation continues to make progress in physical plant and equipment. Several hundreds of dollars have been contributed to mission work, along with the labors of Bro. Ashworth in Munday and myself in Houston. Financially we ended the year in the black, with all due bills paid. —Carl Kitzmiller

Brandon, Fla.: A trailer court visitation program begun two Sundays ago is bearing fruit. We're praying (and working) for solid growth, not just membership. It seems difficult to teach Christians the personal benefits of Life in Christ. The general idea seems to be that we live solely for the influence we should have on others.—Charles Knecht.

Fisherville, Ky.: Missionary offerings for the past year were more than triple the \$564 given in 1964, and the congregation has purposed to give even more in 1966.

At the beginning of the year, each person (including the young people) submitted a card bearing the statement, "Over and above my regular giving, I believe the Lord wants me to set aside for missionary work the amount shown below. I believe He will make it possible for me to do this." The cards are numbered, and contributions are enclosed in envelopes numbered to correspond to the card numbers. Receipts are (at the end of the year) issued by number by the treasurer, which is satisfactory to the Internal Revenue Service, and yet con-

ceals the identity of the individual. No special missionary offerings are taken at any time, and no special appeals for funds are made, beyond the normal processes of keeping the missionaries and their needs before the congregation.

Having the "faith promise" cards completed at the beginning of the year encourages the individual to purpose in his heart and to trust the Lord for what he has purposed. It also makes it possible for some planning ahead at the congregational level. At Fisherville, \$100 per month is allocated to certain missionaries, and the remainder is shifted about from month to month as special needs arise.

This approach to missionary giving was begun last year with the help of Dennis Allen and Tom Marsh. —G.R.I.

Dallas, Texas: We have all been very happy at the increased interest and attendance at all the services the last couple of weeks. In fact, the Sunday night attendance for Dr. Wood's "Holy Land" lectures are probably setting some kind of record, for which we are very thankful.

We are also thankful for the five responses to the invitation the last two weeks. This is a good indication that much heart-searching has been taking place, and that there is a real desire for God to use the individual, and also our congregation. —Neal Phillips

Lexington, Ky.: The Christmas program was a most inspiring one. The whole setting was very beautiful. The scenery painted by some of the ladies and the costumes were beautiful. The singing by the children and young girls was very inspiring. Thanks to sister Jean Arnold and those cooperating with her in getting up such a wonderful presentation of the Nativity.

Much interest is being stirred up among both the young and older people in Bible reading. Several have already set them to the happy task of reading the Bible through in 1966. A new Bible has been promised to all who will complete this wonderful privilege of reading the Word of God to be wise and builded up on our most holy faith. —H. N. Rutherford

New Orleans, La.: In the "Sunny South" once more and at the old stand, 1129 Seventh St. again. Bro. H. C.

Winnett ministers the Word here. He took us down for a survey of the storm's desolations in the Boothville Venice regions. Wrecked homes are on every hand for many miles, many foundations where houses once stood, though much repair work has been done and many houses have been made livable. Comparatively little of the damage is covered by insurance. We found Bro. and Sister Holdeman

at home. Their house and the little chapel weathered the blast, damaged chiefly by tidal wave. Mother-in-law Buras, whose home was swept away, now placed again on its foundation, is living in class rooms of the church. All are grateful and in good spirits. People come for clothing and other articles sent by churches north. New Orleans suffered but not like the regions mentioned. —S. Chambers

Books of Interest

Dennis L. Allen

THE NORMAL CHRISTIAN WORKER—Watchman Nee

Those who have been blessed by *The Normal Christian Life* by this author will welcome this small volume also which has just come off the press. Originally a series of messages to his close colleagues, they were taken down by those present and are now preserved in book form.

The messages are specifically addressed to those engaged in the work of the Lord and deal with the character of the Lord's servant. These are plain, heart-searching discussions of qualifications and attitudes of heart which are essential for the true servant. Here is truth spoken in love but also in faithfulness and will surely send you to your knees in humility before God that you may be made into a vessel that the Lord can truly use.

In the words of the author, "There are certain characteristics without which no one can be a satisfactory Christian worker so a breaking down process is necessary in order that the Lord may secure workmen who can meet His need." He deals with such matters as love of men, restraint in speech, discipline of the body, faithfulness in money matters and a willingness to suffer—besides many others. The author is at present a prisoner of the communists in Shanghai where he has been for about 15 years. His own willingness to suffer is shown in the fact that he went back voluntarily to share the cup of the other Christians there who stood up for their Lord.

You will find many fresh insights into the Word in these messages. This book would make a fine gift for anyone now active in the Lord's service or who has the desire to be. Of course, you will want to read it yourself.

(113 pp., prices not yet available.)

Junior Partners

Elwin Palmer

Of late the Lord has encouraged my heart through a clearer understanding of what it means to be a co-worker with Him. I have long known the truth that such is the believer's relationship to Christ, but have supposed that this only added to my responsibility, since in a co-worker arrangement, each has a share in the work. There is never a question with us about the Lord performing perfectly His share. We are troubled aplenty, however, over whether we shall be able to fulfill our obligation.

What has come with such blessing to me is the consideration of just WHAT is His share and what is my share in this partnership. If it is a "fifty-fifty" arrangement—or even if it is a 99 to 1 proposition—I am still left with the jitters over what happens when I fail in doing my part.

The feeding of the 5,000 gives a wonderful picture of what the Lord undertakes to do and what He expects of us:

He arranges the circumstances and gets us involved ("Come ye apart . . . Give ye them to eat . . .");
He suggests that we rack our brain to try to figure a way through ("Whence shall we get bread . . .");
He gives us a chance to anticipate what He wants to do (" . . . this He said to prove him . . .");
He permits us to share in the miracle ("How many loaves have ye . . . bring them hither to me . . .");
He gives clear instructions ("Make the people sit . . .");
He works the miracle ("He blessed and brake . . .");
He allows us to dispense the blessing (" . . . and gave to His disciples to give to the multitude . . .");
He met the need fully (" . . . all ate and were filled."); and
He saw to it that a treat was left over for the disciples (" . . . twelve baskets full").

And what was the disciple's share in this partnership? Well, they had to be present. And they had to do the little things the Lord asked of them—though we must confess they did them somewhat grudgingly and with no little murmuring at first. Then they had to give up their meager lunch (and receive in return a basketful each!). And finally, they had to pass around the food—not too difficult, really. Results? Everyone was satisfied and astonished.

I sort of like this co-worker arrangement. I really believe the world can be evangelized by this system, and I am confident that the junior partners in the deal are going to learn plenty and have no little fun in seeing "us" finish the job. —in *Worldwide Thrust*.

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