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Talking Things Over

G. R. L.

An Indian was busy sending smoke signals when a huge mushroom-shaped cloud arose in the distance, above an atomic test site. "Ugh!" he exclaimed. "I wish I had said that!"

That is almost the way I felt after reading "Can We Know We Are Saved?" by Leroy Garrett in the November issue of *Restoration Review*. Leroy and I may not see eye-to-eye on everything, but I still think you'll get a dollar's worth of good out of the *RR*. Address: 1201 Windsor Drive, Denton, Texas 76201. A little farther along, I want to quote a few lines from his article.

SALVATION—PAST OR FUTURE?

There is unquestionably a future aspect to salvation—"a salvation ready to be revealed in the last time." But (according to Heb. 9:28) that is an aspect "apart from sin." Just now, I want to bring under consideration deliverance from the guilt and power of sin.

Within the past year it suddenly dawned on me that there are two different ways of viewing forgiveness of sins. Among the churches of Christ, salvation is generally viewed as being in the future. Here is an actual conversation with a sister who has always been associated with these churches:

"When you were growing up, what were you taught about salvation? What did you have to do to know that you were saved?"

"Oh, you couldn't!" she replied. "The only way you could know you were saved was to wait until Judgment."

This agrees with what I was taught in Freed-Hardeman College and what I have read in "our" publications. This is consistent with other thinking on forgiveness of sins. When a person prepares to be baptized, it is with the thought that God will do something (forgive his *past* sins) afterwards. As a Christian, he prays for forgiveness, believing that God will do this—in the future—*after* he has prayed. Salvation is viewed from the point of view of a promise—something to be realized and enjoyed in the future, never here. Forgiveness of sins, as under the law of Moses, must be obtained over and over again.

Now let's look at the other view. This too is held among the churches of Christ, but it is certainly a minority view. According to this view, the work of redemption was eternally finished for all

men at Calvary. "He is the *propitiation* (satisfaction) for our sins; and not for ours only, but also for the whole world" (1 Jn. 2:2). "God was in Christ reconciling the world unto himself, *not reckoning* unto them their trespasses" (2 Cor. 5:19). To the objection that all are *not* saved, it is replied that pardon must be accepted to be valid, or to be enjoyed. When the sinner believes, he doesn't believe a promise (that God *will* forgive if he does certain things) but he believes a *fact* (that God has already laid his sins upon His Son). Baptism, too, looks backward rather than forward. It is an acknowledgment that "I died with Christ, and my old existence was buried in the tomb. My new life is the resurrection life of the Lord Jesus Himself." Prayer for forgiveness (1 Jn. 1:9) is reliance again upon the one source of cleansing already given, and a returning there, rather than "expecting a new entry in God's account book." And as for the judgment of Rev. 20:12, the person who holds to this view does not see himself ever again on trial for his sins, because his judgment was borne by the Lamb of God, once for all. "He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life" (Jn. 5:24).

A BASIC DIFFERENCE

The basic difference between these two views—as I said—suddenly struck me a few months ago. It is not a difference in the interpretation of a few verses of Scripture, but a difference in how one views the sacrifice of our Lord Jesus. According to the first view, His death *makes possible* (but not actual) certain benefits which *may become actual* to individuals who do certain things. The second view—which I have held since a memorable day in 1949—sees salvation already here, waiting to be taken. This distinction may seem superficial, but it isn't. I think an understanding of it will help you to understand where the real difference lies between what you believe (whatever side you are on) and what somebody else believes. The second view is, admittedly, the more difficult one to see. Perhaps we can expand upon it a bit.

Charles Wesley, in one of his songs, wrote

"Let us see our whole salvation
Perfectly secured by Thee."

Can we do it? Can we look upon the crucified figure of our Saviour and see upon Him the full burden of our sins, past, present, and future? Can we see there the wrath of God fully spent? Can we see Him, because of His humiliation, exalted now to the position of "all authority in heaven and upon earth"—and *we with Him*? What else than "our whole salvation" does the apostle Paul see in Rom. 8:30? "And whom he foreordained, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Read also Eph. 1-3 and notice how often the past tense of the verb is used.

THE EFFECT OF MISPLACED EMPHASIS

Why is it possible for Leroy Garrett to write truthfully as follows? "Even when we seem certain that we have the truth,

that we are indeed Christ's only church on earth, we are at the same time suspicious of anyone who speaks with the assurance expressed in the foregoing passages. We are certain that we are doctrinally right, but we are less than sure of our own personal salvation." "Is it not strange that we show more certainty about the loyalty of our friends and the fidelity of our wives than we have in our eternal salvation?"

I believe these things (and others not mentioned) are so because of failure to see the death of our Lord in its correct perspective. This was brought to my attention by a conversation with a brother this past summer. We were discussing the expression "crucified with Christ" (Rom. 6:6, etc.). He said, "I was crucified with Christ when I was baptized." I could not agree. Here is why: If I say, "I came to Louisville in 1962 with a Hertz truck," you would probably think that I and the truck arrived together. When I say "I was crucified with Christ," my mind goes back to Calvary, not to Lake Albano—back to 29 A.D. (?), not 1949. Furthermore, Paul (Rom. 6:5,6) clearly states that becoming united with the Lord in baptism ("the likeness of his death") depends upon our "*knowing* that our old man was crucified with him."

How much of spiritual weakness stems from failure to understand that the cross was final—it was once for all! It is not at all unusual to hear earnest Christians expressing the desire to "crucify self." All they need to know is that *it has happened!* All they then need to do is to accept it as a daily reality (Lk. 9:23). Faith reckons on *facts* (Rom. 6:11). The crucial fact here—the fact that is *the key* to a successful Christian life—is death: Christ died, and I with Him. If this death is conditioned upon something *I* do, it always leaves a loophole—maybe I just *thought* I died, maybe I didn't believe exactly the right thing, etc. There is no shortage of reasons to doubt the validity of something we do ourselves. On the other hand, when we are considering the death of the Lord Jesus, there is no possible reason for doubt. By making salvation to be entirely a work of His own, God has stripped us of every vestige of excuse. There is no ground for doubt. The issue is simply accept or reject, believe or disbelieve. Of course, the reality of acceptance will be evidenced in the life that results from it. When the death of our Saviour is put in its proper perspective, there is no more question about works contributing to salvation: they follow naturally as the outflowing of the new life within.

We must remember that God calls us to a new life. Those who after their baptism continually walk in the ways of sin give evidence that they have merely complied with a form. Their obedience is not from the heart (Rom. 6:17). In them there has been no change of life because there was no change of heart. Is it not true that some who wear the name Christian have most likely submitted to a form of baptism without really being BURIED WITH CHRIST? —Willis H. Allen.



Four Score Years

E. L. J.

On the date that this is written (12/9/66), I have reached the mark that Moses mentioned as the measure of a long strong life: "Three score years and ten, or even by reason of strength four score years"—Psalm 90:10. Yet, in my case it was not by reason of strength, but by reason of the measureless mercy of God to His unworthy, but not unthankful servant. Though a few live fourscore years and ten, and even longer, it still remains true that a man of eighty is an old man. And there is no reason for this limitation, except that it is God's decree. Scientists tell us that all the cells of the human body are renewable and are being continually renewed and repaired; yet, most men are old at eighty in one respect or another. Most of the gain in longevity lies in the field of infant mortality—at the younger end of the life-span, not at the older.

Moses himself lived out his four score years; and then, as if to cancel out the lost years of desert wandering with Israel, God added forty more. Even then, at six score, "his eye was not dim, nor his natural force abated." Then, in the valley of Moab over against Beth-peor, he simply laid himself down to die at the word of God. There, in the unknown soldier's grave, God buried His great, good, well-known soldier with the highest honors that heaven can bestow.

But the lonely grave in the valley of Moab was not the end of Moses. Our Savior said that God is not the God of the dead, but of the living—by which He meant to teach that the believing dead are not dead, but living somewhere. Thus, on the Mount of Transfiguration, Moses appears, along with Elijah, in solemn conversation with Christ Jesus on the awesome subject of the cross on which our Savior was so soon to die for our sins. It seems fairly clear however, from 1 Pet. 1:16, that what Peter, James, and John heard high up in the mountain included some wonderful words about Christ's power and His second coming, the Christian's "blessed hope." O, that 1967 might be the year of that coming! For believers have nothing to lose, but everything to gain by that grand event. For us, it is all plus, not minus. "Even so, come Lord Jesus."

But if He still delays to come, it could well be that my race is nearly run. Save for two sisters still living (one older, one younger), our "family history" gives no prospect of longevity. Both parents and five of their children deceased before they were seventy. Add to this the weakening effects of a serious "heart attack" nearly a decade ago, and marvel that I am still on Time's side of the "great

divide." Eternity may be for me (yea, not for me only, but for my dear, long-time associates, Chambers and Clark), indeed for *all* of us, just around the corner, "much nearer than I think." How thankful we older editors are for these younger, able, dedicated men (Linscott, Heid, et al) that God has raised up to take the torch from our trembling hands!

*This article is not intended for an autobiography, a "swan song," or a "farewell." It is only *au revoir*—until another time. I hope to write now and then, whenever something burns within me, seeking utterance. Soon now, *Deo Volente*, I must write out and clear up the scrambled story of the world-famous hymn, "How Great Thou Art."

*Several have requested a short autobiography. It might be of interest, but would it be profitable? I am not among the "greats" or "near greats."



Setting Others At Nought

J. R. Clark

A rather exclusive church had a sign out front which read JESUS ONLY. A storm blew off the first three letters, leaving US ONLY. Christians should separate themselves from evil and from evil men, but not from brethren in the Lord.

The Pharisees of New Testament times were the purest of Jewish sects. They believed in angels, spirits, and the resurrection, while "the Sadducees say there is no resurrection, neither angel, nor spirit" (Acts 23:8). But the Pharisees corrupted their scriptural position by adding human traditions, by putting undue emphasis on externals, and by leaving out the "weightier matters of the law, justice, mercy and faith" (Matt. 23:23). They were too narrow in their interpretation of the ten commandments. For example, Moses said, "Thou shalt not kill," and "Thou shalt not commit adultery" (Matt. 5). The Lord Jesus made these two commandments to include "hate" and "lust"—anything murderous or anything lustful. The Pharisees could hate and lust as long as long as they were not guilty of actual murder or adultery. They were self-righteous, proud, exclusive, minimized their own sins, and magnified the sins of others.

In Luke 18 Jesus spoke a parable unto certain "who trusted in themselves that they were righteous, and set all others at nought." He said: "Two men went up into the temple to pray: the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican, I fast twice in the week; I give tithes of all I get. But the publican,

standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner. This man went down to his house justified rather than the other."

In his thirty-five word prayer the Pharisee paraded his goodness before God. He used the pronoun "I" five times and the word "God" once, and incidentally took advantage of an opportunity to express contempt for a fellow worshipper. His prayer was utterly empty, falling to the floor of its own selfish weight. The prayer of the publican had in it everything that the Pharisee's did not: a sense of need, a definite petition, penitence, contrition, soul-hunger, confession.

The spirit of Phariseeism crept into the first century church. For example, there was Diotrophes of third John, who loved to have the preeminence among them, "receiveth us not . . . neither doth he himself receive the brethren, and them that would he forbideth and casteth them out of the church" (3 John 9,10). In Romans 14 Paul exhorts the weak and strong to receive one another in spite of their differences over eating meat purchased in the market place. It was a matter of conscience with the weak, as they associated the meat with idolatry. Paul said, "But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ."

And we believe that Phariseeism is running rampant today, especially among some of the segments of the restoration movement, so-called. Let us list a few dangers relative to setting other Christians at nought.

1. Let us beware lest in setting brethren at nought, we set a standard for our own judgment by the Lord, "For if ye forgive men their trespasses, your heavenly Father will also forgive you" (Matt. 6:14). "Judge not, that ye be not judged, for with what judgment ye mete, it shall be measured unto you" (Matt. 7:1, 2). And "wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself" (Rom. 2:1).

2. Beware, lest, in judging others, you find yourself playing God. "One only is the lawgiver and judge, even he who is able to save and destroy: but who art thou that judgest thy neighbor" (James 4:12)? Again, "Who art thou that judgest the servant of another? to his own Lord he standeth or falleth, . . . But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgment seat of God" (Rom. 14:4,10). Let us poor mortals keep our place.

3. Beware, lest, in setting at nought thy brother, your sin, in so doing, be greater than his. "Now I beseech you brethren, mark them that are causing the divisions, and the occasions of stumbling, contrary to the doctrine which ye learned" (Rom. 16:17). This would very well apply to the teaching about the weak and strong of Romans 14. They were setting at nought one another. That in itself is a sin. Let us not minimize the sin of bad attitude!

A major reason why some Christians set at nought other Christians can be expressed in one word, namely, Phariseeism. The Pharisees trusted in themselves that they were righteous, and set all others at nought. Why did they set others at nought? It was because of self-righteousness. The apostle Paul put it this way: "For whom (Christ) I suffer the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith" (Phil. 3:8,9). We learn here that there are two kind of righteousness. First, there is a righteousness of the law, which Paul called "a righteousness of mine own." The law is a merit system. God gives the rules and man obeys them or else suffers the consequences. Then there is a righteousness from God by faith, made possible by the sin-offering of God's Son. This is a substitute righteousness. According to 2 Cor. 5:21 Christ took our sins and imparted to us His righteousness. That was the kind of righteousness Paul wanted. "But now apart from the law a righteousness of God hath been manifested," says Paul (Rom. 3:21).

A brother said to me, "One must be perfect to go to heaven." I asked him if he were perfect. He said, "No, but I hope to be before I die." Another brother, in a unity meeting, said, "God is not tolerant, and neither should we be tolerant." Both of these brethren have a law conception of Christianity. Perhaps they think that the Gospel is just another and better law. Why then did Peter say that the law was a yoke that "neither our fathers nor we were able to bear" (Acts 15:10)? Would a "better law" yoke be lighter? When one comes to Christ he receives a perfect standing through the atoning blood of the Lord Jesus, the while he is growing in actual state. This is God's New Testament plan. That which the law could not do, God did through grace. Blind to their own sins and alert to the sins of others, the law-Christians feel duty bound to set at nought good brethren in the Lord.

The grace of God properly understood and applied is God's antidote to Phariseeism. Neither the law of Moses nor any legal system can save the sinner, it can only point out his need and utter bankruptcy. God stood on the burnt-out place of man's failure and announced His grace plan, which had been hidden through the ages, to wit, man's redemption through the blood of His Son. Salvation by grace humbles a man, erases pride, and takes away that holier-than-thou attitude. Just to realize that he is wholly bankrupt in sin, helpless, and defiled, and that God took his thorny sins and crushed them to His own bosom! How blessed, and yet how humiliating! Only by His paying our sin-debt could we go free.

A young preacher in a youth revival said, "If God tolerates me in my weaknesses who am I that I should not tolerate my fellow Christians in spite of differences?" Authorities were leading a criminal to the gallows. A man of God standing near remarked, "There I go except for the grace of God." All Christians fall short in one way or another, but while they are growing in grace and in spiritual stature they have, or can have, a perfect standing through the cross of Christ! Brethren, we are not duty bound to set other Christians at nought. "Ye are not under law, but under grace."

NEO ORTHODOXY: What Is it?

Glenn E. Smith

I. THE OCCASION FOR AND ORIGIN OF NEOORTHODOXY

Modern religious liberalism, from "lower criticism" (textual) to "higher criticism" (history, dates, authors, etc.) to the present-day liberalism of neoorthodoxy, has been imposed upon an unsuspecting Christian community as advancement in Bible study. In "higher criticism" it was assumed that the Bible writers were "searchers after truth," and hence the attempt to separate their earlier writings from their later efforts. The Bible was presented as an "interpretation" rather than a "revelation."

Modernism, with its roots in the evolutionary theory, with its "historical Jesus" and "scientific method," the sentimental theology of the "brotherhood of man" and the "Fatherhood of God," its "social gospel" and its ideal man with a spark of divinity, was wrecked decisively upon the rocks of World War II.

This disillusionment became the occasion for the rise of a new liberalism called Barthianism, after its founder, Karl Barth. This liberalism rejected the idea that man has a spark of divinity or that God is immanent in man, piously declaring the transcendency of God and His willingness to "confront" man in his need. This experience is variously termed "personal self-disclosure," "confrontation," "divine encounter," etc. The old Modernist cult of objectivity gave way to the idea of extreme subjectivity (existentialism). Therefore neoorthodoxy is concerned not with the Bible, which it calls "the paper pope of Protestantism," but with a personal experience, a "leap of faith," a "nonintellectual experience" of personal revelation of God.

To a dead Modernism which had only a "bystander" experience of objectivity, this new theology was indeed refreshing. Neoorthodoxy has therefore become the current theology in most modern-day seminaries of nearly all major denominations. It is producing a crop of Bible-ridiculing ministers. It is coloring with serious doubt much of the literature issuing from major denominational publishing houses and finding its effective place in the Sunday schools and youth fellowships where it is seldom seriously challenged.

II. THE LEADING EXPONENTS

Soren A. Kierkegaard, the famous Scandinavian philosopher, was perhaps the first to "whittle the role of reason" in religion and set the pace for this modern perversion of true Christian faith. The translation of his works into English brought him posthumously a host of disciples, and foremost among the trailblazers were Karl Barth and H. Emil Brunner. Others include Reinhold Niebuhr, Paul J. Tillich, Edwin Lewis and the "demythologizer," Rudolph Bultmann.

These leaders are far apart in their doctrinal beliefs, and the writings of Emil Brunner are filled with much that seems to support the true Christian faith. They make no serious effort to reconcile their differences, since they do not see the necessity for any objective standard.

III. NAMES AND TITLES OF NEOORTHODOXY

The new theology has many aliases and generally appears anonymously. It is variously called "crisis theology," "neoorthodoxy," "dialectical theology," "neocalvinism," "neosupernaturalism," "realism," and even at times "biblicism"!

Neoorthodoxy is not an organization, but rather an unnamed and almost unidentifiable movement of contemporary religious thought. Some refer to it as the "new modernism," since it is an extension and development of the spirit and method of liberalism.

IV. THE ERRORS OF NEOORTHODOXY

1. *A frank denial of the inspiration of the Bible.* This is its greatest error. It so magnifies subjective experience that any serious study of the Bible is only incidental. Why should one, they say in effect, study a map when he is actually going places? Or, why read about the ocean when one may actually swim in it? Thus, any dependence upon God's Word as a final authority is brushed aside as unnecessary to those who actually "experience" God. Karl Barth says, "We do not demand belief (in the Bible) in our faith" (*The Epistle to the Romans*, page 99). Emil Brunner adds his testimony to this by saying: "I myself am an adherent of a rather radical school of Biblical criticism which, for example, does not accept the Gospel of John as a historical source, and which finds legends in many parts of the synoptic Gospels" (*Theology of Crisis*, page 41.)

2. *Unorthodox doctrines.* Although neoorthodox leaders differ widely on Bible doctrines, all flagrantly deny and pervert basic scriptural truth. Dr. Chester E. Tulga has given this summary of their doctrinal errors: "Neoorthodoxy is not a return to orthodoxy, neither is it a new orthodoxy. It accepts the evolutionary origin of man, the conclusions of radical criticism, and rejects the authority of the Bible as the Word of God. It has an uncertain message about the birth of Christ, a distorted view of His deity, a vague interpretation of the atonement, a non-historical view of the resurrection, and a mythical interpretation of the second coming of Christ. . . . It does not accept the scriptural doctrine of faith, divorcing it from the gospel facts with which it is associated in the Scriptures. . . . It abandons all laws of proper exegesis, rejects logic, ignores the plain meaning of Scripture" (*The Case Against Neo-Orthodoxy*, page 63). This candid summary of the doctrines of neo-orthodoxy makes it unnecessary to further elaborate upon its teaching.

No compromise can be made with this new liberalism without serious and fatal consequences. It is more insidious than the old Modernism, for it is wonderfully camouflaged with a pious cloak of pretense to an actual experience with God by Jesus Christ. It is perfect bait for the unwary but zealous Christian. Its results are not obvious until the trial of faith demands a sure foundation in the Word of God. Then, when it is perhaps too late, it is discovered that the effect of this termitelike perversion is a destroyed foundation.

Let us note well its exponents. Let us become aware of its terminology. Let us check its creeping influence over young ministerial students and in the lives of the many young people who are served it as a regular diet through liberal Sunday school literature.

We are dealing not with an organized movement, but rather with a modern-day departure from the truth as it is supported infallibly by God's Word. More than ever we must "try the spirits whether they are of God." —In *Alliance Witness*.

Come Alive! You Are In The Holy Spirit Generation



N. B. Wright

To a degree we want to train ourselves to see or to hear "double." This statement means that we can see often a spiritual counterpart to earthly and temporal things. The former are eternal, whereas the latter are ephemeral. The Lord used this principle in His declaration of the parables; as, when he said: "Behold, the sower went forth to sow" (Matt. 13:3). Let us use another illustration. Passing along the highway you approach a city. There is a junkyard of old cars, wrecked and rusty; a few miles later you pass a beautiful mansion. So reader, I ask you, are you going to end in the devil's junk yard of wrecked lives or in the Father's house?

Whether we should apologize for using the format of a popular beverage advertisement or be thankful to them for affording to us an opening of greater things is entirely besides the point. The Scriptures prod our consciences by saying: "Come alive;" or "Awake thou that sleepest" (Eph. 5:14).

Is the expression: "We are in the Holy Spirit generation" an accurate one? Is the suggestion that our dispensation of grace is peculiarly one as characterized by the giving of the Holy Spirit to every citizen of the kingdom of God? Let us see.

1. The Holy Spirit in Past Generations

It would be entirely wrong to suggest that the Holy Spirit was absent from the earth in generations before this age of grace. It would also be wrong to state that all of God's people possessed the Holy Spirit in those former days.

The last dispensation before Pentecost was that of Law, the law of Moses. The law did not give spiritual life; rather, it was a straitjacket to govern the flesh and lives of the people until the Promise came. It kept them in bondage. The people were spiritual minors. This ministration is called: "the ministration of death" (2 Cor. 3:7). The law had no life within itself; therefore it could not give life. Neither did it empower the flesh to live according to the regulations of that law. It was a good law, let us hasten to add a

good law designed to show up the sinfulness of the people. God would thereby prepare them for the reception of the Saviour when the time came for Him to appear in redemption.

We pass over this period and the ages which preceded it by saying that some of God's saints of old did possess the Holy Spirit.

1. To Illuminate and Empower Certain Workmen. Moses saw the true tabernacle in glory and was to construct one on earth according to that pattern. Some of the workmen were given the Holy Spirit to enable them to accomplish the God-given tasks (Ex. 31:3).

2. The Prophets. The true prophets spake by the Holy Spirit (1 Pet. 1:11; 2 Pet. 1:21).

3. Some of the Kings. Alas, kings who by the Holy Spirit were also prophets were too few. We think, of course, of David as being among this group.

II. The Holy Spirit Generation

When the Lord Jesus was here He said it was necessary for Him to leave in order that the Holy Spirit might come (John 16:7). He would not leave them orphans (John 14:18m).

He, being the supreme gift of the Father, brought grace to humanity. This grace and its provisions would supersede the law (John 1:16,17). People who come to God in His own appointed way by faith in and obedience toward Him, are under grace and not under law (Rom. 6:14). Law today (we are not discussing civil law or civil disobedience, the latter being sinful) is neither a means of life nor a matter of life (to quote Dr. J. Miller Forcade for this fine expression). God's freeborn children are not slaves by being law-bound.

Let us see some things the Scriptures have to say about the sinner, the Spirit of God and the child of God.

1. The body was dead to the things of God. "Ye were dead through your trespasses and sins" (Eph. 2:1). The members of the body were tools of Satan or instruments of unrighteousness (Rom. 6:13). Sin reigned therein (Rom. 6:12).

The old man, the Adamic nature, was crucified with Him (Rom. 6:6), buried (Rom. 6:4), and the new man was raised to walk in newness of life.

2. The spirit or mind of man is illuminated by the Spirit of God (2 Cor. 2). The natural man cannot understand the things of the Spirit of God. How then can the natural man be saved? How can he hear and believe? God's arrangement is for him to hear or read the gospel, the Word of God. God's Spirit in turn must illuminate the mind, thereby enabling the person to understand what he or she hears or reads. The Word being preached and the Holy Spirit being present in illumination, understanding and conviction comes to the meek heart.

3. There is the washing of regeneration. Our Savior told Nicodemus this startling fact: "Except one be born of the water and the Spirit, he cannot enter into the kingdom of God" (John 3:5). In Titus 3:5 we read this expression: "According to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit." Hebrews 10:22: "And having our bodies washed with pure water." As we get the sum of the truth it becomes apparent that these results follow: the believing, repentant and illuminated person obeys the Lord in baptism (immersion), and in so doing is cleansed by faith through the precious blood of the Lord Jesus Christ; the Holy Spirit comes and regenerates (re-creates) this person and imparts a new life. The person is a new creation (2 Cor. 5:17).

4. One is also baptized in the Spirit into the spiritual body of Christ (1 Cor. 13:12). This baptism is not the one experienced by the Apostles on Pentecost (Acts 2), or that of the household of Cornelius (Acts 10:44-46) six years later. These two experiences were the only two of that kind. (Acts 10:47; 11:15).

5. The indwelling of the Holy Spirit is for all of God's people. Paul by the same Spirit said: But if any man hath not the Spirit of Christ, he is none of his (Rom. 8:9). This matter is settled when we recall the words of the Master about the new birth—without which no one can enter into the kingdom of God.

6. We cannot go into the various details about the Person and work of the Holy Spirit today. Let us approach the close of our treatise by refreshing our minds as to another principle. The body or the flesh of the believer is just as dead to the things of God and His service as it ever was. You cut your hand, it heals. But if the spirit of life leaves the body there is nothing more that you can do. But the believer has another Spirit, the Spirit of God. The life of this Spirit is in his body. "But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you" (Rom. 8:11). He is a present possession to give life here and now to our mortal bodies. By Him you are alive to the things of God and to His service. Power to live and power for service—think of it!

Conclusion

Since the present dispensation is one characterized by the activity of the Holy Spirit, each person who belongs to God possesses Him. In Him we may come alive to the things of God and His service.

The world, the flesh and Satanic influences tend to tire one, to bring discouragement and sense of weakness. What said the Word?

"Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee" (Eph. 5:14). "And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we first believed" (Rom. 13:11). See vs. 12-14.

Come alive! You are in the Holy Spirit generation.—in the *Deep Blue Yonder*.



A Christian Views The News

Ernest E. Lyon

COMMUNISM IN LOUISVILLE. A reader has written asking me to give more details concerning the shift of the southern headquarters of the communists to Louisville, a fact I stated briefly in this column in the August, 1966, issue. The Southern Conference Educational Fund, Inc., was organized as successor to the Southern Conference for Human Welfare, which had been cited as a Communist front in 1944 and 1946 by Congress. The SCEF operated out of New Orleans until last year. During 1966 Carl Braden was made executive field director and the headquarters were moved to 3210 West Broadway, Louisville. Braden, born in New Albany, Indiana, in 1915, has lived most of his life in Louisville. Since 1931 he has been a newspaper reporter and copyreader, specializing in American trade-union journalism. He worked longest for the Louisville morning paper. He became an expert on explosives and demolitions and served two terms in prison for Communist activities. His wife, Anne, 10 years his junior, was born in Kentucky, reared in Mississippi and Alabama, attended a college in Virginia and worked on newspapers in the South. She has written a number of books. It is reported that 26 nation-wide subversive fronts operated directly or indirectly from their residence. Mr. Braden was a co-organizer of the Fair Play for Cuba Committee, and a main speaker at the Committee's New York banquet in 1961.

PHOENIX PAPERS. A good while ago I made reference to the bad influence of the "Phoenix Papers," five papers published in 1963 by the Institute for Defense Analyses, International Studies Division, for the United States Arms Control and Disarmament Agency and printed by our government. Dr. James Bales, of Harding College, one of America's foremost experts on communism, has recently written a paperback book, published by CHRISTIAN CRUSADE, on the subject of these papers and gives the subtitle "If Not Treason . . . What?" He has done a great favor for Americans wanting to find the background for why our government has been acting as if the communist governments were reasonable humane organizations that we are bound to come to a useful agreement with. He has reproduced in its entirety the second paper and quotes extensively from other of the papers. His comments on the falseness of their reasoning are very good.

I especially recommend to you chapter five of the book on "Dovetailing, or Converging with the Program of International Communism," in which he shows how this can be done only by

allowing the United States to be taken over by a communist world government. It is strange that after the world ignored Hitler's book in which he laid out his plans to conquer the world and then lived to regret it that the world is ignoring (or at least this country is ignoring) the continually repeated statements of the communists that they will not rest until all capitalist countries are overcome and the entire world is communist. Be sure to read Dr. Bale's analysis of why there are so many anti-anti-communists in this country (page 262), his discussion of disarmament starting on page 284 and his reference to the State Department document No. 7277, of September, 1961, called "Freedom from War," discussed in Dr. Bale's book on page 292. He ends this discussion with these words: "Individuals who dream up these plans ought to ask themselves: Would we be willing for all the people of India to vote in our next national election? If we were, we know that an Indian would be the next President of the United States. We also need to realize that an international institution which had the power to enforce peace would have the power to enforce anything else which it wanted to enforce." If you do not yet realize that we are at war with communism, then read this inexpensive and well-written book so your prayers for our country can be more specific in turning back the tides of godlessness overrunning the world.

THE NATIONAL COUNCIL OF CHURCHES continues to be one of the most active organizations in working for the overthrow of the type of country our forefathers built. One of their projects now is called the Delta Ministry, in Mississippi. These quotes from *Time* magazine of last July 2 may give you an idea of the project looked at by a "liberal" paper: "A ministry preacher tells field hands that 'the white man is your enemy.' and the Delta project has managed to alienate not merely unanswerable segregationist but white and Negro moderates as well." . . . "A note of class-struggle belligerency has crept into the ministry's words as the strike has spread. Baptist minister Laurice Walker, a staff member of the project, whips up plantation workers by denouncing 'the man in the big white house taking food out of your wife's and your children's mouths and the clothes off your back.'" The *Delta Democrat Times*, reportedly the state's most "liberal" newspaper, said this editorially: "The truth is that these (Delta Ministry) professionals do not want reform. They want revolutionary change of a kind that goes far beyond the question of an equal chance for all men." Just as it is difficult for most uninformed reasonable men to believe that the communists are worse thugs than Al Capone and John Dillinger, it is also difficult for Christian people to conceive how the Name of Christ is being used for revolutionary change of a degrading nature by an organization that calls itself by Christ's name.

NEWS BRIEFS: HAVE YOU FORGOTTEN that in crushing the Hungarian revolt in November, 1956, the Russians (Communists) killed over 50,000 Hungarians, deported 25,000 to Siberia, and jailed 10,000? . . . OUR STATE DEPARTMENT (U.S.A.) has asked an appropriation of \$1.2 million to stage a "Water for Peace" conference in Washington this year, the money apparently being used to pay the expenses of 1200 delegates from 95 countries, including the Soviet Union and

her satellites. The eleven day conference includes banquets, expensive jaunts around the country, and opportunities to observe all our processes—and all at the expense of American tax-papers . . . THE FEDERAL FOOD AND DRUG ADMINISTRATION issued an order that beginning the 16th of last month vitamins were to carry a statement on the package that they are not needed in the average diet (a statement all doctors I know are in disagreement with). The government also requires a warning on cigarettes now—but alcohol can still be sold without any warning label! That is being even more inconsistent than most of us!

GOD KNOWS HOW

God knew how to keep His promise to David concerning a perpetual house while He acts in judgment against Solomon. He knew how to bring about a division in the kingdom while He allowed certain human events to take their natural course. He knew how to bring Jeroboam to the throne and still allow the choice to be Israel's. He knew how to create a rebellion while He allowed Rehoboam to make his own decision and be held responsible for it.

He knows how to overrule in human affairs so that His will is done while at the same time He allows man to act of free will and with accountability. He knows how to solve human problems without any show of miraculous power, bringing to pass unlikely things and turning aside impending tragedies. Men must beware of thinking that in some situation they have God "over the barrel" so that He must consent to their evil or excuse their conduct. He knows how to keep His word and how to bring into judgment those who disobey. He knows how to deal with the man who would "pull a fast one" on Him. — Carl Kitzmiller.

Church attendance in London on any given Sunday is now under 5%, compared with 44% in the United States. Crime is way up—immorality is rampant—spiritual interest is at its lowest ebb in 200 years.

Let the people of God steer clear of involvement in the bitterness of racial strife; let us, as Christians, seek by all means "to win some" to the Lord Jesus. The business of the missionary is not social reform, segregation or integration, but to "preach Christ, and Him crucified."

With all good intentions, missionaries often destroy their own work. We need to give much more attention to the methods and purposes of our task. It ought to be our objective to establish the work in such a way that if the time comes for the missionary to leave, the work can go on. —Vernon Lawyer

God has so made reality that when man denies God he must deny his own rationality, his own humanity, morality, and any real meaning for life. — James D. Bales

"If the Lord is coming soon, is this not a very practical motive for greater missionary effort? I know of no other motive that has been so stimulating to myself." — Hudson Taylor

Precious Reprints

The Promise of His Coming

R. H. Boll — 1947

A new year begun. How, when, where it will end, no one of us knows. We can only say, "If God will." Whether we shall see the end of it—whether death shall close our eyes—or whether the Lord Jesus shall descend and we shall be changed in a moment and be caught up to meet Him in the air that we may be with Him forever—we cannot know. God knoweth. And we can well leave it in His hands: our hopes and fears, our loves and desires, our every interest, they will be seen to if committed to Him. "Commit thy way unto Jehovah; trust also in him, and he will bring it to pass."

A PARALLEL

When the Jewish nation was looking for the Messiah, about the time that Daniel the prophet pointed to, there appeared in Jerusalem some strangers from the East, Magi, who made no secret of the object of their visit. Led by a star, which they had understood signified the birth of the long-looked-for King of the Jews, they came to the city loudly inquiring for the place where they might find the newborn King. When this came to the ears of Herod, he was troubled—naturally so. It might be his knell of doom. If this expected King had indeed come, he would shortly put an end to Herod's iniquitous power and overthrow his menial throne. That, I say, was natural. But when we read that all Jerusalem was troubled with him, we stop to wonder. Had it come to that? Had the hope of their fathers and the desire of the generations past become a dread unto them? Surely the gold had become dim! And where were their scribes, those well-versed Bible scholars, the expounders of the law; the scrupulous, hair-splitting Pharisees, sticklers for the minutest points of the law and for the tradition of the elders? Surely *they* are glad—they have nothing to fear. But they are also troubled. Can it be that they feel instinctively that their gold, too, is but tinsel; that their loyalty to the law is more a matter of human dogmatism and conformity to accepted teachings than love for God; that they have but used the name of their God and have taken His word upon their lips for selfish ends, to gain honor and office and position and recognition among men? Then no wonder that they were troubled.

But when among us the midnight cry of the Lord's coming again is sounded out, how will it be? Shall we be glad? Are the men of the world going to rejoice? Is the church going to sing happy songs? Are the preachers going to leap high for joy? Or are they going to be troubled all together, as Jerusalem was when she heard of the birth of her King? Alas, could it be possible that it has come to that? Has the hope and the joy of the early church become our dread and dismay? How deep must be our ignorance; how conscious

we must be of unfaithfulness, of ease-loving, narrow selfishness; how aware that it is not loyalty to Christ and the love of God that inspires even our religious work, worship, teaching, and contention; and how convinced that we are unfit for the coming of Christ! "He cometh!"—and instead of a cry of glad relief, like John's "Even so, come Lord Jesus"—behold, consternation, terror, trembling, and cries of distress! Let us hope this picture is overdrawn. But I say unto you, watch, take heed, that ye may be found in peace, and be found among them that "love his appearing," ready to hail it with glad delight.

A MARK OF THE EARLY CHURCH

One of the marks of the apostolic churches, in every way as essential as any other characteristic of the worship or doctrine, was their constant expectation of the Lord's return. Corinth was waiting for it, and taught to look forward to the event with hope, despite the defects that were then attaching to them (1 Cor. 1:7, 8). Thessalonica had turned to God to serve Him and to wait for His Son from heaven (1 Thes. 1:9,10). Philippi had their citizenship in heaven, whence also they waited for a Savior, the Lord Jesus Christ (Phil. 3:20). The brethren at Colosse were admonished to be unworldly and to wait for their glorious reward at the manifestation of the Lord (Col. 3:1-3). The doctrine of grace which Titus must proclaim gives the return of the Lord prominent place (Tit. 2:11-13). To the Hebrew brethren it is declared that Jesus would come a second time to them that wait for Him unto salvation (Heb. 9:28). James makes it the ground of the Christian's patience under trial and suffering (Jas. 5:7-11). Peter does the same (1 Pct. 1:7; 4:12,13), and makes Christ's coming a motive for elders of the church to do their work, and do it well (5:1-4). In his second epistle, some of his last words to us are: "Give diligence that ye may be found in peace, without spot and blameless in his sight." And we might continue.

This much is evident: that much mention is made of the coming again of our Lord; that great weight was placed upon it; that it furnished the basis and motive of all faithful Christian life and unworldliness; and that all the churches of apostolic time were in an attitude of constant expectation of the Savior from heaven. No church or Christian that has lost view of, or ignores, this doctrine, fills the true pattern left to us in the New Testament. Let us make up this deficiency. It is high time to study and preach and teach this wonderfully great and wonderfully neglected portion of God's holy truth.

"Even if I were utterly selfish, and had no care for anything but my own happiness, I would choose if I might, under God, to be a soul-winner, for never did I know perfect, overflowing, unutterable happiness of the purest and most ennobling order till I first heard of one who had sought and found the Saviour through my means. No young mother ever so rejoiced over her firstborn child, no warrior was so exultant over a hard-won victory."—C. H. Spurgeon.



Truth Advance Section

Stanford Chambers

Questions Asked Of Us

Children and worship (left-over question): There is a contention that since children are unbaptized, they should not be heard during a service, should not be taught to pray nor to contribute, even as they do not participate in the Lord's supper. Consistent with this notion, the "opening" before the "classes" is of the briefest, without Scripture reading, and with a brief formal prayer, so formal that it surely attracts no attention in heaven. Is this fair treatment regarding children? Why did Jesus lay His hands on little children?

It might help to hear the Lord Jesus as He answered the scribes and Pharisees whose "righteous indignation" was aroused by the children who were crying out, "Hosanna to the son of David!" How noisy! How irreverent! They even rebuked the Lord for permitting it. "Yea, did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise"? Possibly the Lord knows what constitutes acceptable worship. But such noise at the Holy Place, the temple of God! But noise is not a sure proof of irreverence. What motivates the noise? As to the noise made by the children on this occasion, if they and others had not cried out as they did in praise, Jesus for it, "If these shall hold their peace, the stones will cry out." Children worship without hypocrisy. Their simplicity, sincerity, self-forgetfulness is foundation to meaningful praise, that "perfected praise." The child praying at mother's knee is without doubt a beautiful picture in heaven's sight. "And except ye turn again and become as little children, ye shall in nowise enter into the kingdom of heaven." Again, "of such is the kingdom of heaven." Much religious contending is in an effort to save our theology and the forms we expect it to sustain, rather than to save the "every creature" embraced in the Great Commission. Jesus laid His hands on little children as a token to those witnessing it that He wished to bless them, and that because He loved them so. Satan is never displeased at Christians' trimming and narrowing their freedom from bondage of ritualism. Not much of the "stream-lining" of this fast, modern age displeases Satan. He is delighted when the service of God is a "weariness to the flesh." Spare the flesh by stream-lining! How tasteless the Word!

Many Christians yet hold the belief or sentiment that the return of Jesus as promised means the end of the world, and they are unable to hold such a catastrophe as a "blessed hope." Could you cite some plain references that we might use in helping them?

"The end of the world" is an unfortunate translation, as virtually all translators concede, and instead of translating thus, they

render the original "the end of the age." I have over a dozen different versions of the N. T., and excepting the King James, the American Standard (not the New American Standard), and the version the Church of Rome authorizes, the rendering instead of "world" is "age." As for the American Standard mentioned, it, too, uses "age," only it is put in the marginal note. The "end of the age" is indeed at the return of the Son of man, but the earth does not then become atomic dust and ashes. But it is very difficult for some men to revise their theology. However, "Let God be true, though every man a liar."

An explanation of the word "imminent" would be a help to some who are a bit confused . . .

The morning paper says Red China's 5th N-test is imminent. That means impending, liable to occur any time. No date is given out. The term "imminent" is in the discussions re. the coming again of the Lord Jesus. No date is made known. Jesus once (while in the flesh) did not know the day nor the hour, but He said, "Watch ye at every season." He indicated that it could be in the first watch of the night; if not, then it might be at midnight, else at the cock-crowing. That is, nothing that is foretold has to come to pass before He can fulfill His promise to come for His redeemed ones as per John 14:3. So that event is imminent; it is pending. Signs given are indicators of the approach of the "day of the Lord," the "day of his wrath" that lies ahead. But escape from the brunt of "that great and terrible day of the Lord" is provided for those truly His, and promised (Rev. 3:10), so that their escape (by the rapture — 1 Thes. 4:17; 1 Cor. 15:51, 52; Jno. 14:3) precedes that "time of trouble" foretold, and does not depend on signs. His people who "make supplication" as admonished in 1k. 21:36, are prepared at "every season." The signs of "the day of the Lord," "the day of his wrath," such as have shown already and such as may yet occur ("may," we do not say "must") serve to stimulate the supplications and the preparation.

What is imminent? Jno. 14:3, not Matt. 24:29, ff. 2 Thes. 2:1, not Matt. 25:31. 1 Thes. 4:17, not Rev. 19:11, ff. Prior to His coming "with all his saints" (1 Thes. 3:13) comes His receiving them unto Himself, and "the great tribulation," the unprecedented "time of trouble" (Dan. 12:1, added to the other references given) lies in between. Rev. 3:10 precedes the "tribulation" and Matt. 24:29 follows it. Since known, foretold, events must occur before Matt. 24:29, the "manifestation of His coming" as per Rev. 19:11, ff. (foretold in the many other forecasts, also) is not the imminent event. 1 Thes. 4:17 is imminent, as is 1 Cor. 15:51, 52; 2 Thes. 2:1, different references as to the same event. Now, the tendency prevails to put the coming of the Lord far into the future, so that preparation and readiness for the event can be put off as a minor matter, so that earthly affairs are not interfered with. The Savior, however, admonishes, "Be ye also ready, for in an hour that ye think not your Lord cometh." Repeatedly He says, "Watch." Human wisdom protests the importance of that.

I often see the letters I. N. R. I. What do they mean?

They stand for the words of the inscription Pilate had placed

on the cross of Jesus. Latin: *Jesus Nazarenus Rex Iudaeorum*. English for it: "Jesus of Nazareth King of the Jews."

Is the "pastor" of a church an innovation?

A professional imported by the congregation to "take over" is certainly an innovation. A pastor in the N. T. meaning is a shepherd serving the flock on the behalf of "the Chief Shepherd and Bishop of" souls. They are His gift to the church as per Eph. 4:11 "for the perfecting of the saints." It has been related to me more than once how that a certain "pastor," (truly a professional), after being "hired" took on more and more of the activities until he got to be doing all the preaching, most of the praying (public), serving (priestlike) at the Communion, making the announcements, doing all the assigning, of course performing every wedding ceremony and conducting all funeral services. For the perfecting of the saints? No; for their imperfecting! Presently, what could any one do creditably—except to "pay the preacher"? And they were not too unhappy about it, being thus relieved, as they were, of all responsibility! (But responsibility cannot be shifted. No one can relieve you of responsibility.) He did their preaching, teaching, ministering to the sick, and whatever needed doing—only it wasn't too well done. Such members of the congregation as paid best were found later on to be served best on the "ministerial line." This was about the most outstanding example of unscripturalness I have known of on this line (excepting liturgical churches) and what was this professional but a priest! Had the situation been further fostered, by now he would be to all intents and purposes a priest.

Perhaps, now that we are thinking on these lines, we should take a closer look at the N. T. set up. The pastors (shepherds) of the flock of God are the "overseers." See Acts 20:28. They are "elders" whom the Holy Spirit has made overseers. Qualified "elders" are the only ones made overseers by the Holy Spirit. Human religious systems can make bishops (overseers) of men minus the prescribed qualifications. The term "bishop" has been so unscripturally abused that many translations have discarded its use and use "overseer" instead, which certainly is spiritual wisdom. The overseers are enjoined to perform the duties of shepherds, and in each church there was purposed a plurality. They served on behalf of souls as those who should give account. Pastors they are, or overseers, and are still elders, who because of their age and experience are respected as such. "Let the elders that rule well (as overseers) be counted worthy of double honor, especially those who labor in word and in teaching" (1 Tim. 5:17). What follows shows that "double honor" there involves the support of the active, qualified teaching elder, — overseer. So, while deploring the "professional pastor" and the unscriptural system in vogue, we are not to set aside this N. T. order, nor excuse any congregation for nonsupport or any half-way support of the faithful shepherd of their own number (not the imported supplanter) who devotes his time to teaching "publicly and from house to house."—the line of ministering in which Paul set an example. See Acts 20th chapter. It is gratifying to observe some congregations and ministering servants carrying out this order and others approximating it according to their ability.

Let it never be overlooked the divine purpose stated in Eph. 4:12-16 "the perfecting of the saints." He serves poorly in proportion as he makes himself indispensable.

Missionary Messenger

"Greater things for God"

Wedding pictures are always enjoyable, and particular a Christian wedding on the mission field.

Captions on the back of this photograph, sent in to us, give the names as follows:

Mrs. Rumiko Obata, with baby Akikazu, Bro. Kurita, O. D. Bixler, Jr., D'Lila S. Bixler, Phil and Junko Hishinuma (groom and bride) Barbara Bixler, O. D. Bixler, Sr., and grandson John Dean Bixler. Picture was made October 19, 1966.

Dennis and Betty Allen
Hong Kong December 9.

Last week's riots in Macau had their reverberations in H.K. Till recently, the atmosphere here was complacent, but now there is a growing feeling that H.K.'s future as a free city is uncertain. The Macau riots, as the recent Kowloon riots, were a planned political gimmick—China flexing her muscles. When India took over Goa from Portugal, no defense was made, and Macau is likewise indefensible. Some feel, however, that any open territorial expansion by China at this time would challenge the western powers to major cooperative counteraction. Concessions were made to the Communists and the situation is quiet now, but under-the-surface agitation is continuous. Our opportunity becomes the more urgent.

The postmillennial brethren here are having a conference. Word reached us that one of their visiting brethren from Japan was inquiring why we were not there. So last night Dennis attended one of their meetings, where he was warmly welcomed by some. Ever since the break in fellowship came 7 or 8 years ago, we seem to have been "off-limits" to their new missionaries coming out. Last night, however, one of them challenged to the others the need for perpetuating this state of affairs. He said the atmosphere in the States is now changed, and he urged a change here. If this brother were permanently here, and took a position in favor of fellowship, the barriers would quickly be broken.

Robbie still has swollen glands and spleen, but does not seem to feel sick. Steven has had a bout of flu, but is back to school now. Carol is due for a medical check-up; she has frequent low-grade fever and joint pains, which the doctor has been watching for some time. Linda is growing like a weed. Dennis is teaching and carrying on the meetings as before, with Mr. Tsau's assistance. Mary and Billy

are thinking of moving to a flat near the school where they can hold open house, Bible classes, etc. for the students.

Dr. J. Miller Forcade
Tokyo, Japan December, 1966.

Some of our students are making good progress in their Bible study but it takes a long time for a conscientious person to really understand and believe God's word. We are thankful that we continue to have many good contacts. Some of our students who go away for awhile return. We have been in contact with two Japanese students we contacted in 1962 and it is encouraging that they wish to continue visiting us.

The colleges will have about two weeks winter vacation beginning this week for some of them. We are thinking of taking a couple of weeks off too, as students are often irregular during a holiday season and we need some free time to attend to some of our own work.

We have already received one invitation to a Japanese home for the New Year. With the Japanese, New Year is a big time of celebrating and usually lasts several days instead of only one. One of the favorite dishes for this time of year is Omochi, a cake made from beaten rice. Other dishes are served, sometimes new to us.

Our coldest weather will soon come and that means some discomfort, as many Japanese homes and schools are not well heated. Sometimes we don't really get warm except in bed under the electric blanket. But we do have a kerosene stove in addition to a small propane gas heater which is a great help. Also I have made this house considerably tighter by adding felt paper, plastic, boards and tin in various places.

Thomas W. Hartle
Cape Town, South Africa December 13.

We are glad to make it known, that the building loan for the Bonteheuwel church building project was granted during the latter part of November, for which we praise the Lord, for it is an answer to fervent and untiring prayers. The members there are excitedly looking forward to the completion of their building.

The results of our series of meetings, held from the 9th to the 13th of November, had no immediate response, but we pray that the messages presented may have had a desired effect upon those who attended. The attendance, sad to say, was not in any way commendable, especially by the members themselves. To me it exhibited a picture of "Christians in name only" having learned about the abundant life but far from living it. As a matter of fact, I mentioned this during my lessons, praying that they might repent of their "lukewarmness" and rededicate their lives ere it be too late! Personally, I am assured that the meeting was a success, because the word was preached, God and Christ were glorified, and those who attended were edified and blessed, and I myself was strengthened.

Our prayers are that as the year of 1966 comes to a close, those of us who name the name of Christ, in view of our many shortcomings, will have already decided that we are going to do greater things for God during the year 1967, Lord willing.

And as a family, through the pages of the "M.M." we wish to express our appreciation and thanks to all who over the past year have in some way or other, shared with us in the prayers or otherwise, and ask for a continued sharing with us in this coming year.

Alice E. Broaddus,
Hong Kong, November 5 Newsletter

The new school which Mr. Linf opened in September is coming along very well, yet there are still many things to be worked out and much need of prayer. His own family has worked together for long hours with very little sleep at times and often just a little snack while at the job, trying to get things going. Over two thousand five hundred students is no small undertaking. I do not know the exact number but I believe it is still less than three thousand. The teaching staff is over a hundred, I believe.

We have been busy preparing the forms and letters for fifty of our poorest students in the rooftop school to be sponsored by World Vision. To obtain this help for them requires a case history. It really makes a person feel depressed when investigating these cases and finding out real facts about the homes. It makes you feel deeply some of the scriptures which tell us of the love of Jesus which should fill our hearts for others. The disciples said, "But what are these among so many?"

I have been having morning devotions with the smallest two classes of the school. They are just little tots, really Kindergarten, but are so responsive. There are close to six hundred of them. We started with the creation and have gone as far as Joseph's life. When we finish this we intend to start with the New Testament. Of course we have been taking that too, along with the old, at least some of the more important things.

We find that of the older people that accept the Lord Jesus into their lives, most of them are those who have heard the message as little children. Many of the children who hear readily accept Him.

E. A. Rhodes,
Yokohama, Japan December 13.

I'm feeling much better now but still a little weary. Had gained about 10 pounds, but have lost it and a little more. The weather is colder and we don't get out much. However, I'm not bad off. Bess is as usual.

Robert wants us to move back with them for the winter (the climate is better there) but I guess we'll stay here close to the church.

Jack and Rena Chrissop,
Cape Province, So. Africa, December 16.

Another year has passed and we have preached the word where and when we can, and the Lord, true to His promise, has not allowed His word to return to Him void. The work at Bokmakerrie is "white unto harvest." Some two weeks ago another young couple joined their Lord in baptism. The young man is a brother of Bro. Flyn who himself was baptized but three months ago. Bro. Flyn has grown in the Lord. He is the type that the Lord will use one day, much more than He is doing now.

Out at Simonstown we are looking for a small place where we can meet for worship. Ever since we came here we have met in the home of Bro. Terry. He is a fisherman and is thinking of going to Walvis Bay (South West Africa) center of the richest fishing fields along these coasts. He will, I know, do more than just fish for fish. This week end we have with us Bro. and Sis. Short from Bulawayo (Rhodesia). We worked together for eight years at Namwianga. No need to say how happy we are to have these loved ones with us.

David and Dora Brown,
Salisbury, Rhodesia, December 2.

We rejoice in the working of the Holy Spirit this past week. Mrs. Hilders and her two daughters turned to serve the Lord, and I had the privilege of aiding them in their obedience to the Lord by baptism. Her husband passed away very suddenly a few months back, and I was asked to conduct the funeral at that time. It was sad, for he was not a child of God. We now rejoice with the angels in heaven, that these who survive their husband and father, who were lost in sin, are now serving God.

The Waterfalls congregation still meets in our home. This past Sunday, several had to sit outside for lack of room. A meeting house is sorely needed. The church has a plot of ground on which to put up a meeting house, and application has been made to the Town Planning Board for permit to erect such a building. We should receive reply to our application in a few days.

Please continue to pray for this work that we may know the life and the power of the New Testament Church. Also that the need for a building may be met.

Today the Rhodesian Prime Minister, Mr. Smith, is having talks with Mr. Wilson of Britain in connection with the Rhodesian question. We are praying that the Lord will over rule, and bring about a solution to the problem—a solution that would not disrupt the state of peaceful conditions in the country.

Shichiro Nakahara
Shizuoka City, Japan December 25.

Our new mission work, started two years ago just in the outskirts of the city, has accomplished much, and four of our most faithful young men and women have been engaging in the very mission. There has been a voice raised to start a Bible class for the parents whose children are coming to the Sunday school every Sunday morning. The small car you have helped us to get has been a great means to this end. The Lord willing, we wish to start a congregation out there some time next year. So continue your prayers for it, please. Our young people are so cooperative and willing, and more are taking a part in the program, for which we are indeed grateful. There are two young men who desire to be workers for the Lord, and one of them is now in the school of training for service, and the other is now working but he still holds his hope for it. We do want your prayers, especially on his behalf. Yes, the Lord even raises workers among them that have been won through this work.

Who Is Responsible?

Paul R. Heid

P.C.H.S. Alumni Committee

Certainly it is the fault of our government in banning religious teachings in our schools. No, it is the church because they haven't stressed the importance of regular attendance like they should.

I am sure you have heard these different excuses given at different times for the spiritual decline of our youth today.

In thinking about Christian training, one of the best stories that is precious to me is the story of Hannah and her son Samuel. We might quickly assume that Samuel was a faithful man of God because of being raised in God's house. Although this was an important factor, I feel that there are several other things that influenced his life.

In reading 1 Samuel 1-2, we find that before his birth his mother was concerned about how he would be raised. In these two chapters, there is one lesson that stands out very plainly to me. Hannah didn't wait until little Samuel reached a certain age to begin teaching him the things of God. Instead, she began immediately when he was physically able. No doubt, during those years she taught him much about God and the earlier patriarchs, before he was taken to the temple.

Another phase of Samuel's training took place in the temple under Eli the priest. Again we might think that Samuel was sheltered from temptation. Unfortunately we see that this was not true. The sons of Eli were wicked, and God was displeased with their behavior.

I am reminded of the proverb of Solomon where he instructed to train up a child while he is young. Solomon didn't say wait until the child became a certain age. He didn't say to wait until he could understand all of the reasons. If this training period is to begin at an early age; when does it end? Solomon doesn't mention anything about the end of training; but he indicated that as we continue to learn in our old age, it will be built on that foundation laid early in youth.

Oh, how important that this foundation be fixed early in our children. God has placed the responsibility of laying these foundations upon us. Each one of us has a share in this work. We can not hide and let some one else do our part. You see, each one of us is a teacher. No, we may not have a certificate or a college degree, but each one is laying a foundation in some one. What kind of foundation are you laying?

Parents, are we neglecting the greatest opportunities that God has given us? Are we tempted to cast the full responsibility of religious training upon the church services that we attend? Do we supplement them with family prayers and Bible study? Certainly

the home should carry a major share of this responsibility.

I count it a priceless blessing that God did place me in a home where my parents emphasized God's word above all other learning. I am thankful that they started training me as far back as I can remember.

Yes, the church is important and is a vital part; but remember, God has given each of us a part also. What kind of job are we doing?

This is for people who are tired of party-ism in the church. What should you do? Accept it? Ignore it? Give up?



Life Gets Tedious, Don't It?

Carl Kitzmiller

Yes, we know the title contains bad grammar, but that was the sentiment of an old and humorous "hillbilly" song that blared from the radio. Somehow it spoke a deeper truth than was intended.

The truth is that life does have its problems, and many things are not as simple as we would like them to be. The "bad guys" sometimes wear the white hats. Many things are not always all black or all white. All of life does not fit into a perfectly ordered outline, and it is easy to be confused and bewildered. Life is to be lived, however, and one of the marks of a man worth his salt is that he does not surrender when life gets tedious.

Take the matter of being a Christian. Let's assume that a man has heard or read the pure gospel of Jesus Christ. He is ready to turn whole-heartedly to the Lord. His repentance is such that he does not want to be the sorry sort of Christian he has often seen. He wants to serve the Lord, and he determines that he will not only live morally clean but that he will never miss a single service of the church without good cause. But immediately he is confronted with the decision, "What church?" His city may contain fifty or a hundred churches representing many different religious viewpoints. Possibly before he can or will be baptized he is faced with making a choice that he is not spiritually prepared to make. He is called on to discern which of the many churches hold to the truth and are truly churches of the Lord. Which brand name will he wear?

One day our honest truth seeker hears somebody say, "Why not be just a Christian? Why be any brand or stripe of Christian? Let's just go back to the New Testament and be Christians like the apostles

were, belonging to no man's party—just simply members of Christ and of the church of Christ as presented in the New Testament." His heart leaps for joy! Of course! Why did he not think of that? That has to be right. That does not commit him to anything except to Christ and to the Bible. As he understands the Bible and its doctrines he can simply accept them without the conflict of trying to harmonize them with a pre-adopted creed. And there is nothing complicated about that—that is, if there happens to be those like-minded living in his community. If he is not so fortunate, life once again gets tedious, for his new idea will not receive much help or encouragement from those committed to a religious party.

But let's assume that in his city there is a church making a plea before mentioned. He seeks it out. He attends the services. He is impressed. Would it not be fine to be able to write that his quest is over, that he put on Christ and lived happily in the Lord ever after without a problem or care?

Ah, but the devil sees to it that life gets tedious once again. Aside from other problems of growth and service, he is not long in the church when he discovers that the sectarian issue is not settled. He overhears some of the members talking about their beliefs, and he realizes that they are talking in party terms and not as simple non-sectarian Christians. He hears the preacher quote figures for the Church of Christ, talking about Church of Christ missionaries and schools, and he realizes that the preacher is not speaking simply about the church of the New Testament. He discovers a lot of folks about him saying, "We are of Christ" in a party sense. Even he finds it hard not to think or speak in such terms.

One day after he began to grow he taught a lesson involving, let us say, certain prophetic truths. He hardly did more than read certain passages of scripture. One of the elders later came to him—very kindly, to be sure—and warned him that he was getting into dangerous teaching and that he was not free to teach those things any more. So it went. Our friend found that even churches claiming to be non-sectarian have not completely and forever achieved such a status.

Let's Be Fair

If we are fair, we have to admit that a great majority of those churches and Christians seeking to be non-sectarian have not achieved their goal. Now that very admission and the attempt to be fair will once again help to make life tedious for us. On the one hand, the dyed-in-the-wool sectarian will trumpet, "You see, these people admit they are party followers, too! Everybody is sectarian! You can't get away from it." On the other hand, some of the narrow so-called non-sectarian folks who are sure they have the world by the tail and Christianity preserved and bottled, will try to build up their party by shouting just a little louder that they have no party. The fair minded man is not really making peace with either side by his admission. In religion, as in politics, social issues, and football games, partisan thinking seems to produce better superficial results.

A man can build a bigger response around the sectarian "no party" platform than he can by honest admission that he is still reaching for that goal. There is much to be said for the avoidance of hypocrisy and for pure hearts before God, however.

It Does Matter

An honest admission of the failure experienced by many people of good intention to reach fully the achievement of a non-sectarian position should not blind us to the desirability of that. Disheartened by the failures, some will decide that it is a hopeless case and will settle down to agreement with denominational practices in existence.

Assuredly, we must get the beam out of our own eye before we seek to cast the speck out of our neighbor's. Even so, the Bible-believer has to face the truth that—as long as 1 Cor. 1:10-12 and 3:1-6 (along with some other passages) remain in his New Testament—*sectarianism is wrong*. Whether it be the open and acknowledged sort or the more deceitful unrecognized sort, it is wrong. In his life or in the life of another, it is carnality. There are not enough reasons that can be stacked one on another in defense of sectarianism that can make it right when confronted by the words of the scripture. A great victory has begun when we acknowledge the wrong of the party spirit wherever it is found!

But since others have failed, can I hope to succeed? Shall I hide behind the thought, "Everyone is sectarian to some extent?" That statement is probably true, but we are not justified in ceasing to care. It can also be said that "everyone is dirty to some extent." The most immaculate who routinely bathe cannot stay perfectly clean. But it would be folly to take such a statement as justification for becoming filthy, revelling in dirt, or never bathing. Most of us had rather see a man care about cleanliness and try to be clean than for him to boast of his acceptance of the dirt. Even a loud-mouthed fellow smelling to high heaven while he declares himself clean does not change the matter. There is something to be said for the man who cares about the division in Christianity, and there is something to be said for his earnest effort to be non-sectarian even when it is not perfect or does not achieve all he would like it to do. Hypocrisy in this as in all other areas stands condemned, and we offer *it* no defense.

Like the very way of life itself, the non-sectarian way is narrow. It is easy to veer to one side or the other. Life sometimes gets tedious as we try to walk between hypocrisy on the one hand and surrender and indifference on the other. But the Christian life is for living and a man worth his salt ought not give up trying—or caring.

"But above all," said William Penn, in testimony about George Fox, ". . . but above all, he excelled in prayer." Many people excel in sports, in bridge, in music, in other human pursuits. How many people excel in prayer?

Security in 1967

Gordon Gale

The cry of the human heart is for refuge. Or, translated into the speech of the hour, for security. From every side we hear of social security, financial security, and even "eternal" security. The methods employed in the quest of security vary greatly. Some hope for security through legislation. Bigger and better insurance programs designed by feeding certain information into a computer which gives forth a tailored-to-order policy, are among the latest efforts to assure financial security. Everyone recognizes, however, that what has happened in many other countries could also happen here: spiraling inflation could reduce the value of a dollar so that a life's savings would buy little more than a loaf of bread.

The Psalmist, David, has caught the meaning of true security—a lesson which many, even some sincere Christian people, have refused to learn. True security can be found only in a vital, personal relationship to the Living God, the Lord Jesus Christ. When he wrote the 57th Psalm, David was being pursued by King Saul. His life had been threatened; he was condemned to die—not because of any crime he had committed, but because he had been anointed to become ruler of the country, and evil forces were trying desperately to prevent the will of God being accomplished. In the midst of these calamities David could say, "I laid me down and slept; I awaked; for the Lord sustained me." That is the peace of an unclouded fellowship with God. It is peace which cannot be obtained from a pill bottle.

Christians are in peril of missing God's way and building for themselves a modern tower of Babel labeled SECURITY. Having rejected God's way of simple, childlike faith in Him they hew for themselves cisterns which are broken and can hold no water. While decrying lamentable deaths of our youth on the battlefield, they wink at condemning helpless children to the living death of broken homes, or homes where the parents have no interest apart from providing things which will amuse children and get them out of the way so parents will be free to "rise up and play." More lives are being sacrificed to the god of selfish pleasure than are being lost in wars.

How vital this matter is to the cause of missions is seen in a recent letter from a missionary in Indonesia. He writes, "To give you a full picture of the situation in the country is not wise. We have, as missionaries, always kept ourselves to our spiritual calling, and as a result, have enjoyed a happy relationship with the government these many years. You can rejoice with us that the days of grace have been prolonged by the mighty intervention of the Lord. He has saved us from certain death. Our graves were already dug. We are coming back to the situation of the early church where persecution was normal for a Christian. Young missionaries should realize they are going out under the care of the Mighty God and should not rely on human security."

The only security is in the center of God's will.

—In Worldwide Thrust

NEWS AND NOTES

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

Loma Linda, Calif.: Can't we start prayers for God to guide our government not to help the enemies of the Jews? —E. A. Beall

Pekin, Ind.: Enclosed is my renewal for 1967. I have just passed my 89th birthday. —Bessie Bright

Bro. Maurice Clymore sent in 20 subscriptions! Praise the Lord!

Long Beach, Calif.: I look forward to reading the W&W for years to come. —Mrs. Mary M. Klor

More Funds for David Brown

Tom Luxton, treasurer for David Brown, has asked us to let it be known that more regular contributors to David Brown's support are needed. Bro. Brown is working in Salisbury, Rhodesia.

S.C.C. NEWS

Sufficient funds finally came in for November. They ask prayer for the difficult month of December and the difficult "income-tax months" ahead with the hope they will be able to repay the \$8,000 they had to borrow for faculty salaries last June and July.

Dugger, Ind.: We had a wonderful night on Nov. 23 when the children from the Sellersburg Home were with us. They gave a wonderful program. Carl Witten gave a wonderful talk. He is a senior in Portland Christian High School. He was thankful that there was room in the Home several years ago for him. He had come to know the Lord since coming to the Home. If there had been no room in the Home, he might never have known the Lord.

A live days meeting was held at the Linton church of Christ Dec. 4 to 9. There was a different speaker each night: Bro. Ringer, Bro. Overman, Bro. Clymore, Bro. Pound, Bro. Morrow, and Bro. Hoar. —Maurice Clymore

Nelsonville, Ky.: The annual Watch Night service was held again this year, with our young men doing a fine job in the second half of the service. The

first portion of the service was a survey entitled "The State of the Nation." Refreshments were served in a fellowship period midway in the evening.

Recently our young men have been giving readings and short messages at our evening meetings. Their faith and testimony have been most encouraging. —Robert Heid

Another Wonderful Day at Buechel!

We're thankful to report that once again attendance at Buechel was ahead of the year ago record! But last Sunday's attendances was not only ahead, but 'way ahead!! Again, one of the most encouraging reports is the attendance at the night meeting.

There seems to be a certain freedom in the Spirit's working at Buechel lately which is very encouraging!—Robert B. Boyd

Winchester, Ky.: On Sunday night Nov. 13th, we closed a very enjoyable and successful meeting with the Upper Salt Lick (Ky.) church. On the closing night, ten responded to the invitation, five to be immersed and five for other reasons. Sunday night following, five more responded, three to accept the Lord and two to rededicate themselves to the Lord. I was invited to return next summer, the Lord willing. —Howard Sawyer

Leaders' Fellowship Meeting Report:

Bro. Stanford Chambers' 90th birthday will be celebrated by a party after the mid-week service at Portland Avenue Church of Christ on December 28th, starting probably around 9:30 p.m. . . . On Tuesday, Dec. 20, 9:00 a.m., the P.C.S. Chorus will be on the Morning Show on WAVE-TV. Bro. Wilson and Bro. Mullins will be interviewed by Ryan Halloran . . . Every raise of salaries at P.C.S. (three of 10% each in 5 years) has been accompanied by an increase in giving by supporters of the school . . . Bro. W. L. Brown showed pictures of his Rhodesian work during the last half of the meeting and made a plea for \$15,000 to help build a new church building there for the congregation

that he serves. Bro. Browning was re-elected chairman and H. E. Schreiner was elected secretary for the coming six-months period. —Ernest E. Lyon

Mt. Sterling, Ky.: While in Louisville recently I went to the Public Library and looked over the current copy of the WORD AND WORK. I found an unusually good article in it—the first article in the issue . . . Please send me two copies of this issue . . .

Thank you, very much, for the help and encouragement that your article gave me. —Henry S. Ficklin

Rutherfords Return From Florida

Bro. and Sister Rutherford returned from a two weeks missionary effort in Florida (not a vacation as might be supposed). They visited the work in Orlando and report the need of a mission worker in that field. We have indeed neglected home missions which is as important as foreign missions—both are important—and we should change the wording and cover both by the word family missions which includes both. "Of one the Lord has made the race."

Bro. Vernon Lawyer of Africa is returning home in May of 1967 and the Orlando brethren are praying and looking forward to his locating there

if plans materialize. Bro. Lawyer is applying for a teaching position in Orlando in order to support his family.

The Rutherfords were happily greeted by old time friends at Jacksonville, whom they had not seen for 35 years. It was a happy fellowship with old friends of long acquaintance.

Bro. Rutherford preached three times in Jacksonville, Fla., to appreciative audiences. Bro. John H. Adams preaches for the Southside Church of Christ and teaches in the public schools of that city. There is not a full time preacher among our group in Florida.

Willis H. Allen to Miami

The new address of the Allens will be: 261 N.W. 46th Avenue, Miami, Florida 33126. Please put this down, as we want to hear from all our friends. It is important to specify Avenue, because of the unusual street numbering in Miami.

Brother Bill Cook, of Atlanta, was with us at the evening service last Lord's Day. He gave us an interesting talk in which he gave a report of improved relations between the "churches of Christ" in the Atlanta area. Efforts are being pursued to further this improvement. —Willis H. Allen

ALTOGETHER LOVELY

Song of Solomon 5:16

"He is altogether lovely, my Beloved and my Friend,"
Strange that ever He should love me, strange that He should condescend

To redeem and bless a sinner, and to dwell with him on earth—
He, the Lord of light and glory, spotless, pure, of heavenly birth.

"He is altogether lovely," perfect, faultless, free from guile,
Yet withal so kind and tender, holy, harmless, undefiled;
Patient when I sorely grieve Him, loving when I go astray,
Bearing with me, teaching, training, guiding me from day to day.

"He is altogether lovely," I would gaze and gaze at Him,
Losing sight of earth's attractions, losing sight of self and sin:
Looking only unto Jesus, growing more like Him to be,
Till I bear His glorious image through a glad eternity.

"He is altogether lovely," He is coming, we shall see
Him in all His matchless splendor, and with Him and like
Him be:

Blessed hope our hearts to gladden, we'll behold our Savior's face,
And be satisfied, enraptured, with His beauty and His grace.

—A. E. R. in *Kingdom Tidings*

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