

# THE WORD AND WORK

VOLUME LVIII, JULY, 1964

GORDON R. LINSKOTT, EDITOR—PUBLISHER  
E. L. JORGENSEN AND J. R. CLARK, ASSOCIATE EDITORS

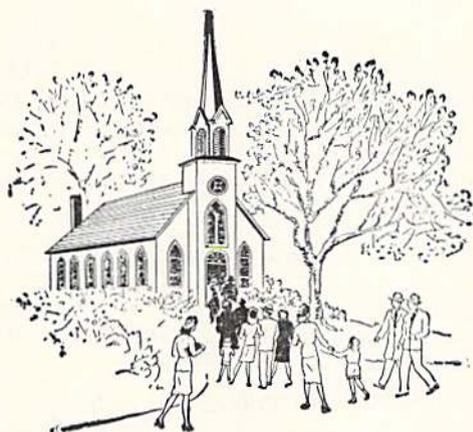
THE WORD AND WORK, 2518 Portland Avenue, Louisville, Ky. 40212

Second Class Postage Paid At Louisville, Kentucky.

Single subscription \$2.00; Clubs of four or more \$1.75 each.

## In This Issue:

MEMORIAL SECTION — Frank M. Mullins, Sr. . . . .	174
David Brown to Rhodesia —S. D. Garrett . . . . .	183
Talking Things Over —G. R. L. . . . .	184
Tongues—What Say The Scriptures? —Alex Wilson . . . . .	185
The New Modern Cross —J. R. Clark . . . . .	187
PRECIOUS REPRINTS —Follow After Love —R. H. Boll . . . . .	189
Some Things Are Not Negotiable —A. W. Tozer . . . . .	191
TRUTH ADVANCE SECTION —Questions Asked Of Us —S. C. . . . .	192
Vashti - IV —Mrs. P. J. Knecht . . . . .	195
Structured Time —Paul S. Knecht . . . . .	196
The Supernatural in the Natural —R. C. Bell . . . . .	199
LOUISVILLE CHRISTIAN FELLOWSHIP WEEK . . . . .	201
NEWS AND NOTES . . . . .	202



*In memory of*

## *Frank M. Mullins, Sr.*

---

### EARLY MEMORIES

Lonely and lonelier grows the earthly life as we grow older. One said, "I have more loved ones in the cemetery yonder than I have here." Better if we can say, I have more loved ones in heaven than I have here on earth." As the shadows lengthen and the night draws near, it is always good to have a place to go, a place called "home." "When our loved ones leave us, there need be no shadows"—if we and they know where we are going, and that there we shall meet again. We would like to go by the high road of rapture; but even if we are called by the low road through the valley, it is wonderful to know that if we are Christ's we do not die any more. Death came to me long ago at my baptism when they laid me, as it were, in the rock-hewn tomb with Jesus; and I have become more and more certain of it as I have sought, by faith, to enter into the meaning of Christ's cross and the fellowship of His sufferings, becoming conformed unto His death. As the Master with the keys of death and hades clanking at His girdle, came toiling through the dust on that sad day in Bethany, He said; "I am the resurrection and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die. Believest thou this?" Yes, Lord, we believe; help Thou our unbelief! And how can we thank Thee, Lord, as we ought, that this too Thou hast done for us: Thou hast died that we may never die.

First impressions are persistent. Mine, of Frank Mullins, were fortunate and favorable. It was more years ago than I now can say—I was in a tent meeting in Dallas. I think that A. P. Davis was leading in the song services. The tent was pitched on a vacant lot, hard by the old frame building where the Peake and Main congregation met in those days. (They later moved to the Fair Park building, and still later to Piedmont.) Day meetings were held in the house, and many brethren were attending, and taking part—in praying, witnessing, testifying, teaching and exhorting in the old-time revival spirit, among them a young man then working in his father's dairy, Frank M. Mullins—now lately called up higher, his work concluded until Christ comes again.

From those days to this, no question of Brother Mullins' conversion, his utter commitment to the lordship of Christ and to the will of God in all things—no such question has ever entered my mind. He appeared, even then, to be completely dedicated, and his life and labors proved it.

Truly, God's thoughts are not our thoughts nor His ways our ways. We would not have closed off the earthly labors of this conse-

crated servant at three-score years and three. But—thanks be to Him who doeth all things well—when God's thoughts are not our thoughts it is that God's thoughts are *higher* than our thoughts and His ways *higher* than our ways! "Jehovah gave and Jehovah hath taken away; blessed be the name of Jehovah." —E. L. J.

## A BROTHER AND FRIEND

Outside the members of my own family, the two men who had the greatest influence for good in my life were Brother R. H. Boll and Brother Frank M. Mullins, Sr. These two servants of Christ were the best Bible teachers I have ever known. Brother Mullins was busy about his Master's business up to the very end. He had many labors from which to rest. In his home-going I feel the loss of an elder brother and close friend.

It was my privilege to work with Brother Mullins at Southeastern Christian College for about eight years. He served as Head of the Bible Department, Director of the Bible Institute, and Dean of Men. In addition to these heavy responsibilities, he preached every Sunday and conducted a radio program. It would be difficult to calculate the number of Bible classes he taught, the number of sermons and radio messages he delivered with the Lord's enabling. For a week last summer I worked under him at Camp Inglewood in Louisiana. An unforgettable experience that week was the night more than half of the young people and others responded to the invitation. During my last conversation with him just a few weeks ago in Dallas, we talked about the possibility of his coming to Anchorage, Alaska, (D.V.) in the summer of 1965 to hold a meeting and he was enthusiastic about the prospect.

Brother Mullins loved the Lord and was motivated by the hope of His coming. One Sunday morning in Manila, P.I., during the Far East trip which we made together, he said in a sermon, "It's been a long time since I have seen Bob and I want to see him." He was speaking about reunion with loved ones at the time of the rapture, and I think this was the only time I ever heard him choke up momentarily with emotion. Many times on that trip I heard him pray for Sister Mullins and Callie and for "the boys" and their families. Two repeated requests in those prayers stand out in my memory. He would pray that the Lord would keep their faith, and keep them from "the hour of trial."

The words of the Apostle Paul before he departed "the life that now is" and embarked on "the life that is to come" seem appropriate to another departed leader and faithful Christian soldier who is now at home with the Lord: "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing." —Winston N. Allen.

## FORTY YEARS OF FELLOWSHIP

I first met Frank Mullins in the early nineteen twenties before either of us was married. My father, Dr. E. V. Wood, was preaching at the old Garrett Avenue Church of Christ during these early years. This church is known now as the Skillman Avenue Church of Christ.

My father taught and baptized both Frank and Ophelia Holland, who later became Frank's wife. I have watched the spiritual growth of this man through the years and became amazed at what deep insight the Holy Spirit gave to him, especially of the prophetic word.

As the old Puritan preacher once said, "I am interested in only two things: Did God speak? And if so, what did He say?" This was Frank Mullins' attitude. God's word was always final with him.

Through the years it was my privilege to assist Brother Mullins in meetings in Louisiana and other places. This humble man of God had a burning desire to make Christ known to all men. He met every situation with a Christ-like attitude.

On Saturday, May 30, I called Brother Mullins about noon. It was my custom to call him often and discuss things of the Lord. On this Saturday, we were discussing the rapid trend of lawlessness in our own country. He said, "Won't it be wonderful to leave it all behind some day?" Little we knew at the time that in exactly a half dozen hours he was to leave this world and all its spiritual declining behind and to join loved ones and friends since gone on to be with the Lord.

Bob Yarbrough, Sr. was the last person on earth to talk with Brother Mullins except his wife. Bob was visiting with Frank on Saturday afternoon. About five P.M. the two went across to the church office. Frank complained of hurting in his chest but said that he would take his pill and get relief, that they always had relieved him. When time came for Brother Yarbrough to go home, he told Frank that he would walk back home with him, but Frank said, "There is no use for your waiting, I have a few things to do here before going home." Brother Yarbrough left for home and soon Frank felt so badly that he walked back across the street and lay down on the couch. He told Ophelia to call the doctor and tell him how he felt and his symptoms. The doctor told her to go back to him and he would send an ambulance to take him to the hospital. When Ophelia spoke to him, little did she realize that at that moment the room was full of heavenly beings rapidly transferring that blessed spirit from its body to the very presence of his Lord. Frank Mullins did not die, he was transported to that "far better" place.

My father used to say that there are two routes to take, one is by the submarine route and the other the airplane route. Two years ago, he took the submarine route and now our dear Brother Mullins has taken this same route. But what difference does it make as both routes require the same traveling time, "in a moment, in the twinkling of an eye." —Dr. Horace Wood.

## ADIEU TO A GREAT MAN

Frank M. Mullins, Sr., was one of the most forceful personalities that our brotherhood has ever seen, and his vigorous leadership will be sorely missed. God took him from this earthly scene of activity on May 30. Our hearts go out in sympathy to the family in their bereavement, as we at the same time thank God for the consolation which Christians have when our loved ones depart to be with the Lord, knowing, as Paul said, that for them it is far better.

My own life owes much to Frank Mullins. He had a great impact on me in my early youth, and later encouraged me in preaching the gospel. His teaching and practice of living by faith influenced me to follow the same pathway as best I could. God has blessed and enriched my life through the work of His servant.

No one who knew Frank Mullins will ever forget him. His influence will live on for generations to come, and for all eternity. He was willing to "spend and be spent" in giving himself wholeheartedly to the work of the Lord. He was never looking for a pathway of ease and leisure, but always sought a place of service in the Lord's vineyard.

Let us pray that the Lord will raise up more workers to replace these that drop from the scene. The harvest indeed is plenteous, but laborers are few. During his lifetime Brother Mullins influenced many to give their lives to the preaching of the gospel. Let us pray that his death may likewise stir many to dedicate their lives to carrying on where he left off. —Richard Ramsey

### HE INFLUENCED MY LIFE

Brother Frank M. Mullins, Sr., influenced my life in many ways during the five years I spent in his Bible classes at S.C.C. I was not only influenced by his teachings but by his life as well.

It was Brother Mullins who taught me of the grace of God and the truth and reality of the Second coming of Christ. His teachings on the Holy Spirit helped me very much.

On many occasions his wisdom and understanding were shown during times of private counseling.

These are but a few of the many ways my life has been blessed through the ministry of Brother Mullins. —Harry Coultas

Word was received last weekend of the homegoing of Bro. Frank M. Mullins, Sr., in Dallas. To his family and loved ones we extend our sympathy, while rejoicing in the great comfort that is theirs in the Lord. Bro. Mullins was a former minister of Southside, having labored here in the early 40's. At the time of his death he was minister of the Mt. Auburn Church of Christ in Dallas. He suffered a fatal heart attack on Saturday. A car load from Abilene attended the funeral in Garland on the past Tuesday. —Carl Kitzmiller

## AN AGGRESSIVE TEACHER

Brother Frank Mullins, Sr. was an aggressive Bible teacher. Most of us preachers accept opportunities to teach the Word, but Brother Mullins both accepted and made opportunities to so teach. He was an evangelist much used, preached regularly at a church, put out "The Evangelist," spoke on the radio, conducted community Bible classes, taught in the class room, was a friend of missionaries.

I first met Brother Mullins when he was in a meeting at Bethsaida, near Coal City, Indiana. He was then a young man. Brother Boll sent him as his substitute. I understand that this was Frank's first protracted meeting. Some of us from Dugger went to hear this young preacher, and we were so impressed that we asked him to preach in a meeting at Dugger. He endeared himself to us all.

After that he conducted meetings in almost all the congregations in that area: Dugger, Ellis, Jackson Street, Sullivan, Indiana, Summerville, Jasonville, Shiloh, Berea, Farnsworth, Bethsaida, perhaps other places.

Dugger took a bus load of young people to hear him once when he was preaching at Summerville. He spoke on "The Signs of the Times" for an hour and twenty minutes. One of our young men spoke so highly of the sermon, that his daddy said, "We should have Brother Mullins for another meeting at Dugger. Any preacher that can speak for an hour and twenty minutes to a group of young people and make them like it must be good."

Brother Mullins was a fine preacher and a gifted teacher. He was especially good at opening up the prophecies. He was in a meeting at Ormsby church in 1962. Brother Frank will be missed, but it won't be long until we join him in a better world. —J. R. Clark.

## A PARTNER IN FAITH

Death always comes as a shock—especially the sudden death of a friend and brother in the Lord. Frank and I were the same age, almost. I got well acquainted with him when he came to preach at the Ormsby church shortly before we left for Africa. He was a man who walked by faith and that drew us close together, for we also went out trusting only in the promises of God. Frank was our treasurer for the first eleven years of our missionary effort, so we feel a part of us has gone on before to be with the Lord, which is very far better, though he will be sorely missed. Our deepest sympathy to Sister Mullins and the boys and grandchildren. —S. D. Garrett.

His life as a teacher of God's Word as well as a friend causes me to consider his ministry to be classified as invaluable. I have known him the greater part of my life, and I feel we have suffered one of our greatest losses in his passing.

He truly gave his entire life to the Lord's work and the leading of souls to Christ for salvation. —Mamie Spurlock

## A MAN OF GOD

Though I was never privileged to study under Brother Mullins, he was, nevertheless, an instrument of God's blessing in my life. I believe the emphasis of his influence on my life was two-fold:

First, in the power of his strong Christian character. Brother Mullins was not primarily a great preacher or teacher, nor was he preeminently a man of prayer. Rather, he was distinctly a man of God. He had met God in Jesus Christ, and he walked with God in union with Jesus Christ. The fact that he was a man of God clearly manifested itself in his teaching, preaching, and praying. Thus, in whatever ministry the outflow of his life took form it evidently manifested Jesus and so influenced men for God. By God's grace I came under that influence.

Secondly, in his timely, Spirit-born "words in season." This, of course, is an outgrowth of the above. I can recall numerous occasions when through him came a pertinent word from heaven. Often in a situation when the atmosphere was beclouded and dust filled the air, he spoke, and his words came as a great shaft of light in the darkness—as a refreshing "breath from heaven." His words were full, pertinent, powerful.

Though many of these words have remained with me, I mention only one—which, by the way, is especially needed now. During a "Fellowship Week" several years ago, when no one else had anything to say on the subject of modest apparel for the Christian woman, he spoke just one word—worth more than many sermons. It was this: "You don't have to tell a modest woman how to dress."

The reason that Brother Mullins influenced us (me and hosts of others) Godward was just this: the main thing about Brother Mullins was Jesus Christ. Who follows in his train?

—Frank Gill

### "BLESSED, AND BE THOU A BLESSING"

The Lord was especially good to us of the Louisville area a few years ago, in bringing to East Jefferson St. Church a wintertime series of Bible classes under the able teaching of Brother Mullins. These studies were from the same outlines as the course "Old Testament Survey" which Brother Mullins taught at Winchester. I can well remember the unusual interest manifested in this week-to-week study, and thank God for enabling and using this portion of Brother Mullins' life for the enrichment of the faith of many.

As some of us parents know, Brother Mullins had a real and personal interest in the progress and spiritual welfare of his students at S. C. C. It was my secret desire that there would gather about him at Dallas, a sort of Seminary work. May God raise up others to follow in his path of usefulness, forcefulness and implicit faith in the written Word, as well as the "Living Word." —W. Robert Heid.

## HE BELIEVED GOD

About 12 years ago I visited the Highland church here in Louisville, and there I heard Frank Mullins preach for the first time. As I recall, he spoke for nearly an hour and a half; yet it seemed to be but a few minutes. His subject was "The God of Elijah," and his preaching was of a kind that I had never witnessed among the churches of Christ in this country. He was not afraid to affirm that God is still a worker of the miraculous wherever He finds the faith of Elijah (James 5:13-18).

Since then, I have heard Brother Mullins preach many times—as often as I had opportunity to hear him. He was not at all a one-track preacher whose range of topics was small. Even so, there was one thing that stood out in every sermon, regardless of the subject: God is GREAT. He is alive, He is real, and He is *here*. Because God was real to him, he was able to make Him real to others. I think this was the peculiar appeal of his preaching and the secret of its fruitfulness.

Would not this also account for the unusual life of faith of this servant of the Lord? Those who have known him longest could best speak here, but it seems to me that undertaking great things by faith was his rule of life. And if he did things that few others have done, it is simply because Frank Mullins had a great God, and he believed Him. —G. R. L.

## A GREAT BLESSING TO THE CHURCH

I met Brother Frank M. Mullins, Sr., in the late 30's at Forest Hill, La., where he was holding a meeting. We became very close friends, and in the spring of 1939 he moved his family to Jennings and we were next door neighbors. He stayed with us a little over two years and was a great blessing to the church here. During the following years we worked together in several meetings and had very enjoyable times in the Lord's work. I always admired him for his work of faith manifested in his prayer life, and his energetic labor of love. His messages would bless my soul and lead me to a closer walk with the Lord. I thank God for Brother Mullins and for the blessings we received through him. But now his voice is silenced, and we feel keenly our loss, but for him it is "very far better."

Just a few days before his "homegoing" I saw him for the last time at Glenmora, La., where he was in a meeting. I requested him to "slow up," but there seemingly was no way possible for him to do so. We will miss him greatly, but we "sorrow not as those who have no hope." There is another day coming—the great reunion of the Lord's family to be forevermore with the Lord.

—Ivy J. Istre

On receiving the *Word and Work* we learned of Brother Mullins' death. When he was with us, his speaking and knowledge of our Savior was a deep comfort to all of the brothers and sisters here. Through his speaking I have learned to have a deep love for his family. —Sister Best, New Orleans, La.

## TWO OUTSTANDING MEMORIES

I remember the first time I ever heard Bro. Mullins preach. His subject was the Lord's Supper. And I remember so well the story he told about the little girl who, when dying, asked her daddy if he would put fresh flowers on her grave every Sunday. It had been years ago, but when some inquired why he did this, people who remembered told them that it was in memory of his little girl who had asked him to do it.

Another time, Brother Mullins was holding a meeting at Summer-ville, and he was talking to a man about his soul. This man said, "Why, I couldn't live a Christian life. I work in the coal mine, and the men are so wicked down there." Brother Mullins looked puzzled and said, "Well, if it is *that* dark down there, it looks like they would need a light." The man caught what Brother Mullins was trying to get over to him, and he later confessed Christ.

Brother Mullins preached so much on the Lord's return — a subject that is dear to my heart. —Osa Griffith, Midland, Ind.

## TO BE GREATLY MISSED

The sudden departure of Brother Frank M. Mullins, Sr., from this life was a shock to us. He will be greatly missed among the servants of our Lord Jesus Christ in bearing the glad tidings of Peace to all nations. His desire was to see the gospel preached among all people. The scope of his field of labor was above the average. Through the *Evangelist* thousands of people were encouraged in the faith and helped to acquire a richer understanding of the scriptures pertaining to the grace of God and to the coming of our Lord and Savior Jesus Christ. His "works of faith, patience of hope and labors of love" are seen and known by Him to whom everyone shall have to give an account at His coming. Then every one will receive the reward according to his works. However, Brother Mullins never relied on meritorious works for salvation, but on the grace of God through faith in Jesus Christ; and believed that the grace of God worked through believers in Christ Jesus. —W. J. Johnson

## A PERSONAL TRIBUTE

Together we share the passing of God's humble servant, Brother Frank Mullins, which for him is far better but for the brotherhood—what a great loss! Others may fill in for him, but no one can exactly take his God-appointed place in this life. He was a great teacher, minister, leader, writer and evangelist—his life being spent in behalf of the souls of mankind. Ten days before his death, he stated that he had "rather wear out than rust out" —truly he did this very thing.

At an early age, I met him at Brother J. E. Blansett's home, having come as a layman for assistance in preparing messages. Later, he studied under Brother R. H. Boll, after which he returned to Dallas, as first minister of the Mt. Auburn Church of which I was a charter member. A little later he performed his first marriage ceremony,

which happened to be that of my husband and myself. Also he was my first teacher of prophecy in a fuller sense, and I can truly say that his ministry had a spiritual impact upon my life beyond words of expression. Great was his insight into the prophetic word as well as the entire word of God.

Because of his dedicated life—his teaching of the truth, which is the sum of God's word, I today have a greater desire for the things of God; and such scriptures as Luke 21:36 and Revelation 3:10 encourage me to keep on keeping on as we see the developments of these last days, while we wait for our Lord. —Eula F. S. Nehrmeier.

We thank God for the privilege of having known Brother Mullins, and for the wonderful association with him over a period of some twenty-four years.

As for us, he was the most dedicated, capable, and courageous servant of God of our time. His passing has left a great vacancy in the teaching and preaching of God's eternal plan, that will be most difficult to fill. We feel a deep personal loss, in his Homegoing. —Mr. and Mrs. Chas. A. Wright

The church has suffered a tremendous loss in the Home-going of our brother Mullins, but heaven is the richer because of the gathering there of our beloved brethren. Frank M. Mullins was a brother mighty in the Scriptures. He was very able in his exposition of the teaching on the Holy Spirit as well as the prophetic Word. —H. N. Rutherford

Along with hundreds of friends everywhere, we were stunned at receiving the news last Sunday morning of the sudden passing of Brother Frank Mullins, Sr. at his home in Dallas on Saturday evening. Bro. Mullins was one of our greatest and best-known preachers and Bible teachers, and his services will be sorely missed.

We here at Shawnee join a host of friends in extending sympathy to the bereaved family. —Willis H. Allen

#### BIBLE INSTITUTE GRADUATE BLESSED

There are not words to express influence and blessing that Bro. Frank Mullins has been to me. Studying under him was a great thrill and did in fact change my life. The fact that at this writing I am engaged in preaching in a meeting at Rosspoint, Ky., I attribute to his teaching and faithful example. I thank God for him and for the times we had together both in the class room and "out in the field." I was one of the first three to graduate from the Bible Institute, of which he was head. I miss him very much. Perhaps the last lines of a song he loved best describe him. "You can only be blest and have peace and sweet rest, As you yield Him your body and soul." Along with my parents and Bro. Albert Martin, he influenced my life for Christ. —Glenn Baber.

We were all shocked and saddened at the sudden passing of brother Frank Mullins. We hope the family will be able to endure the test as we know they are able.

The first time I met Frank was back in the early 1930's when he was attending the Portland Church tent meeting. From that time forward we knew him as a zealous and faithful servant of the Lord, ever looking for the blessed hope, always preaching with zeal that saints and sinners alike might know the Lord he loved so well. There is another break in the ranks of our gospel ministers, but we are confident our Lord is able to supply soldiers to carry on His work. —N. Wilson Burks.

---

## DAVID BROWN TO RHODESIA

I was happy to see the Linton church was sponsoring David Brown as a missionary to Rhodesia. I believe David will be an effective worker for the Lord and I know that the opportunities for service there are unlimited. In fact there is an acute need for more workers. The country churches need teaching and strengthening in the faith; literature in the African languages needs to be produced—this alone could keep one man busy—we have a Multilith press but need an IBM typewriter to use it more effectively. Translation work needs to be done; training classes for church leaders; Bible teaching in the public schools; besides carrying the gospel on to other populous centers in Rhodesia.

We pray that David and Dora will be set forward on their journey worthily of the Lord and that they will be used abundantly for His glory. —S. D. Garrett.

---

## HOPE'S THE BEACON

Whatever else may be said of the early Church, this is undoubtedly true, that its back was toward the world and its face toward the coming of the Lord. Its course was steered not alone by the chart of its creed but by the polestar of its hope. The foregleam of the day illumined its dark hours, and saved it from present fears. Its moral and ethical life found surest impulse in the certainty that Christ would come, just as it had found firm foundation in the certainty that He had come; and the inspiration of its splendid sacrifices, conflicts and triumphs was in this same sure consciousness. "Now" was always "the day of salvation" and hence of earnest effort to win men of Christ, since tomorrow might be the day of glory. —J. Stuart Holden, in *Thinking Missions with Christ*.

# Talking Things Over

G. R. L.



In terms of human thinking, we would call the death of Frank Mullins "untimely"—he was not an old man. We would further say that he was most valuable to the work of the Lord, and much needed. Looking about, we see no one of his stature to step into his place. Yet, we must acknowledge that God makes no mistakes. What He has done is good, even as He is good.

This month we present some reflections and memories by various ones who knew and loved Brother Mullins. We think it fitting so to honor one who was honored much by his Lord. We trust that these reflections may encourage us all to number our own days in such a manner as to acquire a heart of wisdom. It may be that others would like to add their own expressions of appreciation; perhaps some were sent that did not arrive in time to get in this issue. Those will be printed next time, the Lord willing. Likewise, we hope to include in the next issue any other articles that may have been set aside to make room for our memorial section this month.

\* \* \*

## SHALL WE AVOID CONTROVERSY?

In this issue and next we present two articles on a highly controversial topic—speaking in tongues. No doubt some would say that some of our other writings are occasionally controversial, too. "Controversy" in the ears of many has a bad sound, because of the bitter spirit that often accompanies it. Perhaps it is the desire to avoid the evil of quarreling and strife that has urged many in our generation to the opposite extreme of what has been termed "me-too-ism." Is not this too a great evil, simply to parrot the words of some esteemed brother without any real personal conviction on the matter?

We cannot be saved by a second-hand faith, nor can we depend on the faith of a Frank Mullins and expect to work the works that he performed. It is absolutely necessary that *this* generation experience and know for itself the eternal verities of God's Word. This cannot be done without personal examination of what we believe and why. Truth does not change; we will not come up with a different set of conclusions from others who perceived the truth. Yet we *must* draw conclusions for ourselves if the truth is to be real and meaningful to us. It is not a matter of doubting or distrusting someone else's experiences and beliefs; it is simply a matter of appropriating these things for ourselves. This may require dealing with

problems that others never faced—such as the new “tongues movement” of very recent origin. There is no need for us to become hysterical or afraid. There *is* need for us to face this for ourselves, counting our Lord faithful and sufficient to instruct us and to lead us in the way that we should go.

---



## Tongues--What Say The Scriptures?

Alex Wilson

### The First of Two Articles

It is happening in the U.S. and the Philippines. It is happening in England and Hong Kong and South America. What if it happened in *your* congregation? What if next Sunday in the worship service some brother began speaking in tongues, like the apostles did on Pentecost or the Christians in Corinth and elsewhere did in the first century? What would you do and say and think?

We need to examine this question thoroughly, because in the past two or three years many people have claimed to have spoken in tongues. And they were not “Pentecostals”; their congregations did not stress or even teach that Christians should speak in tongues. In fact, some of these folks who lately have spoken in tongues (or claimed to) were taken by surprise when it first happened! That is, although they *were* definitely seeking to know Christ in a fuller way, they were *not* trying to speak in tongues; they never *wanted* to, since they never *expected* to—some of them hardly believed it possible in modern times. This, to me, definitely proves that these people did not merely work themselves up into some purely human emotional experience—though without doubt many cases of “tongues” are nothing more than that. The two alternative explanations are: either Satan was working in these people, deluding them, or else it was indeed the Holy Spirit Himself giving them this gift.

What should we think about all this? Some Christians say that the gifts of the Holy Spirit (teaching, prophecy, governments, tongues, etc.) were for the “apostolic age” only, and that with the completion of the New Testament they passed from the church. Thus all who have claimed these gifts since the days of the apostles have been in error. Personally I have never found this interpretation very convincing, though some fine brethren hold it. It is based mainly on 1 Cor. 13:8-13, “. . . whether there be tongues, they shall cease . . . When that which is perfect is come (the New Testament,

according to this view), that which is in part shall be done away." But we should also notice v. 12, which explains what is meant by "that which is perfect": "Now we see in a mirror, darkly; but *then* (when that which is perfect is come and tongues shall cease) face to face; *now* I know in part, but *then* shall I know fully." Even with the New Testament available, I do not now know fully, "even as also I was fully known." That awaits the day when we see Christ face to face. Since that time is still future, many interpreters believe that the passing away of tongues (and the other gifts of the Spirit) is also future.

Assuming, then—at least for the sake of investigation—that these gifts are still available for Christians today, what should we think of this controversial matter of tongues? Scripture must be our guide. 1 Cor. 12-14 is the main passage on the gifts of the Holy Spirit. Sometimes it seems to say that speaking in tongues is very valuable; sometimes it seems to say just the opposite. The "whole counsel of God" must be examined, lest we be one-sided. In 1 Cor. 14:5, Paul says, "Now I would have you all speak with tongues," but he immediately adds, "but rather that you should prophesy" (by which he means speaking to the church "edification and exhortation and consolation," v. 3). In v. 18 he says, "I thank God I speak with tongues more than you all," but he immediately qualifies this statement by declaring, "howbeit in the church I had rather speak *five* words with my understanding, that I might instruct others also, than *ten thousand* words in a tongue"! Then, in concluding the chapter, he sums up by saying, "Desire earnestly to prophesy, and forbid not to speak with tongues."

While many Christians have definitely been guilty of the Corinthians' error of overemphasizing the gift of tongues—being captivated by the thrill of the sensational—let us not "throw out the baby with the bath-water" in our reaction against this carnal extreme. For Paul says plainly, "Forbid not to speak with tongues." However, he also gave some definite commands for regulating the gift of tongues. If these Scriptural rules are violated, certainly that would necessitate the forbidding of violators. You may find these rules in 1 Cor. 14:27-34. There are at least five of them; look them up for yourself. The apostle also gives general principles which are needed to keep matters in proper focus: "Let all things be done unto edifying"; "God is not a God of confusion, but of peace"; "Let all things be done decently and in order" (vs. 26, 33, and 40).

Every Christian should become thoroughly familiar with the entire passage of 1 Cor. 12-14, also Rom. 12:3-8, Eph. 4:7-16 and 1 Pet. 4:7-11; all of these deal with spiritual gifts. Each of these passages also stresses *love*, for without love everything else adds up to zero! Lastly, let us apply this advice which Paul gives: "Quench not the Spirit; despise not prophesyings; prove all things; hold fast that which is good; abstain from every form of evil" (1 Thes. 5:19-22).

# The New Modern Cross

J. R. Clark



The cross is a symbol of death. To the Romans it was a means of capital punishment. To the Jews it was a sign that one was accursed of God, for "he that is hanged on a tree is accursed of God." The Gospels do not give a detailed description of death by crucifixion. They simply say, "they crucified him there." But hundreds of years before, in Psalm 22 King David spelled out the meaning of death by crucifixion in minute details. This advance report of the crucifixion of Christ is an unanswerable argument for the inspiration of the scriptures! The Jews executed criminals by stoning; how did David know that Jesus was to be put to death the Roman way?

In commenting on a portion of Psalm 22, that has to do with the physical suffering of crucifixion, Jamison, Fausset and Brown Commentary says, "Utter exhaustion and hopeless weakness, in these circumstances of pressing dangers, are set forth by the most expressive figures; solidity of the body is destroyed, and it becomes like water; the bones are parted; the heart, the very seat of vitality, melts like wax; all the juices of the system are dried up; the tongue can no longer perform its office, but lies parched and stiffened."

The Lord Jesus had a cross which he carried to Calvary, until He gave way under its weight. And we as Christians have a cross to bear. Says Jesus, "If any man would come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

From a recent Sunday School Times we read a challenging article originally printed in "The Indian Christian." We quote some excerpts: "The old cross is a symbol of death. It stands for the abrupt, violent end of a human being. The man in Roman times who took up his cross and started down the road had already said good-by to his friends. He was not coming back. He was not going to have his life redirected, he was going to have it ended . . . God salvages the individual by liquidation of him, and then raising him again to new life . . . The faith of Christ does not parallel the world; it intersects it . . . We are not diplomats, but prophets, and our message is not a compromise, but an ultimatum."

There is the old cross which gives us a true perspective, and there is a new modern cross which is a perversion of the old. In Galatians, chapter one, Paul speaks of "another gospel; which is not another," but a perversion of the true gospel. In 2 Corinthians 11 Paul speaks

of "another Jesus," which some false apostles were preaching. In both cases the Judaizers were attempting to supplement the cross with the law of Moses, whereas Christ alone was sufficient for salvation.

Even so today men have diluted the old cross into a new modern cross. They have pulled the nails out of it, and have washed it free of blood. It originally meant death, but it has been glamorized. You see it on the spires of churches. It has been cast in gold and worn as an ornament. That S.S.T. article of April 4, 1964, says: "The new cross does not slay the sinner, it redirects him. It gears him into a cleaner and jollier way of living and saves his self-respect." The new cross sets the stage for much clean fun. The Christian's "motivation is unchanged; he still lives for his own pleasure, only now he takes delight in singing choruses and watching religious movies instead of singing bawdy songs and drinking hard liquor. The accent is still on enjoyment though the fun is now on a higher plane. . . The cross does not slay the sinner, it redirects him."

Where is the break with the world? Where is the suffering for Jesus sake? Where is sacrifice? Where is the clash with sin? Where is dying to sin? Where is the cross "through which the world has been crucified unto me, and I unto the world?" The modern cross by-passes death to sin, witnessing, sacrifice, renouncing all, true repentance. If not, why the near-empty services, especially on Sunday nights? Why the stingy giving? Why the powerless living? Why the lagging interest in the things of God?

Adherence to the old cross will bring about revival, while espousal of the modern new cross leads to spiritual deadness and lack of power. Let us never forget: the true church is made up of dead men, men who have been crucified with Christ. The cross is a symbol of death!

---

Rudishill of India was in despair because of his never-ending defeats. He felt that he must find the secret of victorious Christian living or quit. At a communion service he was given a vision of the Cross. But what greatly disturbed him was what he saw on the Cross. It was not the figure of Jesus. It was the ugliest thing he had ever seen. Then one day, reading Romans 6, he came upon the words, "Knowing this, that our old man is crucified with Him (Christ)." He saw it in a flash. The indescribably hideous thing that he had seen on the Cross was his own sinful self. Rudishill needed no more. He found what he had so long sought—a life of victory in his identification with the crucified, risen Lord. Galatians 2:20 was the secret. —F. J. Huegel.

---

The prospects are as bright as the promises of God. —Adoniram Judson.

# Precious Reprints

## FOLLOW AFTER LOVE

R. H. Boll — 1954

The second great commandment depends for its possibility upon the first. It is only the man that loves the Lord his God who can and will love his neighbor as himself. If our ancient and modern Pharisee did not love God, it follows that neither does he love man. For true love to man (as in Christ's own instance) is inseparably bound up with the true love of God. Now that the Pharisee did not love man is abundantly evident. Take, for example, that contemptuous little speech, as brimful of pride and scorn and hatred as so short a speech can well be, spoken when the officers seemed inclined to respect Jesus' claims: "Are ye also led astray? Hath any of the rulers believed on him, or of the Pharisees? But this multitude that knoweth not the law are accursed." And there is something in the turn and tone that seems to say, "We have nothing to do with the ignorant mob; they are going to the devil, and for aught we care they may." Is it too strong? Yet the tone of speech bears it out. And who was it that objected to healing men on the Sabbath day? They would have seen people lie in pain another twenty-four hours—yea, forever—rather than have their Sabbath hobby encroached upon. What did they care for people? And who was it that murmured when Jesus ate with publicans and sinners, and when the outcasts thronged Him on the streets to catch a word from His lips. The Pharisees, to be sure. They knew better than to mix or mingle with that trash of humanity. But what of *them*? Ah, well,, they may go to condemnation, only so we preserve our standing and honor. And they hated Jesus because He loved the lost sheep. Mark it again: *Religion minus love equals Pharisaism.*

### "THOU BLIND PHARISEE!"

Now, of course, when you take love out of religion, the residue is nothing and worse. Take love out of Christianity, and it is like taking the fragrance out of a perfume; the stale residue is no longer perfume. So also Christianity deprived of love is no longer Christianity. And even truth ceases to be truth to him who has no love. He loses all sense of proportion. He misses the perspective of the whole. Big things look little; little things big. He cannot understand anything rightly any more. He sees no principles and loses himself in the maze of little items which are only applications of the principle. He tithes mint and anise and cummin, but passes over the very soul and essence of the truth, justice, mercy, faith. He holds much on outward cleanness, but goes lax as to the heart. He haggles over minutiae; he splits hairs; he fusses and fills the whole world with a noise over items of outward observance, which would adjust themselves if but the gist and root of the will of God were found in the hearts. But let us note again the fact that for their scrupulous-

ness the Lord blamed them not, but for that they ran after trifles while they ignored the spiritual realities of the religion of God, without which all service is but empty outward performance. Thus, lacking love, they were as blind men, ever seeking, never finding; groping and never attaining; learned, and yet knowing nothing aught. For he that hateth his brother is in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes" (1 John 2:11).

#### THE RELIGION OF SELF

Now for the last item. It follows that when a man does not love God nor care for man, that there is only one other party left for him to serve and to be concerned for, and that is *self*. And the Pharisee's whole religion, his zeal and effort and service and gifts, had one hub to which it all belonged, and around which it revolved. That hub was just the "I." He was, without being aware of it, chiefly and supremely and exclusively devoted to himself. Even his piety and benevolence were designed for the ultimate advancement of self. Their righteousness was for exhibition, a means for gaining prestige from men; their prayers, for purposes of parade; their gifts—the trumpet was sounded before them that they might have glory of men; their zeal, to win them high ecclesiastical standing; their proselytizing, to increase their sect and party, and thus obtain applause and preferment. Their fine arguments and hairsplittings were not designed to lead to a truer service of God, but rather to display their fine acumen. Their goodness was the ground and occasion of pride; their truth, a badge of human distinction. Consciously and unconsciously they came to be hypocrites, playing, as it were, for the applause of the galleries, while professing to serve God. "How can ye believe, who receive glory one from another, and the glory that cometh from the only God ye seek not?" (John 5:44). And their faith was no faith (verses 46, 47). Their professed loyalty to God was, after all, no loyalty to *Him* (Matt. 23:29-31). Their service of God was not any service rendered to *Him* (Acts 7:42, 43). Just as, if the sun were taken out of the solar system, all the planets would go astray and go to ruin; so when the love of God and the love of man is taken out of religion, it becomes in every part and detail wrong, and the whole service, worship and life, an empty, vain show.

#### FOLLOW AFTER LOVE

It may be best for us—some of us, many of us, perhaps all of us—to drop everything for a while and "follow after love"—to readjust everything upon the basis and around the center of love. Love comes from God, and it is granted to those who are poor in spirit; who hunger and thirst; who want it, and seek for it and lay hold on it. It comes from God. It is the essence of His nature. It is the fruit of the Spirit that includes and comprehends everything else. It is the bond of perfectness. It is the end of all the charge—love out of a pure heart, out of a good conscience, out of faith unfeigned. "Follow after love."

## SOME THINGS ARE NOT NEGOTIABLE

A new Decalogue has been adopted by the neo-Christians of our day, the first word of which reads "Thou shalt not disagree"; and a new set of Beatitudes too, which begins "Blessed are they that tolerate everything, for they shall not be made accountable for anything." It is now the accepted thing to talk over religious differences in public with the understanding that no one will try to convert another or point out errors in his belief. The purpose of these talks is not to confront truth but to discover how the followers of other religions think, and thus benefit from their views as we hope they will from ours.

It is a truism that people agree to disagree only about matters they consider unimportant. No man is tolerant when it concerns his life or the life of his child, and no one will agree to negotiate over any religious matter he considers vital to his eternal welfare. Imagine Moses agreeing to take part in a panel discussion with Israel over the golden calf; or Elijah engaging in a gentlemanly dialogue with the prophets of Baal. Or try to picture our Lord Jesus Christ seeking a meeting of minds with the Pharisees to iron out differences; or Athanasius trying to rise above his differences with Arius in order to achieve union on a higher level; or Luther crawling into the presence of the pope in the name of a broader Christian fellowship.

The blessing of God is promised to the peacemaker, but the religious negotiator had better watch his step. The ability to settle quarrels between members of God's household is a heavenly gift and one that should be assiduously cultivated. The discerning soul who can reconcile separated friends by prayer and an appeal to the Scriptures is worth his weight in diamonds.

That is one thing, but the effort to achieve unity at the expense of truth and righteousness is another. To seek to be friends with those who will not be the friends of Christ is to be a traitor to our Lord. Darkness and light can never be brought together to walk. Some things are not negotiable. —A. W. Tozer in *The Alliance Witness*.

---

### THE UNIVERSAL LANGUAGE

. . . And I beg the little band of would-be missionaries—and I have the honor to call some of you by this name for the first time—to remember that though you give your bodies to be burned, and have not love, it profits nothing—nothing! You can take nothing greater to the heathen world than the impress and the reflection of the Love of God upon your own character. That is the universal language. It will take you years to speak in Chinese, or in the dialects of India. From the day you land, that language of Love, understood by all, will be pouring forth its unconscious eloquence. —Henry Drummond, in *The Greatest Thing in The World*.



# Truth Advance Section

Stanford Chambers

## QUESTIONS ASKED OF US

Your book "Conquering and to Conquer" on Revelation offers an interpretation concerning the man of sin which is not quite like some other interpretations, especially with reference to the Holy Spirit and the restraining mentioned by Paul . . . Can you make the matter clearer?

I do not pose as a translator. The verb *katecho*, however, in 2 Thes. 2:6, 7, translated "restraineth," occurs (in its different forms) sixteen or more times, but never translated restraineth except in this one place. The same writer to these same Thessalonians in 1 Thes. 5:21 uses this verb, and it is translated "hold fast." It is used in Heb. 3:6 and is translated "hold fast." Again in Heb. 10:23, "hold fast." I find it so translated 3 times; "hold" 3 times; "keep" twice; "keep in memory," once; "possess," twice; "retain," once; and so on. In all other occurrences are given meanings in agreement with these except in the 2 Thes. passage, and I have searched in vain to find the justification for a different translation in this case. It seems that a bit of interpretation has been injected. The verb *echo* is to hold, to keep, to possess. The prefix *kata* strengthens the hold or the keeping. The subject of *katechon* in 2 Thes. 2:6 requires a neuter subject, so it is "that which restraineth" there. In the next verse it is "he that restraineth," the verb requiring a masculine subject. So there are two different actors or holders. Who are they?

Paul says, "the mystery of lawlessness doth already work," with no suggestion that it will cease working; the implication is that it will continue to work, and so it has all these centuries—undercover, therefore the term "mystery," but today it is getting alarmingly out of hand, comes and will come more and more into the open, arrogantly defiant and blasphemous. And why? what is the explanation? Lawlessness overrides law enforcement. That which *katechoes* (pardon the transliteration) has not fully held fast and will hold fast less and less effectually, so that "evil men and imposters shall wax worse and worse, deceiving and being deceived." Ahead is anarchy. No less than that is the inspired foreview. "The powers that be," are civil government, and "ordained of God" through the executioner, "a minister of God, an avenger of wrath to him that doeth evil." (Rom. 13:1, 4). Lawlessness gets out of hand and riots into anarchy because civil government becomes impotent, unable to "hold fast" or "hold firm" (*katecho*). Lawlessness is, indeed, restrained so long

as civil government is able to "hold fast," but the restraining we are not unmindful of is due to the *katecho* (the holding fast) of the civil government, that is, law enforcement. Paul's readers are perturbed, being told that the day of the Lord had already set in. Paul had, while with them, taught that the day was to be preceded by "the falling away" and the revealing of "the man of sin." Neither had come to pass, though "the mystery of lawlessness doth already work," but law was still *katechoing* (holding fast). "The falling away" is the collapse of civil government and its malfunction, and that had not come, has not yet fully come, but today's complacency only hastens the approach of the same. In this "falling away" the church is involved, bearing a tremendous responsibility. As God ordained civil government for its functioning, so He ordained His church to be "the light of the world" and the "salt of the earth." To be such the ministry of the indwelling Spirit is indispensable. Light does, indeed, restrain the darkness that evil men love, and salt hinders putrefaction. Thank God it is so. Such restraining, however, weakens now before the "rapture." But the idea that the Holy Spirit of God is "taken out of the way" is untenable. The Great Commission is to be executed "unto the consummation of the age," and that consummation is not till the beast ("the lawless one") goes to his doom, "perdition," as in Rev. 19:20. The Holy Spirit is promised and is "given to them that obey him" (Acts 2:38; 5:32). The need of the Spirit will continue increasingly and His operations also. The two prophets of Rev. 11 are empowered and protected by the Spirit until their testimony is borne. The 144,000 are protected as in Rev. 9:4 by the Spirit of God, and this is all after the rapture of those heeding the Lord's prayer request as per Luke 21:36, who escape the things foretold, the things that go to make up "the great and terrible day of the Lord."

Now as to "the man of sin," "the lawless one": he is to "be revealed in his own season." Again, note, his "coming is according to the working of Satan" (2 Thes. 2:6, 9). His own lawless, atheistic generation will produce just such a character as Satan can use in his last strategy, whom Satan discovers coming up out of the sea in Rev. 13:1, whom he clothes with all his Satanic power and authority, even to enthroning him. Such "working of Satan" is set forth in 2 Thes 2:6-12, more fully in Rev. 13. The climax of the beast's manifestation is when he seats himself in the temple of God, "setting himself forth as God"! Do you image him?

And just when does this occur? The incarnation of the beast (the lawless one, antichrist) is Satan's strategy upon his being deposed as "the prince of the powers of the air," "taken out of the midst" — Rotherham, et al. translating it. This by Michael the victor in that "war in heaven" in Rev. 12, which Satan wages in his desperate effort to "hold fast" (*katecho*) his position in the heavenlies, the vantage point that it is, and continues as the slanderer of God to men, and as "the accuser of our brethren . . . who accuseth them before our God day and night" (vs. 10). Until now Satan holds fast

(*hatecho*) that high position and vantage ground in heaven (not God's heaven but the heavenlies of Eph. 6:12,) and is well satisfied with his great success, for "the whole world lieth in the evil one." Men and nations constitute "the kingdom of darkness" over which he rules as prince. As long as he can "hold fast" this position in the midst of the heavenlies, he has no special need of a viceregent. The antichrist man of sin is brought into manifestation only after Satan is no longer able to "hold fast." But his accusing "our brethren . . . before our God day and night" is not to go on forever. Michael takes care of Satan in God's time and order. "Rejoice, ye heavens . . . woe to the earth and the sea." Satan goes all out venting his wrath, "knowing that he hath but a short time." It is cut short, being so decreed by the Lord (See Matt. 24:22), for the sake of His elect of those tribulation days. The duration of antichrist's regime is forty and two months. It is terminated by the Lord Jesus who destroys the lawless one "with the breath of his mouth" and "the manifestation of his coming" (2 Thes. 2:8). This momentous event is pictured to us in Rev. 19:20. Such is the doom of "the son of perdition."

Summarizing a bit, to make it clear as requested: The mystery of lawlessness continues to work and under less and less cover; civil government still holds fast<sup>9</sup>; the falling away has not yet hit bottom (though who does not clearly see that it is on?); Satan still holds his vantage ground in the heavenlies, as "the prince of the powers of the air, the spirit that now worketh in the sons of disobedience"; Michael has not yet risen up to challenge his position and his slanderous blasphemies; he has not been cast "out of the midst"; the man of sin has not been revealed, and will not be until "according to the working of Satan," he is incarnated as in Rev. 13:2. Though there are many antichrists in the world, as John says, they are but forerunners of the antichrist; the manifestation of the man of sin and the inauguration of the antichrist reign brings on "the day of the Lord." "The day of Christ and our gathering together unto him," foretold the Thessalonians in Paul's previous letter (4:17), precedes the "great and terrible day of the Lord" (Acts 2:20), even as the revelation of the Lord Jesus terminates the antichrist's reign, sending him to his eternal doom, when "the kingdom of the world becomes the kingdom of our Lord and of his Christ," as "King of kings and Lord of Lords."

How much of Gabriel's revelation to Daniel (Dan. 9:24-27) remains for future fulfillment?

The greater portion. But this question must hold over till another issue.

---

<sup>9</sup>True, civil governments have waged persecutions against Christians, but it was because Christianity was misunderstood, being misrepresented to "the powers that be," whose purpose, even then, was to punish the evil doers. As long as it "holds fast," this will be the purpose and functioning of the civil government's executioner

## VASHTI -- IV

Mrs. P. J. Knecht

For a study experiment let us reverse our imaginations. For the sake of investigating the *facts* let us lighten the background a little. It has been so dark that an important fact has been light by comparison. On a lighter background it will show up in its natural ugliness. Let us try to picture Ahasuerus, not beastly drunk, but simply as the record states, considering the words in their literal meaning, merry with wine. (Men have been known to be *less churlish* with a little wine than they naturally are without any.) His heart warmed and expanded to fervent congeniality, he thinks to delight his guests by presenting his wife to greet them in all of her loveliness "for she was fair to look on." It is not an unreasonable request. Aside from the fact that he is a king, what husband does not like to show off a beautiful wife to his friends and associates? If he loves and admires her he will gladly introduce her to his companions at work or office. He will urge her, if need be to give him opportunity. A young man, married recently, insisted that his bride-to-be inclose a photo of herself with wedding invitations sent out. His reason? He wanted all his friends and relatives to know what a beautiful girl he had won. And why not? Has a king, or any man for that matter, no right to expect his queen or his wife to pay her respects to his guests? Surely the right of Ahasuerus to send for his wife can be easily seen since we have relieved the humanly painted background of its distorted shadows. It was quite natural for the king to desire the presence of his beautiful queen to climax his feast. Her appearance would be the crowning moment of the festivities. An insult? Rather it could have been an honor, and she disregarded it.

### HER REFUSAL.

In the absence of specific light from the Holy Spirit on this point we must be careful not to impugn the motives of Queen Vashti for refusing the king's request. We only know that she made a feast for the women apparently at the same time as the feast of the king. This may have been in cooperation with his feast that the wives of the men he entertained might also be entertained. Secular history again comes forward with the assertion that separate feasts for men and women were the custom of the realm. But should custom supersede the word of an absolute monarch? Josephus says, "But she, out of regard to the *laws* of the Persians which forbid the wives to be seen by strangers did not go to the king." But his ministers "who knew the times" did not defend custom but gave a verdict against Vashti. It was "according to law" and could be and was carried out. In the reign of Belshazzar (Dan. 5:2) not only wives but concubines were present at a feast of the king. He was a Chaldean king and Ahasuerus was Persian but both were *world* rulers. If the law was on the side of Vashti as we are told, the king went contrary to the law of the Medes and Persians which altereth not; and which he could not alter, when he wanted to, for Esther's sake. In the face

of these facts it could not have been a law nor even a very well entrenched custom. We need not surmise that it was an independent affair in rivalry of his though it may have been. But we give her the benefit of the doubt. She may have been too busy to be interrupted; she may have disdained the servants of her lord and was therefore unwilling to accommodate them with her presence. She may have considered his request trivial, the granting of it unimportant to his welfare and inconvenient to herself. She may or may not have had an ugly spirit of rebellion, but whatever her reason, and whether or not she realized the seriousness of it she refused. Preoccupied with herself and her guests, she set *her own judgment* and *her will* against his and insulted him before his guests by slighting his invitation. For a woman, created to be subordinate, thus deliberately to humiliate a man, and that before company, especially when that man was her husband and more than that was also king, in an uncalled for refusal of a simple request, was unthinkable in those days. Yet she did it.

## STRUCTURED TIME

Paul S. Knecht

"Curved space"! Is there a more startling idea? A study of magnetic fields led Albert Einstein to talk in such strange terms. Similarly strange is the scientific notion that energy occurs in "packages"—discrete bundles of fixed quantities. Somehow these thoughts arise as I consider the puzzling wording of Hebrews 11:3: ". . .the ages\* have been fashioned\*\* by the word of God." I always thought of time as a never-ending continuum, passive and undefined. I am beginning to think of time in a new way, as something with form: "fashioned ages," "structured time."

Jesus thought and spoke in terms of "structured time." "Neither in this age nor in the age which is to come," He said, shall man find forgiveness for sinning against the Holy Spirit. Paul speaks of *this* age as: "present," and "evil," and speaks of *its* GOD, Satan. The term translated "forever" in our Bibles literally means "*age long*." And John in Revelation on nearly every page speaks of that superlative complex, "the ages of the ages." In the mind of God time is *not* an unbroken continuum. Ages begin and ages end; ages do span and define lesser ages.

As the firmament once divided the waters from the waters, so the living Word of God once divided the ages from the ages. "The Word became flesh and dwelt among us." His way was prepared by the prophets to whom God had displayed the vision of Messiah—King of Kings and Lord of Lords. The vision is big—bigger than the prophets realized, bigger than we may realize. But certain things seem clearly stated. Messiah was to come of David's line and to rule from David's throne. Israel was to be exalted as the chief of the

\* The A.V. says "worlds." The word *aion*, however, means "age." *Kosmos* properly means world or earth. Confusion of the terms results in a great loss of meaning.

\*\* N. E. V. wording.

nations. The kings of the earth would pay tribute to her and take orders from her King. And all the earth would enjoy peace, the peace that righteousness brings forth. That glorious day held captive the mind of faith. That day awaited the coming of Messiah.

Then Jesus came. Compelled by deep inner convictions, many accepted Him as Messiah despite some misgivings and disappointments. And though John reclined in His bosom, Jesus yet in a sense dwelt in light unapproachable. When He gave Himself in death, disappointment dashed their hopes to the ground. Then, disbelieving at first for joy, they found their Messiah resurrected—*alive* in flesh and bone! Their faith in Him was now fully established. They were beginning to understand His mission. The Holy Spirit was soon to be poured forth upon them. Had not the prophets so spoken? Israel was to come forth, “not by might nor by power, but by my Spirit, saith the Lord.” Jesus, of necessity, would go to the Father, but He promised to come again “quickly.” His chosen ones, aflame with holy zeal, proclaimed remission of sins and declared anew the coming of their King and His kingdom.

Then came the unexpected. Divine intervention poured forth the Holy Spirit on a *Gentile*. The prophets were clear on this point: Gentiles were to be saved, they foretold, but in a position subordinate to the Jew. A Spirit-filled Gentile could mean only one thing: Christian discipleship wiped out all racial distinctions in the mind of God. Acts 15 describes the perplexity of the apostles as they sought to reconcile this new development with their beloved scriptures. (The apostles never ceased to turn to Scripture for understanding and direction.) But Gentile equality—though demonstrated in fact by God Himself—is not to be found in the Old Testament. It was James who finally resolved the problem and gave to us a Holy Spirit-inspired understanding of the great “mystery” of God’s eternal plan. James employed the concept of “structured time.” “After these things,” James supplied to the Old Testament text, and he recognized this present time as an *interim* age. The prophecy to which they were looking for guidance in their ministry did not apply to their work at all. It describes that which shall be in an age to come. Thus James clearly defines a principle of scripture interpretation. In the words of Solomon there is indeed, “a time for every purpose under heaven.” The apostle Paul points forward to a “dispensation of the fullness of the times,” when all things shall be “summed up” in Christ. The “dispensational concept”—which I have called the concept of “structured time”—bears the seal of Holy Spirit interpretation. Its proper application is a real key to the understanding of God’s word.

Origen of Alexandria in the third century, however, introduced a highly allegorical approach to scripture interpretation. He stated that all scripture is capable of a threefold interpretation—literal, moral, and mystic, and that only the *mystic* meaning had any real truth to it. Origen with his utterly fanciful and arbitrary exegesis was promptly excommunicated by the church. It was but a matter

of a few years, however, until his was the accepted approach to the word of God. The prophetic portions especially suffered. The kingdom of God simply meant the church. The reward of the saved was to be *release* from the body to a spirit existence in heaven. Prophecies concerning Israel were regarded as not talking about Israel at all. It has been well said that no person not all together opposed to the church of God has ever done so much harm as Origen. It was to be many centuries before the church perceived again many great truths of God.

The reformation was a good start toward the truth, with its public declaration that justification is by faith alone. It was not until the early 19th century, though, that the dispensational concept was brought again to public attention. Central figure in the story is J. N. Darby, born of Irish parents in London, November, 1800. After making a brilliant start in the legal profession, he was converted to Christ and shortly thereafter he dedicated himself wholly to the service of the Lord. A keen legal mind, dedicated to the word of God, soon came to grips with the problem of unfulfilled prophecy. The dispensational solution was not long in coming. But I must hasten to point out that Darby did more than simply to rediscover a Biblical principle of interpretation. It became in his hands a master key to a new systematic theology. Every major Bible theme, when Darby was finished, had been deeply affected. Among Darby's followers were men of wealth, eloquence, and dedication. They blanketed the Christian world with the Darby doctrinal system. Some of the most outstanding among them included C. H. Macintosh, Andrew Miller, Charles Stanley, W. E. Blackstone, Harry Ironside, G. Campbell Morgan, and C. I. Scofield, author of the "Scofield Bible." You will recognize many of these names I am sure. Closely associated with the entire movement was one Sir Alexander Campbell; I have not yet succeeded in positively identifying him.

Strong protests against "dispensationalism" are beginning to rise from many quarters. The protests are not leveled against Paul, nor against James. Nor are they in any sense a rejection of the basic idea of a dispensation as found in the scriptures. It is the theological system of J. N. Darby that is being examined and criticized. The criticism is, in my mind, justified. Clarence Bass, for example, in his *Backgrounds to Dispensationalism*\* quotes Alexander Reese as follows:

"About 1830, a new school arose within the fold of premillennialism that sought to overthrow what, since the apostolic age, have been considered by all premillennialists as established results, and to institute in their place a series of doctrines that had never been heard of before. The school . . . is founded by J. N. Darby."

It is my conviction that we need to carefully re-examine the doctrines that we hold. The Darby school of thought has been deeply influential in the development of the whole Church of Christ movement—especially of that portion which is premillennial.

\*Wm. Eerdmans Pub. Co., Grand Rapids, Mich., p. 41.

## THE SUPERNATURAL IN THE NATURAL

In the midst of a splendid reign, Nebuchadnezzar king of Babylon, lost his mind, deserted his throne, and lived for a season in the fields as a beast. (See Daniel 4.) One time the terrible Assyrians invaded the lands of Israel and took the inhabitants away into foreign captivity. (See Isaiah 10.)

These records are not in the Bible primarily to inform us that kings sometimes become insane or that strong nations often devour weak ones. Secular history is sufficient for this. But their distinctive value lies in the additional fact that God has a hand in such things; "that the Most High ruleth in the kingdom of men and giveth it to whomsoever He will"; that God uses one nation as a battle-axe to punish another nation. In short, that the supernatural is in the natural. And what a flood of light this distinctive truth throws upon the history of both individual men and of nations!

God promised Abraham that his descendants should come out of Egyptian bondage in the fourth generation and inherit Canaan. The books of Genesis and Exodus reveal the method God used in keeping His word. Joseph's bad brothers sold him to slave dealers, who resold him in Egypt, where he became ruler of the land. As a result of this, Abraham's people in process of time became a slave colony in Egypt, whence they were delivered by Moses and finally settled in Canaan by Joshua, in fulfillment of God's promise made four hundred years earlier. The unfolding of God's method shows that envious brothers, evil slave traders, villainous Potiphar's wife, a forgetful prisoner, and godless Pharaohs were all, unknown to themselves, worked into it. Joseph came to see the guiding hand of God in it all, for he told his brothers that although they meant evil against him by selling him, "God meant it for good" (Genesis 50:20). "Surely the wrath of man shall praise Thee" (Psalm 76:10).

Jesse, through natural, fatherly feeling, sent to his three sons who were soldiers under King Saul, some good things to eat. And what more natural than to send them by their ready brother, David? To one acquainted with God's ways, however, the supernatural is very evident in this; for while on this errand, David, by slaying Goliath, became famous and soon entered public life in the double capacity of court musician and armorbearer to Saul. God was overruling that a king after His own heart might be ready for the throne upon the death of the faithless Saul.

Very naturally Ahasuerus, a heathen, Persian king, fell in love with the lovely Esther and made her his queen. But it is another case of the supernatural in the natural. According to Esther 4:14, Mordecai, a man of God, saw God using this incident to prevent the extermination of His chosen people, for in persuading of Esther to intercede on their behalf he said: "And who knoweth whether thou art not come to the kingdom for such a time as this?" God worked even the king's being unable to sleep into His plan for sav-

ing the Jews. (See the sixth chapter of Esther.) God as well as Ahasuerus was awake that night! God Almighty can work wonders with weak things. He can build with stubble as well as with gold. Indeed, a man acquainted with God's ways fears to call the merest natural trifle a little thing, because he knows not what use God may be making of it.

After the Jews at Jerusalem had arrested Apostle Paul on a false charge and were doing all in their power to kill him, God undertook to deliver him safely in Rome (see Acts 23:11), but did not disclose the means He intended to employ. However, a reader of the remainder of the book of Acts sees God's way unwound before his eyes. Part of it consists in using nearly five hundred pagan Roman soldiers in order to get Paul safely out of Jerusalem and on his journey to Rome.

These Romans were doing as Romans usually did. They were acting of themselves, knew that they might have done differently, were unconscious of God's presence, and were fully responsible for their decisions and activities. Even so Judas, Caiaphas, and Pilate were worked into God's plan of giving the world a Savior. Neither evil men nor evil angels can escape contributing to God's eternal purposes. And the supernatural blends so kindly with the natural that men untaught of God cannot distinguish between them. Observe that even miracles sometimes blended thus with the natural. For example, when God wanted a dry path through the Red Sea, He made use of a wind; or, if the path was to be through the Jordan River, the water below ran down to the Dead Sea as usual. How easily can God then, when it suits His purpose, withdraw the miraculous element but still do things!

Although a full understanding of this matter baffles theologians and philosophers, yet a child can see that God in His autobiography (the Bible) claims for Himself the disposition and the power to control and to use all nature, human as well as physical. God wants men to know this truth, else it would not be written so large.

—R. C. Bell, in *World Vision*

Word comes from Abilene, Texas, that the beloved Brother Bell has passed away. He was one of my early teachers. —E. L. J.

---

"Because you prayed—

God touched our weary bodies with His power  
And gave us strength for many a trying hour,  
In which we might have faltered, had not you,  
Our intercessors, faithful been and true.

Because you prayed—

God touched our lips with coal from altar fire,  
Gave Spirit fulness, and did so inspire,  
That when we spake, sin-blinded souls did see!  
Captives were made free!"

—Charles B. Bouiser

# LOUISVILLE CHRISTIAN FELLOWSHIP WEEK

August 24-28, 1964

**DAY SESSIONS:** Portland Avenue Church of Christ  
**NIGHT SESSIONS:** Sellersburg Church of Christ

**THEME:** The Holy Spirit, Revealer of Jesus Christ

## MONDAY

Chairman, Howard Marsh

7:30 Singing Period  
 8:00 The Holy Spirit, Revealer of Jesus Christ Orell Overman

## TUESDAY

Chairman, Julius Hovan

9:30 - 9:50 Prayer Time  
 9:50 - 10:25 The Earnest of Our Inheritance William C. Cook, Jr.  
 10:25 - 11:00 Sanctification (Doctrinal) Earl C. Smith  
 11:00 - 11:10 Recess  
 11:10 - 12:00 Bible Exposition — 1 Cor. 12:14 Dennis L. Allen  
 12:00 - 1:30 Lunch and Free Time  
 1:30 - 2:00 What Is a "Spiritual Christian"? J. Edward Boyd  
 2:00 - 2:30 Demon Activity Today? Hall C. Crowder  
 2:30 - 3:30 Open Discussion  
 7:30 - 8:00 Singing Period  
 8:00 The Holy Spirit Convicting the World Jesse Z. Wood

## WEDNESDAY

Chairman, Bruce Chowning

9:30 - 9:50 Prayer Time  
 9:50 - 10:25 Praying in the Spirit Jack Blaes  
 10:25 - 11:00 Spirit-Prompted Witnessing John Mengelberg  
 11:00 - 11:10 Recess  
 11:10 - 12:00 Bible Exposition — 1 Cor. 12:14 Dennis L. Allen  
 12:00 - 1:30 Lunch and Free Time  
 1:30 - 2:00 Why is the Church so Sickly—is the Trouble Organizational or Organic? H. E. Schreiner  
 2:00 - 2:30 Does the Holy Spirit Produce Dead Churches? Richard Ramsey  
 2:30 - 3:30 Open Discussion  
 7:30 - 8:00 Singing Period  
 8:00 The Holy Spirit Sending and Directing Missionaries S. D. Garrett

## THURSDAY

Chairman, Neal Phillips

9:30 - 9:50 Prayer Time  
 9:50 - 10:25 Spirit-Directed Use of Modern Methods Ronald Bartanen  
 10:25 - 11:00 Sanctification (Practical) Stanford Chambers  
 11:00 - 11:10 Recess  
 11:10 - 12:00 Bible Exposition — 1 Cor. 12:14 Dennis L. Allen  
 12:00 - 1:30 Lunch and Free Time  
 1:30 - 2:00 Is There a "Pattern" for Receiving the Holy Spirit in the Book of Acts? Kenneth Istre  
 2:00 - 2:30 The Holy Spirit, Health, and Healing Dr. Edwin Bailey  
 2:30 - 3:30 Open Discussion  
 7:30 - 8:00 Singing Period  
 8:00 "Be Filled with the Spirit" — An Imperative H. N. Rutherford

## FRIDAY

Chairman, T. Y. Clark

9:30 - 9:50 Prayer Time  
 9:50 - 10:25 The Spirit Leads the Individual and the Congregation Bob Ross  
 10:25 - 11:00 The Spirit-Created Unity of Believers Paul Clark  
 11:00 - 11:10 Recess  
 11:10 - 12:00 Bible Exposition — 1 Cor. 12:14 Dennis L. Allen  
 12:00 Lunch (No afternoon program)  
 7:30 - 8:00 Singing Period  
 8:00 The Holy Spirit Revealing the Future Robert B. Boyd

# NEWS AND NOTES

**Linton, Ind.:** David has been away in Arkansas, and came ill with measles while there.

One of our real pillars, Bro. John Geatches, died suddenly last night (June 23). Will get a note to you about him.

Looking forward to seeing you at the Conference in August. —Edwin Bailey, M.D.

**Wichita Falls, Texas:** Bro. Forcade is with us in a meeting at this time. We are now in the second and last week of the meeting. To date have had one to return to the Lord and one baptism. Pray that there may be more responses to the gospel and that the members will all be drawn closer to the Lord. Bro. Forcade is doing a great job in presenting the word of God.

Pray for us here at 4th St. that we may go forward in the Lord's work. —J. C. Tate

**Chicago, Ill.:** This evening at 7:00 o'clock S. Dewitt Garrett, Sr., will speak and show their pictures. In 1930 he and his family went to Africa as missionaries. While on a year's furlough they are visiting their son Dewitt Jr. and family in LaGrange, Ill. Last Sunday he spoke twice at West Suburban. —The Chicago Christian (Stony Island Church)

## FALL MEETING

Brother Ronald Bartanen, minister of the Ky. Avenue church in Camp Taylor, has accepted an invitation to assist the Shawnee church in a series of meetings the first part of October. This may seem a little distant in time, but not too early to begin to plan and pray for the effort.

Letters are being sent out by the Portland church and the P.C.H.S. Alumni requesting contributions toward paying a vacation allowance for the teachers at Portland Christian School, who have been heretofore paid a very modest salary on a school-year basis, with no allowance for the summer months. We haven't space here to go into the merits of this request, but we do say that it is long over-due. If you desire to have part in this cause, send your contribution to W. Robert Heid, Treasurer, 2611 Portland Ave., Louisville, Ky. 40212.

At our last business meeting it was agreed that we immediately begin to build a scholarship fund to be used for students desiring to go to South-

eastern Christian College, preferably from Shawnee, who might need financial assistance. This fund will be accumulated by voluntary contributions from those who are interested. Recipients of the fund would be selected by a committee specially appointed for this matter. It is hoped the fund will be sufficient to pay the tuition and fees of one student each year. —Willis H. Allen

**St. Petersburg, Fla.:** I'll take this opportunity to tell you (Mrs. P.J.K.) I've enjoyed your articles in W & W. I'm very lonely for congenial friends that really study the word. —Mrs. P. I. Harper

**Louisville, Ky.:** Averages in attendance for May are as follows: S.S. 101; morning worship 90; evening worship 44; prayer meeting 45; and the average offering \$182.56.

In May there were six rededications, and there were two who transferred membership to this congregation. Generally speaking, we dropped a little in May due to some being ill but mostly because of indifference.

Final payment has been made on our bus, and it is ours! Praise God for each one who has helped in this effort! We are sure that some do not realize how much help the bus is to our church, especially in our youth work, but even today we hope that it will be filled as we go to Highview church for the Youth Rally. Several cars would have to go if we didn't have the bus. Again we thank God for all who have helped.

We were glad to see about 20 last Sunday night to begin a study of singing by note and to learn and appreciate our worship in song. Presently, we are learning the basic facts of rhythm, or time, which is very important. Tonight, we plan to begin learning the scale. —T. Y. Clark

## REVIVAL IN ABILENE

The final service of our meeting was, in a definite sense, the beginning of a revival. Although the effort got off to a bit of a slow start, the attendance and interest increased, making the past Sunday a great day in several ways. The morning attendance was the largest we have had for some time. And in the evening following a very wonderful message, six persons came forward to confess sin and express the desire for a closer walk with the Lord.

We strongly suspect that the spiritual stature of a congregation is to be measured by how well its members attend the "unsensational" mid-week prayer meeting. If so, we find the 51 present last Wednesday night a most encouraging sign. We feel that our revival truly did some reviving when we see this new interest being manifested. —Carl Kitzmiller

#### Report on Dallas Lectures

We spent about three days in Dallas this past week for the lectureship at the Mt. Auburn church. The messages and discussion all centered around the great commission. It was a most enjoyable time of fellowship and discussion even though the number of out of town participants was somewhat limited. Plans are being made to make this an annual event, and we would recommend that some of our families plan to attend the sessions next year. —Carl Kitzmiller

The conference was greatly enjoyed by all. —Dr. Horace E. Wood

**Tell City, Ind.:** We are doing very well here, are using our new Bible school rooms this Sunday for the first time. We have built ten rooms on the back of the church building. —Asa Baber

**Plaucheville, La.:** We enjoy the Word and Work articles very much. —Mrs. Stanford Broussard

**Orlando, Fla.:** The attendance here continues in the 40's. We are enjoying Brother J. Edward Boyd as he has come to help us for a season in the Lord's work here. Our hearts go up to the Lord in praise for all of His benefits. May He bless you in your labors there. —Bill Spears

**Orlando, Fla.:** I plan to be here until after next Sunday—then back to Jacksonville and the Maxville and Macclenny areas.

Progress has been made in the work of the church here, in spite of difficulties and hindrances. A cooling system is to be installed soon—much needed in this very humid climate. Bro. David Schreiner is to conduct a revival meeting soon. —J. Edward Boyd

**Louisville, Ky.:** Last month we had supper together and then went out in two's to visit, inviting people to church and to the Lord. We had five teams. During the month of May we had six to place membership with us.

Delmer Browning is manager of Word

and Work Bookstore this summer. Our store is stocked with good books. They are not doing any good on the shelves. We would be glad for you to visit the store, or for you to send in your order. —J. R. C.

#### Ernest Lyon Preaches to Presbyterians

On the morning of June 7, Ernest Lyon spoke by invitation at Second Presbyterian Church in Louisville. His subject (also by request): "Why we do not use instrumental music in the worship."

#### MISSIONARY BRIEFS

**Kalomo, N. Rhodesia:** With the crops being nearly finished some two months earlier than usual owing to the drought, we will have a much longer dry season this year to evangelize, distribute tracts and Bibles. Pray that God's blessings will be upon each of these phases of the work as well as on the meetings planned for the different places where there are small and struggling congregations—while the door is still open. It is much later than we think! How it chills our hearts to see the Catholics and Communistic forces forging forward while the truth remains unproclaimed. May God stir our lukewarm hearts and fill us with a real love for lost souls. "The way we pray, go and give," as someone has said, "is the true indicator of the quality of our love for God and how interested we are in helping to see His will be done in earth as in heaven." Will it be "Christ for Africa" or will it be Catholicism and Communism? —O. D. Britell

**Hayama, Japan:** As the Lord gives us health, we would like to visit the churches to tell of our work in Japan and more so to bear witness to His grace toward us. The funds for travel have been coming in well and we thank the Lord for your response.

Our mailing address in the States will be Box 26, Sellersburg, Indiana. Again we thank the Lord for your love and faithfulness toward us and look forward now to seeing you once again. —Tommy Marsh

**Manila, Philippines:** Several weeks ago Ruth was not feeling well, and a medical checkup revealed that she had amoeba. Treatment was begun at once, of course. A later test revealed no more sign of the uninvited guests, but we learned that before you can be really sure they are gone, there should be three negative tests in a row. She does

feel better, but still gets easily exhausted. We know you will pray.

DVBS is now in progress. One of Sister Young's sons, who is deeply engrossed in camping and other Boy Scout activities but has shown no interest in the Lord, last Wednesday brought five Scouts and himself to DVBS! They were here Thursday and Friday also, and say they'll keep coming. Pray for these boys; most of them are Catholics. —Alex Wilson

**Tokyo, Japan:** By the grace of the Lord and our friends and the confidence that the city and federal agencies have in our efforts, we have the new \$118,000.00 dorm for 100 students past the first floor in construction. We had been asked to take some 85 students into our inadequate dormitories, but we had to turn away about 20. While we are still in urgent need of some \$17,000 for the completion of this dorm we can see very definitely that the demands for our service in and for Christ are going to call for another dorm building in the very near future.

Brother Suzuki is having to travel a great deal now in interest of orphans and retarded children. Also he is much concerned over the finances for the building of the new dormitory for his children. Matron, angelic Sister Ishikawa seems to be showing signs of strain from mothering the more than 60 children for almost 15 years. Let us keep them uppermost in our prayers and our sacrifice for Christ (giving until it quits hurting) in order that this phenomenally bright light for Christ shall not be hampered in its shining.

We were also so glad that Miss Doty, a friend since 1912, could call by on her round the world trip. She will be able to tell some of you about her impressions. —O. D. Bixler

#### "Oust the Missionaries!"

Soviet Premier Nikita Khrushchev has called on all African nations to expel Christian missionaries, according to a report of the official Soviet news agency, Tass. In a speech at Aswan, Egypt, Tass said, Khrushchev declared that ousting missionaries would guarantee the national progress of all African peoples. He said that missionaries are the agents of former imperialistic nations which are using them in an attempt to reconquer their lost colonies. —The Alliance Witness

**Gallatin, Tenn.:** As many of you may already know, the Winston N. Allen

family is making plans to go to Alaska as missionaries. The Gallatin Church is acting as sponsor, and attempting to assist in any way possible. At present there is still need for regular monthly support. Pray for this effort.

**San Jose, Mindoro, P. I.:** We arrived here during the hottest time of the year. The heat has been almost unbearable. However, the Lord sent early rains to cool things down. It has rained nearly every day for a week—for which we are thankful.

If the attendance increases we will have to find a larger meeting place. There were 35 present last Sunday with every seat in the living room occupied. We now realize more than ever before how much we need a new building. The church here has continued to contribute to the building fund, but their contributions are very small. I doubt if we will be able to start the construction of a new building until after the rainy season is over. Anyway, I don't think there are sufficient funds to even begin the work now.

Your prayers are needed as we once again get back into the work here. Pray for all the works: the de la Sernas, Arno and Mayulo. Generoso is working on a boat and hasn't been coming to services for some time. Pray that he may return for this school year. Pray for a good student body this year. —Harold R. Preston

#### 1963 Bible Distribution Up

The American Bible Society at its 148th annual meeting held May 14 in New York City reported a record worldwide Scripture distribution of over thirty-four million copies in 1963, an increase of almost three million. The Society also distributed 58,594 Scriptures in Braille and on Bible records for the blind. Some parts of the Scriptures have now been published in 1,216 languages and dialects but there remain well over 1,000 mutually unintelligible languages and dialects which still have nothing of the Bible. Only 231 languages have all the Bible and only 290 more have the entire New Testament.

#### Students Turned Away

Two months before time for school to open, Portland Christian School has already received applications from more children than the school can accommodate. More than ten will be turned away from the first grade alone, for lack of classroom space and teaching staff.