

THE WORD AND WORK

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SET TO DECLARE THE WHOLE COUNSEL OF GOD

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LOUISVILLE CHRISTIAN FELLOWSHIP WEEK

August 24 - 28

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(Continued Inside Back Cover)

THE WORD AND WORK

VOLUME LVIII, AUGUST, 1964

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My God, How Wonderful Thou Art!

Frederick William Faber

*My God, how wonderful Thou art,
Thy majesty how bright!
How beautiful Thy mercy-seat,
In depths of burning light!*

*O how I fear Thee, living God,
With deepest, tenderest fears,
And worship Thee with trembling hope
And penitential tears!*

*Yet I may love Thee too, O Lord,
Almighty as Thou art,
For Thou hast stooped to ask of me
The love of my poor heart.*

*How beautiful, how beautiful
The sight of Thee must be,
Thine endless wisdom, boundless power,
And awful purity!*



Talking Things Over

G. R. L.



Somehow, as I was growing up, I acquired the idea that a preacher who preached on love was "soft" and "compromising." After I had begun preaching myself, I remember that a certain radio preacher announced that he would speak on love every day for a week, and I inwardly sneered, "He's really hard up for something to talk about." Although others may not be so self-righteous about it, there are still some who feel that a preacher who dwells much on love is neglecting the meat of the Word.

"LOVE" MISUNDERSTOOD

In part, this negative feeling toward the topic of love may have some valid foundation. In the mouths of liberal theologians, "love" is sometimes made equal to "tolerance of evil." According to this usage, the preacher who has "love" will be careful to pussyfoot his way around any issue that might offend a listener. He will never reprove nor rebuke, and he will be very careful how he exhorts. It is more important to maintain the good will of the listener than it is to seek his highest good. It is easy enough to see how a person who has been exposed to this kind of "love" should form a low opinion of it.

To another, who views salvation as being strictly on the basis of works, talking about "love" is just a waste of time. Works is what counts, and "love" is spineless sentimentality that accomplishes nothing; it isn't practical. This individual is likely to be suspicious of "loving" someone of different religious beliefs; it sounds too much like approval. Unfortunately, there are many parents who fail at this point; while disapproving the behavior of a disobedient child, they fail to give adequate reassurance that they have not withdrawn their love. Oft-repeated, this mistake can bring dire consequences. The same thing might be said of the way erring individuals in God's family are sometimes treated by their brethren.

FOLLOWING AFTER LOVE

Without my being too aware of the change that was taking place, my views of love changed. The early position mentioned above was left behind, and I suppose my view became more "orthodox." I feel sure that any person conversant with the Bible would have counted my doctrine as being "correct." However, a year or so ago, I began to become aware of the vastness of love and how little of it

I really knew in practice. The months that followed have been interlaced with a series of apparently disconnected experiences and incidents which urge me on to fathom the unfathomable love of God.

One of these incidents occurred in Linton, Indiana, a few months ago. Dr. Edwin Bailey asked me to order for him a dozen copies of Henry Drummond's *The Greatest Thing in the World*. Most people don't order books by the dozen, so I thought this must be a most unusual book—and I read it. This little discourse on 1 Cor. 13 led me forward a few more steps in the quest of "the greatest of these." Another incident—which fixed in my heart the utter necessity of love for a fruitful ministry for the Lord—was a simple conversation with a brother who knows nothing of the sophistication of higher education or even of city life. He told me something that he had experienced: "It used to be that I had to force myself to say something to people about the Lord. And it seemed like they were always on the defensive. They didn't like for me to be sticking my nose in their business. Now I think I know why; I didn't really care about them. It didn't really make any difference to me whether they went to hell or not. Now I do care, and I find it the easiest thing in the world to talk to people about the Lord. And they don't react like they used to. Why now, they even come looking for me!"

Years ago, before I could appreciate it, I had read *If* by Amy Carmichael. Recently, this came around again, and it brought love down on the realistic plane of dealing with other people, where the doctrine of love is put to the acid test. This little book I would strongly recommend, but only to those who already have some awareness of their lack of love. To others it speaks a foreign language.

LOVE, ABOVE ALL ELSE

Quite separately from other experiences—yet perhaps dependent upon them—I began to see 1 Cor. 13 in a new light. The context of this chapter is spiritual gifts, which is to say, the functioning of the Holy Spirit in the body of Christ. Whereas I had once thought that Paul intended that love should supplant those gifts, I came to realize that he makes no such statement. Rather, he would make the gifts subservient to love: "Let all things be done unto edifying" (1 Cor. 14:26). This makes love itself show up in a glorious new light, for it is love that makes effective the works of the Spirit. Even the miraculous and the wonderful—though worked by the power of the Holy Spirit—becomes *nothing* for God, unless it is controlled and directed by love. And if the wonder-works of the Holy Spirit are nothing without love, then what of my preaching and teaching and witnessing and praying . . . and whatever else I might do in the name of service to God? Ah, this calls my entire life into review, and who can really know my heart, but the great Heart-searcher?

Thank God, He who shows me the coldness and the barrenness of my heart is also He who is able to shed abroad in me the love of God (Rom. 5:5). And He is able to make it a present reality. On the basis of such verses as 1 Cor. 14:1 ("Follow after love") and

2 Pet. 1:5-7 (where love is the crowning one of the "Christian virtues"), love has been held out by many as a kind of unattainable goal. Quite to the contrary, love is attainable; and it is an *absolute requisite* to acceptable Christian living. The life of faith is an impossibility without love, for it is "faith working through love." So obviously love is a part of normal, everyday Christian living.

However, although it is attainable, and attainable *now*, it is not something that one lays hold on once and for all. Love must be new and fresh for each new circumstance of life. As an ever-flowing stream it deepens and widens as it goes out to bless the lives of others. And so Paul says, "Follow after love." It is a way of life, it is the way of fruit-bearing. Walk ye in it. Yea, walk ye in *Him*.



I Wish I Had Faith Like That!

Carl Kitzmiller

It is not uncommon to hear someone say, "Oh, I'd give a million dollars if I just had . . ." The truth is that in most cases the desired thing can be had for considerably less than a million. More often what is really meant is: "If I could have this thing for ten cents and no difficulty, I'd like to have it."

One preacher tells of a woman who came to him, speaking in glowing terms of the faith of another woman in the church. "Oh, how I wish I had a faith like hers!" she declared. His observations on the case ran like this, however. "Perhaps she thought she deserved credit for just longing for faith. The sum total of the whole matter is that she did not really want that kind of faith very badly, for she was never seen in prayer meeting and seldom in an evening service. She showed no evidence of spending time with the word of God. Her actions betrayed the fact that what she really meant was, 'I'd like to have that kind of faith if it did not cost me anything.'"

God's good things are not just happen so, a sort of "lucky" streak that some folks have. Generally, they come as we pursue a certain pathway that He has marked out for us. To a great extent, God's bestowal of certain blessings follows certain rules which He has made known. Too often we want Him to set aside those rules, put His blessings on "sale" at a ridiculously low price so we can have a "bargain." Too often when we are pleading for more and a greater faith we start whining when God starts giving us the things that will increase it!



Truth Advance

Section

Stanford Chambers

QUESTIONS ASKED OF US

Have you not noticed that Kenneth Wuest, translating 2 Pet., ch. 2 and the epistle of Jude, and commenting thereon, makes out that the sinning angels are to be identified with the "sons of God" in Gen. ch. 6 who "took themselves wives of all they chose" from among "the daughters of men"? He also says that Jude 14 is a quotation from the Book of Enoch.

The Book of Enoch is responsible for that interpretation of Gen. 6. It is disappointing that the scholarly commentator and translator Wuest should have fallen in with said interpretation and have presented it in his exegesis. Who today would get such an impression from the Genesis passage had the Book of Enoch not given such a suggestion? And where does the author of said book get it? Enoch did not write the book to which his name is given. Bruce who discovered the book while traveling in the Near East thinks the most likely date for its production to be 110 B. C. Fassett's Encyclopedia and Bible Dictionary questions whether the book was extant when the apostle Jude wrote his epistle. It is a Jewish production, obviously written, as most other Apocryphal writings appearing in the years between the Testaments were, to supplement the O. T. writings. The Jew author's purpose is to vindicate the God of the Jews in all His providential acts and dealings from Adam on down (as though God needs man's vindication!) Where did he obtain his material? There has always been tradition, handed down from one generation to the next. The pagan nations (who does not know?), as well as the Jews, have their traditions concerning the events recorded in Genesis. This Jew has drawn on the traditions, no doubt largely so, but he has doubtless drawn upon his own imagination and fancy, fantastical as some sections of his book are, e.g., Enoch's travels through the seven heavens! Said author did not write by inspiration of the Spirit of God. Why have the inspired apostle Jude going to such a source for any of the contents of his epistle? He could be, and without doubt was, familiar with all such sources from which the Jew author gathered what he put into his book, to which is attached the name Enoch. That book has in it the essence of Jude 14, but there is some variation. Jude 14 is not a quotation from that source. If the Holy Spirit makes use of some traditional statement, its authenticity is thereby established, so that we are in nowise dependent upon tradition. Let not the Book of Enoch be taken so seriously. It is an apocryphal, not an inspired writing.

Wuest bases an argument for his interpretation of "the sons of

God" in Genesis 6 on the use of the phrase in Job 1 and 2, where the term is applied to the angels of God. He assumes that the term does not apply to men, that is, in its O. T. use. He overlooks the expression as it occurs, for instance, in Isa. 43:6 and 45:11, where the sons are not angels but unmistakably men, and are God's sons. The men of the Seth line in Genesis were God's sons. Those of the Cain line were just men; their daughters, "the daughters of men."

Yes, Wuest makes "the fallen angels" the progenitors of "the giants" of the antediluvian days. These angels committed fornication with "the daughters of men," and the giants were their offspring, he alleges. But a fixed law antedating any daughters of men was that every seed or creature "bringeth forth after its kind." No angel, therefore, could sire human offspring. Though God's angels on missions for Him were divinely enabled to assume human form and so become visible to human eyes, such form was not normal, and it is preposterous to imagine that they could take on and use reproductive organs and produce men, even supermen! (Lockyer, whom we referred to some months back, makes out that the progenitors were evil spirits; but evil spirits or demons are always shown to be bodyless, powerless to provide for themselves bodies, hence some human beings' bodies were made their abode. Swine's bodies failed to serve such a purpose.)

But again, how preposterous that "fallen angels" should be called "sons of God"! for their apostasy or fall was when they abandoned God and heaven, their first estate and proper habitation, and yielded themselves to the leadership of Satan, joining him in his rebellion against God. They were fallen angels before there were any daughters of men. Yet called "the sons of God"? Impossible.

But how account for the giants of those days? We are not called upon to account for them, any more than we are called upon to account for giants in postdiluvian times. Do we feel called upon to account for Goliath? He is not put down by any one as a progeny of any fallen angel. He was a descendant of Noah, and Noah was not a son of fornication. He was, indeed, of the Seth line, and one of the sons of God.

Seth, Enoch, Methuselah, Noah, these were sons of God, they and the many others related. It is well understood that in the course of time there was intermarriage between the Sethites and the Cainites. "What fellowship hath light with darkness? What portion hath the believer with an unbeliever?" These intermarriages produced the situation and wickedness, the outstanding violence, of Noah's day, of which his preaching failed to lead to repentance. No other explanation is necessary, and certainly not one that does not make sense.

But Wuest makes an argument on "in like manner with these" (Jude 7), making the antecedent of "these" the angels previously referred to. All the translations I have had the privilege of examining (some ten or more) have "these" referring to Sodom and Gomorrah. The cities about them committed fornication and went after strange flesh (usage of which phraseology applies it to violation of the marriage relation, not angels' behavior) "in like manner with

these" cities of Sodom and Gomorrah, suffering the same doom. If that violates some syntactical rule and disagreement as to case, let it apply to the inhabitants of these cities, as to be sure it does. So "if God spared not angels when they sinned," spared not the ancient world, contemporaries of Noah, spared not Sodom and Gomorrah, neither those of His chosen nation sinning against Him in the wilderness, there is sufficient cause for our earnest heed. As for our scholarly friend Kenneth Wuest, it is my firm conviction that he has utterly failed to make out his case regarding the fallen angels and the giants of early days.

• There are commentators who agree with Wuest in the main, but many others do not. Keith does not, nor the Reformers nor Lange, Clark, Scofield, Rotherham, the Berkley translators, et al.

In emphasizing the truth concerning salvation by grace through faith, has there come about failure to give sufficient emphasis to the importance of good works? Does not the N. T. enjoin social service?

Social work, social service, is ministering to those who have need; widows, orphans, the handicapped, the sick, the suffering and dying. "We are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them" (Eph. 2:10). Two extremes are to be recognized, substituting salvation as a gift for the walk that is to follow our quickening unto life, by-passing the "good works which God prepared that we should walk in them." Walking in good works is a bit different from just an occasional performance of some good deed or other. On the other hand this modern emphasis on "the social gospel" substitutes good works for grace that brings salvation, making void the atoning sacrifice of Calvary and the blood of atonement. Avoid the error of either extreme. Indeed our Savior purchased His church with His own blood to "purify unto himself a people for his own possession, zealous of good works" (Tit. 2:14). Let men "see your good works and glorify your Father who is in heaven." "What do ye more than others?"

Some time back you stated in your question column that smoking did not involve any moral principle. Would you say that now, since the medical profession has published the results of its extended research? If the smoker is shortening his own days and is polluting the air that others breathe, there would seem to be some moral principle involved.

I think by looking up the back number of Word and Work you will find that even at that time we stated that if the matter of health was affected and the smoker's days shortened, that involves a moral principle. The golden rule is violated when the smoker pollutes the atmosphere that another has to breathe. The moral principle is involved in the commitment of suicide, even if it is by slow degrees. And who smokes smokes at our Lord's expense.

Can a Christian disregard the civil rights law?

"Let every soul be in subjection to the higher powers." Christians must have no other reputation than that of law-abiding citizens, never resisting or evading. Should some decree involve disobedience to God's will, then, as Peter said, "We must obey God rather than men."

Is it correct to speak of "the personal Savior," and of "a personal salvation," as some do?

Why not? We are saved through grace, but it is not grace in the abstract; it is grace being issued by the Savior personally. Grace is not just a favorable influence surrounding us as our atmosphere. Salvation is the gift of God, but the gift without the Giver would be barren, yea, impossible. But it has to be purposefully received and by an act of faith exercised toward Him, in a transaction with Him. That transaction cannot be effected by proxy—by a "god-father" or "godmother," not even by the actual parent. It must be personal and individual.

The 144,000 of the seventh chapter of Revelation are stated to be of the tribes of Israel; Are we to suppose that to be the number saved of Israel in the time of her restoration?

The conclusion is unwarranted. As we have stated heretofore, the 144,000 at the time of their first mention are called "servants of God." Salvation precedes serving. They have already been serving, before they are brought to view in John's vision of them. Out of the number of converted Israelites and of those rendering service to Messiah, 12,000 of each tribe are the select for the immunization which their sealing means. In each tribe there are 12,000 select servants who will stand fire in the raging conflict and will serve in the midst thereof. Let them be sealed and protected that their serving be not terminated. Just 144,000 of Israel saved? And exactly the same number from each of the several tribes? That would make salvation obviously an arbitrary matter. But some make out that the numbers are symbolic numbers; why so interpret? Where is the warrant for it? But were that interpretation allowed, there is still the mystery of an equal number from each tribe. A normal interpretation is better.

Does not 2 Cor. 6:14 apply to the important matter of marriage? Why is there such disregard for the instruction today? Cannot this be corrected?

Marriage is a yoke, to be sure, and the contracting parties are not likely to find the yoke easy, if one or the other is classed an unbeliever. The sacredness of the marriage bond speaks the importance of unity in all matters of consequence, in religious matters especially. Husband and wife need to "team together." Parents should carefully, prayerfully instruct their children on this grave matter so that wrong "dating" may not even begin.

A few more years shall roll;
A few more seasons come,
And I shall be with those who rest,
Asleep within the tomb.

Then O, my Lord, prepare
My soul for that great day;
O wash me in Thy precious blood;
Take all my sins away.



Speaking in Tongues— Good or Bad?

Alex Wilson

The Second of Two Articles

We have seen in the preceding article what the Bible says about speaking in tongues. Now, in the light of the Biblical standards, let us examine some present-day examples to decide whether tongues are good or bad or in between.

BAD: Some groups which stress speaking in tongues have meetings which are highly confusing, disorderly, and sometimes even indecent. Other groups, more orderly, nevertheless become so fascinated with tongues and make it such a "hobby" that Bible study and "ordinary" praying are reduced to a minimum.

GOOD: Since experiencing various gifts of the Holy Spirit, a congregation which was formerly full of bitter controversy and also in great debt has been transformed. A typical prayer-and-praise meeting of that church is described: "There were hymns of praise; portions of Scripture were read; messages in tongues, together with interpretations, were delivered; and there was intercessory prayer. The service followed Paul's description of such a meeting in 1 Cor. 14. A worshipful manner was maintained and yet they appeared comfortable with God. A quiet reverence permeated the atmosphere."

BAD: Some people insist that no one is saved at all unless they have spoken in tongues. In other words, no tongues—no heaven! Others do not go that far, but still feel that those who speak in tongues are more spiritual than others, who are sort of second-class Christians. (Compare this with 1 Cor. 12:30.)

GOOD: Recently some Christian students at a U. S. university spoke in tongues. Result? "No one there is rolling around on the ground or screaming out the dorm window at passers-by . . . By all reports, their experience has led them to worship God more wholeheartedly, to appreciate more deeply Christ's call for personal holiness, to study Scripture more carefully, to respect the need to remain in fellowship with other twice-born Christians who haven't spoken in tongues, and to get more interested in seeing that their friends hear of the forgiveness offered in the gospel."

BAD: A "Pentecostal" missionary in the Philippines has become very suspicious of tongues (formerly he was highly favorable) because on his furlough in the U.S. he visited a meeting where a woman spoke fluently in Tagalog, the Philippine national language. She had never studied it nor had any previous contact with it, so

obviously she was supernaturally empowered. But the things she uttered were blasphemies and vile words! (However, no one but the missionary knew it—not even the woman—since, contrary to Scripture, no interpretation was given.)

GOOD: A preacher who formerly had no interest in tongues—“I didn't see any purpose in it”—later spoke in tongues. Here were the results, according to him: “I am far more aware of my own weakness, sin, and shortcomings. Things I never even thought about before suddenly feel the bite of His pruning shears. Yet I have never loved Jesus or felt His love for me more keenly. I find a new hunger for the Bible, and now God's truths come up off the page. There is now a sense of reality in my witnessing to people about Christ. I find every aspect of my life affected by this blessing. And each new manifestation has a single common denominator: Christ at the center of it! This is the surest evidence that the entire experience is of God.”

BAD: About seven years ago a group of professing Christians in Europe started speaking in tongues. But only a tiny minority of them are still following Christ today.

GOOD: In an Anglo-Catholic church, which followed many of the Church of Rome's false doctrines (praying through Mary to the Father, etc.) some of the people began speaking in tongues. One thing led to another, finally resulting in a full-scale rejection of Romanism and embracing of sound Bible doctrine instead.

BAD: An experienced missionary has written about a preacher in China who seemed very spiritual as he held meetings to lead Christians into the “fullness of blessing” related to tongues. Yet the after-effects of those meetings showed conclusively that it was not God but demons who were active in that man's ministry. Satan can imitate and use this gift of tongues (as we saw above: the woman who spoke Tagalog).

GOOD: A friend of mine in a church of Christ in Kentucky, who is aflame with love for Christ and the lost, spoke in tongues a year or more ago (but not since). He believes that he was filled with the Holy Spirit at that time, and he testifies that since then his worship and zeal and fruitfulness have measurably increased. In his ministry he does *not* seek to glorify this experience (though he is not ashamed of it) but rather to glorify Christ. Yet he feels that having had this experience has helped him glorify Christ more than formerly.

IN CONCLUSION, I do not think we ought to be seeking to speak in tongues. We *should* be filled with the Holy Spirit (Eph. 5:18) and walk by the Holy Spirit (Gal. 5:16-25). We *should* “make love (our) aim, and earnestly desire the spiritual gifts, especially that (we) may prophesy” (1 Cor. 14:1, RSV). We should not seek the unusual merely because it is sensational. Nevertheless, if God in His wisdom and sovereign good pleasure sees fit to grant to some of us the gift of tongues, let us remember His instruction, “Forbid not to speak with tongues,” and then let us apply the divine regulations of this gift as recorded in 1 Corinthians 14. The ex-

perienced missionary previously quoted gives this advice: "Let us not close our minds and hearts to anything that God is doing in this unbelieving age . . . It could be that God is deliberately breaking into the cold intellectualism that has taken over in so many churches with a power of the Spirit that bypasses man's wisdom, so that the wise man can no longer glory in his wisdom, but he that glorieth must glory in the Lord."

THE QUEST FOR JOY

Since we do not live in a vacuum we Christians are in danger of being influenced so strongly by our neighbors that whatever affects society also affects us in one way or another.

Of course, the synthesis of the ways of the world and the ways of the church is usually so subtle that it is barely noticeable. Seldom do we adopt heathen influences outright; we usually tailor them to fit neatly into our accepted creed without embarrassing our consciences.

Today our society is afflicted with a pleasure neurosis from which few of us escape. America is obsessed with the notion that everything in life must be fun. Evidence of this can be seen especially among advertisers, whose job it is to project and to shape the American mind. We have a "happy good morning" if we start our day with the right brand of cereal. When we drink a certain coffee we taste "the happiest flavor in the U. S. A." and, believe it or not, the walnuts on our coffee-cake were actually "fun to crack."

On our way to work we get the smoothest ride ever in our new Galaxie, mostly because "until now only Thunderbird knew the secret of this kind of fun." Then, too, we enjoy "the fun of driving B. F. Goodrich Silvertowns." What is more, in our gas tanks there is a wonderful fuel that makes for "happy motoring."

America's eagerness to create an aura of joy out of the mundane experiences of life reflects deep-seated fear, insecurity and unhappiness. That at any moment the world might dash itself to pieces has unnerved the entire country. But since a continual dwelling on the thought of world destruction might plunge us all into a pessimistic night too horrible to entertain we have swung into an unrealistic optimism with the notion that everything in life can be made fun. Fun has been developed into a kind of pain reliever, an escape mechanism that ignores problems with the hope that they will go away.

We Christians form a part of our nation and we are apt to conform to the temperament of the majority unless our lives are firmly fixed on the Word of God. Even then, in our effort to reconcile our faith with our society we often do violence to Scripture, making it say what the world says. Only through much prayer and a sincere desire to do God's will can we walk undefiled through a society fast retreating from God. A lack of such diligence always produces a half-breed faith, partly Christian and partly of the world.

We have already allowed a corrosive, impure element to be mixed with the gold of our faith. That foreign element is the fun idea so prominent among us. We have taken the world's fun philosophy and cleaned it up a bit and are now in the process of applying it to our spiritual lives. We insist that everything in our Christian lives be joy. This attitude is reflected in most gospel meetings, especially youth rallies, where a God is preached who offers everybody joy or whatever else they want, and all for nothing.

Hardly ever is it mentioned that God offers *Himself* to men, and only on the condition of total surrender. Practically never is it explained that the resurrection joy we all want cannot be had apart from the enduring of a cross. Still fewer say that God should be loved, served and obeyed because of who He is rather than for what we can get from Him. So scores of Christians are seeking after joy and God's blessings in general, just as the world craves its fun.

Fun is natural pleasure; joy is spiritual pleasure. Both are pleasures, the only difference being that joy rides on an infinitely higher plane than fun. So, in principle, the man who seeks natural pleasure (fun) is no different from the saint who seeks spiritual pleasure (joy). Both are pleasure seekers and both put something other than God first. It might be argued that God and His blessings are the same, so that in seeking joy one seeks God. But that thought is absurd, since it reduces God to the level of lofty emotions and makes us devotees of our own feelings.

Between God and His blessings there is an infinite gap, yet there is also a relationship. Perhaps the best example of this is the relationship of a man to his shadow. In essence, a man is completely other than his shadow; yet they are intimately related, the shadow being dependent upon the man and following him wherever he goes.

God's blessings are the by-product of His presence—His "shadow," one might say. The blessings of God are closely associated with His presence, so that wherever God goes His blessings are present. But the blessings of God are not God, no more than a man is his shadow. To seek God's blessings is to seek only His shadow.

Moreover, since God is not His blessings, to seek them is to seek something less than the highest and something other than God. What is more, since God is not His blessings, desire for joy or any blessing is sin because such a desire stops us short of God Himself, the source of every blessing.

Like it or not, the joy-seeking saint is as much in the wrong as the fun-crazy sinner and, if anything, the saint, having been enlightened, is worse off.

To drift with our society comes easily. We imitate our neighbors without knowing it. If we are one of those who have been seeking God's blessings as the world seeks its fun, let us at once confess to our Father that we desire none else but Himself. Let us only press forward in our pursuit of God, allowing Him to bless us in our search when and how He wills. —Frank L. Accardy in *The Alliance Witness*.

Settled Convictions

J. R. Clark



"For ever, O Jehovah, Thy word is settled in heaven" (Ps. 119: 89). God is the author of the Word and His Word is perfect. Also the angels in heaven announced the Virgin Birth, the atonement, the resurrection, the second advent. They are fundamental in their faith. The Word is settled in heaven. If truly the Word of God is settled in heaven, need it be so unsettled down here? Some say, "I am confused" and seem never to arrive at definite truth. We do not need to be so unsettled. Jesus says: "Ye shall know the truth, and the truth shall make you free."

I read of two contrasting churches in a certain community. One was an elite, well-to-do church. The members prided themselves on being broad-minded. But to be broad-minded often means to be shallow. To them nothing was for sure. "There are two sides to every question. It could be this way, and again it could be that way." "Why did they not grow?" they wondered. They were having poor success. The other church was simpler. The members were short on education and culture, but long on convictions and consecration. They were attracting large crowds and were in the state of revival, winning sinners and renewing saints. Genuine conviction made the difference.

An unbeliever was attending a revival meeting. A friend said to him: "Why are you going to hear that preacher? You don't believe what he says." "That may be true," said the other, "but *he* does." A young preacher complained to an older preacher that he was having poor crowds. What should he do? Said the older preacher, "Get on fire and they'll come to see you burn!" Moses turned aside to see the bush that burned, but was not consumed. We need to be like that burning bush. Far too many of us are smoldering embers that need to be fanned into flame.

Much lack of success in local churches can be traced to lack of settled convictions. The apostle Paul says in 1 Cor. 15:58: "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord." Again: "I have set Jehovah always before me: because he is at my right hand, I shall not be moved" (Ps. 16:8). Indeed, why did early Christians die for their faith? Why, in the days of the reformation, did a man like Tyndale lay down his life

rather than deny his Savior? Indeed, why did the heroes of faith in the last paragraph of Hebrews 11 submit to the worst possible suffering and death. Was it not because of deep-seated conviction that God and His cause were both worth living for and dying for.

A noble army, men and boys,
The matron and the maid
Around the Savior's throne rejoice,
In robes of light arrayed;
They climbed the steep ascent of heav'n
Through peril, toil, and pain.
O God, to us may grace be giv'n
To follow in their train.

Some may be fearful that a definite stand for truth makes one sectarian. We can stand solidly for truth and yet grow in it. Faith can become stronger and hope more precious. A few years ago I visited my home church where I was baptized and brought up until I was twenty. An elder's wife was concerned because I was not called on for prayer. She said, "You are one of our boys." I said, "Yes, and I believe what I believed while here," She said, "And more, too." I said, "That is right. It would be a poor Christian that would go for twenty years without learning something." There I learned that the whole Bible was the Word of God, how to become a Christian in accordance with the great commission, that Sunday worship gathers around the Lord's supper: singing a capella, prayer, reading and expounding Scripture, giving, and the Lord's supper. I learned the importance of being a member of the church that Christ built, and working in His name.

Later I learned that salvation was grace-wise rather than on the principle of law. A brother said that the greatest contribution of Brother R. H. Boll to God's people was not "prophecy," but rather teaching on salvation by grace through faith." Then I learned what the Bible teaches on future prophecy: the rapture, the coming after the great tribulation with His saints to judge the antichrist and to reign with His bride, the great white throne judgment, etc. Also the Holy Spirit: His indwelling, His work, was made more real to me.

Now why should we be confused and uncertain about these things learned from our study of the Scriptures? We can rest on them as we work for the Lord in bringing lost souls to Him. While we are growing we can still have solid convictions. If we are sold on the truth we offer it will have weight with our friends who are not saved. It will further strengthen the church. "Wishy-washy" Christians weaken the church. You can be sure of a truth you learn from the Bible. And that truth relates to Christ. He says, "I am the way, the truth and the life."

"O God, help us not to despise or oppose what we do not understand." —William Penn.

More Tributes To Frank M. Mullins, Sr.

WHAT GOD CAN DO

It is encouraging and refreshing in the days when the progress of the gospel is slow, difficulties inside and outside of the church tend to make many lose their first love, to see a servant of the Lord with the "joy of His salvation and being upheld by a willing spirit," launch out on faith, hope and love and apparently make a way for the progress of the gospel and draw men to the spreading of the gospel and interest them in things eternal. Such is my impression of the untiring efforts of the beloved servant of Jesus Christ, Frank Mullins.

Brother Mullins' path seldom crossed mine until he and Brother Allen came to Japan on their trip to the Orient a few years ago. It was at this time that I saw his zeal and devotion which was manifested in his writings and labors which he carried on.

The grace of God which was upon his labors in local work, in teaching and evangelistic work in the regions beyond, and his efforts to get the gospel going to the uttermost parts of the world by writing and encouraging others to give and go, and to help those who were going by the distribution of funds from others to them is manifest unto all who read his paper, the EVANGELIST.

What the grace of God can do with a man who appreciates the "joy of His salvation" and who desires to be "upheld by a willing spirit" is well demonstrated by the faith and labors of the beloved servant of Jesus Christ, Frank M. Mullins, Sr. He being dead, yet speaketh. The influence of his life will continue. May God lead others into a fruitful life by the good example of our beloved brother as he followed in the steps of his Lord and ours. —E. A. Rhodes.

In November, 1928, my wife was sick and about the 10th of the month the doctor thought he would have to send her to the hospital. We had never had anyone to go to the hospital and it seemed real bad to us. And I was a very lukewarm Christian.

But I went over to the Portland church where Brother Boll had evening Bible classes, and he was performing a baptism. I got to see him and to tell him my need. Brother Frank Mullins was there in the class. Very shortly after I got back home, Brother Boll with Brother Mullins and Brother Philip Bornwasser came over and they prayed for the recovery of my wife. The next morning when the doctor came, he was surprised at the result.

They also prayed for our spirituality, and it was the turning point in our lives. I am not boasting about what I have been or am now, but I praise the Lord for that meeting with Brother Mullins, Brother Boll, and Brother Bornwasser. I praise the good Lord for these three great servants of His. The thing that made them great is what the Lord said would make men great (Matt. 18:4). They were servants of all. —James E. Leach.

Our lives have been richly blessed through the ministry of Brother Frank M. Mullins. The impact of his personality on our lives was so tremendous that Christian living took on a deeper meaning. The influence of his teaching, and his practice of living by faith has indeed been a rich blessing.

It is impossible to find words to adequately express the great loss we feel. —Nora R. Wright and Mary A. Wright, Sullivan, Ind.

I am so thankful to have been a student under the teaching of Brother Mullins. He could make the word of God come to life. He could take Bible truths and make them applicable to present-day situations.

His classes at S. C. C. were much more than theories presented, or cold facts taught. Each class would draw one to the Lord in a very special way. God was presented in all reality, through such dedicated and consecrated teaching.

Brother Mullins will never be replaced. We will honor his memory, as long as the Lord tarries. —Dale Offutt

BEN J. ELSTON GOES HOME

Brother Ben J. Elston passed from this life June 27, 1964, at his home in DeRidder, Louisiana. He was still able to be up and about and attend worship part of the time—the last time being only two weeks before his death, at which time he led in prayer. Up to the day of his death, he seldom omitted listening to the reading of both old and new testaments daily. He was always inquiring about the current appointments of the church and deeply concerned about the carrying out of the Great Commission.

Brother Elston was born in Knox Co., Mo., Nov. 4, 1867 of godly parents and had five uncles who were gospel preachers. He did much Bible study as a boy, and was baptized into Christ in 1883. As a young man he went one year to Eureka College, Illinois, and three years to the College of the Bible in Lexington, Ky., where he studied under Bro. J. W. McGarvey, I. B. Grubbs and others.

In November, 1889, he was greatly impressed by a series of sermons by T. B. Larimore at Lexington. He heard many of the pioneer "giants" of those days and collected a good Restoration library. He started preaching in 1890. He labored hard in evangelistic work, "publicly and from house to house." In the first thirty years he baptized over 1000 people. "Ben's Budget" appeared in a numbers of periodicals and his tract on "The Home" was widely distributed. He regretted that "instead of carrying out our Master's Will, the servants often have fallen into weakening uncharitableness."

In July, 1893, he was married to Adella May Ellmore to which union four daughters and one son were born. One daughter, Myra, died in infancy. Sister Elston passed away April 7, 1939, in DeRidder. He is survived by Mrs. Ruby McReynolds, Irene Elston, Luke S. Elston, and Mrs. Esther Forcade, and 17 grandchildren and 31 great grandchildren.

Dr. J. Miller Forcade conducted a grave-side service on June 28th assisted by Robert Coburn and Leonard McReynolds. A quartet of grandsons sang "Peace, Perfect Peace" and "In Thy Cleft, O Rock of Ages."

Precious Reprints

FRIENDSHIP WITH GOD

R. H. Boll — 1927

One of the features of the Holy Spirit's work, the Lord Jesus announced, was to be this, that He would declare unto us "the things that are to come" (John 16:13). In nothing does the Lord honor us more, nor is there any mark of our friendship and fellowship with God higher, than just this very thing, that He reveals His far-reaching plans to us and tells us the things that are to come to pass. We may also add that nothing is less appreciated than this very mark of His friendship. On that memorable evening the Lord Jesus Christ said to His disciples: "No longer do I call you servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I heard from my Father I have made known unto you" (John 15:15). This, then, is the distinction between a worker who is a mere bond-servant and one who is the personal friend of the man for whom he works. The one simply gets orders what to do, instructions by which he may perform the duties required of him, and no more. But with a friend a man will sit down and talk over and unfold his plans. And this is the relation between God and His own people. He not only tells them what to do, and gives them a list of duties, but He does them the honor of unfolding His secret plans to their eyes that they might cooperate intelligently, not blindly, with God. "The friendship of Jehovah is with them that fear him; and he will show them his covenant" (Psa. 25:14).

"SHALL I HIDE IT FROM MY FRIEND?"

The pattern "Friend of God" was Abraham, and three times the Scripture so designates him. On one occasion God manifested His attitude of fellowship with that friend of His, when He accepted his hospitality, and then divulged to him His immediate purposes in regard to Sodom and Gomorrah (Gen. 18). From one point of view, it was none of Abraham's business or concern. What was it to Abraham what God would or would not do with Sodom? How could that have any bearing on his duty or on his salvation? From another and juster point of view, however, it *did* concern Abraham; for were not he and God friends? And how could a thing which was of concern to God fail to concern Abraham, His friend? So God, after proposing to Himself the question, "Shall I hide from Abraham the thing which I am about to do?" decided to tell Abraham all His plans in the matter and the whys and wherefores of them.

TWO WRONG ATTITUDES AND ONE RIGHT ONE

There are two attitudes which Abraham *could* have taken toward this friendly confidence toward him; neither of which, however, we are glad to note, Abraham adopted. He could have taken the attitude of the short-sighted, hard-headed "practical" man, with all it im-

plies of misunderstanding and lack of appreciation. He could have said, in effect: "Now, Lord, what Thou intendest to do is very well, I know; but what, after all, is it to me—more than just that I know if I do right every day I will come out all right? I pray Thee, therefore, to pardon me if I pass all those things by and occupy my mind rather with my present duty. And if Thou wilt teach me aught, show me what I must do today and tomorrow." It probably did not even occur to Abraham to take such a purblind position toward God's revelation. The other attitude he could have taken and did not take is that of idle curiosity, which would have said, "How great that plan is, and very interesting to know beforehand what will happen beyond the hills!" and which would simply have mused on the matter to the entertainment of the mind.

But Abraham understood. He perceived the honor God had done him, and in the congeniality of friendship he knew God's mind and felt the vibrant emotion that was uppermost in God's heart. He just as intuitively perceived the hidden invitation that underlay the whole, and what part he must take. The fact was that a great stroke of judgment was about to fall, and God, always loath to destroy the sinner, was *looking for a man to stand in the breach* before Him, if by any means the judgment might be stayed. And so Abraham, with the quick understanding of a kindred soul, took his place as *intercessor* before God; and his intercession availed to this much at least, that he procured marvellously favorable terms for Sodom, and that on his account Lot, who had laid himself open to share in Sodom's perdition, was permitted to escape. Abraham at once laid hold of the *practical* end of God's revelation. And all the scriptures, including all the unfulfilled prophecies, involve a very practical privilege to God's friends.

THE CASE OF ANOTHER FRIEND

Daniel had been pondering the prophecies of Jeremiah, and had found and understood that the desolation of Jerusalem should last for seventy years. In his simplicity and common good sense he took Jeremiah's prophecy at plain face value; and knowing that the seventy years were well-nigh run out, he took it that the time of return from Babylon was upon them (Dan. 9:2). In all of which points he was quite correct. It would be a great help to us to take God's prophetic word in as simple a fashion. Now the edifying point about Daniel as a student of prophecy was this, that it was not to him merely a pleasing thought, a curious and interesting view of things, but a clarion call to action. It was an intensely practical matter. A great crisis was near. The promise that the Jews should return to their land was due. But the realization of God's promise required repentance and confession on their part (Lev. 26:40-42). God's word cannot fail. But the Jews were not penitent. What, therefore, could be more evident than that he (Daniel) had come into possession of the truth for just such a time as that? It devolved on him, he saw, to supply the missing part. So (he writes), "I set my face unto the Lord God, to seek by prayer and supplications, with

fasting and sackcloth and ashes. And I prayed unto Jehovah my God, and made confession" (Dan. 9:3, 4). And here follows a prayer of singular contrition, confession, self-accusation, pleading with God, in which he takes the position of his people's representative and intercessor. And God was well pleased and sent Daniel, so wise and faithful in the use of prophetic light, yet more light.

Let us note how practical a thing prophecy was in the eyes of God's servants of old. We also are in a time of crisis, and prophecy takes on a fresh interest. Let us, like Daniel, take it in utmost simplicity and faith, and may it be more to us than a curious tale; may it lead us to prayer, intercession, watchfulness, purity, and earnest missionary effort.



The Obstructing Morsel

J. H. McCaleb

The blackbirds had found a feasting ground. Some one had thrown out many pieces of bread. One of the birds, with a large morsel of food held tightly in his bill, became thirsty. He saw the bird-bath outside of the window and flew to its edge. But he couldn't drink. The piece of bread was in the way. After a long period of contemplation the bird flew away without drinking, and with the obstructing food still clutched in the bill.

People are like birds; they have the same kinds of decisions to make. Shall they drink of the water of life, or shall they hang on to the obstruction that prevents them from drinking. Too many fly away with the stumbling-block clutched tightly to the breast. "Wherefore seeing we are also compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

It appears that most of us would like to have both the blessings of God and the pleasures of this life. Some of these pleasures are wrong in themselves, while others are unprofitable only because they usurp the time that should be given to the positive service of God. Like the blackbird, we are faced with the necessity of choice.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."



Special Features of the New American Standard

J. Edward Boyd

In the New American Standard translation the pronouns "Thou, Thy, and Thee" have been discarded, "except in the language of prayer when addressing Deity." This is as it should be; for such archaic forms have little place in a version designed for readers of the latter half of the twentieth century. But the change poses a problem: there is no generally accepted distinctive plural for the pronoun "you." For "I" we have "we"; for "he" there is "they"; but for "you" it is "you"! So when we read in John 3:7 that Jesus said to Nicodemus, "Do not marvel that I said to you, 'You must be born again,'" we naturally assume that the second 'you' is the same as the first, which quite obviously is singular, referring only to Nicodemus. But we are wrong! For the first the Greek Testament has *soi*, the singular form; for the second it has *humas*, the plural. The first indicates that Jesus spoke directly only to Nicodemus; the second includes his associates. Quite often the context makes it clear which is intended; when it does not, the NASV puts a small *s* at the end of the "you" if it is singular, and *pl* if it is plural. This device should be of value to the careful student.

In the "Explanation of General Format" is this statement: "Personal Pronouns are capitalized when pertaining to Deity." Thus in John 6:66: ". . . many of His disciples withdrew, and were not walking with Him any more." Also v. 69: "And we have believed . . . that You are the Holy One of God." But there is need of care in the application of this rule. Here Peter did recognize the deity of Jesus; so the rule is applicable. But does it apply in a quotation from unbelieving Jews (8:48): "Do we not say rightly that You are a Samaritan and have a demon?" Or is it appropriate to capitalize the pronouns in the high priest's arraignment of Jesus when he was seeking to convict Him of blasphemy: "Do You make no answer? What is it that these men are testifying against You? . . . I adjure You by the living God, that You tell us whether You are the Christ . . ." (Matt. 26:62-63.) Or in the taunting language of those who were spitting in His face and beating Him with their fists: "Professy to us, You Christ; who is the one who hit You." Perhaps it would be better to abandon this rule altogether, as indeed some translators seem to have done.

Following the "Preface to the New American Standard Bible" is a page devoted to "Notes on the Translation of Greek Tenses,"

which should be of interest to the readers, especially to those who have some knowledge of the Greek language. No one English tense is the exact equivalent of any Greek tense; and this fact calls for keen discernment on the part of a translator. In the gospel stories verbs in the present are often mingled with verbs in a past tense (all relating to previous occurrences), for no reason that is apparent to the English reader. John 20:26-27a furnishes an example. It is thus rendered in the American Standard: "Jesus cometh . . . and stood . . . and said . . . Then saith He . . ." Quite properly the NASV has expressed it in the simple, acceptable English of today "Jesus came. . . and stood . . . and said . . . Then He said . . ." (We are grateful also for the abandonment of the archaic verb endings "eth" and "est".)

Likewise the translators have done well to recognize the various shades of meaning of the Greek imperfect tense, rendering it according to the context "He began to do," "He was doing," "He used to do." So, in Acts 3:8 we have, "He stood upright and *began* to walk;" in Mark 12:41, "Many rich people *were putting* in large sums;" and in Mark 75:6, "Now at the feast he used to release for them any one prisoner whom they requested." However, it seems to me that there is another point in regard to our English usage that should be considered. A number of times I have come to a progressive form (like "He was doing") only to feel that the simple past would be better. For does not our simple past tense sometimes represent continuing action? If I say, "I rode all night," it is as clearly progressive as if I say, "I was riding all night." A recognition of this fact would enable translators to avoid tiresome repetition of the progressive forms such as appears in John 9:8-10, NASV.

Item 2 of the Notes deals with the rendering of the Greek aorist tense. Matthew 17:13 is a good example of using the English past perfect for this purpose: "Then the disciples understood that He had spoken . . . about John." This is better than the ASV "he spake" or the RSV "he was speaking." And the aorist in verse 12 is well rendered "Elijah has already come," as does the RSV and others. Item 3 expresses our own conviction concerning the rendering of present and aorist imperatives; it is doubtful that anything is gained by trying to make (as some have done) a distinction between them.

Although the New Testament centers in a cross and is bathed in blood of martyrs and blackened by the fires of persecution, its note from beginning to end is one of triumphant joy.

Today the same church member who yells like a Comanche Indian at a football game sits like a wooden Indian in the house of God on Sunday. When one recalls that we are to rejoice in the Lord always . . . and then looks in on the average Sunday congregation, he realizes that something has happened to us since Pentecost. We meet on the Lord's day more as though we had assembled to mourn a defeat than to celebrate a victory.

Some look to the Lord's return with an academic interest in an event rather than a joyful expectation of a Person. —Vance Havner.

WHICH WAY SHOULD WE FOLLOW?

The following reprint is from J. D. Phillips' magazine *The Truth* (May, 1964). It is so scriptural, sensible, and true to fact that I thought it worthy of yet wider circulation. It is by Brother W. S. Thurman of Washington, D.C. —E. L. J.

To me "the brotherhood" includes anyone whom Jesus recognizes as His servant. (Somehow I suspect that there are more of these in Siberia than in the U. S. A.) It is my opinion that this implies that one has been immersed and has received remission of sins in being immersed. It seems to me sinful that segments of the brotherhood organize in such a manner as to exclude from their "brotherhood" Christians who may be on an equal or even better standing with their Lord than they are. It is also remarkable that some think that they are less denominated when they spell the one denominational title that they are known by, that is, their denomination, with a lower case letter. Perhaps the Lord does not care so much whether or not we denominate our fellowship, so long as we are not sectarian in spirit. Nevertheless, it is absurd when brothers self-righteously assert that they are not a denomination and at the very moment repeat their denomination: "the church of Christ is not a denomination." Even if my brothers should really cease to be denominated, this is not insurance against the formation of sects, for I think that I have encountered a number of sectarian groups who are not denominated in any specific manner as a group. The only denominations clearly authorized in Scripture for groups seem to be local denominations like "church of the Thessalonians."

Although people who profess to believe in Christ are split up into many different organizations, the Christian Scriptures speak of but one brotherhood throughout the earth (1 Peter 5:9), whose members have the same faith and even the same opinion (1 Cor. 1:10 where the word "judgment" means "opinion" or "sentiment"). Jesus came to gather the scattered children of God into one (John 11:52). He prayed that they all might be one just as He and the Father are one (John 17:21, 23). See Ephesians 1:22-23; 4:4-5.

Some suppose that their church has an exclusive right to exist because they can trace its chain of succession all the way back to the apostles whom Jesus chose. But these very apostles predicted that their churches would rebel against their teaching and go astray (Acts 20:17-35). Jesus taught that true succession is spiritual and not a matter of mere natural continuity (8:39). "If you were Abraham's children, you would do the works of Abraham." Although the church described in III John was planted under the eyes of the apostles, John lived to see it go astray. A boss named Diotrephes took control and threw the faithful out. If this could happen to one of them, it could happen to all of them. By the end of the first century nearly all the major congregations had departed from the leadership of the bishop-elders described in Acts 20:17, 28; 1 Tim. 3; Titus 1; and 1 Peter 5; and adopted the sort of monarchical ruling bishop that Ignatius promotes in his letters (Circa 120 A.D.).

If the "true churches" of the first century could go astray, so could all churches of all time thereafter. The apostles pointed to deceitful leaders as the major cause of future departure from the faith (Acts 20:29-30; 2 Pet. 2:1; 1 Tim. 4:1-5; Rev. 2:15, 20).

"Such men are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also assume the guise of ministers of righteousness" (2 Cor. 11:13-15).

Many Christians feel obligated to submit blindly to some human leader in whom they put implicit confidence, rather than to learn directly from Jesus and His apostles by reading the Scriptures for themselves. But Jesus said: "Neither be you called rabbi (teacher), for one is your teacher and you all are brothers" (Matt. 23:8). 1 John 2:27 says, "The anointing that you received from Him remains in you, and you have no need that anyone teach you."

Some expect the whole world to be converted to Christ in this age, but Jesus said that the gate is narrow, the road difficult and found by only a few (Mat. 7:13-14; Lk. 13:23-24; cf. Rev. 14:5). He asked if there would be faith on earth when He comes (Lk. 18:8). In this age the whole world will be converted, not by true Christians, but by the symbolic beast of Revelation 13 and 17 and his false prophet. Such a strong delusion is coming on those who reject love for the truth (2 Thess. 2:1-12).

Some regard the performing of mighty works as a sure sign that God is with them. But in the day when the kingdom is set up, Jesus will turn away *many* who have done mighty works in His name (Matt. 7:21-23). Jesus said of the Pharisees, quoting Isaiah: "*In vain do they worship me, teaching for their doctrine the precepts of men*" (Mat. 15:9, 13-14; 2 Cor. 2:17).

Why not be simply a disciple of Christ? None of the apostles ever sanctioned the use of various *denominations*, or names, by Christians, so as to distinguish themselves from other Christians, not even the denomination of Christ (1 Cor. 1:12). The book of Acts tells how the first disciples became disciples, and how they formed congregations after their conversion (Acts 14:21-23). By becoming disciples they also became part of a world-wide church, or congregation, which, spiritually speaking, is *one body* (1 Cor. 12:13; Eph. 1:21-22; 4:4-5). They met publicly and from house to house to remember Christ and to proclaim His death by eating a supper (Acts 20:7, 11 noting ASV; 1 Cor. 11:26) to encourage each other not to sin (Heb. 3:13; 10:25), to confess their faults to one another (James 5:16) and to pray (Acts 2:42). The number of actual participants in this fellowship all over the earth may be known only by the Lord (Rom. 11:16). This world-wide congregation wore (and wears) no single official title, but was described in many different ways. The local congregations in which they were found, for example "church of the Thessalonians" (1 Thess. 1:1).

Their system was then called, not Christianity, but *the way, the truth* (III John 3-4), *the life* (Acts 5:20), *the way of truth* (2 Pet. 2:15), *the way of the Lord, the way of God* (Acts 18:25-26). In each of these expressions, the word *way* is the Greek word for *road* (cf. Matt. 7:13-14).

VASHTI -- V

HER DISGRACE

Mrs. Paul J. Knecht

She might well have received the sentence of death, or worse. But the king, though wroth and burning with anger (1:12) was not too drunk to control himself in the face of this frustrating affront to his majesty. He did not speak hastily as many another man would have done. (There may have been a lapse of time between the feast and her sentence of judgment, but we cannot know) *His word* would have been *law*. He might have had her hanged summarily in the heat of his anger, as he later did Haman (7:8-9), if he had been as drunk as he is usually thought to have been, or even if not. Instead, he called his wise men together and put the question up to them, "What shall we do unto the queen Vashti, according to law . . ." Thus Vashti was saved from the possibility of a retaliatory sentence from him whom she had most directly and publicly affronted. The judgment was to be according to *law*. Yet we are told by some that her *refusal* was according to *law*. Her case had the benefit of numbers comparable, in a sense, to jury trial in our days. I cannot believe these men were drunken. Memucan acted as spokesman, stating the case clearly with its far-reaching possibilities for evil. If the feast had been one of "downright bestial debauchery" as one writer says, "a revolting scene . . . to show how the awful vice of drunkenness levels all distinctions . . ." the seclusion of the harem being "violated for the amusement of the dissolute king's boon companions," the king being "enraged that Vashti refuses to be dragged down with him"—if *this* picture be true, Vashti's fate at the mercy of these men could have been horrible indeed. As it was she received the benefit of the counsel of the wisest men of the realm of Medo-Persia.

After Memucan had stated the case (1:16-18) he offered a suggestion that was accepted unanimously by the others including the king (1:19-21). Strange in the light of our thinking that not one of these wise men defended Vashti or honored her for her refusal. Vashti was permanently deposed that she "come no more before King Ahasuerus"; her royal estate was to be given to another better than she and an order from the king went out into every province "that every man should bear rule in his own house. . ." (v. 22). Whatever her reason for disobeying, it would seem that Vashti got off lightly, for her offense was grievous. If the penalty for appearing before the king without having been called was death (4:11) surely it could have been no less for *refusing to come after having been called* by order of the king.

It is to the king's credit that he sorrowed concerning Vashti (2:1). It does not necessarily indicate that after he had "sobered up" he regretted his "action taken in a drunken stupor." Rather it says that "when his *wrath was pacified* (not "when the wine was gone out" of him as in the case of Nabal) he remembered Vashti and what she had done and what was decreed against her." There is nothing to indicate that he would have revoked the law if he could have done so. His servants came forward with a suggestion for filling Vashti's place which he accepted. Thus, by the working of God the way was opened for the salvation of the Jews and the destruction of their enemies. God's purpose in it all is seen here.

GOD'S CALL TO REVIVAL -- XIV

"BY MY SPIRIT"

G. R. L.

For our last look in this series of meditations on the reviving of God's remnant in the days of Haggai, we go to the book of Zechariah. Zechariah was a fellow-prophet who was used by God in this revival, along with Haggai. Zechariah began to prophesy about two months later than Haggai, and he continued on long after the last of Haggai's recorded prophecies.

The message of particular interest to us (Zech. 4:6-10) is one of encouragement. It appears that Zerubbabel, the governor, was discouraged at the immensity of the job before him and the smallness of his resources — the work force was small and there was need for large quantities of materials for the rebuilding of the temple:

"Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the top stone with shoutings of Grace, grace, unto it. Moreover the word of Jehovah came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that Jehovah of hosts hath sent me unto you. For who hath despised the day of small things?"

This is the promise, but how shall it come about? The key verse (6) has been omitted. "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts." Though this was but a material house of timber and stone, its erection depended upon the unseen moving of the Holy Spirit of God. It was a "day of small things" — small numbers of workers, small store of materials — but so what? The obstacles that stand in the way amount to a great mountain, but again, so what? The commission of God to build is a pledge by Him to empower the hands of the builders. Indeed, this is the essential requisite for success.

We are builders, too — fellow-workers together with God in the construction of a spiritual building, His church. Before us are mountainous obstacles, and our resources are pitifully inadequate. Someone suggests new methods; another thinks something must be wrong with our doctrine. Have any of us seriously considered the office of the Holy Spirit? Our doctrines about Him are correct, but

is the work of our hands actually yielded to Him? Human ingenuity and effort are already doomed to failure: "Not by might, nor by power . . ." If these were insufficient for the building of the Temple, how much less for its spiritual counterpart!

I am much encouraged that our attention is being turned in that direction by the Fellowship Week theme for this year. It appears that the Lord is definitely working in this. *Every* person invited to speak accepted the invitation, which is a rare thing. Dennis Allen was chosen for his part many weeks before it was known that he would be here — and the Lord has brought him to us! I would venture that we are almost unanimous in the feeling of Zerubbabel — a feeling of futility in many of our endeavors. We have our heads full of the doctrine of the Holy Spirit; now we're longing for the reality of His power in our lives. Perhaps these days of prayer and meditation together will provide the opportunity that God has been waiting for — the opportunity to bring these great truths out of the realm of theory into victorious reality. May it be so!



A Christian Views The News

Ernest E. Lyon

POLITICAL CONVENTIONS. I am writing this during the second night of the Republican National Convention. As I write it seems evident that the two major candidates for the presidency of the United States will be Barry Goldwater and Lyndon Johnson. If you have been watching the two national conventions by the time you read this you may be wondering how any good could come from such shows. I hope that you have been praying for our leaders as you watched and listened or read about these conventions. The responsibility that will be upon the shoulders of the one of these men who is elected president of this country, is very, very great. No man, not even one of these, knows all that needs to be known to be able to make the right decisions to lead this country in all the complicated problems, domestic and foreign. The two men are very far apart in their approach, in their political philosophy, in the type of men who surround and advise them, and in almost every way. Pray that the man of God's choice between these two, the one who will lead us best, will be elected *and* that the coming campaign will open the eyes of the people of the country to some of our many problems so that they may vote aright. Pray for a great spiritual revival to sweep the land, for only a repentant nation looking to God can continue to stand.

MORAL CONDITIONS. I will not try to give you the statistics that the FBI gives, for many newspapers and many evangelists have been quoting the appalling statistics to show how much faster our crime rate is growing than is our population and how much younger the average criminal is becoming. The supreme Court has done much to encourage this lawlessness by a series of decisions that makes law enforcement almost an impossibility when the criminal knows "the ropes," as they call the means of getting around the law. The court has freed rapists and other criminals on technicalities that most lawyers agree were foolish, discouraging law-enforcement officers in their vital work. The scandals of "call girls," as they now try to dignify harlots by a new name, in high government circles has not aroused anywhere near enough disgust on the part of the general public. Surely God can not long continue to bless a land that is increasing so much in sin and doing it openly.

NEGLECTED QUOTES: "The Bible is the Rock on which this Republic rests." —Andrew Jackson. "It is impossible to govern the world without the Bible." —George Washington. "The teachings of the Bible are so interwoven with our whole civic and social life that it would be literally impossible for us to figure what life would be if those teachings are removed." —Theodore Roosevelt.

NEWS AND COMMENTS IN BRIEF: Swedish Lutheran church leaders are considering "softening" their pronouncements against sexual relations outside marriage. If that is all they can do, seeking approval thereby, they should be still . . . In Tulsa, Oklahoma, a Roman Catholic church has been accepted in the Council of Churches. Such a step is in line with the path away from Bible Christianity manifest in most councils of churches over the country. . . . Reliable sources in Brazil have finally begun telling of how close that country came to be being taken over by the Communists. Fortunately a few men in the country were awake and patriotic. . . . A man in Newington, Connecticut, has been fined \$25.00 and given a 30-day suspended jail sentence and placed on probation for one year. His "crime:" He mailed out thousands of copies of a mimeographed letter telling of his conversion from Roman Catholicism and warning of the false doctrines of that religion and appealing for a personal faith in Christ! I join with him in warning and appealing, and pray that our country will throw out of office judges that practice such religious persecution . . . A recent issue of LIFE LINES listed 27 times American aircraft have been attacked by Russian forces contrary to international law, since 1950. Our government has done nothing to stop this and continues to be friendly and to picture the Russian leader as "liberal" and "growing more friendly" . . . The "civil-rights" law should be tested quickly in the courts, to show the attitude of the courts if not to actually decide its constitutionality. Let us pray that the dictatorship of a federal bureaucracy that is possible under this law will never develop, and also pray that real civil rights will be open to all Americans . . . How many of my readers know the difference between a republic and a democ-

racy, and which our constitution says this country is? . . . Justice Douglas, of the supreme Court, recently said, "Are we sufficiently tolerant to permit our people and our aid to construct socialist societies in other nations?" He has a peculiar idea of tolerance and a warped idea of what kind of government is good for any people.

PROJECT PHOENIX. A great many subversive things are going on in our country, so many that it is difficult to keep up with all of them. The June 23, 1964, broadcast of LIFE LINE told of one that appalled me. It is called Project Phoenix, but its official title is "Common Action for the Control of Conflict." It outlines eleven steps toward U.S.-Russian cooperation and "entente," and makes no mention of the desirability of any changes in communist policy and plans. There are eleven steps in this, starting with a plan to slow down and halt the buildup of our military strength until Russia catches up. The other ten steps are as unbelievable as this one when you find out that this was drawn up by American "intellectuals" meeting in this country, not by Russian day-dreamers. This would be laughable if it weren't another of the many such plans that are seriously affecting our foreign policy, and some of the recommendations for our aid to Russian agriculture, giving massive foreign aid to Russia, etc., are either being done now or are being quietly suggested as possibilities by public figures. The only thing that the U.S. is supposed to "gain" from all this is the support of Russia in worldwide disarmament and (hopefully) a measure of Kremlin good will, which is, as LIFE LINE called it, "surely the most worthless commodity on the face of the earth." Is this the kind of government that Christians want, this fawning over the anti-God rulers of international communism?

QUOTATION OF THE MONTH: "No nation which forsakes God and His law has ever survived. No nation which has become wealthy, then soft and indulgent, corrupt spiritually and morally perverted, has continued. Look at the Western world and ponder the future. Look at our characteristics: wealth, luxury, indulgence, crime, divorce, alcoholism, moral depravity, sexual perversion, all of which is now more or less viewed complacently not only by state, but even by some church leaders. How many years are still left to the western world before judgment? How soon will our cup of iniquity be full, and the wrath of God fall upon us?" C. Stacy Woods in the SUNDAY SCHOOL TIMES, May 16, 1964.

Many thanks again to all who have sent me letters and printed materials during the past weeks. Keep it up, please; I am sorry that I can not write to all, but I will make use of the material as I have opportunity.

Some Christians visiting London wanted to hear the two famous preachers, Parker and Spurgeon. After hearing Parker in the morning, they commented, "What a wonderful preacher; what a wonderful sermon!" After hearing Spurgeon that evening, they commented, "What a wonderful Savior!"

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 Överman
		Chairman, Julius Hovan
TUESDAY		
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
		Chairman, Robert Heid
WEDNESDAY		
9:30 - 9:50	Prayer Time	
9:50 - 10:25	Praying in the Spirit	Jack Blas
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
		Chairman, Neal Phillips
THURSDAY		
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
		Chairman, T. Y. Clark
FRIDAY		
9:30 - 9:50	Prayer Time	
9:50 - 10:25	"The Vicar of Christ"	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

Louisville, Ky.: We held a 5-day VBS this year, using R. B. Sweet's series on "This is My Father's World," and were thrilled at the fine attendance. Total enrollment was 134, and daily attendances ranged from 110 to 116, with an average of almost 114. This showed an increase of 20% over last year's school. Many attended from the community. Pray that we shall be able to reach a number of these.

Bro. M. F. Cottrell, a minister and Doctor of Medical Psychology, from Denver, Colo., will be with us in a meeting Sept. 20-30. From 10:00 to 11:30 weekday mornings he will teach a class on **MENTAL HEALTH AND EMOTIONAL PROBLEMS**, on college level. Ministers and other interested individuals, especially from churches of Christ and Christian Churches, regardless of hue, are urged to attend. Each evening he plans to speak on the theme of **VICTORIOUS LIVING IN CHRIST**, which we believe will prove to be both challenging and meaningful to all who attend. We would like to share this rich experience with as many as can attend. If you live within driving distance of Louisville we believe your congregation would greatly profit by bringing a carload or two to both the morning and evening sessions.—Ronald Bartanen

Louisville, Ky.: Our revival is scheduled for August 9-19, with Orell Overman preaching. Bro. Stinnette spoke at Rowan Street last Sunday and is at Portland today.—Ernest E. Lyon

Nelsonville, Ky.: Brother Jack Blaes is to preach for us in a Gospel Meeting beginning Sunday, August 9 and concluding Saturday, August 22. This will be his second meeting with us, and having had opportunity to get acquainted, all are eager for the services to begin. The middle Sunday of the meeting (Aug. 16) will feature the Annual Basket Dinner and afternoon song rally. Nelsonville is little more than an hour's drive from Louisville.—Robert Heid.

Orlando, Fla.: The church work here continues to be encouraging. We are realizing more and more our inadequacy and God's sufficiency. The Lord gave us a good revival meeting using David Schreiner to help us see our sins and turn anew to Him. Brother S. D.

Garrett and wife were here this past Lord's day. They were a great blessing to us all. Our Vacation Bible School is July 27-31. We covet the prayers of God's people in all of our endeavors. May the Lord bless all the brethren there. We feel that the conference this year has the most potential for good due to the topic chosen.—Bill Spears

Studio City, Calif.: The two older boys of Dr. and Mrs. Oliver Nichols were baptized this week.—N. Bernard Wright

Abilene, Texas: The old frame classroom building has been sold, with removal to begin as soon as building plans are completed. This will increase our building fund by \$300. With the incoming monthly pledges, our building fund has begun to move up steadily.—Carl Kitzmiller

Louisville, Ky.: Our fall revival has been set for October 11. Brother Ronald Bartanen of the Kentucky Avenue church will do the preaching.

Listen to "Words of Life" radio program Sundays at 7:30 a.m. on WAVE (970 kc.). Robert B. Boyd is the speaker.—Willis H. Allen

Word and Work to Antioch

The brethren at the Antioch church in Frankfort have decided to spend \$3 a month for a bundle of **The Word and Work**. They think it has a message that more people should be reading.

We appreciate the churches and individuals who have so taken the ministry of this little magazine to heart. We need more such self-appointed promoters and distributors.

We received a complaint about last month's "Tongues" article. Let the readers feel assured that the editors of **Word and Work** are not about to take up with any "tongues movement," but we do not see how in an unsectarian journal we could cut off fair discussion by faithful, spiritual men of Joel 2 and Acts 2—or of the question as to whether or not genuine "tongues" will appear again before the Lord comes. But let it be borne in mind that even the inspired apostle, Paul, has told us that they are not important as compared to love.—E. L. Jorgenson

"The 10,000 Club"

Jesse Wood announced the beginning of what he calls "The 10,000 Club" at the Kentucky Avenue church a few evenings ago. Sixteen people immediately asked to join.

"The 10,000 Club" is an appeal to people with "little money," as Brother Jesse states it, to give financial backing to SCC. Members of the club are assigned a membership number and given a handful of envelopes which are used to send in the "membership dues" of \$1 per month.

An Editorial Note

It used to be my job to select articles for Word and Work. I would read them before turning them in to the printer, then I read proofs two times. By the time the finished paper came out the articles held no surprises to me. Now Gordon Linscott does the selecting and reading. It is a delight to receive a Word and Work and to read it for the first time! I have been delighted with the fine numbers we have been having. —J.R.C.

LaGrange, Ky.: We closed our revival meeting on Sunday, with Bro. H. E. Schreiner as the evangelist. This series of meetings which ran from June 22 thru 28 was on the subject of love and was very well presented and received. We rejoice and thank God for His blessings. There were three baptisms and five rededications during our meeting. Our church building was almost filled at every service and we know that there was much seed sown that will produce fruit for some time to come. Pray with us that God's word may run and be glorified in us.

The "SOWING THE SEED" broadcast is on the air. The LaGrange Church of Christ is sponsoring it each week from 8:30 till 9:00 a.m. on Sundays. David Tapp is the speaker and the word of God in sermon and song is the menu. This broadcast is on radio station WCND, 940 on your dial, from Shelbyville, Ky. It is heard from as far away as Cincinnati, most of central Kentucky and also including the city of Louisville, plus part of the state of Indiana. We invite all who are in the listening area to tune in each Sunday morning. Any churches that have announcements for the listeners of the broadcast are urged and invited to send them to the "Sowing The Seed Broadcast, LaGrange, Ken-

tucky. You are invited to have a share in this radio ministry by having a part through your money, your prayers and your listening in each Sunday as God speaks to us through His Word.—David Tapp.

Louisville, Ky.: In home again, after meetings in Indiana with congregations at Sullivan, Berea, Palmer's Prairie and Summerville. The last named carried on its DVBS at night, June 22-26, the writer conducting the Adult class. Interest and attendance were quite good for a rural church, and Eugene Pound who labors there continuously feels that much fruit will result. There is a crying need for more leaders in those regions, and would that there were more evidence of more developing. But the world presents more opportunities for activity of its sort and which is more to the taste of fleshly-minded members. These regions in Indiana are no exception in this respect. Who will set a better pattern? —S. Chambers

Louisville, Ky.: Our summer Bible School closed last Sunday night with the best record in at least some respects of any similar project ever undertaken here. Every class leader reports a fine spirit of cooperation among the pupils, with a minimum of discipline trouble. There were seven evening sessions, with a total enrollment of 90 pupils and 18 staff members. Too much praise cannot be given the teachers for their painstaking efforts throughout the week, and the fine work they did. The theme for study was "Jesus Is the Christ." We praise God for the success of the week, and thank all who assisted in making it a success. This includes those who contributed in any way to the refreshments, which were served each evening. —Willis H. Allen

Tell City, Ind.: Our attendance at church is real good. We completed a new addition to our building for educational purposes, 10 rooms including a large recreation room in the basement. We began to use it June 7. June 14-19 we had a very fine V.B.S., averaging 89. It was the best we have had here since my coming.

Four have placed membership and three have been baptized in the past few weeks.

We are having Brother Howard Sawyer for a meeting August 3-9, and will have a dedication service of the new building on the 9th at 2:30 p.m.—Asa Baber

Wichita Falls, Texas: Bro. Waldo Hoar is to be with us in a revival running three Lord's days, beginning August 2. Bro. Waldo is going to take up a study of the book of Revelation at the morning service. Pray for us that the Lord will give us a good meeting. —J. C. Tate

Sullivan, Ind.: Brethren in this locality who heard Brother Antoine Valde-tero in a recent meeting at Dugger, Indiana were very favorably impressed. I heard six of his sermons. His fluency of speech reminds me of Billy Graham, and he seems to be humble and spiritual.

Brother Stanford Chambers spent some time in Sullivan and Green counties a few weeks ago. He taught the adult class of Bible school at Summerville church of Christ, where he recalls having preached in 1900. He spoke at Summerville during a revival preceding the Bible school on the subject, "What Time Is it?" —Frank Graham.

Louisville, Ky.: I baptized Richard Tindall on July 29. We had been praying for his conversion for several years and were happy for him to come to the Lord. Ormsby's protracted meeting is scheduled to run from September 13 to 20. Robert B. Boyd has consented to be our evangelist. Meetings will be at 7:30. —J. R. Clark.

MISSIONARY BRIEFS

Tokyo, Japan: We feel it in order and advantageous to all concerned in this part of the Lord's work that we should make a quick trip to the U.S.A. and back. The Lord willing we are to leave here Sunday night, July 5, and to arrive back for an important part of our summer work on August 11. —O. D. Bixler

Manila, P. I.: Now may the loss of Brother Mullins somehow be used gloriously by Him for great good and not loss. In His wisdom He can even do such a thing! Oh that God will raise

up many such men! —Alex Wilson
Alaska: More important than any other need is the one for earnest, regular and consistent prayer for this undertaking. No one knows what is ahead. We can be sure that Satan will do his worst; that there will be problems of every sort. Only by the working of God can the doors be opened, in spite of the obstacles. So pray! Join the Allens in this new mission as their prayer partners.

(As we go to press, the Allens are on their way by car to Anchorage.)

San Jose, Mindoro, P.I.: The churches here in San Jose are in an effort to put a copy of the Gospel of John in the Tagalog dialect in every home on this end of the island. In order to do this most effectively and efficiently, each church will cover certain barrios, with our Young Peoples' group leading the effort. Two barrios have already been covered. There are still several hundred Gospel portions to be distributed in some five or six barrios. —Harold Preston

Manila, P. I.: If all goes well, we plan two more extensive trips this summer. One to Leyte and the other to Camiling, Tarlac, to hold another leadership seminar. By the time this reaches you, they may be over. School starts the first week of August this year. However, your prayers can be for the after-effects of these meetings, that the Lord will cause the planted seed to germinate and grow to His Glory. —Victor N. Broadus

Sellersburg, Ind.: Again the time has come to prepare Bro. Garrett for his trip back to Africa . . . We hesitate to have all you good folks feel we are continually asking for money, but, how else can it be done? Bro. Garrett must have a car, and the cost plus tax is exorbitant. It does not make any difference if purchased in the United States or Africa, there isn't any difference. And there is the transportation cost for Brother and Sister Garrett. —Elbert V. Goss, Treas.

"Is there a wall in our path? By our God we will leap over it! Are there lions and scorpions in our way? We will trample them underfoot! Does a mountain bar our progress? Saying, 'Be thou cast into the sea!' we will march on. Soldiers of Jesus—never surrender! *Nail the colors to the mast!*" —C. T. Studd.