

THE WORD AND WORK

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THE WORD AND WORK

VOLUME LIX, JULY, 1965

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Talking Things Over

G. R. L.



A few days ago brother J. Edward Boyd came through Louisville on his way south. During his layover between trains we had a good time talking. Among other topics that came up was this: How is it that the Restoration Movement—which began as a unity movement—has itself splintered into 15 or 20 separate groups? The greater part of the "movement" has by now ceased to move, and many of its daughter groups have crystallized into little denominations, each claiming to be "The Church." There would appear to be some basic, fundamental lack. What is that fatal weakness?

The divisions are largely doctrinal in nature, so we would suspect the trouble to lie in the general area of Bible interpretation: 1) Why have we not been able to agree on what the Bible teaches or does not teach? 2) And why have disagreements resulted in faction?

Unity discussions usually revolve around the second question. This *seems* to be the real problem (or the reverse of it—how to dissolve factions that have sprung from earlier disagreements); however, I believe the first question holds the answer to the latter. We all agree that the Bible is easily understood—and yet we are torn apart by disagreement over doctrine. Is our fundamental assumption true? *Is it possible to be agreed on the will of God?*

"OF ONE ACCORD"

In Acts we find an interesting word that is translated "of one accord." It is used only in Acts (ten times), except for once in Romans 15:6. A more literal rendering would be "with the same inward feeling." The intensity of this inward feeling is emphasized by the fact that Luke also uses this word to describe *mob action* (7:57; 18:12; 19:29). A mob moves as one man. There is no more

individual thinking. The person in the middle moves with the group.

The Holy Spirit chose the same word to describe the church in Jerusalem. This is the way they met together; this is the way they prayed. And after the dispute about circumcision, this is where they again found themselves (15:25)—not merely in agreement, but *of one accord*. “Of one accord” means more than agreement. It is possible to agree without the whole heart being in it, and such agreement may not last long. “Of one accord” means nothing less than whole-hearted, enthusiastic commitment to the course being taken by the group. In the early chapters of Acts we see it as a unifying and energizing force in the church, and in Acts 15 it is taken as a sign of having arrived at the knowledge of God’s will. The action the brethren took in 15:22-29 and explained in their letter is predicated upon “having come to one accord.” This accord included “the apostles and the elders, *with the whole church.*”

Why shouldn’t the Jerusalem pattern work today?

THE UNITY OF THE SPIRIT

There are two ways to reach accord. One is by the flesh. Witness the mob. Here is accord—a group welded together by strong feelings. A similar accord may be produced by leaders who know how to sway the masses. Hitler was such a leader. Communist organizers are masters of “accord.” Many religious movements have been bound together by the same kind of accord—produced by the energy of the flesh. The Crusades and the Inquisition were results of this kind of fervor. The evangelistic zeal of certain false cults springs from their “same inward feeling.”

But there is an accord—a “*same inward feeling*”—that is prompted by the Holy Spirit. It goes beyond a loving endurance of differences (though many assume this to be the unity of the Spirit). The brethren in Acts 15 had loving forbearance *before* they arrived at “one accord.” In Romans 15:5, 6, Paul makes loving consideration for each other (literally, “to be mindful of each other”) a *prerequisite* for worshipping “with one accord.” Imagine what might have happened at Jerusalem and Antioch if this thinking had prevailed: “We’ll love each other and keep on believing what we think is right.” The issues, like some today, were mutually exclusive. There was no room for peaceful coexistence. Love between brethren could not avoid the clash of issues. But they settled the clash, rather than prolonging it or dividing over it. The unity of the Spirit took them beyond love and forbearance.

When the issue of instrumental music came up (within the Restoration Movement), did anyone suggest approaching it from the Acts 15 point of view? Or when prophecy became an issue, did any congregation anywhere deal with it by this method? I don’t know. I’m just wondering. Likewise on cups, colleges, classes, orphanages, Herald of Truth, pastors, literature, and the other things that have been excuses for division. Does anyone know of even one case where the Acts 15 pattern was tried? If so, it would be interesting

to know the results.

I do know of some elders who use this approach in reaching decisions. If even one of them is in disagreement on a matter, action is held off. They pray about it until all finally arrive at the same decision. Sometimes it is the majority that changes instead of the minority. When they arrive at "one accord," they take that to be the will of God, as did the brethren in Acts 15. If this works for the practical administration of congregational affairs (where there is so much room for disagreement, often with no definite biblical directive), why should it not work—as in Acts 15—for dissolving doctrinal disputes? In the latter case it should be easier, since there are always scriptures that help illuminate the problem.

MAKING IT WORK

The modern ecumenical movement has as its goal the union of large groups of churches (denominationally organized). This has no parallel in the New Testament. The dispute in Acts 15 was within the Jerusalem church, not between Jerusalem and Antioch. Paul went down from Antioch only because he was so directed by the Holy Spirit (Gal. 2:2), evidently through the Antioch brethren (Acts 15:2). When the Jerusalem brethren had settled their own problem, then the possibility of a rift between Jerusalem and Antioch was also solved. This is sometimes overlooked in current discussions of unity. How can Christians in two congregations (that are at odds with each other) possibly come to be really "of one accord" with each other when neither of the congregations involved has learned to discern God's will in the smallest of every-day decisions? Until there is "one accord" at the local level, there can hardly be unity of the Spirit at higher levels.

It takes all diligence, says Paul, to arrive at the unity of the Spirit and to maintain it. Most congregations are willing to settle for peaceful coexistence. As long as there is no open feud going, they feel well off. Many Christians are not genuinely concerned about God's will for the local church and will not be easily awakened. Even so, we must speak. We cannot please God simply by following the rut worn out by our grandfathers. Why do we have a meeting every year at a certain time? How do we go about selecting the evangelist? Why do we use an "invitation song"? How do we choose elders? How are other decisions reached? Is the whole church "of one accord" in these matters?

Unity among the churches depends upon unity within the individual assembly. Faithfulness to God demands that we earnestly seek such unity. How can we achieve unity in matters of greatest importance if we are unable to determine the will of God in lesser matters? If the Spirit of Jesus turned Paul and Silas aside from Asia and Bithynia, should we not expect Him to *direct* (not merely rubber-stamp) our evangelistic endeavors? What loss are we suffering by failing to have such guidance?

In a measure, I believe some of "our" churches have experienced such guidance, with blessing. But surely there is yet "much land to be possessed."

LOUISVILLE CHRISTIAN FELLOWSHIP WEEK

August 23-27, 1965

DAY SESSIONS: Portland Avenue Church of Christ

NIGHT SESSIONS: Sellersburg Church of Christ.

THEME: The Lordship of Jesus Christ. **THEME TEXT:** Acts 2:37

MONDAY

7:30 P. M. Singing Period
 8:00 P. M. New Testament Examples of His Lordship H. E. Schreiner

TUESDAY: Theme for the day: His Lordship Over The Church

Text: Eph. 1:22, 23 Chairman, E. E. Lyon

9:30-9:50 Prayer Time
 9:50-10:25 Authority For and Importance of Baptism J. L. Addams
 10:25-11:00 Authority For and Importance of Lord's Supper Willis H. Allen
 11:00-11:10 Recess
 11:10-12:00 Bible Exposition: Ephesians Robert B. Boyd
 12:00-1:30 Lunch and Free Time
 1:30-2:00 Powerful or Powerless Churches and Why Dale Offutt
 2:00-3:30 Contending For the Faith Howard Sawyer
 2:30-3:30 Open Discussion
 7:30-8:00 Singing Period
 8:00- His Lordship Over The Church Antoine Valdetero

WEDNESDAY: Theme for the day: His Lordship In Evangelism

Text: Matt. 28:18-20 Chairman, L. V. Houtz

9:30-9:50 Prayer Time
 9:50-10:25 Every Member a Minister Earl Mullins
 10:25-11:00 Commission To Go Jerry Samples
 11:00-11:10 Recess
 11:10-12:00 Bible Exposition: Ephesians Robert B. Boyd
 12:00-1:30 Lunch and Free Time
 1:30-2:00 Home Missions Ray Canant
 2:00-2:30 Foreign Missions Tom Marsh
 2:30-3:30 Open Discussion
 7:30-8:00 Singing Period
 8:00- Lordship In Evangelism Vernon Lawyer

THURSDAY: Theme for the day: Lordship Of Christ In The Individual Life

Text: 1 Peter 3:15 Chairman, Bruce Chowning

9:30-9:50 Prayer Time
 9:50-10:25 His Lordship in Social Relationships J. Harding McCaleb
 10:25-11:00 His Lordship in Business Relationships Dr. Horace E. Wood
 11:00-11:10 Recess
 11:10-12:00 Bible Exposition: Ephesians Robert B. Boyd
 12:00-1:30 Lunch and Free Time
 1:30-2:00 The Lordship of Christ in Private Life David Schreiner
 2:00-2:30 God's Guidance For Youth Billy Ray Lewter
 2:30-3:30 Open Discussion
 7:30-8:00 Singing Period
 8:00- Lordship of Christ in the Individual Life M. F. Cottrell

FRIDAY: Theme for the day: KING OF KINGS AND LORD OF LORDS

Theme Text: Rev. 11:15 19:16. Chairman, Ronald Bartanen

9:30-9:50 Prayer Time
 9:50-10:25 Prepared for Perilous Times Claude Neal
 10:25-11:00 Sound the Alarm Stanford Chambers
 11:00-11:10 Recess
 11:10-12:00 Bible Exposition: Ephesians Robert B. Boyd
 12:00-1:30 Lunch and Free Time
 (No Friday Afternoon Session)
 7:30-8:00 Singing Period
 8:00- The Coming King and Lord Hall C. Crowder

Committee: Chairman, Howard T. Marsh, J. R. Clark, Gordon R. Linscott, J. K. Scoggan, C. V. Wilson, Treas. T. Y. Clark, 3316 Moulton Lane, Louisville, Ky.

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Pure Religion

J. R. Clark



Years ago when I was twenty-one Brother and Sister William J. Campbell of Davis City, Iowa, invited me to come to Davis City and assist them in evangelistic work. For parts of three years I lived in their home and helped them in tent meetings and in ministering to six or seven small congregations.

Brother Campbell went to be with the Lord a few years ago, but Sister Campbell still lives alone in the home place. She is 83. Recently she wrote me as follows: "I read your excellent article 'The Cost of Discipleship' in *Word and Work*. Now I suggest that you write an article on James 1:27, telling what it really means to visit the sick, the orphans, and the widows. You write the article and I will read it and send my comments."

The practical James says: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world" (Jas. 1:27). Beginning at the end of this verse and working back to its beginning we like this outline: 1. In its rise pure religion interests one in himself ("keep oneself unspotted from the world"); 2. In its progress it interests him in others ("to visit the fatherless and widows in their affliction"); 3. In its highest expression it interests one in God ("before our God and Father").

To be pure the Christian religion must make contact with daily living. A correct theoretical position falls short. In Mark 7 the Lord Jesus upbraided the Pharisees for by-passing their responsibility toward parents. They made an offering to God instead, calling it "Corban, that is, given to God." But giving to God did not relieve them of responsibility to needy parents. The Bible in many passages and in many ways informs us that God desires mercy and not sacrifice.

A man lay by the roadside, robbed and wounded—half dead. A priest and, later, a Levite passed that way, offering no help. They were the religious leaders whom we would expect to lend a helping hand. But no, it took a despised Samaritan to do the job. Perhaps the priest and Levite were meditating on the Scriptures, or the service they were to perform in the synagogue. The blessing comes not with the knowing, but with the doing. "If ye know these things, blessed are ye if ye do them (John 13:17). Pure religion must tie in with life.

The Bible has much to say about helping the poor. First let us note some Old Testament passages. "He that hath pity upon the poor, lendeth to the Lord" (Prov. 10:17). In the law given through Moses, God made many provisions for the poor. The Jews were forbidden to exact interest from them. If the creditor took a garment as a pledge from the needy he must return it before sun-down. It is the poor's only covering for the night. (See Exod. 22:25-28). God's law stated that the Jews were to leave corners of their fields and gleanings for the poor. We all remember that Ruth was a gleaner behind the reapers. Job said "If I have withheld the poor from their desire, or have caused the eyes of the widow to fail, or have eaten my morsel alone, and the fatherless have not eaten thereof . . . then let my shoulder fall from the shoulder-blade" (Job 31:16-22). So it is in the Old Testament.

Teaching in the New Testament on helping the poor, is stronger, if anything. John says, "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" (1 John 3:17.) James puts it this way: "If a brother or sister be naked and in lack of daily food, and one of you say unto them, go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit?" (James 2:15-16.)

Paul and Barnabas carried an offering from Antioch to the famine stricken saints in Judea (Acts 11:29-30). The Jerusalem Church had a daily ministration for the needy. When criticism arose the twelve apostles had the church appoint seven good men to see after the Grecian widows. In First Timothy 5, Paul gave qualifications of a widow indeed, the one eligible to be enrolled for help from the church. The first day of the week offering urged by Paul in 1 Corinthians 16:1-2 was for the poor saints. Also those leaders in the Jerusalem church who sent Paul and Barnabas to preach to the Gentiles, added that they should remember the poor, to which Paul said, "Which very thing I was zealous to do" (Gal. 2:9, 10).

We are taught to work that which is good toward all men, and especially toward them that are of the household of the faith. Fellow Christians come first, but none are to be neglected.

Sister Wm. J. Campbell, mentioned at the beginning of this article, said her parents taught her James 1:27 by word and example when she was young. She says that she and William practiced it. To them it wasn't just a pretty verse to memorize; it was something to live by. Many days and hours they spent by the sick bed. Many times they made a bucket of paste, took some food, and hung wall-paper for a widow, or for the elderly or afflicted. They brought soiled clothes home and returned them washed, ironed and mended. Of course, they encouraged friends to go to meetings of the church. Sometimes it meant buying a tire for a brother or providing needed clothing. Many more deeds of kindness I could mention. They were happy in doing such things in the name of the Lord. "If ye know these things, blessed are ye if ye do them." James 1:27 is something to live by.



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

In 1 Cor. 13 there is a time future "when that which is perfect is come"; when is that? What is the meaning of "that which is perfect"? Do faith, hope, and love abide after that which is perfect has come? What makes love "the greatest of these"? Three gifts are mentioned that shall cease; have they ceased?

We are cognizant of the fact of existent confusion in certain quarters concerning these matters today, so the questions afford occasion for giving them some thought in these columns.

The term "perfect" is used in the sense of maturity. "Let us therefore, as many as be perfect, be thus minded" (Phil. 3:15). If perfection in the absolute were theirs, such persons would not need the exhortation. Paul in the same chapter disclaims absolute perfection (v. 12), and in the margin is the note informing us that the original for perfect could have been translated "full-grown." Revelation is now complete; few deny this. The Lord's church has passed from its infancy into manhood. Few will deny this, though it yet remains for it to attain its full stature (Eph. 4:13). Like as a building under construction requires scaffolding until the structure is completed, so the church required the spiritual gifts (the bestowed gifts—bestowed, distinguished from cultivated and developed gifts, were never improved by practice) until it came into its maturity. That which was bestowed in the way of gifts was "in part." The divine purpose was served; the gifts served as credentials for the chosen apostles and other messengers of the Lord, the word was thus confirmed (Heb. 2:3, 4), and the confirmation as well as the word thus inspired is on record, and by the hearing thereof cometh our faith. An unbelieving generation "seeketh after signs." "If one go to them from the dead, they will repent." That was the thought of the rich man in Hades; it was not the thought of Abraham in Paradise. You will recall his refutation of the rich man's appeal.

The word of inspiration is complete, and only the imposter dares add to or take from it. Supernatural knowledge is no longer bestowed. Spirit-inspired tongues long since have ceased. "Try the spirits, whether they are of God," says John. It is plainly evident that with many, having become fanatical on "the baptism," as they speak of a certain experience, it is not a hunger for the truth, though the Holy Spirit is "the Spirit of truth," that is not worth seeking, but they become possessed of the idea that they must give their bodies (meant to be temples of the Holy Spirit) over as robots, to be jerked, shivered, shaken by an invisible power, and be worked into a frenzy to scream,

to shout and fall into a paroxysm or psychic prostration, when a climax is reached which it is their custom to call "religion, pure religion," which one must get or perish! No, the Spirit of God never makes a mockery of His temple (or potential temple) by any such writhings! The Lord's messengers were never given any such manifestations for their credentials; never were such manifestations used in the confirmation of the word.

It should be recognized that as the body of Christ was growing out of its infancy, approaching some maturity, and as revelation was moving in the direction of its completion, its swaddling clothes become less and less in evidence, and finally fade out of the picture. "Now that I have become a man, I have put away" the things of childhood. Not faith but the lack thereof demands more confirmation (more evidence) of inspiration. To walk by faith, foundationed by a full revelation and adequately confirmed as it is, is better than to walk by sight (or by a faith plus some sight).

After that Paul and his co-laborers had been forbidden of the Spirit to preach the word in Asia, also in Bithynia, at Troas, their guidance is less definite, leading them to weigh and consider but no less looking to the Lord through prayer. "So we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them" (Acts 16:10). Note Luke's word "concluding." And as to "gifts of healing" note Paul to Timothy, his son in the gospel: "Take a little wine for thy stomach's sake and thine oft infirmities." Why didn't Paul, who had apostolic powers, heal his son Timothy of those infirmities? "Trophimus I left at Miletus sick." Why leave him unhealed? Epaphroditus, sent with the Philippians' contribution to Paul in prison at Rome, was made sick "nigh unto death." "But God had mercy on him . . . on me also." "Pray one for another that ye may be healed," says James. That were better, in the divine mind, than miraculous healing or exemption of His children here from sickness and infirmity. It is better to "know not the day nor the hour" than to have a prophet speak forth and make it known. And it is good "not to go beyond the things that are written."

Yes, "faith, hope and love" do abide after "that which is perfect is come." "Love is of God" but so also is faith, hope likewise. But "God is love." That cannot be said of faith or hope. Love is a very attribute of God, and for that reason love is greater than faith or hope, rather than because of duration. Moreover, faith and hope are the means of which love is the end. Faith is essentially exercised in one's appropriation of God, and our trustingly appropriating God is never to cease. Hope is essentially exercised in one's coming expectantly into the reality of our possession, and there will evermore be possession and reality to be entered into. Such will be unendingly the bliss of eternity. The goal of perfectness is never static. It comes *gradatim* and is experienced *gradatim*. So we go from goal to goal!

What is the "rock" of Mt. 16:18? My neighbor is sure it is Peter.

Peter is *petros*, a pebble. "Thou art Peter, *petros* (masculine), and upon this rock, *petra* (feminine), bed rock, I will build my church." Peter puts himself in the class of "living stones," God's elect,

built upon the bed rock foundation. "Other foundation can no man lay than that which is laid, which is Jesus Christ" (1 Cor. 3:11).

When is it that Satan goes about as a roaring lion? We are hearing it stated that nothing is known as to the origin of Satan, who he is, where he came from, how he got here.

Concerning Satan, Paul wrote (2 Cor. 2:11), "we are not ignorant of his devices." Peter writes (1 Pet. 5:8), "Your adversary, the devil, goeth about as a roaring lion, seeking whom he may devour." Paul gives as a reason why a novice is not to be an overseer of God's flock, "lest being lifted up with pride, he fall into reproach and the snare of the devil" (1 Tim. 3:7). This implies that Satan's downfall was pride. And this corresponds with the description and account of the character in Ezekiel ch. 28, addressed as the king of Tyre. From of old and long before Christ this fallen prince has been interpreted to be Satan, addressed through the Satan-filled king of Tyre, like as he is addressed as the one impulsing Peter to presume to correct the Savior: "Get thee behind me, Satan." Or take a new look at Isa. 14:22, ff. Lucifer the daystar becomes a fallen star, pride his downfall as in the case in Ezek. 28. Here the immediate application is to the king of Babylon. Lifted up with Satanic pride, like the king of Tyre, the king of Babylon was riding for a fall, "and great was the fall thereof." Satan is now "the prince of the powers of the air, the spirit that now worketh in the sons of disobedience" (Eph. 2:2). The "sons of disobedience" are the "sons of the evil one" (Mt. 13:38). Satan works upon the hearts of men. See Acts 5:3; 13:10, et al. Satan has access to God also. See him behind the scenes in Job's testing. He is "the accuser of the brethren," "accusing them before our God day and night" (Rev. 12:10). Behold his diabolical arrogance in his temptation of the Son of God, particularly is his assuming the role of ruler of the nations, usurper though he is. Dominion over all pertaining to earth was given to Adam, mankind's representative. Adam forfeited it all, and Satan usurped possession of all, though he is without the title deeds, the same having reverted to God. As usurper and accuser, he holds fast his position as "the prince of the powers of the air" until now and henceforth until Michael rises up to hurl him from his self-exaltation as in Rev. ch. 12. Then in his rage and vengeful wrath he does his devilishest, as in ch. 13 and following, where his final strategy fails and he comes to his long incarceration in the abyss, after which comes his doom in the lake of fire as in the 20th chapter. Likely it was no less than his complete fall even to his eternal doom that Jesus envisions in Luke 10:18. How astoundingly great that fall!—from the mountain of God, to the heavenlies, the sphere of his activities from then until now (reread Eph. 6:12 and connection) and until he is cast out of the heavenlies and down to the earth sphere alone, then on to the abyss and finally to the lake of fire! We are supposed to be "not ignorant of his devices," and what is written also concerning him himself we are not excusable for not knowing. "Resist the devil and he will flee from you." "Greater is he that is in you than he that is in the world" (1 John 4:4).

WHEN WAS CORNELIUS SAVED?

Earl C. Smith

(Not many years ago as I was reading through Phillips' New Testament I came to Acts 15:8, 9: "God who knows men's inmost thoughts had plainly shown this to be so, for when he had cleansed their hearts through their faith he gave the Holy Spirit to the gentiles exactly as he did to us." All my life I had heard that Cornelius was not saved until after being baptized, so this aroused my curiosity. I went to the Greek N.T., and as best I understood it, it said that Cornelius' heart was cleansed either before or at the time of his being baptized in the Holy Spirit (which came before being baptized in water). I showed my attempt at translation of these verses to a scholarly brother and asked his opinion. "Impossible!" he exclaimed, without even asking to see the Greek. "Why that would mean that Cornelius was saved before he was baptized. That couldn't be!" Would you be satisfied with that answer? I wasn't, so I asked others. All were essentially in agreement. The explanation that follows is as cautious and conservative as any.—Ed.)

In the conference in Jerusalem the question in dispute was. Can a Gentile be saved without his being circumcised and keeping the law (Acts 15:1, 5)? The argument was concluded in the affirmative by Peter's speech, reported in verses 7-11. The church concluded that *any* Gentile can be saved without circumcision since Cornelius and his house were. But what proof did Peter give that Cornelius and his house were saved at all? The only proof he offered was that God gave them the Holy Spirit. If God's giving them the Holy Spirit did not prove that they were at that time saved, why did they not go on arguing that God's giving them the Holy Spirit simply showed that God *would* save them *provided* they would be circumcised and keep the law?

No, a normal translation of *katharisis* in v. 9 is "having cleansed," which means that God cleansed their hearts by faith before He gave the Holy Spirit to them. (This accords with Gal. 4:6: "*Because ye are sons, God sent forth the Spirit . . .*") Therefore there was no exception made to Jesus' statement, "whom the world cannot receive" (Jn. 14:17). If God's giving the Holy Spirit proved to those brethren that Cornelius and his house were saved without circumcision, it also proves to us that he was saved before he was baptized in water. There was no other proof that he was saved at all than that he was baptized in the Holy Spirit.

A Greek aorist participle normally expresses time antecedent to that of the main verb, but it may in some contexts represent time contemporaneous with that of the main verb. There are two aorist participles in verses 8 and 9, which our common English versions have translated "giving" (v. 8) and "cleansing" (v. 9). While that is the less usual way of translating an aorist participle, it still locates the cleansing at the time of the giving of the Holy Spirit. Cleansing of the heart is certainly salvation. See Heb. 1:3; 9:14; 2 Pet. 1:9; Tit. 2:14; 1 Jn. 1:7, 9, etc.



Survey of Missions In Alaska

PART VII

Winston N. Allen

(The author continues his discussion of the difficulties to be faced in attempting to do missionary work in "the great land"—our 49th state. Under "Climate," which heads the list this month, he offers several pages regarding survival in the Alaskan wilderness in extreme weather conditions. We pass them by just now, but plan to give them space before the year is out.

Next month, in contrast with the hardships and difficulties to be faced, Part VIII will deal with the assets and favorable prospects of Alaska.—E.L.J.)

Climate

According to the U.S. Weather Bureau "the climate of Alaska is an extremely marginal factor for many fields of human endeavor, and demands careful consideration. To ignore the implications of local climatic conditions may be to invite disaster."

Transportation

Alaska has 2,000 miles of good paved roads (not including the Alaska Highway) connecting Anchorage and Fairbanks and other towns in South Central Alaska. The roads are kept open during the winter. A transstate highway connecting Fairbanks and Nome is in the planning stage. The Alaska Railroad from Seward to Fairbanks via Anchorage covers a distance of about 500 miles. The December, 1962 issue of *Alaska Sportsman* (Juneau, Alaska) describes land routes to Alaska, and Alaska's new ferries which provide 6 times weekly service out of Prince Rupert, B.C. to Haines and Skagway through the ports of Ketchikan, Wrangell, Petersburg, Juneau, and Sitka in the Panhandle.

Travel in most of Alaska cannot be by car or train or boat. In the northern portions and in the isolated bush the dog sled or snow shoes are used, but the principal means of transportation in the 49th State is the airplane. One says:

"Alaska is the flyingest place in the world. . . There are about 130 fields and terminals for scheduled air transport in Alaska. Added to these are almost 300 landing strips scattered about the state."

According to Alaska Airlines almost 80% of the population use air transportation regularly.

High Cost of Living

Causes for the high cost of living in Alaska are: Alaska produces very little, and nearly everything is imported from the southern states via Seattle. Transportation costs are high because most ships, planes, and trucks making deliveries to Alaska often make the return trip empty. "The cost of living in a particular town in Alaska will tend to vary directly with its distance from Seattle."

The *Alaska Sportsman* says: "Living expenses are about forty per cent higher in most of Alaska than in Seattle."

U.S. World News and World Report says: "In Anchorage, a haircut costs \$2.50, half soles for shoes are \$4.50, and milk is 45 cents a quart. In Juneau, eggs are \$1.06 a dozen."

The cost of heating a house in Central and Western Alaska runs as high as \$75 a month or more during the winter. High wages for skilled workers compensates for the high cost of living. Many missionaries in Alaska stretch their limited income over bare necessities and learn to make the most of the natural resources available.

Materialistic Attitude of the People

Many of the inhabitants of Alaska are there for pleasure or for profit and are not interested in the things of God. Many are running from something and look on Alaska as their last chance or hope. The prevalent irreligious attitude of the people is reflected in the facts that the suicide rate is more than double that of the national average. Drunkenness and crimes resulting from drinking are major problems. The writer, while visiting Alaska in 1958, was surprised at the tremendous number of drinking establishments in the cities and towns. Immorality and broken homes contribute to the growing juvenile delinquency problem.

Because of seasonal work the population shifts rapidly and family ties are broken. The military population is changed every 3 years resulting in the socially dangerous situation of having always many military men far from home.

The difficulties of life in America's last frontier soon separate the men from the boys and most of the disillusioned turn to sin rather than to the Lord.

Regarding the personal danger of living in a wicked environment an early missionary to Alaska gave the following advice:

"No condition or position of men anywhere in the world so demands the comfort, counsel, and moral safeguard of a good wife as that of missionary to a heathen people."

Early in his missionary career Hall Young of Alaska received this admonition from a friend: "Don't become an Indian." Near the close of his career the veteran missionary wrote:

"Not until the deadly pull of isolated and barbarous environment began to make itself felt did I realize the wisdom of his advice. I then set for myself a strict standard of conduct which, while showing kindness and friendship, would draw a plainly marked line between our home and the life of the natives."

The devotional life of the missionary in a wicked environment is of first importance and must be maintained if he is to function as a missionary.

Public Health

Tuberculosis among the Eskimos and Indians is a serious problem and can be a threat to the missionary who does not exercise proper care.

Alaska has a very high accident rate. Most of the accidental deaths result from flying mishaps.

In most areas of the 49th State adequate facilities for obtaining pure water are sorely lacking. The Director of Alaska Health Ed-

ucation states in a personal letter:

"In native villages where there are no central water supplies or waste disposal systems, there is a definite problem unless drinking water is boiled or chlorinated."

At the present time the final disposal of sewage from cities is usually in streams or tidal flats.

In *Public Health Report*, Oct., 1960, we read: "Alaska does not have any snakes, but "the bloodsucking flies and their control comprise one of the most important environmental problems in Alaska. More than 100 species of mosquitoes, black flies, snipe flies, punkies, and horse flies occur in the state, and half of them bite humans." During the summer months biting by mosquitoes in Alaska is perhaps the most intense in the world. The mosquitoes breed in stagnant water of which Alaska has an abundant supply in coastal marshes, boggy tundra, swampy valleys, and upland bogs.

Because of the rapidly growing population and the high cost of building, Alaska has a housing shortage which is likely to keep up with demand. As a result thousands of people live in trailer houses.

Isolation

According to the 1960 census the population of Alaska was then 226,167. This means that the population density is less than 1 person per square mile. Actually, nearly three quarters of the state's population is located in and around the 4 largest cities: Anchorage, Fairbanks, Ketchikan, and Juneau. It is obvious that isolation can be a major problem in most areas of "The Great Land."

During the long winter months many individuals fall victim to "cabin fever," a claustrophobia which afflicts both men and women cooped up in small places for long periods of time and prevented from engaging in normal activities by the intense cold. The difficulty is comparable to homesickness. Arthur J. Brown says:

"Nansen, in his journal of his travels in the Arctic regions, reveals the pathetic fact that he and his men conquered every obstacle which the far North could offer, except the sentimental one of homesickness."

Not only should the missionary be able to avoid or overcome these mental conditions through the indwelling Spirit, but he should be prepared to minister to the needs of others who cannot cope with the problem.

Religious Competition, and the Ecumenical Movement

The presence of so many conflicting religious groups and cults in Alaska creates an atmosphere of chaos and confusion. The unbeliever, seeing the competition and aware of conflicting claims and doctrines is often confirmed in his unbelief and goes deeper into sin. The Roman Catholic church is strong in Alaska, and where the Russian Orthodox church is present the people are controlled by fear and manifest an indifference to the Gospel.

Appealing to John 17:18-21 leaders of the Ecumenical Movement in Alaska, aware of the deplorable situation, pose problems for the fundamentalist. As one puts it:

"The Ecumenical Movement virtually calls on the individual Christian to surrender his distinctiveness and work with all and sundry who are laboring to maintain the religious dimension in modern life! This is a far cry from the evangelical call to rescue by the Gospel those who are doomed to eternal punishment."

In Alaska, as in other mission fields, the National Council with its inclusivist beliefs and growing strength is pushing toward control of the field. Such passages as Paul's assertion to the church at Ephesus are overlooked:

"There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."

As a result of looking objectively at the difficulties to be faced, it is obvious that the prospective missionary to the North country should carefully count the cost, prepare to meet hardships peculiar to Alaska, and then, as missionary leader Dick Hillis has stated, "be power conscious—not problem conscious."

GOD DOESN'T HURRY

Miles J. Stanford

It seems that most believers have difficulty in realizing and facing up to the inexorable fact that God does not hurry in His development of our Christian life. He is working from and for Eternity! So many feel they are not making progress unless they are swiftly and constantly forging ahead. Now it is true that the new convert often begins and continues for some time at a fast rate. But this will not continue if there is to be healthy growth and ultimate maturity. God Himself will modify the pace. This is important to see, since in most instances when seeming declension begins to set in, it is not, as so many think, a matter of backsliding.

John Darby makes it plain that "it is God's way to set people aside after their first start, that self-confidence may die down. Thus Moses was forty years. On his first start he had to run away. Paul was three years also, after his first testimony. Not that God did not approve the first earnest testimony. We must get to know ourselves and that we have no strength. Thus we must learn, and then leaning on the Lord we can with more maturity, and more experientially, deal with souls."

Since the Christian life matures and becomes fruitful by the principle of *growth* (2 Pet. 3:18), rather than by struggle and "experiences," much TIME is involved. Unless we see and acquiesce to this there is bound to be constant frustration, to say nothing of resistance to our Father's development processes for us. Dr. A.H. Strong illustrates for us: "A student asked the president of his school whether he could not take a shorter course than the one prescribed. 'Oh, yes!' replied the president, 'but then it depends upon what you want to be. When God wants to make an oak, He takes a hundred years, but when he wants to make a squash, He takes six months.' "

Strong also wisely points out to us that "growth is not a uniform thing in the tree or in the Christian. In some single months there is more growth than in all the year besides. During the rest of the year, however, there is solidification, without which the green timber would be useless. The period of rapid growth, when woody fiber is actually deposited between the bark and the trunk, occupies but four to six weeks in May, June, and July."

Beware of Shortcuts!

Let's settle it once and for all—there are no shortcuts to reality! A meteor is on a shortcut as it proceeds to burn out, but not a star, with its steady light so often depended upon by navigators. Unless the time factor is acknowledged from the heart, there is always danger of turning to the false enticement of shortcut via the means of "experiences" and "blessings," where one becomes pathetically enmeshed in the vortex of ever-changing "feelings," adrift from the moorings of Scriptural facts.

In regard to this subject George Goodman writes that "some have been betrayed into professing perfection or full deliverance, because at the time they speak they are happy and confident in the Lord. They forget that it is not a present experience that ensures fruit unto maturity, but a patient continuance in well doing. To taste of the grace of God is one thing, to be established in it and manifest it in character, habit, and regular life, is another. Experiences and blessings, though real gracious visitations from the Lord, are not sufficient to rest upon, nor should they lead us to glory in ourselves, as if we had a store of grace for time to come, or were yet at the end of the conflict. No. Fruit ripens slowly; days of sunshine and days of storm each add their share. Blessing will succeed blessing, and storm follow storm before the fruit is full grown or comes to maturity."

In that the Husbandman's method for true spiritual growth involves pain as well as joy, suffering as well as happiness, failure as well as success, inactivity as well as service, death as well as life, the temptation to shortcut is especially strong unless we see the value of and submit to the necessity of the time element; in simple trust resting in His hands, "being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). And, dear friends, it will take that long! But since God is working for eternity, why should we be concerned about the time involved?

Graham Scroggie affirmed that "spiritual renewal is a gradual process. All growth is progressive, and the finer the organism, the longer the process. It is from measure to measure: thirty-fold, sixty-fold, and hundred-fold. It is from stage to stage: 'first the blade, then the ear, and after that, the full corn in the ear.' And it is from day to day. How varied these are! There are great days, days of decisive battles, days of crisis in spiritual history, days of triumph in Christian service, days of the right hand of God upon us. But there are also idle days, days apparently useless, when even prayer and holy

service seem a burden. Are we, in any sense, renewed in these days? Yes, for any experience which makes us more aware of our need of God must contribute to spiritual progress, unless we deny the Lord who bought us."

We might consider some familiar names of believers whom God obviously brought to maturity and used for His glory—such as Picrson, Chapman, Moody, Goforth, Mueller, Taylor, Watt, Trumbull, Meyer, Murray, Havergal, Guyon, Hyde, McCheyne McConkey, Paxson, Stoney, Carmichael, and Hopkins. The *average* for these was fifteen years *after* they entered their life work before they began to know the Lord Jesus as their Life, and ceased trying to work for Him and began allowing Him to be their All in all and to do His work through them. This is not to discourage us in any way, but to help us to settle down with our sights on eternity, by faith "apprehending that for which also we are apprehended of Christ Jesus, pressing toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:12, 13).

Experience Plays A Part

Certainly this is not to discount a Spirit-given experience, blessing, or even a crisis; but it is to be remembered that these simply contribute to the over-all, the all-important PROCESS. It takes time to get to know ourselves; it takes time and eternity to get to know our Infinite Lord Jesus Christ. Today is the day to put our hand to the plow, and irrevocably set our heart on His goal for us—"that we may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death" (Phil. 3:10).

"So often in the battle," says Austin-Sparks, "we go to the Lord, and pray, and plead, and appeal for victory, for ascendancy, for mastery over the forces of evil and death, and our thought is that in some way the Lord is going to come in with a mighty exercise of power and put us into a place of victory and spiritual ascendancy as in an act. We must have this mentality corrected. What the Lord does is to enlarge us to possess. He puts us through some exercise, through some experience, takes us by some way which means our spiritual expansion, and exercise of spirituality so we occupy the larger place spontaneously. 'I will not drive them out in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out before thee, until thou be increased' (Exodus 23:29, 30)."

One day in the House of Commons, British Prime Minister Disraeli made a brilliant speech on the spur of the moment. That night a friend said to him, "I must tell you how much I enjoyed your extemporaneous talk. It's been on my mind all day." "Madam," confessed Disraeli, "that extemporaneous talk has been on my mind for twenty years!"

(The above is taken from **The Green Letters**, an 83-page booklet available from the Word and Work for 35c each, or 3 for \$1.00, postpaid.)

Precious Reprints

R. H. Boll — 1945

LAODICEA

The first symptoms of weakening convictions is growing indifference—"lukewarmness" as the Lord calls it. Laodicea is the last of "the seven churches which are in Asia" to whom the Lord sends his messages from heaven (Rev. 2, 3). It has often been pointed out that in addition to the fact that these seven messages, besides applying to the actual churches addressed, were universally applicable to all churches of all places and times unto the consummation of the age; and not only so, but that there is a remarkable correspondence between these seven churches and the stages and epochs the church in general passed through in its progress through the centuries. Thus Ephesus is representative of the condition of the church in the latter apostolic days and some few years following the death of the apostles; Smyrna, of the days of persecution under the Roman emperors; and so forth. The correspondence is not clearly traceable in each case, but there is so much of it that it could hardly be accidental.

If this point is sustained, we have in these seven messages of Rev. 2 and 3 a prophetic forecast of the conditions and circumstances of the church at large even unto the end. And the last of these is Laodicea. And what is the condition of Laodicea? She is free from some of the grosser sins and faults of some of the other churches. There is no Jezebel, no fornication, no idolatry, no Nicolaitanism. Yet of all the seven, she is the most abject, and the Lord has no word of praise for her. She is lukewarm—neither hot nor cold. The Lord is going to spew her out of His mouth. He pleads little with the church, but addresses Himself to the individuals in it who would hearken and open the door of their heart to Him. And whence this state? Lukewarmness of life and service is the direct result of lukewarm convictions. In those last days when knowledge is increased the convictions of many grow feeble. The religious life becomes correspondingly feeble.

And it is for this cause that Jesus Christ comes to them with the solemn announcement; "And to the angel of the church in Laodicea write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God" (Rev. 3:14). "Amen" is a Hebrew word, and when used substantively stands for "Truth." Jesus is the Truth Himself (John 14:6). And His word is truth; for He is "the faithful and true Witness." In Him are all the treasures of wisdom and knowledge hidden (Col. 2:3). And He comes to the church that has lost its hold on truth, and without standard, without conviction, adrift without compass or star or sun to guide it. "What you need," He says in effect, "is found in Me. I, and I alone, can help you. I stand at your door knocking. You have shut me out; open now, and I will come in again and hold communion with you as before."

Whether now the idea that these seven churches refer to seven epochs of the church be correct or not, does not affect this matter. The tendency today, *even in true congregations*, is Laodicean; and the cause is a failure of conviction. The Remedy is also the same—Jesus Christ, the Living Truth, the Amen, the faithful and true witness. And the promise is the same: "He that overcometh (the evil tendency of the times), I will give to him to sit down with me in my throne." The time is at hand. Be zealous, therefore, and repent.

CAN A CHRISTIAN BE A MASON?

Victor N. Broaddus

This question is one that comes up often; and almost as often, it is answered with vague and uncertain expressions that mean little or nothing. One reason may be due to the fact that the one being asked does not know much, if anything, about the lodges—or Masonry in particular. The Masonic lodge has many secrets which they guard jealously, feeding to the public only the propaganda which they wish. Another reason for uncertain replies is that this is considered by many a delicate subject, especially when they find some who sincerely believe they are faithful Christians, and yet are members of the lodge. However, the fact that such questions are asked indicates that such a relationship is subject to doubt.

This author is fully aware of the fact that this is a delicate subject. He is aware that much of what will be written may be resented by those already deeply involved with lodges. This, however, will in no way hinder the revealing of known facts and their comparison with the word of God. No malice to any person is intended with this article, but only a desire to exhort one another to a study of TRUTH in order that we may always remain true to the Lord Jesus who redeemed us with His own Blood (see 1 Cor. 6:19-20). Some of my close friends and even members of my immediate family have been, or still are, members of the Masonic lodge. It is hoped that this study together will lead the reader to a careful study of the subject in light of God's will for their lives.

The Secrets of Masonry

If Masonry has so many secrets, then how can one who is not a member write much about it? Some of the so-called secrets are available in print, and can be obtained if the reader knows where to look for them. One such work is the *Encyclopedia of Freemasonry* by Dr. Albert G. Mackey. This is considered by Masons as one of the most authoritative and outstanding works on the subject. Dr. Mackey was the Past General High Priest and Secretary General of the Supreme Council. Part of my information is derived from personal experiences with Masons and their lodges. Also, I had the opportunity to extensively interview an official of a Chinese (Buddhist) Masonic lodge in which several things were revealed. For obvious reasons, his name cannot be revealed.

Can a Christian be a Mason? Please allow us to present the facts and compare them with the Bible. After that, *you* decide. However, may we suggest that the reader put *God first*. "Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). By keeping this as our life goal, let us see whether being a Mason is compatible with being a Christian.

Masonry a Religion?

Is Masonry a religion? This *must* be answered satisfactorily. Dr. Mackey in his Encyclopedia states: "The religion of Masonry is not sectarian. . . it is not Christianity. . . Its religion is that general one of nature and primitive revelation." (Page 641.) Here we see that it is claimed to be a religion, but not Christianity! In fact, the 28 prayers of the Masonic Ritualist have all omitted the name of Christ, and scripture passages quoted in their publications leave out the name of Jesus Christ. Is this not a mutilation of the Scripture? Examples of scriptures where Christ is cut out are found in their quotes of 1 Peter 2:5 and 2 Thess. 3:6.

I was presiding at the funeral service of a 32nd degree Mason who was also a member of the church. The experience was unforgettable. Not only did the members of the lodge enter the hall while the church was conducting the service, making much noise and confusion—showing absolutely no respect for the worship and service of the church of which he was a member; but when they conducted their own *religious* service afterwards, the name of Christ was never once mentioned. Present around the coffin were Masonic "brothers" who were Buddhist, Roman Catholics and some who claimed to be Christian. He was committed to the great "undissolving lodge above." Imagine, does God have a special place in heaven for lodge members? I fail to find that in the Bible.

Masonic Initiation

Still another thing should be known. In the United States, when a candidate is accepted in the lodge, the ceremony for being received is as follows: The candidate knocks three times at the door which is guarded by the Tyler. The Senior deacon asks from within, "Who comes there?" The Senior Steward, who prepared the candidate for initiation, answers for him, "Mr.—, who has long been in darkness, now seeks to be brought to light." How does this fit in with Jesus' statement that He is the Light of the world? Coming to the lodge is certainly *not* coming to Jesus (see Colossians 1:12-13). Dr. Mackey's book, *Masonic Ritualist*, says that an initiate is one who stands "in darkness, helplessness and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors, seeking the new birth, and asking withdrawal of the veil which conceals divine truth from his uninitiated light" (pages 22,23). Is this not blasphemy, to say that you get the new birth in a Christless lodge? Read John 3:3-8 and 1 Peter 1:23.

In the Chinese Masonic lodge (mainly Buddhist), the initiated person passes through three arches with certain ceremonies at each one, until he reaches an altar where the images or pictures of the founders of the Chinese lodge are placed. He then offers in worship a single stick of incense and candle in the manner of pagan ancestral worship. This is followed by the taking of the oath, after which, a chicken is killed and its blood is poured into a bowl. Each initiate then pricks his own finger and adds the blood to that of the chicken and the whole is mingled with wine. Each of them drinks this blood and wine, thereby becoming "blood brothers." This bond of "brotherhood" is supposed to be more binding than that of one's own family. I understand that Mohammedan and Hindu Masonic lodges have their own brands of pagan religion also, which binds them to all other Masons the world over—including those claiming to be Christians.

What Kind of People Are Masons?

This leads to the next important question. What kind of people are in the Masonic lodge? We are told that they are usually men of good social standing. Since lodge fees are high, we may also suppose that they are men with a certain amount of financial success. That is all to the good, but a Christian does not determine his fellowship on those things alone.

We find not only pagans, believing idolatry and false gods, but also unbelievers as to Christ, and those who would take the Lord's Name in vain—even profaning the name and worship of our Lord. These diverse types meet together in their "temples" with their priests, chaplains, and "Worshipful Masters..". What does the Bible say about this?

What the Bible Says

2 Corinthians 6:14-18 clearly states, "Be not unequally yoked together with unbelievers: for what *fellowship* hath righteousness with unrighteousness? and what *communion* hath light with darkness? And what *concord* hath Christ with Belial? Or what *part* hath he that believeth with an infidel? And what *agreement* hath the temple of God with idols? . . ." If this scripture is applied to the yoke of marriage, it applies even more so to the yoke that is Masonry, since that bond is supposed to be more binding than family ties. The Christian has no business entering into any yoke fellowship, communion, concord, part or agreement with unbelievers.

We hope to continue this study in the next issue. Still to be taken up will be the matter of lodge secrets and lodge oaths.

—Victor N. Broadus
in *Christian Platform*

Chastisement is a sign of God's love, it is a sign of our legitimacy; but it is also permitted that we may truly know what it means to live. —William Culbertson



A Christian Views The News

Ernest E. Lyon

ECUMENICAL CHURCH SHOWS ITS ORIGIN. The National Council of Churches and the Maryland Council of Churches are working with a developer in the planning of Columbia, Maryland, so as to "avoid denominational competition," an apt phrase to describe dictating what churches and what kinds of churches will be there. They want an "ecumenical ministry that can be cooperatively planned." It fits also in with a report from the meeting of the 50-member Board of Managers of the NCC: Commission on Evangelism which listed race, poverty, and leisure time, Jewish-Christian dialogue, city planning and the "reforming of the church's life around the world's needs" as key issues in evangelism today, mentioning nothing about winning men and women to Jesus Christ. Satan must be pleased. He also must be pleased by a report of the Joint Action for Mission, which reports, I believe, to the World Council of Churches. They are working toward eliminating from world missions those churches which will not "place their resources at the disposal of the total Christian community rather than deploying them as separate sovereign powers," according to a report in *The Christian Century*, March 24, 1965.

CHAMPION NEEDED. "There were few Negroes in S. Africa when the Dutch went there about 300 years ago. Most of the Negroes came in later. To whom, therefore, does the country belong? Angola has been a part of Portugal longer than white men have lived in North America. Who are we to demand that they give it up? We might as well speak of giving our country back to the Indians. By and large, the mother countries having colonies in Africa and Asia have contributed far more to the native peoples in these territories than they have taken from them. We have heard this statement made many times by fair-minded natives living in the so-called colonial territories. The advancement of these peoples has been much more rapid as a result of their relationship with more developed countries. And while we are on the subject of colonialism, why do the "Liberals" insist so constantly that the Western powers should give up all their colonies while never a word is said about freeing Tibet, the Moluccan Islands, West New Guinea, Hungary and the many other countries ruled by the Communist lords? If our government seeks a just cause to champion, let it level its lance against the colonies and satellites of the leading Communist countries." Howard E. Kirshner, in May 18, 1965, *Christian Economics*.

CRIME ON THE INCREASE. The increase in population in the USA from 1933 to 1963 was 50 per cent but crime increased 1231 per cent. Today even newspapers are admitting that it is not safe to walk the streets in Chicago, New York, or Washington, D.C. In Washington very few of the taxi drivers will work at night because of fear of criminals, and one thief arrested for robbing a filling station during the day said he had to do it then because it was not safe to be out on the streets at night! In New York it is not even safe to ride the subways, for murder, rape, and other dangers are found there. In Chicago a police officer was jabbed in the face with a broken bottle, knocked to the ground, and then kicked. He and a fellow officer drew their guns but did not fire. The judge turned the men they arrested loose, saying that the policemen used "excessive force" in drawing their guns! To add to this increase in crime the National Council of Churches and many individual churches and "reverends" are advocating law-breaking wherever they do not like the laws—truly lawlessness breaking loose, and "sin is lawlessness" (1 John 3:4). These are only a few of the facts that should shock us into facing the lawlessness running rampant in our country.

BRIEF NEWS AND COMMENTARY: The Xerox Corporation, sponsor of the TV programs that praised the United Nations so highly, has bought the American Education Publications and Wesleyan University Press, Inc., including the periodical *My Weekly Reader*, which your children in grades 1-6 will be reading . . . Despite the much-publicized Russian-Chinese split the Russians are helping China to fight against the U.S. whenever possible and are helping them develop their atomic bomb . . . Interior Secretary Udall says that every American has a "right" to "open his eyes in the morning and see trees." . . . Nearly everyone is now admitting that Communists took the lead in the demonstrations at the University of California . . . I believe I reported recently about the ministers in California who are trying to "establish a dialogue" between homosexuals and the religious community. At a dance they sponsored for these perverts police had to intervene and arrest five men and a woman, two of the men for lewd conduct on the dance floor after an official warning against public intimacies. The ministers protested the police intrusion! . . . At Judson Memorial Church in New York's Greenwich Village, a dance program in March included a number in which a man and woman, both nude, moved across the stage in a face-to-face embrace . . . Six denominations having about 23 million members are moving closer to an outward unity to make the most powerful religious group in the country and 16 additional denominations attended their last meeting . . . This country fought to free Cuba sixty-seven years ago when there was much less humanitarian reason to do so than there is today. What makes the difference? . . . We are supposedly fighting Communism in South Vietnam but our Supreme Court says Communists in this country can have passports and can be heads of unions . . . Federal agencies now require more than one billion reports every year, or five for every man, woman and child in the United States and pay \$25 billion a year to process and inspect

these reports—more than all the corporations in America pay to their stockholders in dividends . . . The cost of living has risen 9 per cent in the past six years while the cost of government was rising 41 per cent . . . Tanganyika cancelled stamps this year with the words "For Christmas" but this country bows to a handful of atheists and won't make any reference to Christianity . . . I hope you don't get the far-left-wing material sent out by the Center for the Study of Democratic Institutions. It is deadly, as much so as that sent out by the United Nations . . . Dr. Rachel Henderlite recently became the first woman minister of the Presbyterian Church U.S. She will become the first woman to hold a professorship in a Presbyterian U.S. seminary when she joins the staff of the Austin Seminary next January . . . Let us look up and serve God as we wait for His Son from heaven.

"SPECIAL BRANDS" OF CHRISTIANS

Do you consider that there may be Christians in the various sects?

Indeed I do. God's sheep still constitute a scattered flock insofar as physical unity is concerned. They have not all been gathered into one corral. A Christian is one who is "in Christ" and those who have been immersed into Christ are in Him. Unfortunately, not all of them are Christians only. Some are "special brands" of Christians. God no more wants us to be "Church of Christ Christians" than any other kind. It is because of our sectarian and exclusivist attitude that we have not been more successful in uniting all of God's people in a working relationship.

David Lipscomb said, "There are some in sectarian churches who will obey God and follow Him in spite of the churches in which they find themselves. As examples, there are persons in the Baptist, Methodist, and Presbyterian churches who are baptized to obey God rather than to please the sects. In this they rise above the sectarian spirit, despite the parties in which they find themselves. They ought to get out of the sectarian churches, but they see so much sectarianism in the non-sectarian churches that they think they are all alike."

None of the early leaders of the restoration movement doubted that there were Christians in the sects. Alexander Campbell called it "a project to unite the Christians in all the sects." Benjamin Franklin wrote, "That there are Christians among the sects, a people of God in Babylon, we have believed and admitted, and committed to print many years ago, and we believe the same now. That these have a right to commune and enjoy in common with all Christians, all the blessings of the house of the Lord, we presume is not doubted by any brother."

Jesse P. Sewell, in a speech entitled "Our Plea Stated" made at the *Abilene Christian College Lectures*, said, in reply to the accusation that we claim to be the only Christians in the world, "We do not; we claim to be Christian only, and our plea is that all believers should be Christians only, and not denominational Christians."

—W. Carl Ketcherside in *Mission Messenger*



The Christian and His Temperament

Alex Wilson

"Better is he that rules his spirit,
than he that conquers a city." —Solomon

The old ^{saying} ~~maxim~~ surely is true—"It takes all kinds of people to make a world." What diversity is found among us humans; what radically differing temperaments! Ruth Paxson mentions some of these differences:

One is quick and nervous; the other slow and calm. The former can do a half-day's work while the other is getting dressed in the morning.

One is socially-minded and enjoys a bit of company sometimes; the other is solitary-minded and feels no need of anything outside of herself and her work.

One is generous and open handed, while the other is thrifty and sometimes, perhaps, tight. A fellow-missionary who was housekeeper for our little company once handed me my monthly bill for —dollars, —cents, and seven eighteenths of a cent. Never having been good at figures, I let her keep the change.

One is spontaneous and outgoing, readily sharing her heart experiences; the other reticent and unapproachable, never revealing what she really thinks or feels.

One gives herself to prayer and is accused of laziness; the other becomes a slave to work and is suspected of ungodliness.

One is a replica of the mystical Mary, and the other of the practical Martha.

No doubt you think of other examples in your own life. I remember how when we were young, my sister lost her temper oftener than I lost mine. Yet, when I did get angry I kept my anger much longer than she did. Usually she apologized just a few minutes after any burst of temper; but I remained mad for a long time, and apologizing just was not in my nature. Another example: a prof. in college once mentioned that the more tired she became, the less she spoke; when exhausted, she would clam up. But the more tired her sister became, the more she spoke, rattling on and on.

Among our Lord's disciples we notice the same thing. Peter was strongly emotional: hasty, easily stirred, quick to speak before he thought. He was the first to respond to Jesus' question and proclaim Him the Son of God; the first to strike a blow in defense of his Master when the mob came to arrest Him; and he was the one who on several occasions contradicted Christ—"Not so, Lord"! How different was Andrew: a quiet follower rather than leader, easily fading unnoticed among the group. Then think of Paul: strong-willed, whole-hearted, and steadfast. He *would* go on to Jerusalem, no matter if divine revelation warned him what would result and

The bad results, then, of differences among us are discouragement, misunderstanding, and hostility. Are there any CURES for these ills? Certainly there are, by the grace of God. For discouragement we need a good dose of faith in His sovereignty and grace. Since He is sovereign, it was He who decided what temperament we should inherit. Therefore, to complain about our temperament is to complain against Him. Since He is gracious, He has provided us with all the resources that we need, in Christ and the Holy Spirit, to overcome the weaknesses of our temperament. The following anonymous prayer applies to many things in life, but is especially applicable to our attitudes toward ourself: "Lord, grant me the grace to accept the things I cannot change; the courage to change the things I can and should; and the wisdom to know the difference."

Secondly, we need a good dose of understanding. ~~The psychology classes I taught at Portland Christian High School~~ ^{† have} gained many valuable insights from a book ~~we read~~ ^{we read} entitled, "Temperament and the Christian Faith" by Hallesby [†] (about \$2). Here is an excerpt:

It is so easy for us to misunderstand one another and to misinterpret one another's natures and actions. The reason is that we judge others from our own standpoint and not from theirs. Differences of temperament are the main cause for such misunderstanding.

When the melancholic person (the quiet, meditative type) judges people of other temperaments from his own standpoint, he may assign motives to them which they do not really have. When he sees the sudden changes in mood of the sanguine man (like Peter—now happy, now sad; now angry, now friendly), he will think that he lacks character. He will say to himself, "If I acted like that, it would be because I was a hypocrite."

On the other hand, the sanguine will think the melancholic sulky and sullen. He will say to himself, "If I didn't say anything for such a long time, it would be because I was angry at someone—so he must be angry." But the melancholic may not be angry at all; quietness is just his nature.

Only when we learn to understand people's temperaments can we do them justice. This will make our judgments milder and our fellowship with them easier. Of course, I do not mean by this that we should overlook and condone that which is evil in people. But a knowledge of the temperaments will help us understand what in others is caused by an evil will and what is merely the expression of a temperament different from our own.

At the same time such knowledge will also help us to judge ^{more mildly} the real evil that we know little about. The sanguine, for instance, will discover that the melancholic is readily suspicious and pessimistic because he has an inborn tendency to be that way—something which he, the sanguine, does not have. (Quotation slightly altered.) ^h

Last and most important of all, we need the *love of God* in our lives. Nothing else will help if this is lacking. A young preacher, once gave this testimony in P.C.H.S. chapel: Some time earlier he and an older man were put in charge of a project in which several congregations were cooperating. The older preacher loved the Lord, but he was somewhat domineering and hard to work with. The situation finally got so bad that the younger man began praying that God would relieve him of his responsibility. He had prayed thus for several days when Romans 5:5 suddenly slapped him! "For the love of God has been shed abroad in our hearts through the Holy Spirit." From then on, instead of praying that God would remove him from the difficult situation, he prayed that God would give him the

fullness of His love *in* that situation. Within a few days he noticed a marked change in his own attitude toward the other preacher. The older man had not changed, but the younger man was now experiencing the transforming love of God in his heart. Let us, then, above all else, ask our God to love His love in us and through us.

RUTH THE MOABITRESS (II)

Mrs. Paul J. Knecht

RUTH AND ORPAH

The end of the famine in Palestine came eventually. Naomi, bereaved of her husband and sons during the ten years sojourn in Moab, decided to return home. The Moabitish damsels, left widowed by Mahlon and Chilion, sons of Naomi and Elimelech, started out with her. There is a good illustration in these two women for Christians today. Both started out, both seemed determined to go the whole way, both refused to go back at Naomi's first urging (Ruth 1:8-10). Notice verse 10, "And *they* said unto her, Nay, but *we* will return with thee unto thy people." Both were in earnest. What happened then in a moment's time to turn Orpah back? Naomi wisely refused to let them depend on her for the future. She deliberately destroyed any illusions they may have had of *her* ability to take care of them. If in the back of her mind there was any thought of a kinsman redeemer she carefully refrained from offering that as an inducement to them.

Then the cleavage came. Weeping again, Orpah kissed her mother-in-law and turned back (reminding us of a young man who later turned away sorrowful from the Lord's forthright invitation, "Follow me"). Her hope had evidently been in Naomi. It had not reached beyond her to the God of Israel as had Ruth's, who in sharp contrast to her sister-in-law, uttered the words that will never die, in her avowal of a true purpose of heart: "Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried: Jehovah do so to me and more also, if aught but death part thee and me."

It may have cost Ruth something to say that. She may have felt keenly the parting with Orpah and even with the tomb of the dead husband behind her. We are not told. The facts are stated simply. But we do know that when two persons have lived together, travelled together, having apparently the same goal, it can cause a wrench to the heartstrings when one gives up, through lack of faith, and turns back. There are many such examples. In the New Testament Demas forsook Paul, having loved this present world, and John Mark turned back on one occasion and went not with them to the work. Sometimes married couples face the same situation. They start out together and go along for a while, then one turns back wholly or in

part while the other goes on alone with the Lord. Perfect fellowship is no longer possible between them. There may have been some such heartache for Ruth when Orpah turned back to worship her idols among the dead. But neither Naomi nor Ruth encouraged her to go on. The choice had been hers to make and they let her go. A Moabitess with strong faith in the God of Israel would be an asset to the nation (God always accepted faith), but one whose heart stopped short of Him, no matter how good the person was in whom that faith rested, would be a liability and a contamination of Israel. Naomi must have known that.

Thus God separates those who are faithful, cutting them out of the herd (or flock) so to speak. He calls and His sheep hear His voice (faith comes by hearing) and they follow Him. (Two shall be together grinding at the mill; one shall be taken, the other left.) Those who follow for the "loaves and fishes" drop out when it becomes evident that no "loaves and fishes" are forthcoming. ("Many are called, few chosen.") Naomi and Ruth finished their journey without Orpah, reaching "Bethlehem in the beginning of barley harvest."

GODLESS CHOICES

We may be more godless today in some respects than we are aware. Many decisions of life are made without reference to or thought of the will of God. We just assume that He does not care one way or the other, or else think that it is none of His business. This seems to have been Israel's sin. They saw the nations about with kings and likely regarded their own system of government as backward, insufficient, and lacking in prestige. They wanted a king. We may not readily see the sin of their choice because we are used to choosing somewhat godlessly what *we* like and think will work.

Their sin lay in the fact that they were not satisfied with God's ways for them. They had a King in Jehovah, Who in turn ruled them through the men He raised up. But how they envied the other nations with their "better" arrangement (which was not better at all)! Man's ways then, as so often they do to us now, seemed so much better. Instead of being *leaders* to show God's ways to the world, they desired to become *followers* of the world's ways. They did not like to be different even for the Lord's sake —Carl Kitzmiller.

"Love—that is the key word for understanding the mind of Christ. It expresses both the nature of Christ and the meaning of our oneness with him. To possess the mind of Christ is to be like-minded with Him, which means to have the mindedness of love."
—Roger Hazelton, *Renewing the Mind.*

Robert Garrett To Return On Furlough

It has been nearly six years since Robert and Joy Garrett took their family to Rhodesia in southern Africa. They are now planning, in the will of the Lord, to come back for a year among the churches in America. The elders of the Portland Avenue congregation (sponsoring the Garretts) have given their approval.

Sailing is scheduled for December, to avoid loss of school credit for the children (the Rhodesian school year does not correspond to ours). That allows less than five months to provide the needed travel fund—\$2,625 just to get to the Gulf coast, plus transportation from there to Louisville. Contributions should be sent to Herbert A. Ball, Rt. 1 Box 207, New Albany, Indiana, and marked "travel fund."

NEWS AND NOTES

Cardiff-by-the-Sea, Calif: After much prayerful consideration, we have decided to concentrate our efforts here at the Cardiff mission point. In the past, we have tried our best to help in every way we could with the Lord's work elsewhere. We feel we should now put forth greater effort at this point where the potential is so great. (The Southern California population now exceeds that of New York.)

Dear Friends, do you believe in prayer? If you do, this is our plea. Our eldest son, A. T. Jr., is very ill and has been for long, long time. Will you place before God our request that A. T. be blessed with health again? Along with your prayers, will you write and encouragement? I pray God that you will. His address is: A. T. Phillips, 1145 Arcadia Street, Encinitas, California. On Sunday morning, May 30, instead of the usual business meeting we plan to devote the time to a special prayer session for A. T. Won't you join us in this prayer? —Arthur T. Phillips

Rutherford's Florida Trip: Bro. and Sis. Rutherford enjoyed the wonderful fellowship with the Southside Church of Christ in Jacksonville, Fla., where Bro. John H. Adams is the minister on May 9, and he also preached at the Woodstock Church of Christ on the night of May 9, where many old friendships in Christ were renewed. The Rutherfords also visited the Dan Richardson Day School where 64 fine children are taught daily by consecrated Christian teachers on King's Highway in Jacksonville.

Many friends heard Bro. Rutherford in the funeral service of our Bro. W. L. Henderson; even the funeral director, Donald Hardage, expressed his felicitations of the renewed fellowship. Bro. and Sis. Rutherford returned from Jacksonville and Orlando, Fla., last Wednesday, driving 848 miles from Orlando in 16 hours. —H. N. R.

FELLOWSHIP STUDIES

A series of studies in depth, conducted by W. Carl Ketcherside, will be held at Highland Church, Louisville, Kentucky, August 2-6. The avowed purpose of the meetings is to strengthen ties of fellowship among all segments of the restoration movement, and invitations are being issued to the concerned ones to share in this adventure

in research. Each person who attends should come with Bible, notebook and pencil, as well as with a prayerful heart. In addition to the five night sessions analyzing the great truths in the Ephesian letter, day sessions will be held each morning, Tuesday through Friday. For information write to Ernest E. Lyon, 1734 Deer Lane, Louisville, Ky., 40205.

T. E. McCULLY

"God makes no mistakes." That was Brother McCully's response to the news that his son Ed had been killed by the Auca Indians. So we would also say of him, though taken Home at the age of only 64 years.

He was known by reputation by many who never met him, partly through the martyrdom of Ed but principally because of his active leadership in the Christian Business Men's Committee. A business man himself (general manager of the Carpenter Baking Co., president of the Wisconsin Bakers Association), his first and principal business was making Christ known. One who knew him personally says, "It was especially after the martyrdom of his son Ed in Ecuador in 1956 that all who knew him sensed an ever-increasing urgency to get out the Gospel, to teach believers whole-hearted devotion to the Lord."

Theophilus ("lover of God") Edward McCully went to be with the Lord he loved on May 6, 1965. Funeral services were held in the College Church of Christ in Wheaton, Illinois.

Pendleton, Oregon: I do so enjoy the W & W since coming to Oregon 19 months ago. I've been so hungry for the preaching of the whole counsel of God! We don't get it here. Thank God for papers one can read and find no "feuding, fussing, and fighting" in. —Mrs. Opal Rust

Orlando Fla.: The Lord is blessing us here exceeding abundantly. Three precious souls were baptized into Christ on May 16. Four came forward confessing sins and desiring a closer walk with God. Again "this is the Lord's doing, and it is marvellous in our sight." There are more to come; please pray with us that along with our mountain-top experience we may be steadfast in the valleys.—Bill Spears.

Hamlin, Texas: I learned of your publication through Brother R. C.

Bell. I visited in the Bell home often and soon after Bro. Bell's death I was helping rearrange some of his things for Sister Bell and came across a large box of **Word and Work** on which he had made many many notes. I am quite certain this publication had meant a great deal to him also. He was the most unbiased Christian I have ever known.—Mrs. J. D. Head

The Grace of God at Bohon

We of the Bohon church want to share the blessings of the Lord with our fellow Christians. Our attendance has been on the increase and the interest is very good. A fine youth group meets each Lord's day evening. For the most part all take part in the work. We have had four to accept Jesus, including a brother who is seventy years old.

Plans are being made for a two-week meeting August 1-14. Brother Jack Blaes has been called to preach. Pray that God will continue His wonderful care for us.—Henry L. Ott

Nelsonville, Ky.: Our work with two nursing homes in the New Haven area has borne fruit resulting in eight baptisms recently. Two carloads of the folks there (now members with us), come to our night services regularly and are a real blessing to all of us.

Brother Jesse Wood will preach at our annual Gospel meeting, which will begin with the morning service, Sunday, August 8. That day will also be our Basket Dinner. We urge all who can to join with us.—Robert Heid

Louisville, Ky.: Brother Ben Rake brought another good spiritual message to the congregation here last Lord's Day morning, and another brief message at the close of our monthly hymn sing that evening.

Bro. Herbert Watson brought a good message at our special song service Sunday evening.—Willis H. Allen

Abilene, Texas: There were no public responses in the meeting with the N. Fourth and Broadway church. Some showed very good interest and the fellowship with the church was fine. Though these brethren are of the "anti-class, one cup" persuasion, their spiritual development and understanding of fellowship has moved far ahead of many who follow the same pattern of worship. Their appreciation for such truths as the premillennial coming of Christ and the personality of

the Holy Spirit has resulted in limited fellowship in their area somewhat similar to our own situation. Whenever visiting in Wichita Falls, you will enjoy a visit with these good folks.—Carl Kitzmiller.

Louisville, Ky.: We are thankful to Brother Lewter for his speaking here this morning not only because it gives this congregation a chance to get acquainted with a missionary family, but also because it gives Brother Lyon an opportunity to return to Allensville, where there is no regular preaching. We also wish to thank Jerry Lyon for presiding and to thank all who have had a part in the planning and the great amount of work for the reception this evening.

The Jorgensons and Sis. Doty arrived here on Saturday morning. We are glad to have them back after such a long stay.—Ernest E. Lyon

Dallas, Texas: Interest and attendance at all of our services were extremely good during the past month. We had the highest attendance at our five regular weekly services than any time since our arrival the middle of August. In all but the Wed. night services our average increased over the past month.—Julius M. Hovan

HALLELUJAH!

I want to take this opportunity to thank all of you who responded to my invitation to become prayer partners in the work of Southeastern Christian College. You will be happy to know that the Lord has graciously answered our prayers as we have banded together to pray for the payment on the mortgage and interest. Funds specifically earmarked for this purpose came in to the amount of \$6,459.12, lacking only \$40.88 of the goal for which we prayed. This, however, is not the complete story. Several church contributions included both their regular monthly contribution plus a special mortgage payment collection, without indicating what portion was to be applied to each fund. We do not doubt that if these exact amounts were known, the amount received for the mortgage payment actually equals, if not exceeds, the amount for which we prayed.

We are thankful that this in no wise affected our April contribution, which held up as well as the contributions for the preceding months.

We urge you to pray for us regarding the supplying of several vacancies on our staff. —L. V. Houtz, President

MISSIONARY BRIEFS

Japan: Brother and Sister Bixler brought us to our little home which is about ten miles from Yokohama. We met our landlady, Mrs. Miyahara, (and later her husband) and after a nice visit and a look at our house, the Bixlers took us to their home for the night. Their many kindnesses to us will never be forgotten.

We have found Mr. and Mrs. Miyahara very helpful to us in every way. The four of us have had worship each Sunday since we came, and we are reading and studying with them and others several times a week.—The Forcades

Tokyo, Japan: Since we last wrote you we have gone through the closing of a school year with some 80 graduates, and the opening of a new school year. We have got off to a good start, by the grace of the Lord, with close to 300 students. We are so glad to have 24 in the first grade. That means that we can have most of them for 12 years. This certainly helps to build a good, spiritual school.

The Dean Bixlers are happily located in a new home at Keimei, which "MamBeth" arranged for. Dean is given full time for the essential language study, but is preaching two or three times a month here at Ochonomizu. His "Dada" has to interpret for him much of the time.

We are happy to welcome the Forcades again. They have opened an entirely new work between Keimei and Yokohama, and are having splendid results in starting. —O. D. Bixler

Manila, P.I.: We wrote you in April about Mercy, the C.B.I. student who became a Christian. She immediately witnessed to her parents and gave them a Bible. We were invited to visit the home for a weekend, and there Mercy's mother, a nominal Catholic, received the Lord Jesus. Every Sunday now someone goes to hold services at their home. They live on an army base south of Manila. About 40 children came to the Bible class one Sunday, but the next week there were about 15. The priest had warned them about us.

In the evangelistic Bible class held weekly in our house, we are studying

the Gospel of John. Our neighbors are showing good interest, but most have no sense whatever of their personal needs. Only God can dispel the spiritual darkness in their minds and hearts. —Alex Wilson

Salisbury, Rhodesia: The *Word and Work* is excellent and we have a number of readers here who look forward to it each month. Some pay for their copy but others are not able to pay and some are visitors but we are happy to have such a magazine to pass out to all who have a hunger for spiritual things.

The Harare church had a camp meeting May 28-30, which was well attended. It was the first such meeting there for five years.

The Arcadia brethren hope to start building shortly but still need at least \$6,000. Help on this building would be greatly appreciated for these brethren are worthy. —S. D. Garrett

HONG KONG NEWS

Dennis and Betty Allen left Louisville with their family on May 29, driving to Anchorage, Alaska. From there they will take the plane to Hong Kong the latter part of June. This will save them at least \$200 on their travel costs, besides enabling them to visit the Winston Allens and others along the way.

Billy Ray Lewter has received notice from the Yale Language School in Hong Kong that he has been accepted for the fall term beginning in September. He and Mary have tentatively set plans for leaving toward the end of August. Their sponsoring church (South Louisville) reports that travel funds are already beginning to flow in for this couple. They plan to cooperate with the Allens in the Hong Kong work.

San Jose, Mindoro, P.I.: Ambulong is a small island near San Jose where we plan to distribute Gospel portions and to survey the possibility of evangelistic work when the Lord so directs. So far as I know, no one has preached there yet. Pray about this.

One of our great needs is Tagalog literature, such as lessons on the Bible Doctrines, The Christian Life, etc. Pray that we may have wisdom from above and the guidance of the Holy Spirit in preparing this literature.

Arno and Mayulo will likely spend

most of the summer vacation in preaching and visitation work as well as some evangelism. Pray that they may be wholly surrendered to the Holy Spirit and willing to trust Him for guidance.

While Arno is out preaching there is no one to operate the Book Store. It seems that we are faced with the possibility of closing the Book Store—unless the Lord raises up someone to operate it. Pray that He will. —Harold Preston

Books of Interest

G. R. L.

PAUL'S GOSPEL — Earl C. Smith

Off and on for some 40 years, the writings of Earl C. Smith have been appearing in the *Word and Work*, so most of our readers need no introduction. Those who found edification and blessing in those writings or in his other book, *To Live By His Word*, will be pleased with *Paul's Gospel*.

Although some in our day are setting forth a "Pauline gospel" which is different from an alleged "Johanine gospel" or the so-called "Petrine gospel," brother Smith holds that the gospel is one and that all the apostles were inspired by the same Spirit. He calls his book *Paul's Gospel* simply because he deals with those books in which Paul most fully reveals the gospel that he preached: Romans, Galatians, Ephesians, Philippians, and Colossians.

Paul's Gospel is more of a study guide than a commentary. The expositions give a telescopic view rather than a microscopic view. This is a definite advantage for the average reader who has not advanced to the fine art (??) of splitting hairs about the meanings of words. The text is not encumbered with technical theological jargon. It is simple and clear—though not superficial—in brother Smith's typical style. It is intended to be a guide, as the preface states: "This book cannot be much help, as it is designed to be, unless the reader reads it with an open Bible. It is intended to be read with the Bible." Each epistle is first given in outline, then in exposition, and many cross-references direct you to related scriptures.

At the end several appendices deal at length with topics that to some are controversial, such as predestination and baptism. On these, as well as other matters, brother Smith is firm without being dogmatic, as in this conclusion on baptism: "But let us not forget that this so-called 'ritual baptism' is the only baptism that God saw fit to command. It is an unsound attitude toward God's word to think that it commands something that is of no importance, or that it does not make clear what it has commanded." It's a welcome contrast to many of the modern writers who either don't know what they believe or else are afraid to say it.

(103 pp., \$2.50; address orders to the author, Box 42, Toccoa Falls, Ga. 30577)

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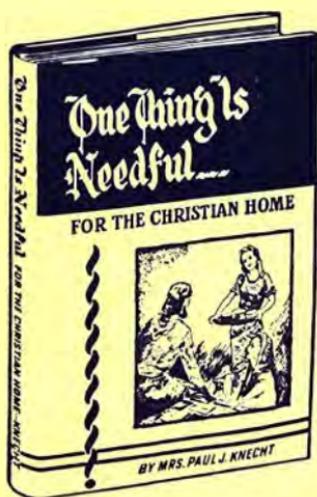
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