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THE WORD AND WORK

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Talking Things Over

G. R. L.



"The other day I was talking to a Christian friend when he mentioned that he was going to vote for a certain candidate. I was startled, because I favored this man's opponent and I just assumed that all Christians would feel as I did. What caused me to be startled was this thought: One of these men is God's choice for the office, and either I or my brother is opposed to God's choice. Maybe it is I. What if I (and other Christians with me) cast a wrong vote?"

These are the words of a Christian business man at a CBMC meeting one Friday morning recently. They reflect a genuine desire for Christ to be Lord even in the voting booth, and they raise a question that other Christians are weighing just now.

HOW SHALL THE CHRISTIAN VOTE?

Just suppose that the Christians of the U.S.A. go to the polls without determining which presidential candidate is God's choice. Suppose further that one-half vote for one man and one-half for the other. Obviously the net result is zero, and the outcome of the election is decided by the personal whims of the remaining voters. More serious yet is the fact that these who have received the gift of life from God have failed to walk by faith. In this moment of solemn responsibility they have done just as the unbelievers around them—they have chosen on the basis of the sight of the eye and the hearing of the ear. Solomon, when considering affairs of government, prayed, "Give thy servant therefore *an understanding heart* . . . that I may discern . . ." (1 Kings 3:9).

One candidate appears (to me) to be definitely superior to the other in personal integrity and moral principles. Is *he* God's choice? Reason would say "yes." However, remember that Israel

was delivered into the hands of ungodly, heathen rulers because of her sins, and at one point Jeremiah was commanded *not* to pray for deliverance. Could it be possible that our America has sunk to such low moral depths that we need bad government and perhaps national bankruptcy to bring repentance? Let us be careful about voting (and praying-) for a specific candidate, lest we be found guilty of opposing God.

A MORE EXCELLENT WAY

It will take more than a change in government to change the course of our nation—although this *could* be an important factor. My frank opinion is that *neither the government nor the nation* will see any big change for the better as long as America's Christians are trusting the ballot box to bring it about. Have we too been blinded by the god of this world? Do we not know that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will"? And that in spite of the ballot box! Did it take an election to put President Johnson into John F. Kennedy's place?

Is it wrong, then, for a Christian to vote? Perhaps not,, unless he uses the privilege as an opportunity to express his own personal preference, rather than accepting it as a responsibility to implement the will of God. It is my conviction, though, that a Christian who spends November 3 on his knees will overrule the ballots of 10,000 who go to the polls and vote according to their own desires. Our God will make the choice that day—be not deceived! And He will keep on making the choices until all government-switching shall be brought abruptly to a halt by the announcement: "The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever" (Rev. 11:15). Lord, hasten that day!

* * * *

FORTY YEARS OF FAITHFULNESS

Next month, the Lord willing, we want to tell the story of how God has faithfully honored the prayers of His people during the past 40 years at Portland Christian School. Brother C. V. Wilson is doing most of the work of getting the material together, with others collaborating, and we expect that there will be enough on this theme to take up most of the November issue. It is our desire and expectation that this account of God's dealings with the Portland congregation will embolden others to ask and receive great things from God, and to thank and praise Him for His ever-present mercies.

Can the modern day Christian rediscover the Holy Spirit? He must! A Christian without the Spirit is a Christian without the presence and power of God. "But if anyone does not have the Spirit of Christ, he does not belong to Him" (Rom. 8:9). Every Christian has the Spirit for He is promised to us in our new birth. We all, however, fall short in our appropriation of such a wonderful gift. We need to rediscover this all too frequently neglected friend Christ promised to us. —Donald Taylor in *Chicago Christian*.



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

Why are we hearing, sometimes "Holy Ghost," sometimes "Holy Spirit"?

When the King James Version was brought out, ghost in that connection was in good usage. Now the word is scarcely used except to convey the idea of a disembodied spirit. The Greek word for Holy Spirit is *Hagion Pneuma*. *Pneuma* is spirit, as every one knows; *hagion* is holy. There is no word for ghost in the original. Where it is stated concerning Jesus or concerning Ananias that he "gave up the ghost," the word (just a verb) simply means expired. There is no word there for ghost. The Holy Spirit is also called "the Spirit of God," "the Spirit of Christ," "the Spirit of truth." Try putting the word ghost there, instead of spirit. Paul wrote the Ephesians, "Be filled with the Spirit"; try putting the word ghost there. Let every one discard that word ghost and use spirit in all such connections.

They talk much about "the assumption of Mary." What is that?

It means the bodily ascent of Mary into heaven! Tradition is the only foundation for the doctrine. It cannot be traced farther back than the sixth century. No Scripture is even offered for the "assumption" —which in truth it is! But people want to believe it, and so no Scripture is needed by such people. It is this very propensity of people that causes them to fall victims to the "strong delusions" unto judgment as per 2 Thes. 2:11.

You admit that one does not have to know exactly the relation of Christ's coming to the promised Millennium; just what then must be believed about it?

"If any man love not the Lord, let him be anathema" (1 Cor. 16:22). And one must "love his appearing" (2 Tim. 4:8). He is to come "a second time . . . unto salvation to them that wait for him" (Heb. 9:28). The Thessalonians "turned from idols to serve the true God and to wait for his Son from heaven" (1 Thes. 1:10). It is too bad if that servant shall conclude, "My Lord delayeth his coming" (Mt. 24:48-51). One might be uninformed as to there being the Millennium in God's plan, but if he loves the Lord Jesus and waits for His return, loving His appearing, he is not in too bad case. But if he is in his heart putting off that glorious event, putting the Millennium between himself and His coming, that were a different matter and can work great injury. He cannot be in the waiting attitude, if the event is put 1000 years off.

Just what is a miracle? There seems to be confusion as to the use of the term. Is anything that is an unusual occurrence to be called a miracle? Is anything that God does miraculous? Is an answered prayer a miracle?

When, through the recognized regular processes of nature's laws the vine bears little pods called grapes filled with grape juice, though it is superhuman, we do not, neither do the Scriptures, call it miraculous. But when Jesus bypasses the process and by the short cut turns water into wine, that is miracle—in the Scripture's use of the term. Jesus walking on the water is miracle, likewise His stilling the winds and the waves, putting the storm to rest. Note 1 Cor. 12:10, in Acts, various places; note Gal. 3:5; Heb. 2:4, et al. These signs are superhuman, of course; they came about by divine power operating outside of the regular processes. An occurrence may be unusual and yet not miraculous in the Bible sense. And a thing may be indeed superhuman and yet not a miracle in the Bible sense. The budding of a plant, the blossoming of the rose. The regeneration of the spirit of man is superhuman, but it comes through process. "Of his own will begat he us, by the word of truth." "Seeing ye have purified your souls in your obedience to the truth." "No man can come to me, except the Father who sent me draw him" (Jn. 6:44). By that saying many are alerted for the miraculous. But Jesus goes on: "As it is written in the prophets, They shall all be taught of God. Every one that hath heard from the Father and hath learned, cometh unto me." A perfectly normal process, not miracle in the Bible sense. The word is living and powerful. "He sent his word and healed them."

Answers to prayer are sometimes immediate and so definite that they are spoken of as miracles. That is accommodated speech. There are those who imagine that science may duplicate, yea, even surpass, the Bible miracles. But what science achieves, it does by strict observance of the laws of nature. That is altogether different from true miracle and the bypassing of the working processes of natural law.

In these days of bogus miracles and the confusion created thereby, let us renew with emphasis the plea of the inspired apostle, "If any man speak, speaking as it were oracles of God." If we use hyperbole, let us do so with spiritual wisdom taught of God.

Discernment and discrimination may well be exercised in the use of the term "spiritual gifts." In accommodated speech the term is often applied when certain appreciated attainments become manifest in some one. But in 1 Cor. 12, where spiritual gifts are listed, the same are seen to have been bestowed, not attained. Our responsibility is to exercise ourselves in godliness and acquire such attainments as will make us useful and fruitful. These attainments are afforded us certainly by the Holy Spirit, but they come by process and are not to be classed with the gifts of the Corinthian chapter, which are bestowed gifts. We like the bestowals. To acquire, we have to give diligence (2 Pet. 1:5; 2 Tim. 2:15), and we prefer the short cut. "When I became a man, I put away childish things,"

says Paul, speaking in a figure. In its infancy and youthhood, the church needed the signs and wonders and gifts of various types, but with the coming of that which is perfect (mature, full-grown) - the things of childhood gradually dropped off. "Let as many of us as be perfect (mature) be thus minded" (Phil. 3:15). Though the things of the church's childhood (its scaffolding, using another figure) were "put away," the blessing of effectual, fervent prayer continues, being not in the category of things of childhood.

A man to be appointed as overseer of God's church must, among other things, have children that believe and have them in subjection. Would you please remark on the importance of this qualification?

The man to be so appointed is "not a novice," that is a beginner. He is already an elder, before his appointment. If he has brought up children to the point of their believing, becoming Christians, and if they are obedient children, that experience in managing the house over which he is head by God's appointment, other things equal, warrants placing confidence in him as one who can oversee God's flock. He is admonished not to "lord it over God's heritage," so neither is he to lord it over his own household. He has his children under subjection because he has trained them to be obedient. He (of course his Christian wife, mother of his children, has teamed with him in this grave matter), the father, must not "provoke" his "children to wrath." I once knew well a father who habitually, by teasing him, stirred his little boy to anger and some ugly word or action, then punished him for it. Really little Tony was his father's idol. He teased him (foolish as it was...) because he loved him; then he punished him to correct him and save him from the habit of violent conduct! The Lord took Tony and thus saved the boy, took away the father's idol, chastened him, O how severely! for provoking his child to wrath. Training a child for the Lord is a high honor. But telling or even teaching falls short of training, unless the doing is seen to. Training is not by tyranny nor temper nor arbitrary commands, but by seeing to it that the child from the very earliest does what it is told to do. The command must be righteous and reasonable so that disobedience of the same may be understood to be deserving of correction. Punishment or rebuke for it must not be rendered in a fit of temper. Some of this deplorable juvenile delinquency can be traced to unrighteous chastening, just as so much of it is traced to the lack of it. O the responsibility of parenthood!

Isn't the saving grace of God being made an easy way of sinning and getting by?

Certainly so. However, "the way of the transgressor is hard." Satan makes it appear otherwise, so it is "happy sowing"; alas! reaping follows sowing, and "they that sow to the flesh shall of the flesh reap corruption." This law is as inexorable as the law of gravitation.

The "Christian and Missionary Alliance" sends out many missionaries to tribes and nations where Christ has not been named, and they do not grow weary in so doing. They believe that the gospel must be preached to all the nations before Christ can return; does this tenet of theirs account for their unmistakable zeal and intensive missionary work?

Those who "love his appearing" and pray "even so, come, Lord Jesus," could certainly thus be stimulated to such zeal. Our zealously preaching or furthering the gospel, however, has abundant stimulation and motivation in our love for our Savior (without which we could not "love his appearing." To be sure "this gospel of the kingdom is to be preached in the whole world as a testimony to the nations, and then shall the end come" (Mt. 24:14), and that "end" is reached when He does return. If they mean before He can fulfill His promise to His own by coming for those that are His, they are wrong, else to teach that His coming is imminent is wrong. But, verily, that event is imminent.

The Heavenly Quest

J. R. Clark



The one sure mark of a Christian is the indwelling Holy Spirit. Otherwise Christianity would be a natural rather than a super-natural religion. A faithful Christian attends the services of the church, reads his Bible, prays, gives, separates himself from the world, and continues in good works. However, he may do all these things and yet not be a Christian at all. On the other hand if one has the indwelling Spirit he has the one sure mark of a Christian. Paul says: "But if any man hath not the Spirit of Christ, he is none of his" (Rom. 8:9), which is to say that the indwelling Spirit sets us off as God's children. Says Jesus in John 14: "For he abideth with you and shall be in you." He was with the apostles to enable them to preach the Word and confirm it by the signs that followed.

But how does one receive the Holy Spirit? In John 7:38, 39, we read: "He that believeth on me, as the scripture hath said, from within him shall flow rivers of living waters. But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified." The sending of the Holy Spirit to dwell in the heart of believers awaited the ascension and glorification of Christ. After this the Spirit was sent. What was historically true of the church is spiritually true of individuals: namely, when one glorifies Christ as Lord and Savior he receives the Spirit!

In Acts 2:38 Peter said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Again in Acts 5:32: "And we are witnesses of these things; and so is the Holy Spirit,

whom God hath given to them that obey him." In a recent article in the Sunday School Times the author pointed out that obedience to God was not necessarily good works. For example, in Rom. 6:17 it is stated that to become a Christian one must become "obedient from the heart to that form of teaching whereunto ye were delivered . . ." To this agrees 2 Thes. 1:8: "Rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus." Those who obey the gospel are not thereby seeking salvation by good works. They are simply glorifying the Son, who takes residence in their heart through the indwelling Spirit. Thus they who glorify the Son in obedience to the gospel as set forth in Acts 2, receive the Holy Spirit in their hearts. "This only would I learn from you, Received ye the Spirit by the works of the law, or by the hearing of faith?" To Paul the correct answer to this question was very important! And so should it be to us.

He that receives the Spirit is enjoined to walk by the Spirit. "If we live by the Spirit, by the Spirit let us also walk" (Gal. 5:25). In other words, those who are born again of the water and the Spirit are made alive. Now they must walk by this Spirit day by day. Many are the passages in the New Testament that testify to the truth that the Holy Spirit indwells the child of God.

The blood of Jesus cleanses us from sin and the Holy Spirit gives life. What the blood of Christ does for us, the Holy Spirit does in us day by day. In Romans 8:13: "If by the Spirit ye put to death the deeds of the body, ye shall live." The Christian is "strengthened with power through his Spirit in the inward man" (Eph. 3:16). The "Spirit himself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26). And "the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control" (Gal. 5:22, 23). "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you" (1 Cor. 3:16). Again, in Eph. 2:22, "ye are builded together for a habitation of God in the Spirit." If by the Spirit we live, by the Spirit let us also walk.

As to words used with the Spirit in the New Testament: "baptism" is the historical word (Acts 2, 10), "filled" is the experience word (Eph. 5:18-), "anointed" the power word (Acts 10:38; 1 John 2:20), "sealed" the relationship word (Eph. 1:13), "earnest" the prophecy word (Eph. 1:13, 14).

Without the Holy Spirit the church would be a human institution; we would not be born again, we would not be victorious over sin day by day, we would not be a temple of God, our inheritance would not be vouchsafed, we would not be Christians at all, for we would not have the mark that sets us apart as such.

Christianity is a flower that takes root in Heaven and blooms down here; its springs are in Jesus Christ. It is literally out of this world! Christianity baffles man. It cannot be measured by any human instrument. The Holy Spirit makes the difference. The Holy Spirit is a resident in our hearts; He wishes to be president. Let Him take the controls.

LOST SECRETS

We are given to understand that within about thirty years of the crucifixion of Christ, the first Christians had spread the Gospel over the then-known world, and after two hundred years of the bitterest persecution in which emperor after emperor had attempted to blot out the name of Christ by destroying every believer, half the members of the Roman Empire had become secret Christians.

All of this was accomplished without the aid of any of the means we have today, even without printed Bibles. Yet today, in spite of the assistance of radio, television, recordings, printing, convenient travel, modern education, etc., we are failing even to keep pace with the growth of heathenism.

Had the early Church some secret which we have lost today? A close examination of the New Testament shows us that while they preached the same message, yet they used a different method, a method which at first sight seems far inferior to our own, but which on close examination shows a capacity for far greater results.

Some will say "Revival is the answer," and we certainly need revival, but a study of revivals will show that though some have been as great as and possibly greater than Pentecost, we have always failed to conserve and spread the blessing in the way that the early Church accomplished it. Perhaps God is withholding revival till we learn and practice this secret.

Three things seem to stand out clearly: (1) - The emphasis was on Holy Spirit ministry rather than on human teaching. (2) The gatherings of the believers were in homes rather than in special church buildings. (3) Believers were taught to regard themselves as members of the body of Christ, rather than mere individual believers. Let us examine these points in a little more detail.

The Holy Spirit's Ministry.

(1) The chapters in John's Gospel, 13 to 17, need a very special study, for here we see the Lord Jesus telling His disciples that in spite of all the teaching He has given them, they still lack the vital knowledge which is to be brought to them by the new invisible Teacher who is to be sent in His place, the Holy Spirit. "When He is come, even the Spirit of Truth, He will guide you into all truth" (Jno. 16). To show that this does not apply to the Apostles solely, but to all believers, we have only to turn to John's first epistle and read how he tells us in ch. 2:20, 24, and 27 that believers have an "unction" or an "anointing" (the Holy Spirit), so that they can be taught apart from human aid.

This does not mean that divine teaching will not often reach us through human channels, but the emphasis is on the source rather than the channel, which, as we shall see presently, is very important. The fact is that as soon as a person is truly born of God, the divine Teacher Himself comes to dwell within him.

The Scriptural Place for Meeting

(2) A study of the Acts and Epistles reveals the fact that the main place where believers are said to have held their regular meet-

ings was the home. It is true that they used the temple in Jerusalem for public testimony, but they were "breaking bread from house to house" (Acts 2:46), and over twenty times we read of them carrying out their united worship in the home of a believer. Four times "the church in the house" is specifically mentioned (Romans 16:5; 1 Cor. 16:9; Colossians 4:15; Philemon 2).

At first sight it would seem that a church meeting in a home in this way is subject to many more limitations than our own modern method of holding services in special public buildings called "churches" or "chapels." But further thought will show several distinct advantages.

a) In a small group meeting in the friendly associations of a home, everybody can know each other and relationships are more real and less formal.

b) With the smaller number it is possible for everybody to take active part in the meeting, and so the whole Body of Christ present can function.

c) The big expenses involved in the building and upkeep of a large church building are saved, and can be used to help the Lord's poor, and missionary work.

d) When the group grows large for the house, it can divide into two homes, and these two groups can divide again, so that the Church grows and expands rapidly over a much larger area.

e) Ministering to small groups in homes would overcome much of the temptation to self-importance which ruins so much of God's work, where large buildings and a big congregation are involved.

f) Having a special building for meetings nearly always involves the idea of a special person as minister developing into "one man ministry" and preventing the full exercise of the priesthood of all believers.

g) If the "church in the home" falls through, there is left no dead organization to maintain as a spiritual, financial, and social liability on all connected with it.

We are given to understand that for the first 200 years after Christ, the Church never had special buildings of their own, and when at last they did, the art of exhortation degenerated into the issuing of commands.

Many groups which began in homes and have now become well-known organizations, have lost out in spiritual effectiveness since they moved into special buildings for their gatherings. This has not happened suddenly, for special building is not a sin, but merely a sincere effort to glorify God which ultimately could involve more drawbacks than advantages.

(3) The early Church were taught to regard themselves not merely as a collection of saved individuals, but as active members of the Body of Christ. Not only did all believers form the one Body universal but each group functioned as the Body locally. In each of the three cases where these are mentioned (Romans 12; 1 Corinthians 12; and Ephesians 4), there is no suggestion of one man ministering to the whole group, but each is shown as having the privilege of

possessing some spiritual gift, and the responsibility to minister this gift to the rest of the local Church, so that every believer is looked on as a minister to the rest.

Modern research in education has shown that we learn little by merely listening, but when we try to impart what we know to others, we really begin to master our subject. This shows us the wisdom of God in planning the Church, not as a vast congregation of listeners, but as a small body sharing with each other what they learn from the Holy Spirit.

The picture we have of the early Church therefore is something very simple, but very vital. Whenever "two or three" would "gather together" in the name of the Lord, there they would expect to find their once crucified, now risen Lord present in the midst of them. They would also expect the Holy Spirit to work in each of them, and share with each other what was thus revealed. "Let the word of Christ dwell in you richly, teaching and admonishing one another" (Colossians 3). As the Holy Spirit worked in the midst, some or all the nine gifts of the Spirit mentioned in 1 Corinthians 12 would be manifested as He divided severally to every man as He chose. Each would himself be edified of his gift, and those who heard would likewise be blessed.

As each small group divided and so grew into a number of groups, these continued in fellowship with each other, and all the small gatherings in one city would together form "the Church for God in Ephesus," or wherever it might be. Yet each group would have no say in the way another was carried on; the Lord was the Head of each, and worked in each as He saw fit. But they would be free to exhort and admonish each other, though not to command.

It appears that in those days, some houses were built with a large upper room; possibly these belonged to the more wealthy members of the community, but the Lord saw to it, that when such a place was needed, the owner of it would be saved and willing to have it used in this way. There is never any suggestion, however, of such a room being "dedicated" or specially set apart. In fact the whole emphasis of the New Testament is that God's temple is the individual believer and the local group and the whole Church, rather than any building made by man.

Practical Application Today.

What practical suggestions can come out of this study? The answer is very simple, but we believe it would have profound and worldwide repercussions. Let believers practice the simple procedure of the early Church. That is, whenever two meet, let them realize that the Lord is in the midst, and as they commune together about Him, let them expect a repetition of the walk of Emmaus, as told in Luke 24. Whenever two or three Christians find themselves together in the home of one of them, let them remember the Lord is in the midst, have a time of simple worship and prayer, share the meditations they have received of Christ and His ways, turn to some passage of Scriptures suggested by the Spirit, and trust Him to teach them from it.

Let the reader see if the Lord is guiding him or her to arrange for a few loving hearts to gather in the home regularly, and trust the Lord to lead them out in prayer, worship, Bible study, waiting on God for His gifts, or the breaking of bread. Let Him choose how the time should be spent, by laying it on the hearts of one or two, and the rest feeling that it is the mind of the Spirit.

As time goes on the Lord could guide for the invitation of others, and personal or united witness to unbelievers would bring in more new members. The Lord would "add to the Church such as should be saved;" the group could divide and spread as further guidance would be given. The plan would be, not to seek larger buildings, but for more groups.

Dangers to Avoid.

From the beginning there would be several dangers which would need prayerful watching to avoid.

a) Some find it too easy to talk, some find it difficult, so each would have to be very exercised in spirit that their words or silence were the leading of the Lord. It is also possible to begin in the Spirit, and go on in the flesh, so that those who are guided to speak must be ready for guidance to stop!

b) When differences of opinion arise, or differences of interpretation, both parties must exercise great love and forbearance. It greatly glorifies the grace of God when two with different opinions can maintain the unity of the Spirit. Often there is a measure of truth, and a measure of mistake, in both views, and much time must elapse and much light be given before either can come to the real truth involved in the two opinions. But there is a present supply of perfect love shed abroad in the heart by the Holy Spirit, which will enable to remain one in heart and soul though differing in view.

c) To grow in grace and knowledge, we must grow away from ungraciousness and error, so we must each be willing to receive and give correction to others. Let us learn to speak lovingly and tactfully to each other about things which we see are hindering. Let us be so eager to be pleasing in the sight of God that we are glad when our errors are pointed out to us, even if it be by one who we think is less advanced than ourselves.

d) When guidance is being sought for the whole group, two opposite thoughts may appear, and we will be tempted to divide the group on the issue. If such a position arises, let us seek above all to maintain the unity of the Spirit, and a deep practical love and appreciation for those who differ from us.

e) As we meet in this simple Scriptural way, God may give us much light and blessing not possessed by those who cling in a conservative way to the usual form of Christian service. Let us seek deliverance from all pride or prejudice against such, and remember the debt we owe to those who have faithfully carried on the testimony of the Gospel through the ages.

f) There are hundreds of false sects and cults, which might seek to inject their errors into such groups. They can usually be recognized by one or two characteristics. They nearly always claim to be

the only people who are right, and their teachings come from some central headquarters demanding complete acceptance from followers. They tend to twist certain Scriptures and ignore others, or claim some extra revelation beyond the Bible.

g) There would always be the danger of us preferring the ministry of the more gifted and more experienced members of the group. But let us bear in mind that the Lord is always seeking to impart ministry and gifts through the least esteemed members of the Body, so we should be specially alert to encourage every attempt of the weaker vessels to follow the leading of the Spirit. However this must be balanced by the concern of those whom the Lord has taught and gifted to see that the flock of God is properly fed; though they themselves must realize they have more to learn and that new knowledge may reach them through the most unexpected channels. In any case folk learn much more by expressing themselves than by merely listening.

h) In the world, success is achieved as a man makes himself indispensable, but in the Church of God true success is reached when a worker has brought others to take his place so that he can withdraw and continue to minister in a new needy field. —W. J. Pethybridge in *Christian Platform*.

THE REPULSIONS OF CHRISTIANITY

A. J. Gordon

We dwell much upon the attractions of Christianity, but rarely stop to think that it may also have repulsions which are vitally necessary to its purity and permanence. If the Church of Christ draws to herself that which she cannot assimilate to herself, her life is at once imperiled; for the body of believers must be at one with itself, though it be at war with the world. Its purity and its power depend, first of all, upon its unity. So that *if perchance the Church shall attract men without at the same time transforming them; if she shall attach them to her membership without assimilating them to her life —she has only weakened herself by her increase, and diminished herself by her additions.*

Is it a hard and ungracious saying, then, to declare that the Church of God in the world must be able to repel as well as to attract? Nature is an austere teacher on this point. She has given to the rose its exquisite fragrance; but she has also armed it with thorns, so that, while the delicious odors allure, these little sentinels stand guard with their drawn bayonets to defend the flower, which is endangered by its very beauty and sweetness.

. . . The tendency of our times is to multiply the attractions of Christianity . . . Never does it seem to occur to us that Christianity may be made too alluring for her own safety . . . The appeals which win men without transforming them, which join them to the Church without bringing them into fellowship with Christ, are fatal to a pure Christianity.

Precious Reprints

R. H. Boll - 1933

"BRINGING IN THE KINGDOM"

The modern religious liberal always champions the program of world-betterment. He would put the "ideals of Jesus" into the world's affairs, he says. It is his plan and desire to regulate all social and national relationships of mankind in accordance with the "principles of Christianity," and adjust everything from government down in harmony with his conception of those principles and ideas. He thinks that this is "bringing in the kingdom of God."

He agitates for equality of all men, whatsoever their race, for the liberty and autonomy of all nations; for disarmament and pacifism; for social and industrial reconstruction; for emancipation of oppressed classes; for equal rights and chance for all. He pleads the "Social Gospel." He insists that it is the duty of every follower of Christ to bring about such social and political reforms as would alleviate the burdens of humanity, and he declares that this is the only real and really practical Christianity and religion.

Now the religious liberal does not propose to "walk by faith." He must necessarily walk by sight. He sees on every hand the wrongs, the injustices, the afflictions suffered by his fellow men. He thinks he sees the way to help. He must rise up and fight against those wrongs with might and main. He attacks the walls of Jericho with battering rams and siege guns. That one who does not believe wholeheartedly (if at all) in the word of God, and takes no stock in the hope of the gospel, should address himself to the adjusting of earthly things, is but natural. And certainly we must appreciate his motive and as certainly must commend his compassion for poor humanity. But that believing Christians should want to fall in line with his program is less comprehensible. It argues an ignorance of the revealed plans of God, of the purpose of the gospel; of the work of the church; and a misconception of the mission of Christ, and of the nature of the kingdom of God.

MISTAKING CHRIST'S MISSION

Recently we heard E. Stanley Jones, author of the well known volume, *Christ of the Indian Road*. Despite some criticisms and accusations against him, we cannot consent to class him as a "modernist." One is impressed with his devotion to Christ, his acknowledgment of Christ's Deity, Lordship, atoning death, resurrection, and of the authority of the New Testament. He is also so far as we can judge thoroughly honest and sincere. Yet along with all that he is thoroughly imbued with the modern idea and ambition of world reconstruction. In one of his addresses he took for a text "the program of Christ," from Luke 4: "The Spirit of the Lord is upon me, for he hath anointed me to preach good tidings to the poor: he hath sent me to

proclaim release to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord"; followed by Christ's declaration, "Today hath this scripture been fulfilled in your ears." Then Jones declared, "This thing begins now." But in the application, he made it to appear that it was Christ's work, and must be ours, to bring in world reforms, the abolition of war, the liberation of subject peoples and races, the deliverance of the oppressed, the fair distribution of goods and wealth, the abolition of the liquor traffic, and such like things. If such was the program of Christ, it must be ours. This sounds both good and plausible; but like many human notions, it will not stand investigation in the light of God's word.

CHRIST'S STRANGE COURSE

If that had been Christ's work and program, He strangely avoided it. Around Him on every side was oppression, injustice, suffering, and distress. There was official corruption, governmental tyranny, vast, unspeakable poverty and want. The Lord Jesus never spoke a word never lifted a finger, to change the situation. Slave traffic, the social evil, vice more or less organized, the drink evil—all these existed. He never attacked it. He proposed no reforms. He did no agitating in favor of a more humane social order; He encouraged no rebellion against the Roman power; He would not act as "a judge or a divider" over the people; He took no steps to abolish slavery or the sale of alcoholic liquors. All of which would strike us as exceeding strange if we conceived of Jesus as a world-reformer. The fact is, He wasn't that, or anything like that.

His apostles also walked in the same steps with their Lord. They preached salvation through the cross of Christ, but not social betterment. They told Christians how to conduct themselves worthily of their calling, but did not attempt to lecture or legislate to the world. In regard to the government we are commanded obedience and submission, qualified only by the eternal maxim that we must obey God rather than men, when the alternative is forced upon us. Those in authority were to be honored, respected, prayed for. Taxes, customs, tributes, were to be paid without question. When Onesimus, Philemon's run-away slave became a Christian, Paul sent him back to his master. Never a denunciation of the world's government or institutions came from his lips.

Stanley Jones said well in the course of his address that the New Testament furnishes us with no rules of procedure in changing the world's evils. He thought, however, that it furnished us the *principles*. It does neither. It furnishes us only with the message of Christ, the gospel of the grace of God.

EFFECTS OF THE GOSPEL IN THE WORLD

The gospel preached by faithful men, believed and accepted by sinners, the faithful lives of Christians and their unselfish good works—all this has indeed a wonderful side-effect upon the lost and ruined world. Its reflected light introduces new ideas of kindness, mercy,

and justice. It elevates public opinion. It has a tendency to purify public morals. It implants the idea (shall we call it a ferment) of freedom in the minds of men. And ideas are powerful things. The free circulation of the word of God in printed form also has profound effects. Most if not all the liberty and good we enjoy is the repercussion of the gospel's impact upon the world—or, to change the figure, the reflection of the light that radiates from it. But this is the side-effect, a by-product of the gospel. Its aim is not world-betterment, but the salvation of those who will hear. As has been said, it is not its purpose to patch up, to clean up, and adorn the old sinking ship, but to call as many as will into God's lifeboat. For Christ gave Himself for our sins that He might deliver us out of this present evil world (Gal. 1:4). The old ship is bound to sink sooner or later—sooner, it seems now—but those who come to Jesus Christ shall not perish with it.

ESTHER -- II

Mrs. Paul J. Knecht

FAITHFUL.

Mordecai discovered a plot "to lay hands on the king" by two of his chamberlains. Esther reported his discovery to the king. She was active in the king's interest. But the plot of Haman to destroy the Jews was not discovered in time to prevent it, for Haman had drawn the unsuspecting Ahasuerus into the plot. The order for massacre of the Jews was sealed with the king's ring and already sent out before Mordecai heard of it. When word of the proposed destruction of her people reached Queen Esther through Hathach, the chamberlain, from Mordecai it was accompanied by a charge that she "go in unto the king to make supplication unto him . . . for her people" (4:8). At this she demurred. She pointed out in her reply that it was against the law to do such a thing. Penalty for the offender was death except the sentence be remitted by the personal intervention of the king on behalf of the culprit. It may have been rather her obedient nature, the result of training in submission since childhood, than the fear of death, that caused her to shrink from breaking the law. It also seems unlikely that she was moved by fear for herself to break the law. Rather she was moved by Mordecai's question in the last clause of verse 14, "Who knoweth whether thou art not come to the kingdom for such a time as this?" If God had purposely placed her there then she must not fail Him for He would be with her. Surely it was this thought that caused her courage to rise to that self-sacrificing decision, ". . . so will I go in unto the king, which is not according to law: and if I perish, I perish." She was willing to die in the service of the Lord.

In this new strength of faith and purpose her courage rose to the point demanded by her position and the work for which God had called her. She even gave Mordecai (whose word had always been law to her) a command which he obeyed implicitly (4:17).

THE INNER COURT

Her boldness was characterized by deference and meekness when she made her approach to the king. To stand in the inner court of the king's house, in his very presence unbidden, was to come under condemnation. Escape from the death penalty was possible only through the unmerited favor of the king. Esther obtained that favor. The king held out his golden sceptre, which opened the way for her to draw near. He asked what was her request, promising to grant it to the half of his kingdom.

But Esther withheld her petition for the time being. She invited him to a banquet together with Haman, his prime minister. We are not told why she deliberated. It may be that her courage faltered, or that she thought it good to be unhurried in making her request. She may have needed more time for prayer. Certainly the timing was God's, and an obedient, sensitive soul such as Esther (obedient certainly, sensitive surely, for the two go together) would know when the time was ripe. She had the wisdom not to rush impulsively into an outpouring of her grievances. She postponed her request until the morrow. Whatever *her* purpose in it, the delay gave time for the accomplishment of two things and revealed another. It was in the interval between the two feasts that Haman had a gallows constructed for Mordecai. (It later proved most convenient to the king in his disposing of *him*. Also in this interim the signal honor which presaged the downfall of Haman was accorded to Mordecai (6:13-). It revealed a love for and patience with Esther on the part of the king, that he waited her own time for making known her request. She had interrupted him contrary to law to call his attention to her need. He was interested and concerned about whatever troubled her. His love for her was genuine and personal.

At the second feast the king again asked Esther to make known her request. Again he offered to grant it even to the half of his kingdom. This she did in a simple straightforward manner devoid of self emotion, yet bringing her plea on the basis of her own acceptability with the king. Disregarding her place in his favor, and asking no personal exception in her own case she took her stand on the ground of condemnation with her people. She made a personal plea for her life and theirs as great leaders of Israel had done before her (Moses, Ex. 32:32; Daniel, 9:5f; Ezra 9:6-7; Neh. 9:33). She cast her lot with the harassed Jews. (Incidentally, both of the banquets given by Esther were banquets of wine. The same word is used as of the feast of the king. It is also used later of the feast of Purim.)

"I am only a wick. With many of us it takes a long time to learn this lesson. It is only when the wick is soaked in oil that it can burn. If you wish for the fulness of the Spirit in order that your church should be crowded or people flock to hear you, the Holy Spirit cannot work through you. If people begin to talk about the wick, there is generally something wrong with the burning. — D. H. Dalman.



Inner Reality

(The Second of Three Articles)

Alex Wilson

THE SOLUTION

We have seen that the great need in Christian work is to reach the *hearts* of men, that they might indeed love the Lord with all their heart and being. Our goal must be nothing less than to bring them into the personal knowledge of God Himself. Men may perform "Christian actions" merely from conformity to their environment, as the chameleon changes his colors to blend with his surroundings. Or men may be conditioned by psychological pressures and techniques into behaving like Christians. Yet all of this avails nothing, if their hearts are far from God.

The great question that faces us, then, is *how* to reach our lofty goal, *how* to strike through man's exterior and reach his heart so that inner spiritual reality might be produced there. In reply to this question, many things could be said. But let us consider together only two answers. The first one is obvious: Before we can lead others into spiritual reality, we must be experiencing it ourselves. The Law of the Leader states that the leader cannot lead anyone a bit farther than he himself has gone. If we desire to lead others to Christ, we ourselves must know Him in an intimate way. We must also realize that spiritual reality is not a static condition but rather a continuing process, as seen in the cry of Paul after he had known Christ for years: "Forgetting my past accomplishments, I yearn to know my Lord more and more!" No smugness there; rather a deep hunger of heart.

A refreshing present-day example of inner reality is seen in an editor's testimony about Henrietta Mears, who was a leader in the field of Sunday school literature and training until her recent call to Glory: "I remember one experience with Henrietta Mears when we were having a sandwich in a restaurant during a Christian book-sellers' convention. She began to reminisce about the wonderful things God had done in her life. She talked of the Lord Jesus as simply and genuinely as a new convert possessed by first love. The tears flowed down her cheeks. It was thrilling to be with a *Christian worker who hadn't become a 'pro.'* She really loved Jesus Christ, and she lived to make Him known."

May we never become "professional" in serving the Lord. A preacher has written this warning to other preachers: "Familiarity may breed contempt even at the very altar of God. How frightful a thing it is for the preacher when he becomes accustomed to his

work, when his sense of wonder departs, when he loses his solemn fear in the presence of the High and Holy One; when, to put it bluntly, he gets a little bored with God and heavenly things."

The second answer to our question of how to produce reality is this: Use the weapon of intercession. Scripture is full to the brim with prayer-promises, and church history abounds with examples of their fulfillment. Perhaps the ministry of James Fraser is as good an example as can be found. In the early decades of this century he was a pioneer missionary to the Lisu people of the rugged mountains of South China, Burma, and Tibet. For years he saw practically no results. Here is what he wrote his prayer-supporters in the homeland:

I cannot insist too strongly on my own helplessness among these people apart from the grace of God. Although I have now been ten years in China and have had considerable experience with Lisu, I find myself able to do little or nothing apart from God's going before me and working among them. Without this I feel like a man who has his boat grounded in shallow water. Pull or push as he may, he will not be able to make his boat move more than a few inches. But let the tide come in and lift his boat off the bottom—then he will be able to move it as far as he pleases, quite easily. It is indeed necessary for me to go around among our Lisu, preaching, teaching, exhorting, rebuking, but the amount of progress made thereby depends almost entirely on the state of the Spiritual Tide in the village—a condition which you can control on your knees as well as I.

More nearly-fruitless years passed. The walls of this Lisu Jericho seemed as sturdy and unconquerable as ever, but faith in Fraser kept marching around them—praying, preaching, and teaching. Christians in the homeland also continued in intercession. And then, on one evangelistic trip, God smashed those walls! "Not only family after family but village after village made a public decision to turn from the power of Satan to God." Within a short time between five and six hundred families, totaling some 3000 people, had renounced their idols and demonism and had received Christ. Fraser describes this work of God, and then points out the root from which the work sprang:

Two things stand out clearly in my mind: first, how "foolish" and "weak" our new converts are; and second, that God has really chosen them. 1 Cor. 1:27-28 is fulfilled before my very eyes! If you could come out here and see how useless mere preaching and persuasion are among these people, you would understand this better. One feels so helpless in face of their ignorance and need!

But the Lisu work in our present district has been spontaneous from the beginning. They will take you to a village you have never set foot in before, and you will find several families of converts there, and a chapel already put up! They just teach one another—inviting converts over from neighboring villages for the purpose. They just want to be Christians, when they hear all about it, and turn Christian, missionary or no missionary. Who put that "want-to" into their hearts? If they are not God's chosen, God's elect, what are they?

• • • •

I used to think that prayer should have the first place and teaching the second. I now feel it would be truer to give prayer the first, second, and third place, and teaching the fourth.

These people out here are not only ignorant and superstitious—they have a heathen atmosphere all about them. One can actually feel it. We are not dealing with an enemy that fires at the head only—that keeps the mind only in ignorance—but with an enemy who uses poison gas attacks which wrap the people

round with deadly effect, and yet are impalpable, elusive. What would you think of the folly of the soldier who fired a gun into the gas, to kill it or drive it back? Nor would it be of any more avail to teach or preach to the Lisu here, while they are held back by these invisible forces. Poisonous gas cannot be dispersed, I suppose, in any other way than by a wind springing up and dispersing it. Man is powerless.

But the breath of God can blow away all those poisonous vapors from the atmosphere of a village, in answer to your prayers. We are not fighting against flesh and blood. You deal with the fundamental issues of this Lisu work, when you pray against the principalities, the powers, the world rulers of this darkness, the spiritual hosts of wickedness in the heavenlies (Eph. 6:12).

Perhaps the circumstances of our work are very different from Fraser's. In our home and church and school there is no "heathen atmosphere" which can be felt. But this may not blind us to the fact that whatever and wherever our work for God is, we *do* have the same sinister enemy. We also *do* have the same God and the same means of bringing His power into action—the weapon of intercession. In Ezek. 36:36, after God makes His wonderful promises about the New Covenant, He declares, "I, Jehovah, have spoken it, and I will do it." Then the very next verse states: "Thus saith the Lord Jehovah: For this, moreover, will I be inquired of by the house of Israel, to do it for them" (cf. vs. 37-38 with 10-11). In other words, He says, "I WILL ACT: I will act *when my people ask Me to act.*" Thus God grants us the staggering privilege of bringing Him into action! May we stir up ourselves to take hold of Him (Isa. 64:7 & 4), so that others may come to know Him.



A Christian Views The News

Ernest E. Lyon

By the time you read this, the election of a new president and vice-president will be less than a month away. Many of you will probably ignore the entire election, many will pray earnestly, and others will pray and vote. Both of the two latter groups need to know as much as they can about the candidates. This month I would like to give you as much information as I can in this limited space.

THE PRESIDENTIAL CANDIDATES are very different from each other this time. President Johnson is from a poor family but he and his wife have made such a fortune since he entered politics on the national level that he is now probably the richest man ever to live in the White House. Senator Goldwater, on the other hand, inherited a fairly good sized fortune and has increased it somewhat through the family business. Mr. Johnson is a liberal, Mr. Goldwater a conservative; Mr. Johnson is a great "spender," Mr. Goldwater

believes in government economy. The former senator from Texas takes the Eastern view favoring internationalism, the senator from Arizona believes in making our own country strong first. More than the space available could be used in such simple statements of contrast.

Probably one of the greatest contrasts between the two presidential candidates is shown by a statement recorded in the *Congressional Record—House* of February 6, 1964, as made by the President to a group of leaders of organizations of senior citizens. In the course of that speech Mr. Johnson said, "We are going to try to take all of the money that we think is unnecessarily being spent and take it from the 'haves' and give it to the 'have nots' that need it so much." In this statement Mr. Johnson identified himself with Socialists of all types who feel that the rulers (elite, or intellectuals as they consider themselves) know better than the common people how they ought to spend their money and that it is proper for the government thus to take money from the group that has earned it and give it to those who have not earned it to equalize their buying power. Mr. Goldwater, on the other hand, feels that the only way to give men incentive to work properly, to invent, to build up new industries, etc., is to let them earn and keep a reward for their labors, and that, while those who are kept from earning a living by things beyond their control should be (and always have been in this country-) helped by those more fortunate, we should follow the injunction of Paul, "If any will not work, neither let him eat" (2 Thes. 3:10).

The second most obvious contrast between the two presidential candidates is shown by the following statement by President Johnson quoted by Robert Spivack in the New York *Herald Tribune* on December 1, 1963, just after he became President: "You say I am not a liberal. Let me tell you I am more liberal than Eleanor Roosevelt, and I will prove it to you. Franklin D. Roosevelt was my hero — he gave me my start." Contrast this with Mr. Goldwater, who is considered the leader of the "conservative" political group and is credited with making the word "conservative" a respectable one again in our political arena. The "liberal" group in this country believe in giving up individual rights to (to them) the greater rights of the government so that a strong centralized government can control not only the political scene but also the economic and social factors of the country. They believe, fundamentally, in a government of men, not of laws, with men deciding what should be done on a basis of what they believe is best instead of on a basis of what the laws, typified usually by the constitution, say. The "conservatives," on the other hand, believe in a government that is limited in power, has checks and balances, and is confined to the laws which may be changed at the will of the people by new legislation or by amendment to the constitution. The liberals are internationalists generally, while the conservatives believe that the best way to peace is to make our own country strong and keep it peaceful. Since I have discussed many of these problems over the past two years I will leave it at that.

Consider the men on the basis of their beliefs, study their background in elections and in power, and pray for the will of God.

THE VICE-PRESIDENTIAL CANDIDATES are also great contrasts. Senator Humphrey is definitely identified as one of the farthest "left" members of the liberal group and was entered into politics by the big union leaders, who have pushed him ever since. He is and has been a leading member of the Americans for Democratic Action, which has pushed for such things as admission of Red China to the United Nations, bigger and bigger deficits and more inflation, increased foreign giveaways, federal control of education and the race relations, etc. Representative Miller, on the other hand, though not as definitely representative of "conservative" thought as Senator Goldwater, is rated rather high by those people interested in keeping constitutional government. Because his personal finances were running too low, he had planned to retire from politics until he was approached about running for vice-president. He did not use his office for his own enrichment, apparently.

One of the great problems that people should face is the way that each of the candidates would face up to the atheistic group that run the "iron curtain" countries. Mr. Humphrey speaks highly of Khrushchev and President Johnson has cooperated with Khrushchev in many ways. Both of the other candidates speak strongly that we should consider the Communists as enemies and recognize that we are in a war with them, even though it is called a "cold war." I have not treated of the religious background of the men partially because I do not know of Mr. Humphrey's church affiliation and partially because none of them are outstanding as lay religious leaders so far as I know, and partially because the affiliations of the others are known by most people. Regardless of their own relationships with God, let us pray that He will overrule.

VERY BRIEF NEWS: Several hundred workers in "poverty-stricken" Eastern Kentucky are out of work because of the minimum wage laws . . . Soviet Russia no longer jams the Voice of America broadcasts, probably because the Voice praises Russia a great deal now and omits news and comments critical of its leaders . . . The Justice Department has secured the conviction in Federal Court of a Cuban exile leader who sought to wreck the Castro economy by planning to flood Cuba with phony pesos and set off a crippling wave of inflation . . . If your children are taking sociology courses, read the text book; you will probably find socialism at its worst if your school is typical.

Our next issue will be out after the national election. Regardless of who wins, let us pray for our country and give our witness for Christ both at home and throughout the world. May the Lord guide and bless you in all His ways.

"In preaching you cannot produce at the same time the impression that you are clever and that Christ is wonderful." —James Denney.

NEWS AND NOTES

September Meetings Reported

Robert B. Boyd at Ormsby, Sept. 13-20
M. F. Cottrell at Ky. Ave., Sept. 20-30
Orell Overman at Fishersville, Sept. 21-27
Dale Offutt at Eastview, Sept. 28-Oct. 4

Meeting in Prospect

Howard T. Marsh will be at Portland Avenue Church of Christ from October 18 to 25, at 7:30 each evening. There will be no Saturday meeting.

Louisville, Ky.: Our meeting (Orell Overman at Highland—August) is now history. It was a good one from the standpoint of preaching and fellowship. The messages were such as should lead sinners to Christ and to help Christians to grow in the grace and knowledge of the Lord. We had a good number of visitors each night and the best attendance from this church that we have had in a long while. —Ernest E. Lyon.

SCC ENROLLMENT UP

Total enrollment for the current term at Southeastern Christian College is 133 students. Of these, 120 are fulltime students. Eighty-seven are freshmen and thirty-three are sophomores. About one third of the student body (44 students) is from Clark County, of which Winchester is the county seat.

Louisville, Ky.: Last Sunday Dick Lewis brought a good message on "Self-control." Dick is preaching in Dallas, Tex. He and Janell have two cute girls. We enjoyed their visit.

We are looking forward to hearing Wayne Hobbs. He was with us at Ormsby all of his life until this year, and we had no thought of him as becoming a preacher. But Wayne has been to SCC for two years, and he is one of a fine family. We are glad to be able to hear what message this young man has for us. —J. R. Clark.

Tulsa, Okla.: We were all somewhat tired of meeting in our home, even though we had been baptized several here. And when our old building, where we began in 1943, was for rent, I went to the owner to inquire. Before I even had time to ask how much rent he wanted, he said, "Would you folk be interested in buying this property, like paying rent?" I told him that we might, and he made us a proposition to sell, on contract title, the building (both the

side where the church was and the side where we lived for 9 years) for \$3,750 at \$40 a month without interest. Nothing down. This remarkable offer has been accepted by everyone as from the Lord and we are now meeting back in the old building where we started, with renewed interest and zeal.

The building is much the same except the church side has had several improvements, including new wiring and lights, new paint, and forty-six good upholstered seats which another preacher who had the place for a year had left! This was indeed a gift from the Lord, for we had given our seats to the church in Sapulpa when we started meeting in our house.

I wanted to tell you all of this because I know that you will want to pray for our new, old work. —Leroy Yowell.

St. Petersburg, Fla.: I have seen a few reports from readers from this area and was wondering if you might let them know we are meeting with a small group of Christians:

North Pinellas Church of Christ
9400 67th Street, North
Pinellas Park, Florida

Please remember us in your prayers that God may continue to lead us, and that we might be willing to be led by Him. —Wayne Geatches, 5150 4th St., North, Lot #444.

Tell City, Ind.: My wife and I enjoyed the Fellowship Week very much, also our visit with the Neals and the Thorn-ton.

I enjoy Word and Work more and more. I was sorry to learn that Bro. Addams had ceased to be a contributor. His articles were always instructive. Even a child could understand them. —Albert J. Gruver.

Sullivan, Ind.: Brother Paul Neal, who is confined to a wheel chair, attended church last Lord's Day—the first time in more than five years, I have been told. —Frank S. Graham.

Louisville, Ky.: Our sincere sympathy goes to Bro. Jack Blaes, minister of the Antioch church near Frankfort, in the tragic death of his daughter, Mary, age 20. She and two other nurses were killed in a highway accident near Muscatine, Iowa last Saturday as they were returning from a wedding to a hospital

at Oak Park, Ill., where the three worked. Funeral services will be held in Frankfort Thursday. This is a sad experience for Brother Blaes, who lost his wife in death a little more than a year ago. He is a man of strong faith, and is fully resigned to the Lord's will. May he and the three other children be blessed and sustained by God's unfailing love and grace. —Willis H. Allen.

CLASSES FOR ADULTS SCHEDULED

Advanced Christian training will begin on Monday, October 12th at South Louisville Church of Christ, with the following program available:

Monday:

- 6:30-7:25—The Life of Christ—I
Tommy Marsh, teacher
7:30-8:25—Acts of Apostles
Howard Marsh, teacher
8:30-9:25—Evidences of Christianity
Dennis Allen, teacher

Thursday:

- 6:30-7:25—Basic Theology
Robert Boyd, teacher
7:30-8:25—Bible Prophecy
Hall Crowder, teacher
8:30-9:25—Modern Religious Errors
H. E. Schreiner, teacher

Cost: \$2.00 for one course, \$1.00 for each extra course. Bro. Claude Neal has agreed to be in charge of the school and Bro. J. K. Scoggan, Sr., is to be treasurer-registrar.

New Albany, Ind.: Cherry Street is planning a fellowship week beginning October 18th, with a different minister speaking each night.

The program is as follows:

Sunday, Oct. 18th, Bro. Jesse Z. Wood
Monday, Oct. 19th, Bro. Earl Mullins
Tuesday, Oct. 20th, Bro. Dale Olfutt
Wednesday, Oct. 21st, Bro. Elmer Ringer
Thursday, Oct. 22nd, Bro. H. Rutherford
Friday, Oct. 23rd, Bro. Ronald Bartanen
Saturday, Oct. 24th, Bro. Robert Boyd

We invite our friends from churches in the area to visit with us. We hope to have special singing each night.

Sunday, October 18th, will be our annual "All Member Day." We hope many friends who used to be with us will be able to return for that day.
—Bruce D. Chowning.

Abilene, Texas: Mr. Hoggard, who purchased the old building, has been ill and in the hospital, thus delayed in his clearing the ground for construction. We understand that he plans to move the living quarters as a unit, and so he should not take much longer once he

resumes work . . . The note has been turned back to the loan company and financial arrangements are in order . . . Contract negotiations are under way with Mr. Carroll Goldsmith, whose bid of \$9,428.61 for the partial construction has been accepted. Plumbing and electrical work will be in addition to this, with Donald Bryant doing the electrical work and R. B. Choate the plumbing. Mike Wills has volunteered to do the duct work without charge except for materials . . . We continue to rejoice in the good hand of the Lord upon this effort. —Carl Kitzmiller.

MISSIONARY BRIEFS

Anchorage, Alaska: We are gradually getting settled in our mobile home, though it is difficult to find room for all our books and equipment. Living expenses are so extremely high here, the trailer seemed to offer the most economical living. We are thankful for, and content with, our situation and are eager to begin entering doors of opportunity already opened to us.

There is much evidence of quake damage here, but most people are showing a quick come-back spirit. It is quite cool here at night (Aug. 28), and we have furnace heat evening and morning. It has been very nice in the daytime (53-63 degrees), but we have had a lot of rain since we've arrived.
—Winston and Irene Allen.

Tokyo, Japan: A message from Deans says they expect to be here before the end of October. This should prove very valuable and important to the gospel work in Japan. They have given the matter careful consideration. —O. D. Bixler.

Columbus, Ind.: We are home for only six months, and half of it is gone already. We are to make a flying stop at Louisville, and will be there just for the morning of Oct. 4. We start a meeting in Akron, Ohio, the next evening and, if all goes well, we will sail for Italy on October 13. —Charles and Mary Frances Phipps.

Salisbury, S. Rhodesia: (from letters to David Brown) With your Mother and Dad and son Stanley in our home yesterday for the afternoon, we already feel like we have a good claim on you. . .

David, we feel like your plans to join us are truly of God. You are needed in this field, and I have written the Linton elders to this effect. . . This

is a great field and truly ripe unto harvest. . . I'm hopeful that you will join me in our public school Bible class work. . . We have 100 pupils in three different Euro-African schools, and enrollment increases each year. . .

Cost of living is high. . . Petrol is about 70 cents per gallon, and most foodstuffs have moved up. To be unhindered with your work, you should have support around \$400 to \$450 per month. . . Are praying the Lord will speed you on your way very soon. — Vernon Lawyer.

Truly the Lord has answered our prayers for more laborers as well as yours to be used of Him in Africa. I am particularly happy because the Lord is not only sending more workers, but because He is sending you and Dora

The African brethren that knew your father at Nhowe and that remember you are looking forward eagerly to your arrival. Edward Zaranyika remembers you, and said, "I like that boy David." Your knowing their language will be a great advantage in preaching to them. . .

One thing we need desperately is some sort of training school for preachers and church leaders. . . Publication of tracts, etc. and a magazine are other necessary works which, Lord willing, we will do. —Robert Garrett.

San Jose, Mindoro, P. I.: I realize that we have long maintained that we follow only the New Testament way, but really how much of this following is a form? In the early church the Holy Spirit led and directed the work. Today, there is so much of the flesh involved that the Holy Spirit hardly has room.

As we search our own hearts and lives and restudy the program here, won't you join us in prayer that the Lord will lead and guide us and enable us to follow His will? And at the same time, why not make a prayerful restudy

of the situation in your own home congregation? —Harold Preston.

Manila, Philippines: DVBS in Manila saw prayers answered in an unexpected way. Sister Young's 15-year-old son, Willie, had shown no interest in the Lord for over a year; his only concern had been Scouting. But on the third day of DVBS he showed up, bringing 5 other Boy Scouts with him! We had to form a special class on the spot, since our classes ran only through Junior High. Alex taught them, and Willie and some of his friends came every single day after that. Later he told his mother that from now on he will be true to the Lord, and he and one of the other Scouts have been faithful ever since. (Parents of uninterested children, take heart: pray on!)

REMEMBER THESE IN PRAYER

1. Central Bible Institute begins August 3rd. 2. Ricky's attitude is worse than ever! 3. Replacements are greatly needed for Conrad Salvador and Godfrey Liu. 4. New Converts. 5. Chinese congregation needs reviving.

Anchorage, Alaska: Sept. 4. The young mother with a Mormon background with whom we have talked and to whom we gave literature is now in the State of Washington for a month visiting her parents. . . A young man is manifesting an interest in the things of the Lord. Shortly after we arrived, his wife told us he was so hostile it was best not to talk to him about the Bible. The other day he came to us telling of his spiritual need and asking for help, so the Lord is working in his heart. We hope to have this couple for dinner Sunday. —Winston Allen.

Dennis and Betty Allen are now settled in their U.S. abode for the remainder of their furlough. The address is 328 North 27th Street, Louisville, Ky. 40212. Their phone number is 778-2161. Area code is 502.



Christians don't care; Communists do: Christians don't care as passionately about their faith as do the Communists, said former Minnesota Congressman Walter H. Judd in a lecture at Baylor University in Waco, Texas. "Communism is a faith," Judd said. "The conflict between Christianity and Communism is a conflict between two sets of values, two philosophies of life, and two faiths. We are to 'seek . . . first the kingdom of God' and not seek first peace, prosperity, security or democracy."

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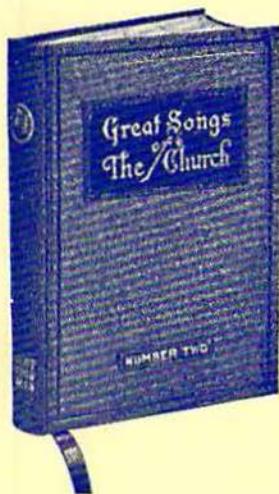
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