

THE WORD AND WORK

A MONTHLY MAGAZINE
SET TO DECLARE THE WHOLE COUNSEL OF GOD

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JANUARY, 1965

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WHAT MUST I DO TO BE LOST?

--Dennis L. Allen

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THE WORD AND WORK

VOLUME LIX, JANUARY, 1965

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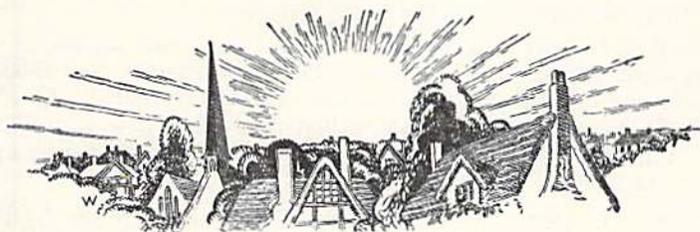
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KING MESSIAH

King Messiah! Prince of Peace! Mighty Saviour!
Glorious God! Long Thy coming's been delayed,
Though the price of sin is paid. Thy feet, the
Earth, the grave, the heavenlies, have trod in
Victory for me! How long until we see Thee
Face to face, Thou conquering Captain of Thy
Father's ransomed, re-born race? How long before
Thy righteous rule shall bow the earth's dark
Powers; the lamb and lion gently play, and every
Once-cruel beast of prey drink in with thirst the
Showers of Thy peace, the lifted curse?
Thou Right Arm of the Lord! Thou Servant of Jehovah!
Thy precious blood has bought us. Thy Holy Spirit,
All the days of this our pilgrimage, hath taught us.
Rend the veiled day, when in Thy presence we shall say,
"Our Jesus all the way to Glory now hath brought us!"

—Janet R. Banse



Talking Things Over

G. R. L.



On November 19, 1950, the "assumption of Mary" was officially announced as dogma. To celebrate the occasion, every Catholic church in the world was to celebrate a special mass. However, one of the principal churches in Rome—known as the Church of the Holy Cross in Jerusalem—was closed that day. An investigation by the Vatican disclosed that all of the priests serving that church were "indisposed" that day. The Order of St. Francis opposed the new dogma, and this was their way of registering a final protest against it. (This information was related by one of the priests involved, to an American missionary in Rome with whom he was on friendly terms.) There have been many Martin Luthers within the Roman church who have opposed and tried to correct various evils that they have seen, but as a rule they have been in the minority and their efforts futile.

However, when Modernism began to make inroads into that church during the past century, it was the majority who held fast to the traditional conservative position of the verbal inspiration of the Bible. Popes Leo XIII (in 1893) and Pius X (in 1907) took especially effective action against the spread of Modernism within the Roman church—or action that was at least temporarily effective. Over the mumbled protests of a small minority (particularly of the French clergy), the official position of the church continued to be conservative.

On the Protestant side, Modernism began to lose ground. Intensified archaeological research and dedicated conservative scholarship combined to show that the theories of the hyper-critics were untenable. About the time of World War I, the Bible was definitely gaining respectability among the scholars. Something of a "back to the Bible" movement began, and its leading light is generally recognized as Karl Barth.

THE "NEW SUPERNATURALISM"

Unlike the rationalistic "Modernists," this new school of theologians were willing to admit that miracles do happen, that God does intervene in human affairs, and that He has revealed Himself to mankind. Because of this, some called them the "new supernaturalists." This wing of theology today is more generally known by the name "neo-orthodox."

However, in spite of the renewed emphasis given to the Scriptures themselves, the neo-orthodox school lacks a great deal of really com-

ing back to the Bible. The basic short-coming is this: They will not affirm that the Bible *is* the Word of God; they say rather that it *contains* the Word of God. Essentially, this means that in the Bible we have truth and error scrambled up together. A neo-orthodox theologian writing within the past decade has called Deuteronomy "a pious fraud"—a position not so far removed from old-line Modernism. Jonah, of course, is "a myth," and other portions of Scripture are dealt with just as lightly.

THE CATHOLIC REACTION

The Roman Catholic church wouldn't buy Modernism—to take away miracles is to do away with the Saints. Neo-orthodoxy is something else. When Pope Pius XII began to give Catholic theologians a bit of rein in 1943, they quickly took the bit in their teeth. His encyclical of 1950 practically removed all remaining restraint. Now one of their men writes, "What we have in the Bible—and this is present in hundreds of instances—is *material error*: a lack of objective truth in some of the materials handled or presented." Another states that it would be difficult today to find a Catholic scholar who still holds to the factuality of the book of Jonah. Essentially, the Roman Catholic church now holds to neo-orthodox Bible interpretation.

To be completely fair, though, we should note that the Biblical Commission does establish certain guide-lines for Catholic theologians; they have not reached the extremes of some neo-orthodox Protestants. However, we should also note that the Commission has modified its guide-lines drastically since it was first established. The only ultimate limitation upon Catholic Bible interpretation is fixed by dogma, and that church has dogmatically defined less than twenty verses in the entire Bible.

NOW WHERE DO WE GO?

The power of the liberal wing of the Roman church manifested in the Vatican Council, coupled together with the current trend in Bible interpretation and viewed in the light of prophecy gives us a rather clear picture: With the verbal inspiration of the Bible out of the way, there is very little to prevent *major* changes in doctrine and practice. Already we see certain changes being made—mass said in the vernacular, nuns in modern clothing, etc. The changes are in the direction of union with the World Council of Churches and the ultimate One World Church. The big barrier—the inerrancy of the Scriptures—is out of the way.

Phase four—the last—of the One World Church movement is the union of Christian and non-Christian religions. Don't think that the Church of Rome will hold back on this. In 1949 the secretary of the Arab League had an audience with Pope Pius XII. The announced topic of discussion: The eventual union of Islam (Mohammedanism) and Catholicism. On the Protestant side, good progress on phase four is already being reported.

The groundwork for the fulfilment of Revelation 13 (and in type, Daniel 3) is rapidly being laid. For decades, students of the Word have been pointing these things out. Let us beware of proudly thinking, "I told you so," of those who have disagreed. These things are not revealed for our amusement—as we might unravel a puzzle or a mystery story. These prophecies are words of *warning*—warning that our Lord is coming, and that our task is still unfinished. The time is short; it's now or never! EVANGELIZE! It is time to take seriously the Lord's command to GO. Too long have we sent an evangelist here or contributed to a missionary there while we ourselves continued to *sit*. "Ye shall be my witnesses . . ." Do you *want* to be a witness? Do you *want* to be faithful to the calling of your Lord? The same God who delivered you from death will bring you into the power of the life of Christ, if you really care. "And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13).



The Normal Christian Life

Alex Wilson

Have you ever stopped to consider just exactly what the *normal* Christian life is? What is normal Christianity, anyway? When you think about it, you realize that there is a difference between *normal* and *average*, though sometimes people use the words interchangeably. If the men in some family are very short, their average height might be five feet three inches—but that's not normal height for men. In a school class set aside for slow learners the average IQ might be 75, but that is a subnormal IQ. The average health of the patients in a hospital would also be subnormal, for all of them are sick in one way or another. To be normal means to conform to a standard or model; that is, something's being what it ought to be. In this true meaning of the word, the only normal man who ever lived was Jesus Christ—but He was hardly average!

Now, returning to our original question: what is the normal Christian life? *Is it possible that we are being content with an average or even above-average Christian life when that average or above-average life is SUB-NORMAL?* Is the spiritual condition existing among us normal in God's sight? Are we what He wants us to be, and what He can make us to be?

Your reply, I imagine, is this: "Well, we seek to be New Testament Christians. Isn't that normal Christian living?" Yes, certain-

ly it is. So we can state this equation: The Normal Christian Life equals New Testament Christianity. But let us not conclude too much too soon. We must dare to ask ourselves this question: *Is what WE think of as New Testament Christianity the same thing that GOD thinks of as New Testament Christianity?*

Being a New Testament Christian or congregation involves a number of things—beliefs, actions or practices, attitudes, and power. The first Christians firmly held certain BELIEFS, such as the overruling power of God, the Messiahship and deity of Jesus, and the personality and power of the Holy Spirit. They believed that the scriptures were the word of God. They knew that men could be rescued from sin and the judgment of God only through Jesus' sacrificial death and triumphant resurrection. They believed in His return and glorious kingdom, and in the reality of heaven and hell. These were doctrines which the apostles clearly preached and wrote about, and which the New Testament disciples held with conviction.

Those first Christians also followed certain PRACTICES, such as immersing all converts, and remembering the Savior's death weekly by partaking of the Lord's Supper. They constantly engaged in evangelism and practiced prayer, with fasting, too. They cared for the poor and needy. The churches in various places helped and cooperated with one another and yet were autonomous, each looking directly to the Lord for leadership. To be Bible-Christians today we too must follow these practices.

The New Testament believers also demonstrated certain basic ATTITUDES. They loved Christ more than anything else, even their lives; they rejoiced when called upon to suffer for Him. They were a morally transformed, holy people, hating the sin which sent their Lord to the cross. They had an overflowing love among themselves which resulted in deeply sacrificial sharing and giving. Their witnessing was not forced and mechanical but spontaneous and bold; it was not a "job" for "experts" but the joyful privilege of all. Also in their meetings for worship and teaching, there was no need to beg and arm-twist various ones to take part; instead there was eagerness to participate in teaching, exhorting, or praising. And their dependence was on God alone, as shown by the primary emphasis given to prayer. How about us—are we following their example in these respects?

New Testament attitudes are even more important than New Testament beliefs and practices. Some people believe, they say, that the Bible is God's word, and yet neglect it. Some people believe in Christ's return, but there is a marked absence of any desire for it and of any personal devotion to Him. What good are such beliefs? Some people preach to the lost but are motivated by party spirit alone. Some people care for the needy but are motivated by desires for human praise alone. What good are such practices? In other words, men may follow Biblical beliefs and practices without necessarily having Biblical attitudes; such people are sadly deceived. But Christians who have Biblical attitudes will naturally also have Biblical beliefs and practices, at least

to the extent that they have been taught them from God's word.

Lastly, those New Testament Christians were "clothed with POWER from on high," as Christ had foretold. There was something supernatural about them, something which could not be attributed merely to talent, training, personality, logic, persuasion, hard work, or organization. God was at work among them, and so we read at least four times in the book of Acts that "fear came upon the people"—the deep awe that comes upon those who know that they are dealing with the living God. We read that after Ananias and Sapphira were struck dead, "multitudes of believers were added to the Lord"—"but of the rest no man dared join them." In other words, no hypocrites "joined the church" or dared to "play Christianity" because of this demonstration of God's holiness and power, but many true believers were converted day by day. Because of God's power upon them, the first Christians made a tremendous impact on all those around them. Their enemies said that they "turned the world upside down." so great was the stir these disciples created. But today—? We receive little persecution, in fact little notice at all. We are largely ignored by the mass of humanity around us whom we seek to reach for our Lord.

Friends and brethren, in view of all this, it is not true that we are satisfied with a sub-normal Christian life? Are we not pretty well contented with ourselves as individuals and as congregations because outwardly we are above average in being true to New Testament teachings? We can look around us and see many people who do not follow some of the teachings of God's word: we are above average in this respect, thank the Lord! But oh, it is possible—indeed easy—to have the *form* of New Testament Christianity while lacking its POWER. Yet God's word declares: "The kingdom of God is not in word, but in power" (I Cor. 4:20).

Several years ago a preacher in Alabama attended a Bible conference where the speaker declared, "If God were to take the Holy Spirit out of our midst today, about 95% of what we are doing in our churches would go on, and we wouldn't know the difference!" In other words, the great majority of our work is done in dependence only upon the flesh. We have high purposes but are really not much different from the Boy Scouts or Community Chest, for they also have high purposes. The preacher who heard that statement was deeply stirred. Realizing that he had been contented with a sub-normal spirituality, he began a fresh study of the Bible's standards, commands and promises. With deep hunger and contrition of heart he began calling on the Lord, and he aroused others to join him. As a result, not just his congregation but the entire city where he lived was greatly shaken by the convicting power of the Holy Spirit.

Let us also humbly and fervently seek the Lord in His fullness. Let us hunger and thirst to please Him, to be all that He wants us to be. Let us not be freaks but normal Christians, by His grace and power.

(More Next Month)

A Survey of Missionary Work In Alaska

INTRODUCTORY

E. L. J.



Late in the journey, there's a new thing in my life! Oh, many new things in the spiritual world; most of all, "His mercies are new every morning." But there's a new *mechanical* thing on my desk. Through the kindness of a close friend and relative, and good friend of missions, I have a new electric typewriter. It's not my own to possess "in perpetuity"—nothing is, on earth—but to use as long as I can use it, and that is good enough. Printers like to have double-spaced typewritten copy, and typing (old style) is said to be bad for a coronary patient. This machine therefore is a real help.

I also have a new assignment: to edit and cut, for publication in *The Word and Work*, the great essay that Winston Allen has been laboring on since his first scouting trip to the Northern country in 1958. Since that year, when God's call to carry the pure gospel to "the great land" became clear to him, he has sought in every way to prepare himself for useful service in that region. Accordingly, in the late summer of 1964, together with his equally devoted wife (Irene Spaulding Allen) and their two sons, David and Norman, they drove the long way to Anchorage, committed—body, soul, and spirit, to the service of The King. They did not believe what the Danish explorer, Vilhjalmar Steffenson, said some years ago of sending missionaries to the Esquimaux: "Let them alone; they are happy as they are." What if Paul had said that? We would all be heathen still! Clearly Steffenson did not believe in spreading the Christian faith, because he had no faith to spread. The Allens may yet have to learn, by hardship, that what Oswald Smith of Toronto said is true: "Alaska is the most difficult mission field in the world." Smith, who wrote our lovely song of consecration, "Deeper And Deeper," and whose congregation has sent scores of workers into all parts of the world, should know. But mission fields are all difficult. No attempt will be made here, or in these 1965 essays, to play one missionary against another. Least of all, against his brother, Dennis, and his consecrated family, over in Hong Kong! Only, this is a new field to our readers, and the Allens currently report that they see little or no interest among the old-line churches to carry the saving word to "the parts beyond", as they eventually hope to do, themselves and or those whom they may train.

Once before it was my assignment to examine and cut, to edit and prepare for publication, the gatherings of a better man than I: Don Carlos Janes' collection on the premillennial attitude of the New Tes-

tament church, and of the Restoration fathers. After running through the W. W. for several years, that labor finally issued in the book, now out of print, "Faith Of Our Fathers." Once again we undertake it, for a man and a family in the same category, but on the subject shown in the caption above.

There will be no long introductions or monthly commentaries on the Allen text by me; only a few lines of explanation or synopsis or notes added currently by the Allens from the field. Should I be unable to finish preparation of the manuscript, Linscott, our editor in chief, or my long-time associate, J. R. Clark, will finish it. The essays will be of interest, not only to mature and missionary-minded readers, but to the young as well—because of frequent references to adventurous acts and heroic living in the past history of our 49th state and the far North Country. The series will be cut and fitted to run, three or four pages per month, through 1965. Perhaps it should be said that the manuscript had already been examined, and accepted for publication as a book, by a New York publisher; but Winston, in conference with his advisors, decided that publication as now planned, was more likely to be used of God to the praise of His glory, and to the salvation of lost men.

Winston Allen is a graduate of several different colleges: Harding College, Tennessee University, Columbia Bible College. While no question has ever been raised, to our knowledge, as to whether he still holds firmly to those fundamental things "most surely believed among us," it seems expedient to reproduce here (before we begin the actual "Survey" next month) a page or two from his "Doctrinal Examination" at Columbia Bible College. It was a long questionnaire covering almost every phase of Biblical teaching, but we shall show his answers on only one line. Winston was asked to write on Regeneration, with special attention to the controversial question, "Is baptism necessary for salvation?"

WINSTON ALLEN'S ANSWERS ON REGENERATION

John 3:5: "Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God."

2 Cor. 5:15: "and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again."

Regeneration is possible because of the efficacy of the blood of Christ and the working of the Holy Spirit. When the conditions of faith and obedience are met the Holy Spirit comes in to take control of the body and the entire personality. He works through the word.

Acts 5:32: "And we are witnesses of these things; and so is the Holy Spirit, whom God has given to them that obey Him."

Titus 3:5b: ". . . he saved us through the washing of regeneration and renewing of the Holy Spirit."

I believe Christ taught that baptism is necessary for salvation (there are at least two exceptions described in the New Testament, each for an obvious reason, but I believe that only the Lord has the right to make exceptions).

Matt. 28:19: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit."

Mark 16:16: "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."

I believe the Apostles taught that baptism is necessary to salvation.

Acts 2:38, 39: "And Peter said unto them, 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. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him."

Gal. 3:26, 27: "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ."

Since my convictions regarding baptism are not in harmony with the interdenominational position, perhaps there should be some elaboration.

In the book of Acts, where cases of conversion are described, I find baptism given a place by the Apostles which is not in harmony with the majority view today. For example, when Philip preached Jesus unto the Ethiopian Eunuch he evidently included baptism, for as they rode along the Eunuch asked, "here is water; what doth hinder me to be baptized? . . . and they both went down into the water . . . and they came up out of the water." After he was baptized the Eunuch went on his way rejoicing. Studying the conversion of Saul of Tarsus gives one the impression that the new birth was not complete until he was baptized. Ananias said to Saul, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on his name." Apart from "faith in the working of God" baptism is of course valueless and is not Bible baptism (Col. 2:12).

I believe the New Testament teaches that when an individual obeys the Lord in baptism as a manifestation of his faith in *Christ as Savior* he receives (1) the forgiveness of sins (Acts 2:38; 22:16; Mark 16:16); (2) the gift of the Holy Spirit (Acts 2:38; 5:32); and (3) is added to the church which Christ purchased with His own blood (Acts 2:41, 47b).

Baptism is not a work of merit (the person does not even baptize himself). Repentance and confessing Christ as Lord are necessary for salvation, but seldom is the assertion heard that these are works of merit. The Giver of eternal life has the right to state the conditions which must be met by the recipient.

Eph. 2:8, 9: "for by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory."

When Naaman dipped seven times in the Jordan River he did not in any sense work for his cleansing; he simply manifested the obedience of faith; he held out his hand by faith to receive the gift and God worked when he obeyed. The faith that saves is the faith that obeys (This principle is seen all the way through the Bible,

Heb. 11). It is my conviction that the easy believism so prevalent in many denominations today is a result of failure to present and accept *all* the passages dealing with salvation, and a failure to distinguish between mental assent and the Bible meaning of faith which includes obedience (John 3:36). In my own thinking, I do not see how a person can accept the Man of salvation and reject His plan of salvation. (End Allen answers.)

These are brave stout words to a college faculty that had the power to deny the writer his right of graduation. Nevertheless—he it said to their credit—they did not deny him that right; and when he graduated (it may have been all because of the alphabetical order of the names) Winston marched at the head of his class. May God keep him ever in the forefront—in those qualities which are pleasing to Him. And He has said, through Samuel, the prophet, “Behold, to obey is better than sacrifice, and to hearken than the fat of rams.”

Next month, Winston begins the Survey proper, with a statement of the problems and purposes of such a labor.



That Coat Sleeve

J. H. McCaleb

He had a tendency to drag his sleeve across the food. Perhaps his eyes were not quite so sharp as they were in former years. At any rate, he was cautioned about that sleeve every time he made a move. I added my own voice to the others.

I hung my coat on a hook preparatory to washing my hands. A sleeve caught my eye. Underneath, at the edge, were many old spots. I looked at them and was constrained to turn my thoughts inward. All this time I had been trying to overcome another's problem without first correcting my own. “Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?”

It is always easier to see flaws in other people than it is to detect the same imperfections in ourselves. In some cases our critical attitudes may stem from hypocrisy, or an assumption of superiority when no excellence exists. In other instances it is probable that we have just failed to think. Perhaps the best solution lies in our realization that we all are prone to make the same mistakes and need the help and encouragement of our associates. Assistance given in that spirit will be humbly offered, and humbly accepted. “Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering . . .” We all have coat sleeves of our own.



A Christian Views The News

Ernest E. Lyon

LET THEM KNOW HOW YOU FEEL. Not long after you read this a new congress will begin its sessions in Washington. Maybe there is a new representative or senator from your district or state. He does not know how those he represents feel on many issues. His election, he realizes, was due to many factors and did not give him a clear mandate how to vote on many of the complex issues that will be before him. It is not "taking part in politics" to let him know how you feel if you write him as an individual citizen, not as representing a church or other group trying to pressure him. Also, he may not know of the guidance, but it is your responsibility to pray for him as well as for higher authorities in the government that they might be guided of God to do that which is best. Make use of your prayer room and your pen or typewriter!

RELIGION IN RUSSIA. James DeForest Murch gave some interesting figures in his fine column "Today" in the Christian Standard of November 21. In 1919 there were over 300 Greek Orthodox churches, several Roman Catholic and Protestant churches, and a good number of Jewish synagogues in Moscow. In 1964 these had dwindled to 8 Greek Orthodox, 2 Baptist, one Old Believers, one Seventh Day Adventist, and two Jewish synagogues. The Jews are very heavily persecuted today in Moscow and their synagogues may not be there by the time you read this. There is active persecution of religion at all levels, especially among young people. As a consequence of all of this there is a great increase in crime and immorality. Another source since Bro. Murch's article says that it is now against the law to have religious instruction even in the home, thus expanding a long-existing rule against "formal instruction" in religion, in the past interpreted to mean instruction in classes publicly.

THE BEGINNING OF THE PERSECUTION? News sources say that Internal Revenue men in Tulsa, Oklahoma, agreed that the Christian Crusade deserves tax-exempt status, but that Washington is apparently putting the pressure on to remove it. They are doing this by claiming that the Crusade had engaged in political activity, but many organizations that actually clearly came out and campaigned for President Johnson are not threatened, while the Christian Crusade did not actually endorse anyone in their publications or on their radio programs. Is this the beginning of the drive that President Johnson promised to eliminate the "radical-right", a term which translated means "all those for a constitutional government with its limitations and checks and balances."

"ANIMALS ON RELIEF--Recently a resident of California took his family on a vacation trip to Rainer National Park. . . A park ranger cautioned them about feeding the animal inhabitants there. Deer given handouts soon lose their ability to fend for themselves in their natural habitat when there are no visitors around to feed them, the ranger said. Bears become insolent after being fed by visitors and sometimes resort to violence to get what they feel their just due. Chipmunks and squirrels also become spoiled by tidbits from tourists. They gather in one area to beg for more handouts, thus destroying the balance of nature. The Californian saw some sense behind this reasoning. Upon returning home, he wrote his congressman, repeating the ranger's advice. By substituting people for animals in this case, the federal government for tourists, and federal aid for handouts, he wrote, one could draw some valid conclusions from the ultimate fate of the animals when introduced to the something-for-nothing syndrome."--From the Richmond (Va.) News-Leader, as reprinted in Human Events.

THE NATIONAL LABOR RELATIONS BOARD recently ruled that a pet cemetery in Peoria, Ill., was engaged in interstate commerce. None of the deceased animals buried in the cemetery are from out of state but the board ruled that since a few headstones and some other routine supplies were manufactured outside Illinois, the cemetery was engaged in interstate commerce. As a result, the Teamsters Union . . . can hold a representation election in the pet cemetery."--From *Human Events*. Since it is not possible for any business to use only material manufactured in its state 100% of the time, this lays aside all the constitutional ideas on intrastate and interstate commerce if it is followed logically to its conclusion. For example, the phone companies charge a rate set by state regulatory groups for calls in the state and by a federal group for interstate calls; but now if this reasoning is followed the federal group will have complete control, for no phone company uses only material manufactured in its state.

RIGHT-WING FANATICISM? The charge that "peaceful co-existence" is simply another way of the communists trying to lull us to sleep and overcome us has been labeled right-wing fanaticism by many. I wonder how they felt if they read the following item in Pravda, Sept. 18, 1964 (Pravda is the official Soviet Communist Party organ): "peaceful coexistence is only one weapon in the battle against imperialism and the crimes of the United States, the world imperialist gendarmerie. You can't change imperialism by preaching about peace. Material assistance is being given to peoples fighting wars of national liberation in Africa, Asia and Latin America. Concrete aid to patriots there will continue to be increased."--Reprinted in Human Events.

PLEASE. If you see items in your newspapers and magazines that would be of interest to the readers of this column, please send them to me at 1734 Deer Lane, Louisville, Ky. 40205. I will use as many as I can that fit with the intents and space limitations of this column. Keep praying for our leaders-- and may this be the year (when Christ will come).

Precious Reprints

— R. H. Boll— 1934

A LOST HOPE

If the return of our Lord is the church's "blessed hope" (Tit. 2:13), has the church lost that hope, or has it not? The statement made by someone some years ago that the church had in great measure lost its hope raised an indignant protest and denial. Every time we meet to celebrate the Lord's coming, it was said, we look forward to the coming of Christ, for we do show forth His death till He come. The reply is not wholly satisfactory. If on the occasion of the Lord's Supper Christians look forward to Christ's return with expectation and true desire, then indeed the church may be said to be holding fast its hope. For hope is the compound of these two elements: expectation and desire. Merely to desire is not hope; or to expect a thing where we do not desire it is not hope. It is easy to test this. Are the Christians and congregations with whom you are acquainted expecting the Lord's return? Are they waiting, watching, looking for it? And if so, do they desire it? Do they long for His coming, do they pray as John in Patmos, "Even so, come Lord Jesus"? "Oh, I *believe* in the coming of Christ," said a brother. "That is not enough," replied his friend. "Do you *love* it?" (2 Tim. 4:8).

And if it be so that the average Christian and the average church entertain no such hope, were it not better to face the fact and to seek the cause and remedy of this failure, rather than to anathematize the one who points it out?

THE HOPE OF THE NEW TESTAMENT CHURCH

In the New Testament church the coming of Christ was the goal of all hope. "Even so, come Lord Jesus," said John on Patmos; and in this voiced the earnest desire of all the faithful Christians of his day. The church at Corinth was "waiting for the revelation of our Lord Jesus Christ" (1 Cor. 1:7); the church at Philippi waited for the Savior from heaven (Phil. 3:20); the Colossians hoped to appear with Him in glory (Col. 3:4); the Thessalonians from the start turned to God from idols in order that they might serve Him and wait for His Son from heaven (1 Thess. 1:9, 10); Titus is charged to preach it earnestly (Tit. 2:13, 15); the Hebrews are taught that Christ will appear a second time, apart from sin, to them that wait for Him unto salvation (Heb. 9:28). James reminds them that the coming of the Lord is at hand, and exhorts them to be patient till then (Jas. 5:7, 8); Peter tells them to set their hope perfectly on it (1 Pet. 1:13); and John holds it out as the hope of glory (1 John 3:2, 3). In all honesty—is there such an attitude and belief in the congregations of Christ today? Have we, or have we not, lost the New Testament hope—the expectation and the desire for the Lord's personal return from heaven? If we must acknowledge it, then let us see what can be done to retrieve it. For this is no small loss; and herein we must humbly return to God's will and way.

RETRIEVING THE HOPE

As to the remedy—it is not far to seek. The remedy for any defection lies always in the restoration of the New Testament teaching on the subject in question. In regard to the “blessed hope” we need again to revive two lines of truth:

1. Teaching calculated to stir up the minds of the brethren to look for and earnestly and expectantly to wait for the return of our Lord from heaven.

2. Teaching that would show the event of the second coming to be something to be desired and longed for, not something to be dreaded.

On the second item the whole matter really hangs. People are not normally so constituted as to let their minds dwell on things that fill them with gloom and fear. It would be morbid for example to live always in the thought and prospect of so dark and heavy a thing as death. God has not made us so. True, a man may have a hope *in* death, but he could rarely or never have a hope *of* death, unless his conditions were so pitiful that death would be a boon. Even the invalid forgets that presently he will have to die, though he knows it quite well. Sometimes the certainty of some impending disaster will grip the mind for a while; but given the least respite the dark terrors are quickly forgotten. But when a good, joyful, blessed event is ahead for us—how the soul lives day and night in happy anticipation of it! The earnest expectation of the coming of Christ also rests largely on what we believe it will mean to us.

STANDING IN GRACE

If the Lord's return is to be a happy prospect to us it must be on the ground of two things: first, it depends on our standing in the grace of God; and second, on the promises connected with the event of His coming.

A man who stands on his own goodness and merit can never have a hope for Christ's return. He can only dread it. If I stand upon my own personal worth and the desert of my work, I am bound to have heavy misgivings. This is especially true in the case of those who never can or dare see anything good in themselves—in which class we are likely to find some of the very truest and best of God's children. The fact is that when we look at ourselves there is doubt and fear in the hearts of the best of us. We can have the hope only as we stand in God's grace. Now grace is that by which we were freely justified when we were yet “ungodly.” When God deals with us in grace it is “*not according to our works, but according to his own purpose*” (2 Tim. 1:9). And the grace by which the Christian was originally justified is the grace in which he stands—constantly standing on the ground of mercy and forgiveness, constantly in the state of acceptance and peace with God through the blood of Christ. I speak not of the careless backslider or the wilful sinner, but of those who believe and who love the Lord.

SET YOUR HOPE PERFECTLY

Not only does the Christian stand in grace (Rom. 5:2) but he is

bidden to set his hope perfectly on the grace that is to be brought unto him at the revelation of Jesus Christ (1 Pet. 1:13). There is grace to be brought to us when the Lord returns. And grace is always a good thing, never an evil. "The God of all grace" will perfect all that is lacking, and will supply all that is needful. "We shall be like Him, for we shall see him even as he is" (1 John 3:2); and He will present us without blemish in His presence with exceeding joy (Jude 24). These things were said of and to common Christians, men and women of lowliest origin, and of same weakness and passions with us. They are meant for God's children today also.

HOLY LIVING

But what of the Christian life? Is there no preparation, no requirement, no demand? Are there no talents to be administered, no service to be done, no lamps to be kept full, no sanctification to be followed after? Yes, all of that. But the hope is *first*. It must be there to begin with—a free gift from God, a hope sure and steadfast. And this hope itself is the spring of all subsequent life and service. After speaking of the Christian's wondrous prospects John adds, "And every one that hath this hope set on him (on Christ) purifieth himself even as he is pure" (1 John 3:3). Our natural tendency is to put the hope last; John puts it first. If it had been said that "Every one that purifieth himself as He is pure shall have hope"—the outlook would have been perfectly hopeless for us. That is the principle of law (Rom. 10:5) and no hope can come by that way. But He gives us the blessed assurance first, the real hope; and because we have it, and on the strength of it, we do purify ourselves even as He is pure. That is quite a different matter. And if you have lost the hope, do not try to regain it by good works and good behavior, but go first of all back to God and to the throne of His grace, obtain His never-failing forgiveness, and receive from Him that hope anew that you may live anew. Most failure of Christians is due to their hopelessness, and it would probably be amazing to know how many drag through life without real hope.

RETURNING TO THE OLD WAY

Let us teach again, as in the New Testament, the coming of Christ as something to be looked for, and as the goal of the Christian's hope. Let us teach it as a glad and joyous event to them that hope for Him and wait for His lovingkindness. So shall even the tribulations deepen our joy, and our hearts shall rest in the unmeasured love of God (Rom. 5:3-10). The Christian life lived under such conviction is far nobler and higher than that which is lived under the "spirit of bondage unto fear."

"KING MESSIAH"

The poem on our front page is really just an excerpt from a much longer poem bearing the title "Out of the Ivory Palaces." This is available in a little six-page leaflet. If you will send us a stamped, self-addressed envelope, we will send you a free copy, as long as our supply lasts.



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

The increasing demand for the Scriptures in modern speech or in every-day language, is it all for good? In urging a dignified as well as a correct translation, we get the reply that when the Scriptures were given, the then-modern speech and every-day language was used.

Do you ever wonder what language is spoken in heaven? But when heaven speaks to earth, the language of the earth has to be used. The Son of God spoke the language of the people He came to seek and to save. Had He gone to the Egyptians He would have spoken their language. Heaven knows every language that is spoken. But if we attempt to accommodate the language of men, whose idiom and phraseology is to be chosen? They say that such terms as saving grace, atonement, propitiation, justification, sanctification, etc. are words of a foreign language to those of cultured class, the men and women in college today. Well, are they incapable of making acquaintance with these Bible words? They need such words in their vocabulary and need the truths expressed by them. The form of speech used by the "cultured," I reckon, is composed of words, and they had to be learned. Let them take on a little more learning. The heart or core of soul-saving truth, as expressed in Phil. 3:9, every one must know, and in what more understandable language can it be expressed than as we have it in our English Bible? Must we endeavor to present the gospel in high-sounding phrases, in order that "thinking people" will consider it worth their while to give ear? Paul says, "I came not with excellency of speech or of wisdom" (wisdom of this world's sort), but the rather "determined to know nothing among you, save Jesus Christ and him crucified." Those too "sold" on speaking so as not to jar the sensibilities of the "cultured" might better please the Lord, if they reread the first few chapters of Paul to the Corinthians. Soul-winning adaptation is, indeed, taught and practiced by Paul (I Cor. 9:22 and context), but it was not by preaching a different gospel; he spoke the same message from both corners of his mouth. "The time will come when they will not endure the sound doctrine," he writes Timothy, nevertheless, he says, "Preach the word." God's messengers are not to be that conscious of their hearers that they tamper with God's message to fallen man. Dare not blunt the edge of the "two-edged sword."

Is the washing of Titus 3:5 baptism?

Regeneration is by the Holy Spirit. It is effected through the instrumentality of the word. "Of his own will begat he us, by the word of truth" (Jas. 1:18). "Having been begotten again, ---through the

word of God---" (I Pet. 1:23). "By the washing of water with the word" (Eph. 5:26. "Having our hearts sprinkled from an evil conscience, and having our body washed in pure water" (Heb. 10:25). But the word is the Spirit-inspired word, and its begetting power is Holy Spirit power, a fact some fail to see. The "washing of regeneration" is never that apart from the Holy Spirit. The washing of water" (Eph. 5:26) is not therefore merely the being baptized, which has neither merit nor any efficacy except by action of Holy Spirit, action through the word.

Why is it that so few people are being baptized? More are being baptized in pagan lands than in our own; why is that?

"Too many hypocrites in the church." This charge by the world is true. One hypocrite in the church is too many. Who will deny the charge? And though you have a sound argument with which to meet it, few of the world are convinced enough to withdraw the charge or to turn to the Lord despite the factuality of the charge. Too much dependence has been made to rest on our preaching and meeting objections with sound argument. The man of the world in this land knows much of what the "pure and undefiled religion" of the Bible stands for; knows that Jesus laid great stress on practice. He emphasized "good works," that they might be seen by men, that they might "glorify your Father who is in heaven." It has registered with the world that "the man of Galilee" emphasized giving, that He had great compassion for the poor, the orphan, the widow, the needy in general. "He went about doing good." His church, too, in its "first love," was filled with charity and benevolence as also was her Lord. "Not one among them said that aught of the things he possessed was his own" (Acts 4:32). They sold their possessions and put the proceeds at the disposition of the Lord's Spirit-guided servants for distribution "as any man had need." "For neither was there among them any that lacked." Of the multitude of them that believed, it is written, "And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (Acts 2:42). Therein lies the secret of the Christ-inspired benevolence recorded of them, and such marked benevolence was the backing of the gospel proclamation needed to attract the attention of the lost. Had not the proclamation been thus backed up, the apostles would not "have turned Jerusalem upside down with their doctrine." Today the preaching is being depended on to do the work without such backing.

The "community of goods" was not commanded of God, but sacrificial giving and caring for any that had need was. And so the Gentile churches were soon enlisted in the same benevolence. To Paul was counsel given "that we should remember the poor; which very thing I was zealous to do" (Gal. 2:10). Paul to the Ephesian overseers who met with him at Miletus said, "In all things I gave you an example that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus---- it is more blessed to give than to receive."

Here then is a language that any one readily understands and a preaching readily received. When the preaching of the cross and of the resurrection is recognizably done (proclaimed) by people dead to the

material world and living the resurrected life, ears will hear and hearts will be reached. A revival of Christ-inspired benevolence is the required condition of revival of the Jerusalem kind of disciples, and that will mean God-given increase and a revival as to the numbers converted.

The Master said, "Seek ye first his kingdom and his righteousness" (Matt. 6:33). Is that action of seeking a once-for-all action or a continuous one? Some seem to go on the principle that having sought and found the kingdom, now with that settled, they can go after material things.

While certainly there is a specific seeking that brings to a definite finding and entering the kingdom of God, the Lord Jesus is instructing us to put the kingdom and kingdom things first in the sense of putting and keeping the kingdom above all else. Zealous care for kingdom things and not cankering care for the material things is the spiritual, enjoyable, experience of the Spirit-begotten, and it is purposed that it be his continuous enjoyment. How free he is who is free from care concerning "all these things." Defraud not thy soul of its greatest benefit and blessing.

We are asked just why we as Christians only, observe the Lord's supper every first day of the week... Can you help us?

Why do we, others as well, assemble every first day of the week? The very texts relied on as warrant for assembling on that day show what they of New Testament days did when they so assembled. See Acts 20:7; 1 Cor. 16:1, 2. Pentecost (Acts 2:1) was the first day of the week, and it is written of the Jerusalem church which began on that day: "And they continued stedfastly in the apostles' teaching (doctrine) and fellowship, in the breaking of bread and the prayers." The word "stedfastly" indicates regularity, and that necessitates a certain well-known time. The Lord's resurrection is celebrated by an every Lord's day assembly. But the fact of His death cannot be separated in thought from His resurrection, so the Lord's supper on the Lord's day observed by the Lord's people is a most appropriate combination, and it is not accidental. Take notice now: Obedience to our Lord's command, "Do this in remembrance of me" has to be done on some day of the week, why not on the Lord's resurrection day? And is some certain first day of the week more important than any others? And is once a week too often to "do this in remembrance of" Him?

A neighbor parent and member of our church argues against teaching children to pray before they are born again. That seems very wrong.

"Out of the mouth of babes and sucklings thou hast perfected praise" (Ps. 8:2 as applied by the Lord Jesus. See Mt. 21:16). Avoid quibbling and thus the better "bring up your children in the nurture and admonition of the Lord." That "member of" your "church" needs a better acquaintance with the Savior.

Are we to suppose that the church at Corinth with whom Paul labored for a year and a half did not contribute of their means upon the first day of the week until they received Paul's epistle and got the instruction of 16:1,2?

Why so conclude? The "collection for the saints" was a special contribution collected from the churches of Macedonia, Achaia and the

churches of Galatia, doubtless from others. This special contribution by being laid by in store or "by itself," as per some translations, would be ready for Paul and the man or men accompanying him to pick up on their way to Jerusalem. Since the regular assembling was upon the first day of the week, this special collection could be put aside on that day. It would be for their own convenience and particularly Paul's. And their fellowship would also be thus expanded. And see Acts 2:42. Surely 16:1,2 was not the beginning of Corinth's giving.

What is the proper course at communion time, if one feels unworthy to commune? Shall we take for our example these who refuse to engage?

If you are not fit to commune, you are not fit for heaven. Get right, and without delay. "My grace is sufficient for thee," but grace must be appropriated, must be applied. However, a feeling of worthiness would not make you fit; your feeling of unworthiness is not in itself such a bad sign. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." It was in recognition of our unworthiness that Jesus laid down His life for us. "Let a man examine himself," for what? to find worthiness? No. To find that one would have to be self-deceived. Better look for the unworthiness, then judge it, pronounce judgment upon it. And then what? "And so let him partake." Unfit to partake? If so, unfit, likewise, to pray, unfit to worship, unfit to serve, unfit to meet our Lord. Erroneous thinking and feeling. But it was because of this very disqualification that the Son of God came to our rescue and paid the ransom price for us. "The love of Christ constraineth us" to "do this in remembrance of me." And don't stumble over that word "unworthily"; it is not an adjective describing the worshiper, but an adverb of manner, describing the act and attitude in communion.

A good sister in the Lord once ceased to participate in the Lord's supper observance. Upon inquiry, it was learned that she "feared she had committed the unpardonable sin," and she was distressed. I approached her on the matter. "No, if you had committed that sin, you would have no concern. Such sinning destroys the very faculty of concern about sin. Your concern and conviction means that you can repent, have not gone beyond repentance, and 'if we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.'" The sister repented toward her Lord (what the nature of her sin, I do not know) and entered again blessedly into the divinely ordained memorial services.

Are we to make a special study of the tabernacle and temple in order to gain instruction as to the proper set-up of the church? Is not the antetype to prove true to the type?

Scripture typology is an interesting and profitable study. Examining the type adds to our appreciation of the antetype, but the antetype is plainer than the type and more easily understood. Since the New Testament church is clearly presented in the inspired word, we look there for our needed instruction and guidance, and do not look to the type to interpret the same. From Heb. 10:1 we have it that the law gives only "a shadow of the good things to come, and not the very image of the things." It is a mistake to base a theory of

interpretation of New Covenant matters upon an interpretation of Old Covenant types.

Since it is admitted that Christmas is not authorized in the Bible, is it wrong to give gifts at Christmas time?

Giving rightly motivated is not wrong any time.

CORRECTION

In the December issue of Word & Work, in the paragraph on the Signification of Tongues, I am made to say, "the usualness of the method of teaching could arouse interest, perhaps astonishment, and change the attitude" of some. Instead of "usualness" read unusualness, and you have my thought. If the changed attitude does come, then intelligible language will appeal, and being understood, will bring to genuine repentance, "repentance unto life."

Diagnosis And Prescription

WHAT IS THE MATTER WITH YOU LATELY?

But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked. (Isa. 57:20,21).

The way of peace they know not; and there is no judgment in their goings; they have made them crooked paths: whosoever goeth therein shall not know peace.

WHY ARE YOU TROUBLED?

But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. (Isa. 59:2)

WHAT MUST YOU DO?

Seek ye the Lord while He may be found, call ye upon Him while He is near; Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. (Isa. 55:6).

THEN WHAT?

Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward.

Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am.

And the Lord shall guide thee continually and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. (Isa. 58: 8, 9, 11). — Bill Spears.

F. S. HAYS, SR.

Sunday, November 29, Brother Fountain Smith Hays, Sr., was called home to be with the Lord. The news was not surprising to his friends, but we were all saddened at the departure of another soldier of the Lord.

Brother Hays was a faithful servant of the Lord, laboring many years at the Buechel and Jeffersontown Churches. We knew him best for his sacrificial efforts in behalf of Southeastern Christian College. When the first appeal was sent out asking for funds to expand Kentucky Bible College he was among the first to make a contribution. At the time when the college was moved to Winchester, F.S. Hays signed the charter application along with Brother H. L. Olmstead and one or two others.

Money alone assisted S.C.C., but even more important the counselling and endless hours as he served as Board member of the Christian Educational Corporation of Kentucky—this was the story of Brother Hays' interest in Christian education. Some day when an honor scroll is placed in the halls of S.C.C. the name of F. S. Hays will appear near the top. We thank the Lord for the work of these Board members who have been called home: F. S. Hays, Sr., H. L. Olmstead, Albert VonAllmen, Guy Whitenack, and Frank Carey. —N. Wilson Burks

VELMA COMBS

Sister Velma Combs of Terre Haute was called home to be with the Lord November 21. She is the sister of Bro. Claude Neal and Bro. Paul Neal. Sister Velma was a wonderful Christian woman. She was a woman of faith and hope. She loved the appearing of the Lord and was not ashamed to give her testimony of her faith regarding the coming of the Lord. She was always cheerful though she suffered much. The Lord lengthened her life over six years after the doctors said she had only three hours to live. Her loved ones do not mourn as those who have no hope. —Maurice Clymore

Union Young People's Meeting

A committee has been selected to take charge of the y-p meetings for 1965. It consists of Marvin Ball (Portland), Ronnie Hickman (18th Street) Bobby Ott (Bohon), Linda Offut (Sellersburg), Sharon Clark (Rowan Street), and Bonnie Blansett (South Louisville). Meetings will continue to be held on third Sundays. —Ernest F. Lyon

Louisville, Ky.: Yes, the move has been made, and our permanent address is now 4038 Michigan Drive (Zip Code 40212). We wish to extend our sincere thanks to all who have helped us in many ways in this move, especially those who have worked hard in making some extensive improvements in the house. —Willis H. Allen

Wichita Falls, Texas: We had two baptisms last Saturday night for which we are thankful. Pray for us that the cause of Christ may prosper in this city. —J. C. Tate

Dugger, Ind.: The children of the Sellersburg Children's Home were with us on Wednesday night before Thanksgiving. The entire group was with us and everyone enjoyed their visit. After a turkey dinner we had a service in the church auditorium. The children gave a very interesting program of singing, scripture quotations and poem recitations. A contribution of \$436.03 was made to them, besides a shower of good things to eat and to use at the home. This was the sixteenth annual visit the children have made to this area of our state represented by around ten congregations. —Maurice Clymore

MISSIONARY BRIEFS

Enroute to Africa: This past week-end was our last in Linton before sailing. Sunday was a wonderful day of fellowship with the church there. We said goodbye with a tear in one eye and a twinkle in the other—a tear because we are leaving those who are dear to us in the Lord, and a twinkle because we are in the will of God. It was a real blessing to be with the John May family; the Lord is using them wonderfully in the work there. By the way, that little prayer group still meets every morning in the church building at 7 o'clock. And needless to say, the Lord still blesses, and lives are being deepened and changed.

Perhaps the next time I see you it will be in the air. Wonderful! —David Brown.

Manila, P. I. : How we praised God while reading of His grace at P. C. S. Awe-inspiring! And then we doubt! —Alex Wilson

San Jose, Occ. Mindoro, P.I.: Here are some PRAYER REQUESTS:

VICTOR is in Hong Kong for two weeks of meetings. He will appreciate your prayers as he tries to make the most of this short time. Pray that many souls will be turned to the Lord.

The WINSTON ALLENS are getting settled in their new work in Alaska. They need your prayers as they will surely face many problems and difficulties. Satan will do everything possible to keep anyone from establishing a work on the New Testament principles. Have you written to them?

Winston N. Allen
2500 Mt. View Dr.
Nanook Courts # 31
Anchorage, Alaska

ALEX and RUTH WILSON have already completed one semester of study in language school. They seem to be doing real well in Tagalog, the national language. I'm sure they will appreciate your prayers that they may get a good grasp of the language and speak it fluently.

Some changes in the operation of the BOOK STORE are needed. Pray that we may have the wisdom to so direct this phase of the work to make it more fruitful. There are some real opportunities in this area if it is operated properly. Pray that it may become completely self-supporting.

This semester at M. C. S. ends Dec. 4. Several changes need to be made before the next semester begins, so pray for us as we make these important decisions. PRAY FOR US. II Thes. 3: 1,2
—Harold R. Preston

Manila, P.I.: Our present building now houses:

1. Chinese congregation
2. Filipino congregation
3. Print shop and Radio studio
4. Central Bible Institute
5. Ladies dormitory for C. B. I.

Central Bible Institute students come from 13 provinces aside from the Manila area, and speak 8 languages and dialects.

THE CHALLENGE: Those reached for Christ and trained there will be the ones who can take the message of Christ back to their home provinces and towns, thereby spreading the Gospel more widely than a missionary can by his own traveling around. Also, these college students will be the future leaders of the nation in fields of Medicine, Law, Education, Economics, Arts and many other fields.

Now brace yourself. WE MAY SOON HAVE TO GIVE UP THIS PLACE! Without other facilities, it is even con-

ceivable that we will not be able to serve this special need. Our present building is rented, and there are plans to tear down and construct a large apartment house. We are now hunting for a new place, and we are much in prayer. The need is now URGENT! We will likely have to buy a place, and funds are lacking. PRAY WITH US.
—Victor Broadous

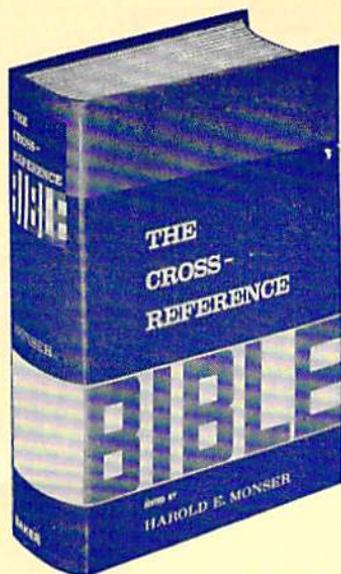
Salisbury, Rhodesia:

It has been a most rewarding year in many ways. A full program of teaching, preaching, and ministering the Word to hungry, sad, and restless souls is the most satisfying work a Christian could hope for. Our greatest regret is that we cannot gain all who we teach. Some have come to believing faith and others are coming, while we make it our aim to buy every new opportunity for God. Negotiations for the three-acre church site (in Highlands) are nearly to be finalized and we are hopeful of beginning the first stage of a building project early in the new year.

As in so many parts of the world, the hour in Rhodesia is very late; the immediate future most uncertain; but "Today is the day of Salvation" for a multitude of dying souls. Brethren, our calling is clear; "We'll work till Jesus comes!" —Vernon Lawyer.

Shizuoka, Japan:

This year has been one of the most fruitful and rewarding since we have been here. The Lord started out this work 4 years ago with only 2 of us, and ever since the Spirit has manifested His mighty saving power through the Gospel in a place where materialism, modernism, communism and various sects and cults of religions have been sweeping over with tremendous effects and influence, yet Christ has led us into victory with 25 believing Christians against such a tide of the time. Particularly, this year has been one of the greatest and most fruit-bearing in the course of our history. 10 out of 25 have just been born into the family of the kingdom of His Love this summer. Such accomplishments could and would never be made for the Lord had it not been for your hearty cooperation both in prayers and support throughout the year. Hereby, we wish to express our deepest appreciation from the depth of our hearts for your gifts and donation toward this mission here in Shizuoka. —Shichiro Nakahara.



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