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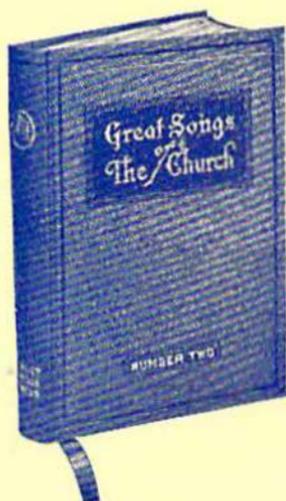
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Lord, Touch My Lips

Mrs. Paul J. Knecht

Lord, touch my lips with living fire!
Give me some word to tell,
That some poor sinner's burning thirst
May find in me a well —

Thy Spirit, speaking truth in love,
To heal a wounded heart,
Or to some weary, sin-sick soul
New faith and hope impart.

But if my heart be lifted up
Because thou sendest me,
Help me remember, O my God,
A dumb ass spake for Thee.

And if I would my Master bear
To lands across the sea,
And I be proud to hear Him call,
"The Lord hath need of thee;" —

Help me remember, O my God,
He also said to them
He sent to fetch the ass's colt,
"The Lord hath need of him."

To give Thee all the glory, Lord,
Be my heart's one desire.
Just let me bear Thee to the lost;
Touch Thou my lips with fire!

Talking Things Over

G. R. L.



My wastebasket is running over. I think I must be on the mailing list of every advertising firm in the United States. A large part of the advertising material I receive is from evangelistic organizations, religious publishers, missionary societies, Christian colleges, and various other church-connected institutions. Very little of it goes into the wastebasket without at least a quick once-over. It helps me keep abreast of current trends and developments. Sometimes I wish I didn't see what I see. One thing in particular haunts me, for I see it constantly.

TRUSTING IN THE FLESH

As an example, let me quote from a letter from a "big-name" evangelistic organization that was initiating a new program. Two lines apart in the letter we have: 1) "We are approaching . . . (the launching of the new program) . . . with total reliance on God." 2) "We are completely dependent on your financial support." Is it possible for both of these statements to be true? Is it possible to be completely dependent upon God, and at the same time to be dependent upon men?

We recognize that God uses His people to finance His work. But how does He persuade them to give? Is it right to solicit and to apply subtle psychological pressure? "Not grudgingly or under compulsion," says Paul (NASB, 2 Cor. 9:7). "Not with pain or constraint" (Weymouth). "No sense of compulsion" (NEB). When the persuasion produces a "sense of compulsion" in the giver, he receives no blessing and the Lord is robbed of the thanksgiving that should accompany the gift.

And what of the solicitor? Is he not adrift from the principle of faith, of trusting in God alone, now that he declares himself dependent upon man? Can he have eyes for God and man at the same time? All of us who are supported by gifts from God's people need to be very clear about this in our own hearts: *Where is the real source of our income?* Do we find it necessary to curry favor of men, to "politick" just a little, to keep an ear cocked to what the brethren are saying? God forbid!

SHADES OF ROMANISM!

Ever since the middle ages the Church of Rome has been granting favors to the Faithful in exchange for gifts of money. I'm on some Catholic mailing lists too, and I know that times haven't changed.

For example, send a gift to such-and-such an orphanage, and in return the children will offer prayers for you. That kind of thing used to make me shudder, but about the time I began to get used to it, I began seeing it in mailing pieces from churches of Christ! People who profess to believe the whole Bible, to walk by faith, to be saved by grace—would these sell the grace of God??? Again I quote from the letter referred to above: "I ask you for your financial support . . . Make your gift generous and sacrificial—and God will honor and reward you a hundredfold in return." Others offer a wide variety of gimcracks and gadgets (of little value) to contributors. And some—like the Catholics—assure you of the benefit of the prayers of the hungry orphans.

All this seems to say, Give a dollar to the Lord and He will give you something in exchange. Has God stooped to trading His favors? Is this not bartering the grace of God? And as to the person responding, is the desire created by such an offer any different from Simon the sorcerer's desire to buy the power of the Holy Spirit?

"BY MY SPIRIT, SAITH THE LORD"

A few months ago several of us were talking to a nationally-known evangelist about ways and means of getting the gospel to the greatest number of people in Louisville. Some of us were quite surprised at his advice: "If you want to accomplish anything, you're going to have to do something *big*, something spectacular." Is this true? This man has a reputation for being greatly used by the Lord, and I hold him in high esteem, but I believe that at this point both he and the majority of gospel-preaching churches are wrong. I greatly fear that the spread of this philosophy (of using carnal gimmicks to achieve spiritual goals) will be the undoing of what little testimony is left of those who profess to stand on the Word of God alone.

Is not the episode of John 21 applicable to our task of evangelism? All night they fished and caught nothing. Then Jesus comes: "Cast the net on the right side of the boat." Result: A tremendous catch of 153 "great" fishes—too heavy to take into the boat, and yet the nets didn't break! Does it seem reasonable that all this could result from moving the nets just a few feet, from one side of the boat to the other? Yet the command was not questioned, and obedience was rewarded.

What do we need in our churches? More activity? I doubt it. Some of us have already "fished all night"—and yet with empty nets. Is it possible that we have slipped too far into the popular stream of trusting in men and methods and promotional schemes? Should there not be *positive* guidance from the Lord before we cast our nets? What a tragedy it would have been for Paul and Barnabas to have gone without being sent! Asks Paul, "How shall they preach, except they be sent?" God forbid that we should be as the numerous unnamed Old Testament prophets of whom God said, "I sent not these prophets, yet they ran."

God's power cannot be where God is not leading. His leading may change our activities ever so little—just the width of the boat—yet the results will tell the difference. May He deliver us from drawing upon the resources of the flesh!

GOD'S SONS IN GOD'S WORLD

J. W. Blaes

"I am a stranger here within a foreign land, My home is far away upon a golden strand." We have often sung and repeated these words, but what thoughts do they convey to our minds? Again we sing, "This world is not my home, I'm just a-passing through." Do these words express some dear thought to us? Is there anything dear about our transitory stay here on earth? Frankly, I rather like it here. I feel like the prophet must have when he said, "The lines have fallen unto me in pleasant places." Don't misunderstand me, I believe in a hereafter—heaven and hell too—but I find this life can be wonderful even though many days are full of problems, and there are not a few heartaches. These too are for our good. "'Tis my happiness here below not to live without the cross; but the Savior's power to know sanctifying every loss." The curse is on the ground "for man's sake".

Heaven is my home, but it is not too unusual to have a good time away from home. This vacation season you may be doing just that right now, or may have just returned from doing it. Many plans go into your finding enjoyment away from home for awhile. Just so the Heavenly Father has made all arrangements for us to "richly enjoy" this life while looking forward to life in the Eternal Home. He created this world for our pleasure. He made it to suit every requirement of man. Neither has He left us alone in the world. "In Him we live and move and have our being."

"The earth is the Lord's and the fulness thereof." Thanks for reminding me—I was beginning to think it was my own. Yes, it is HIS. Well, what am I doing here—I'd better be getting along where I belong. But I do belong here—He put me here, and is saying in effect, "Be my guest." Ah! I'm sure that is just the reason I like it so much here, I'm His guest. My, what a wonderful Host is God. And how prepared He is to care for us all. So many guests, but still enough and to spare for each no matter what the need may be. As a very grateful guest I love to tell others of the beneficial provisions of our mutual Host. Let us "forget not all His benefits. . . He satisfieth thy mouth with good things."

"Lord, I'll be glad to be your guest all my days. May I behave myself as a polite, respectful, and well-treated guest should." Say, finding out here what a wonderful Host God is not only makes living here better, but increases the anticipation of heaven. He is best prepared for heaven's life who is best prepared to live on earth. "Oh, I want to see Him, look upon His face, There to sing forever of His saving grace." —in *The State Journal*



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

Can you give us an explanation of relativity? Is the right or wrong of a thing determined by whether or not it meets the approval in general? For instance, coloring the facts concerning a commodity in a business transaction, over-valuing on the one hand and on the other minimizing or concealing defects? "Everybody's doing it," so it is to be winked at, must we concede? Is everything relative and nothing absolute?

Excuse this writer from any attempt to explain relativity. Einstein's theory; ask his disciples. Einstein set forth a fourth dimension, time. But how is this a dimension? No scientist am I.

Society has its standards and conventionalities, some of which are matters of indifference, and with which the people of God can comply. But society does not set its standards with any regard for Bible as to its principles, which principles the family of God are supposed to know and to respect. The Divine standards can neither be lowered by man nor otherwise changed. "Thou shalt not kill." "Thou shalt not steal." "Thou shalt not bear false witness." "Thou shalt not defraud." "Thou shalt not covet." "Thou shalt not commit adultery." "Thou shalt worship the Lord thy God, and him only shalt thou serve." "Provide things honorable in the sight of all men." "Except ye repent, ye shall . . . perish." "Whatsoever a man soweth, that shall he also reap." Thus does the Bible speak with finality. The relativist says, "Nothing is absolute." But isn't that statement itself absolute? How can the relativist make an absolute statement like that? "The words that I have spoken . . . the same shall judge you in the last day." Sin condoned (or winked at) is thereby made no less sinful nor its judgment less condemnatory. "Reprove, rebuke, exhort with all longsuffering and teaching." The sure road to unpopularity? "Preach the word." Noah could have been a popular preacher, had he been willing to have the ark become a show boat or a museum. Are God's people out to please the world and thus save their own skins? These are days of decision!

There are those arguing that the "community of goods" in the church at Jerusalem was a form of communism, therefore we should be more tolerant toward communism.

The church at Jerusalem "had all things common" from the spontaneity of their Spirit-filled souls, which would not allow any among them to be lacking in the necessities of life. It was not by command, neither was it by mutual agreement, like "You sell off and

give all and I'll sell off and give all." Moreover, it was not a leveling process or arrangement; the distribution was "according as any man had need." He should be ashamed who tries to make that a thing similar to this atheistic, antichrist red dragon of our day.

We hear some speak as if it is unscriptural to be orthodox. And sometimes a speaker, professedly identified with the church of the Lord Jesus, speaks sneeringly of the church of Christ. Would Moses ever speak sneeringly of the children of Israel with whom he had cast his lot, unfaithful though they were? Paul counted himself the chiefest of sinners, because he persecuted the church of God. Who dares to sneer at it?

The term "orthodox" has been so abused by usage that it is by some being made a joke. Heterodoxy can pose as orthodoxy and so often does, that the word that means correct, proper, true, truly scriptural, is so weakened by such abuse that it is hindered from conveying its true meaning. It is in this way that heresies gain advantage and sweep people into error and apostasy. (But if there were not the genuine, the counterfeiter would have nothing to imitate.) If a teaching or doctrine is not orthodox it is not "the faith once for all delivered to the saints."

After the same manner has the term church of Christ been so denominationalized as to rob it of its true meaning. The church of Christ is the body of Christ, and our Lord is its Head. To belittle His church is impossible without belittling Him. But you mean, (when you use the term) a circle or body of professors that is not inclusive of all the saved? You have no right thus to pervert the meaning of the term. To do so is not to "speak as the oracles of God." Who can claim any God-given right to create or become a body exclusive of any one in fellowship with Him? Saved people may err and be creed-bound or partisans, and at the same time wear the name of Christ. That need swerve no one from calling Bible things by Bible names. "Stand up, stand up for Jesus." His cause needs no moral cowards. "Dare to be a Daniel," yes, dare to be a Moses. See Heb. 11:24, 25. Beloved, "called to be saints," you are, even your bodies are "members of Christ" (1 Cor. 6:15), yea, and "members one of another," therefore members of the body which is composed of its members, all of them. Therefore you belong to all its members and all its members belong to you. The body suffers from much dissection; Lord, save us from being dissectors thereof.

Our preacher, after quoting Eph. 2:8 went ahead endeavoring to show that we are said in the Bible to be saved by some eight different things, which he set forth, citing references for them. Does that not leave the impression that the Scriptures are self-contradictory?

How unfortunate for the sake of souls that such issues have arisen occasioning such theological hair-splitting. "By grace have ye been saved . . . not of works, that no man should glory." No salvation can there be but by grace, the unmerited favor of God. And no sinner can become a partaker of the saving grace but by faith, faith centering in the Son of God as Savior, the faith that "cometh by hearing, and hearing by the word of God" (of Christ) See Rom. 10:17. But there is believing and believing. See John 2:23-25.

There is to be seen a superficial faith that Jesus did not respond to; He did not commit Himself to those there said to have believed. Theirs was an "only believe" kind of faith. Jesus did not "commit himself to them." There the word for commit is the very same word in John 3:16 translated "believeth." Using the word for it found in John 2:24 (AV), we would have in John 3:16, "whosoever commits himself to him might not perish, but have eternal life." Those believing in John 2:23 did not commit themselves to Him. A faith that does not commit the one believing, falls short of saving faith. Saving grace does not respond to it, even as Jesus did not commit Himself in such case. The commitment 'is faith itself, faith not barren or dead, using James' term. Faith's commitment thus is not to be put under the term "works" in Paul's use of the term. They do violence to James' inspired instruction who would so classify faith's commitment of the sinner to the Savior. It is faith's reaction to the Word; that which produces faith. Violence, also to Paul's inspired teaching, who says, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10:10). Confessing Jesus as Lord is not something added to faith; it is faith in its own quest for righteousness. This confession precedes the salvation which it is "unto." In another place we read of "repentance unto life" (Acts 11:18), which is simply faith's turning to the Lord. Note that it is stated in Acts 11:21 that "a great number of them that believed turned unto the Lord." In their turning to the Lord is indeed "repentance unto life," but it is only those who "believed" that did so. As confession unto salvation is not something separate from believing unto righteousness, so neither is "repentance unto life." It is "believe and live."

Just as confessing Christ and repenting toward God are not to be classed under the head of works of which man could boast or glory and are not so classed, so neither is "the obedience of faith" to be so classed. It is inconsistent to do so, and unscriptural as well. It is Luke, co-worker with Paul the great exponent of justification by faith, who uses such expressions as "a great number believed and turned to the Lord"; "a great company of the priests became obedient to the faith"; "repent and turn again, that your sins may be blotted out"; "the Holy Spirit given to them that obey him," this in keeping with Peter's promise of the Spirit to those who would be baptized in Acts 2:38.

The apostle himself uses the expression "obedience of faith." See Rom. 1:5 (Don't be timid about using it.) In Rom. 16:26 he shows that "the mystery is made known unto all the nations unto obedience of faith," this following Rom. 15:18 declaring that the things wrought of God through him have been "for the obedience of the Gentiles." While continued obedience is indeed enjoined and by grace made possible in a "work of faith and labor of love," there is the initial obedience of faith, a token obedience that bespeaks the continuous obedience, inspired by the assurance that "he that doeth the will of God abideth forever." Initial obedience? Yea,

verily, and "unto righteousness" (justification). "His servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Rom. 6:16). In one's believing unto righteousness is embraced as faith's component—not added to, but included, without which faith is barren. This "obedience of faith" is what James shows that he means by "works." For in his using Abraham to illustrate, he makes use of no work of merit, but his offering up of his son Isaac, no work of merit, no works of the law, Moses' law or any other. Hence Rom. 6:17. Hence Heb. 5:9; 1 Pet. 1:22. Acts 2:38 is the Holy Spirit's command and promise, and the 3,000 were saved by grace through faith.

FEED MY SHEEP

Bob Ross

In recent months I have had the opportunity of visiting in various churches. Instead of preaching I have sat in the pew and listened, which is a change for me. More than once I have left the assembly with my soul's hunger unsatisfied. Doubtless my ears were not always attuned to the Spirit. Yet I have wondered if most preaching, if *my* preaching, so often leaves the flock famishing for spiritual nourishment.

One church's mid-week service was taken up with a program to promote missions. But this vital subject was presented through a rather light hearted skit which left one wondering whether the program was a promotion or a demotion.

On other occasions the preacher seemed more intent on proving his point than on preaching the Word. Sermons often dealt with the promotion of the institutional program or a defense of some particular sectarian view. Bible teachers sometimes spend most of the hour on the most trivial point. Seldom to be heard was a message on the great problems that men and women are daily facing.

A proper gentleman should keep his hair combed, his shoes shined and his tie straight, but the doctor does not fret over such details if he is tending to a man with a severed artery or other potentially fatal injury. Yet, those who claim to have mankind's only remedy for the disease of sin will spend as much time disputing the Scriptural way to administer the medicine as in actually dispensing the water of life.

Pastors and teachers, what kind of food are we setting before our flocks? Are our sermons really biblical? Or do we use a text for a pretext? Is there a note of good news in every message? Or is the gospel only for revival meetings? Is Christ "crucified and risen again" exalted? Or is He hidden under a mass of trite verbiage or our personal hobby? Are we dealing in the majors or the minors of our faith?

The Good Shepherd gently but pointedly says to us as well as to Peter, "Feed my lambs . . . tend my sheep . . . feed my sheep . . . if you love me."



Survey of Missions In Alaska

PART X

Winston N. Allen

SURVIVAL

In view of the fact that much of the transportation in Alaska is by plane often under hazardous conditions, the following items are considered a minimum for a plane trip over wilderness areas or for any trip into the woods or mountains: matches in waterproof container, flashlight, compass, knife, first-aid kit, map, gun, food (dehydrated), fishing tackle, ax, and in the summer time a headnet and insect repellent. In the winter time a sleeping bag and goggles to prevent snow blindness should be included. The first-aid kit should include scissors, tweezers, adhesive bandages, bandage roll, 2-inch adhesive tape, elastic bandage for sprains, iodine or other antiseptic, penicillin salve, boric-acid ointment, picrate ointment for burns, aspirin, water purification tablets, codeine, soap, moleskin, indigestion medicine, toothache medicine, penicillin tablets for severe infection, and vitamin tablets.

The key to keeping warm in cold climates is to conserve body heat. Several layers of medium weight clothing furnishes better insulation than one piece of heavy clothing because of the air between the layers. It is important to keep clothes dry. A healthy body supplied with good food is a fundamental defense against severe cold, but once heat is produced it must be conserved by proper clothing worn wisely.

Regarding sleeping out in the wilderness during an Arctic blizzard, Charles Madsen, with John Scott Douglas, gives this advice to the person who has a sleeping bag:

"In low temperatures, you must sleep without clothing, for if it is damp from perspiration or covered with snow, you may freeze during the night."

In the book *Arctic Trader*, Madsen tells his experience of being caught in the Arctic by a severe winter storm. After placing his sleeping bag in a mound of snow he quickly removed his clothing, turned the garments inside out so any perspiration would freeze and could be shaken off later, and dived into the bag.

"Once within its warm embrace, I was soon comfortable. Thirst was no problem because a mouthful of snow could always quench it. . . . At last (after three days) I could no longer hear the shrill piping of the wind. I dug a window in the mound of snow covering me, and looked out upon a new world, dazzling white in the sunlight. . . . Never again did I fear being caught in the open by a blizzard. . . . there was nothing to be concerned about so long as you had a warm sleeping bag and something to eat."

Hall Young, one of Alaska's first missionaries, made this statement regarding a missionary to the Northland:

He should be able to do whatever there is to do . . . He ought to know how to build his own church or his own house, if he has to do that; to mush along the trail with his dogs or alone, when it is sixty below, and like it and keep comfortable. He should know how to make a cozy camp in the woods during severe cold weather without suffering or grumbling. He should be able to cook for himself . . . I could take my fishing gear and my gun into untrodden wilds anywhere in that land and not grow hungry or lose my strength."

Southeastern Alaska has been called the most prolific country in natural products in all the world. Because of an abundance of salt-water fish, sea-beach food, game, waterfowl, fresh-water fish and berries, there is no need for anyone to go hungry. In the interior of Alaska and along the Arctic slope two comparatively easy-to-obtain sources of food are ptarmigan and salmonberries.

Frostnip and frostbite are familiar words to Alaskans. Frostnip, a mild form of frostbite, affects the upper layers of skin exposed to high winds and extreme cold. Sudden blanching of the skin is the first indication. It may be relieved by covering the area with a warm hand, or blowing on the cold spot. Rubbing is to be avoided. Frostnipped fingers may be held under the armpits until normal color returns.

If the fingers or toes cease to feel cold or painful under extreme conditions, frostbite usually exists. Shelter or medical aid should be found as soon as possible. Men have walked for several days on frozen unfrozen feet in order to reach a place of safety. Frostbitten extremities should not be rubbed or placed in snow or iced water. The modern treatment is rapid rewarming of the frozen parts in water kept at a temperature of 108 to 112 degrees F. Deep frostbite is serious and requires medical attention.

(Helpful books and booklets dealing with survival and living under wilderness conditions are then listed by the author, ten or twelve of them, ranging from Viehjalmar Stefansson to Army and Air Force publications. —E.L.J.)

ALASKAN FOSSILS

Fossils of prehistoric animals are frequently recovered from the frozen muck in gold mining operations. Paleontologists from the University of Alaska have an abundance of material to study. Most of the specimens are of mammoths and bison.

Estimates have run as high as 5,000,000 mammoths, whose remains are buried all along the coast line of northern Siberia and into Alaska

Other fossil mammals which have been found in Alaska (having skin and tissues preserved but mangled) include badger, saber-tooth cat, jaguar, mastodon, horse, camel, elk, beaver, ground sloth, and lion.

The fact that these large mammals (some found only in warm climates) were frozen before the flesh decayed is evidence that the climate changed sharply and rather suddenly at least several thousand years ago. The writer believes the Biblical Deluge offers the only satisfactory explanation for these phenomena.

GOD IS THOROUGH

Miles J Stanford

Once we know His eternal plan and purpose for us, *plus* His method of preparation and process to that end, there is rest and confidence. Now it so happens that God's basic ingredient for growth is *need*. Without personal needs, we would get nowhere in our Christian life. The reason our Father creates and allows needs in our lives is to turn us from all that is outside of Christ, centering us in Him alone. "Not I, but Christ."

For both our growth and service it is all-essential that we see and understand this principle, which J. B. Stoney sets forth in a sentence: "The soul never imbibes the truth in living power but as it requires it." As for our growth, needs cause us to reach out and appropriate by faith, from our Lord Jesus, that which we require. And in the matter of service, in witnessing and helping others, we must watch and wait for the hungry, the needy heart, if there is to be abiding fruit. Again Stoney says, "The true value of anything is known only when it is wanted." Darby makes this doubly clear by writing, "Wisdom and philosophy never found out God; He makes Himself known to us through our needs; necessity finds Him out. I doubt much if we have ever learned anything solidly except we have learned it thus."

The Value of Hunger

In this light, our needs are invaluable! We must face up to the fact that without spiritual hunger, we cannot feed upon the Lord Jesus Christ. From our personal experience, Matt. 5:6 should mean much to every one of us: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" All too often believers are exhorted and even pressured to grow before there is an acute awareness of need, before there is true spiritual hunger. And, sad to say, in most instances when there is real heart-hunger, very little spiritual food is offered. One of the main reasons for so much evangelistic effort and personal work coming to little or nothing is that truths are forced upon the "victim" to be saved before he is aware that he is lost. The work will soon come to naught unless an overpowering conviction of sin causes the lost to reach out with the grip of personal faith, and find their need fully met in the Saviour.

Watchman Nee puts first things first in saying, "The Lord does not set us here first of all to preach, or to do any work for Him. *The first thing for which He sets us here is to create hunger in others.* No true work will ever begin without a sense of need being created. We cannot inject that into others; we cannot drive people to be hungry. That hunger is to be created, and that hunger can be created only through those who carry the impressions of God." In preparation, there is a tearing down before there can be a building up. "Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up" (Hos. 6:1).

Failure Before Fruit

This applies to both growth and service. J. C. Metcalfe writes, "It is more than comforting to realize that it is those who have plumbred the depths of failure to whom God invariably gives the call to shepherd others. This is not a call given to the gifted, the highly trained, or the polished *as such*. Without a bitter experience of their own inadequacy and poverty they are quite unfit to bear the burden of spiritual ministry. It takes a man who has discovered something of the measure of his own weakness to be patient with the foibles of others. Such a man also has a first-hand knowledge of the loving care of the Chief Shepherd and His ability to heal one who has come humbly to trust in Him and Him alone. Therefore he does not easily despair of others, but looks beyond sinfulness, willfulness, and stupidity, to the might of unchanging love. The Lord Jesus does not give the charge, 'Be a shepherd to My lambs . . . to My sheep,' on hearing Peter's self-confident affirmation of undying loyalty, but He gives it after he has utterly failed to keep his vows and has wept bitterly in the streets of Jerusalem."

Yes, there is going to be deep, thorough, and long preparation if there is to be reality; if our life is to be Christ-centered, our walk controlled by the Holy Spirit, and our service glorifying to God. Sooner or later the Holy Spirit begins to make us aware of our basic problem as believers—the infinite difference between self and Christ. There are other laborers besides those who are seeking for pardon, for justification. There are laborers for sanctification—after personal holiness—after riddance of the power of the old Adam; and to such, as well as to those who are seeking after salvation, Christ promises, with this great 'I will' (Matt. 11:28-30). It is highly possible for a man, after having found justifying rest in Christ, to enter upon a state of deep need as regards sanctifying rest. We think we shall not go far wrong if we say that this has been the experience of almost every believer that has ever lived." (P. B. Power).

Much of His preparation in our lives consists of setting up this struggle—our seeing self for what it is, and then attempting to get free from its evil power and influence. For there is no hope of consistent abiding in the Lord Jesus as long as we are under the dominion of the self-life, in which "dwelleth no good thing" (Rom. 7:18). "Not in babyhood are we able to continually abide in His presence, regardless of our surroundings and that which we are doing. Not when we serve Him with intermittent zeal does our own soul grow and thrive; not when we are indifferent are we watered from the presence of the Lord. It is after we have been subdued, refined, and chastened; when love of self and the world is gone, that we learn to abide in touch with Him at all times, and in all places or surroundings." (MacIlvray).

From Futility to Faith

The value of both the struggle to free ourselves from the old-Adam life, and the equally fruitless efforts to experience the new-

Adam life—the Christ-life—is to finally realize that it is utterly futile. Our personal, heartbreaking failure in every phase of our Christian life is our Father's preparation for His success on our behalf. This negative processing of His, finally brings us into His positive promise of Phil. 1:6, "Being confident of this very thing, that He which hath begun a good work in you will perform it unto the day of Jesus Christ." His "good work" in us is begun through failure, and this includes our strongest points, which continues on into His success, by His performance, and not ours. "For it is God which worketh in you both to will and to do of His good pleasure" (Phil. 2:13). There is no question but that we all began in sheer grace, and we must continue and arrive on the very same basis. "Stand fast therefore in the liberty wherewith Christ hath made us free . . ." (Gal. 5:1).

"The effortless life is not the will-less life," writes Charles Trumbull. "We use our will to believe, to receive, but not to exert effort in trying to accomplish what only God can do. Our hope for victory over sin is not 'Christ plus my efforts,' but 'Christ plus my receiving.' To receive victory from Him is to believe His Word that solely by His grace He is, this moment, freeing us from the dominion of sin. And to believe on Him in this way is to recognize that He is doing for us what we cannot do for ourselves." We learned this principle at the time of our spiritual birth, and it seems that most of us have to learn it all over again for our spiritual growth and service. Fear not, dear friend; just hold firm to the fact of His purpose for you in Christ, and He will faithfully take you step by step into all the necessary preparation—He will do it. Once you are sure of the purpose, you can be equally positive of the preparation. Simply remember that Rom. 8:28 and 29 go together, and thank Him for Phil. 1:16.

"The Lord is glorified in a people whose heart is set at any cost, by any road, upon the goal which is God Himself. A man who is thus minded says: 'By any road!' Here is a very difficult road, a road beset by enemies, but the passionate desire for the goal will hold him steadfast in the way. It is the man who lacks the yearning to know Him that will easily be turned aside. Along that road the Man Christ Jesus has already gone before, and at every point has overcome for us. We have not to climb up; we are to be brought through in the train of His triumph. Every enemy has been met; every foe has been overcome; there remains nothing that has not been put potentially beneath His feet, and there remains nothing in this universe that is able to overcome the least child of God who has taken the hand of the Lord and said: 'Lord, bring me through to the place where Thou art, in virtue of the blood which Thou hast already taken through in victory.' There is great glory to the Lord in a quiet, confident walk in a day of adversity, a day of dread, when things about us are shaking and trembling" (G.P.).

(Taken from *The Green Letters*, 83 pp., 35c)

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Cheap Competition

Leroy Yowell



An upholsterer who has a wide reputation for his fine workmanship had a sign prominently displayed in his showroom: "We do no cheap competitive work."

The sign obviously had a two-fold purpose. First, it discouraged the get-something-for-nothing folk who would like to employ his skill, but haggle about the price by pointing out that some other shop would do the same job for less. On the other hand it was a source of re-assurance to customers who appreciated fine workmanship and were willing to pay the cost.

These thoughts are not without some applicative value and commendation to the Church of God. In the first place our sole aim is to please Him who called us into His eternal calling; and our sole standard of excellence is His word which completely furnishes us unto every good work, (2 Tim. 3:16, 17). The outworking of this singular purpose requires no competition with any one, and those who enter into it competitively, whatever their excuse, have taken their eyes off the true objective.

Religious competitiveness, regardless of the seeming innocence of the turn it takes, when analyzed will prove to be nothing more nor less, we fear, than that same old sectarian pottage, the party spirit, which is of the flesh (Gal. 5:19-20). How much of Christendom's (that we say not the church's) fuss and stew, its Sunday Schools, Colleges, (the writer is not "Anti-Sunday School" nor "Anti-College") building programs, etc. are so motivated will only be revealed in *that* day; but it is certain that the percentage is not small. May God deliver His people from this blight.

In the second place, churches and preachers who devote their energies to the simple proclamation of the gospel, baptizing those who believe; and faithfully teaching them whatsoever the Lord Jesus has commanded will find themselves free to some extent—but not altogether—from the heart-breaking task of pleading with a lot of folk who, for one reason or another, would like the advantage of church membership but have no desire or intention of "perfecting holiness in the fear of God." Such will not endure healthful teaching but turn quickly away to the competitive atmosphere of the denominational world.

On the other hand such churches and preachers will find that their righteous course is a source of re-assurance, and strong encouragement to those who, with us, "have fled for refuge to lay hold of the

hope set before us, which we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil," whither Jesus as a forerunner entered for us."

COULD THIS BE SAID OF YOUR CHURCH?

My name must remain anonymous, I suppose, not for my own sake but for the best interests of my church and all concerned. The experience of which I write came about quite unexpectedly in a routine interview with a high school boy in my study. Had I foreseen the outcome I am not certain that I would have had the courage to go through with it. When it was over I felt for a while that I had reached a new low in the black pit of discouragement. Doubtless every minister has experienced a few such dark hours.

The boy really had nothing against me personally, I am sure. It was I who asked the rather casual question, "And by the way, I'm not trying to probe, but how are you getting along spiritually?"

His frank reply quite jolted me. He readily acknowledged that he was not getting along well spiritually at all. As he himself put it, he had "just no interest in spiritual things whatsoever." He further admitted that he came to church only because his parents insisted on it, and he assured me that there were other young folk who felt as he did. As far as he was concerned, he said, he could better spend his time at his homework. I detected no trace of insolence or sarcasm as he spoke. There was only an intense earnestness in his remarks.

Maybe I should have dropped the subject then and there. It would have spared my feelings considerably had I done so; but my conscience pushed me into asking the next question: "But why? *Why* do you feel this way?"

I almost wish I could forget his answers, but probably that would be akin to the ostrich hiding his head in the sand. The boy went on: "Well, I no longer simply accept everything I'm told. Sure, I still believe the Bible and all the basic things I've been taught. But *I just don't see too much around our church that is genuine and real.* I'd like to see Christianity *really work* for somebody, and then maybe I would give it a try.

"I count the people each Sunday night, and it's the same old crowd week after week. No one cares two cents about bringing in the unsaved and helping our church to grow. We're quite content if we just hold our own. To my way of thinking, that's not real Christianity. If our people had anything on the ball they would be out after new families and showing real concern for the building up of this church. They may *say* that God is first in their lives, but I can't say that I see much proof of it in actual practice."

I almost hoped he was through; but he continued:

"You know, it seems to me that if Christian people really were concerned about the work of the Lord, they would all be pulling together instead of each family heading in different directions. Maybe I'm wrong, but somehow I feel that true Christians ought to be able to get along better together."

I did not ask for specific illustrations to prove his point. I could already think of too many.

"Oh, I know the conduct of other Christians doesn't excuse me, but what I have observed hasn't influenced me in the right direction, I assure you! Really, I often wonder how you can stick around a place like this. I know that I wouldn't if I could help it. Oh, I'm not blaming you; our church has been this way for years, and every minister has found it so. I would think the ministry ought to be a rewarding experience with growth and blessing and progress. But *this must be a mighty discouraging place for you to serve.*"

These were his statements, recorded as accurately as I can recall them. Somehow I think they will be fixed in my mind just as vividly ten years from now, or even twenty, as they are today when with heavy heart I try to put on paper what he told me only two nights ago.

Of course, I am not so naive as to think that everything the boy said was entirely right. Surely there are at least a few examples of genuine, Spirit-filled people in my church. However, so much of what he said *did* make sense that I am still quite shaken by the interview.

Perhaps I was wrong in making no attempt to defend myself or to vindicate my congregation. Still, too much of what he said was absolutely true. I felt that he had already won his case—temporarily, at least—and that only the Lord could show him someday the other side of the picture (if there is one). More particularly, only the Holy Spirit can make him aware of his own responsibility to God regardless of the faulty conduct, real or supposed, of others.

Just where to go from here I really cannot say; for in the boy's own words, "I'm sure I don't have the answer." How to awaken a local congregation to the absolute necessity of witnessing is a problem of the first magnitude. The double curse of indifference and stagnation is not too readily recognized, nor is it improved with ease. It is no special comfort to be reminded that there are other churches just like mine.

Yes, I know the real answer is for the leaders and the people alike to accept their share of the responsibility. We must seek God for a new outpouring of the Holy Spirit, resulting in a revival and a genuine concern for the lost. Unless this happens I certainly do not relish the thought of preaching on Sunday nights for the remaining fleeting years of my ministry to the unsaved when they just are not there! Neither do I like the prospect of having other interviews like the one of which I have here so frankly but sadly written.—Anonymous in *The Alliance Witness*.

Precious Reprints

BLOOD REDEMPTION

R. H. Boll — 1917

When Napoleon was conscripting soldiers for his army, a man was brought before him who refused to serve on the seemingly absurd military grounds that he had already given his life once for his country, and was, by law, dead upon the battlefield. "What do you mean by that?" asked the emperor. "Sir, I engaged a man not subject to your majesty's conscription, to fight in my place; and he fought and was killed on my behalf at Jena. He was my representative and I contend that I am among the fallen soldiers of Jena, no longer subject to military service." "The man's contention is in simple justice; he must be released," ordered the emperor.

If then Jesus, my Lord, shed His blood for me, did He not take my place and pay His life for mine? Did not I die when He gave up His life for me? Was not I nailed to the cross in His person; and is not—in my open acceptance of Him as my Representative—His death and burial, and even His resurrection reckoned to my credit? How else could I understand Rom. 6:1-12 or Gal. 2:19, 20? And since He so redeemed and purchased me, am not I His own? For I am bought with a price (1 Cor. 6:19, 20).

THE JUDGMENT UPON THE FIRST-BORN

The judgment of the Passover night was a God-taught picture-lesson to that and all generations to come. The God to whom all lives belong, and before whom as Judge all lives are forfeited, declared execution of the sentence upon all the first-born of the land of Egypt. But that the first-born of Israel should not share in this judgment, God revealed to the Israelites a way of escape. The very fact, however, that they could escape only by the God-appointed means shows that the judgment included *all* the first-born in the land, Israel's as well as the Egyptians'. "For there is no distinction: for all have sinned and fall short of the glory of God" (Rom. 3:22, 23). The way of escape was by blood-redemption. A lamb, unblemished and perfect must be slain; and its blood must be sprinkled conspicuously upon the door-posts and the lintels of the house. Back behind those blood-marked doors the first-born was exempt from the judgment of death. In fact the judgment had already been executed upon them in the appointed substitute, the passover-lamb, and the blood on the door-posts was the sign and proof that the lamb had been slain. But all first-born of the land of Egypt, not so redeemed, died.

BLOOD SAVED, BLOOD BOUGHT

But a new lesson soon followed. After the dark judgment night was past, and the first-born among the Israelites rejoiced in their strange redemption: "Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel . . . it is mine" (Ex.

13:2). For since God had paid the ransom price of their forfeited life with another life He now claims the redeemed life as His own. The redeemed first-born was accounted as having died in his substitute; and the life he now possesses was of God—a resurrection-life as it were. God claimed them therefore. For the sake of feasibility, God took the tribe of Levi in the place of the actual first-born, which does not affect the lesson in view (Num. 3:12-46; 8:14-18). The Levites, who stood for the blood-redeemed first-born, were to have no inheritance. And they were to be peculiarly devoted to God's worship, the service of the sanctuary.

OUR PASSOVER

"Our passover also hath been sacrificed," says the Holy Spirit by Paul, "even Christ" (1 Cor. 5:7). In every respect the correspondence holds good. He is the Lamb without blemish. His blood stands between us and our merited judgment. He saved us from it by taking it upon Himself. He died for us—on our behalf, in our stead. "The Lord hath laid upon Him the iniquity of us all." His unforfeited life was surrendered in the place of my forfeited life, when His blood was shed on my behalf. He took my place. I died therefore in His death in fulfillment of the law's demand, and yet my life was left to me. Nay, He was also raised from the dead, and being identified with Him in His death, so am I also in His resurrection; and being joined to Him, His resurrection-life floods and fills my being, so that I am not only left to rejoice in my redeemed human life, but am a partaker with Him in the new and glorious power of His resurrection—a spiritual life I had not formerly possessed. Such is the teaching of Rom. 6. But that is not all. Being redeemed *we belong to Him* who purchased our lives with His life from the sentence of judgment. He claims us; we are His. Henceforth like the Levites, who in a figure were a dead and risen people, we also, having died with Christ, and having been raised with Him, now "live unto God." We are sanctified unto His service. Like Levi, we too have no inheritance below. We have no abiding city here. We are strangers and pilgrims on the earth. And ours is the service and the charge of the Sanctuary, and God is our Inheritance for ever and ever.

WHAT IT MEANS TO ME TO BE A CHRISTIAN

by Gloria Phillips

It means I'm *safe!* Christians have the promise of the gift of the Holy Spirit: so in all my problems and temptations, I have His strength to lean on. I am safe from death's sting knowing that, as a Christian, if I should "fall asleep" before Christ's return, I shall have a part in the first resurrection.

I am respected by my classmates at school because they know I am a Christian. True, I am not invited to their parties and gatherings, but I have been invited and have accepted Christ's invitation to eternal life. Which is really more important?

Yes, I am safe—safe in the knowledge that as a Christian, I have been born again.

WORLDLINESS AND REVIVAL

James Alexander Stewart

Worldliness is anything that takes the keen edge off my spiritual life and dims my vision of the Lord. Worldliness is anything that robs me of my deep inner love-life with my glorious Redeemer. Worldliness is anything that takes away my burden for souls. Worldliness is anything that hinders my spending time in earnest intercession for the Church and the world. *The curse of worldliness has invaded the Church. We must enter a crusade against it. We cannot be neutral. We cannot be silent. It is a matter of life and death. The Church is slowly being choked to death in the atmosphere of worldliness.*

The end times are upon us, and Satan is employing every means possible to crowd the Lord out of the lives of His saints. He is finding very effective, for instance, his scheme of invading their homes through the medium of television. The vast majority of evangelical Christians who would not for one moment visit places of worldly amusement allow the same places to enter their homes through television. The popular programs have more power over many of God's children than the week-night prayer meetings. Many "Television Christians" know better the names of current film stars, comedians, sports heroes and politicians than they know the names and characters of the Bible.

There is an established pattern that has settled in our evangelical churches all over the North American Continent. The majority of members attend the service on Sunday morning. Less than fifty per cent attend the evening Gospel service. Less than twenty per cent attend the only week-night praying meeting of the assembly. Thousands of hours each year are forever lost over worldly television programs, which should have been spent in deep spiritual conversation, study of the Word, and glorious communion with the Lord. Surely the hardest and most discouraging task on earth today is to be assigned by the Head of the Church to shepherd such flocks. I had far rather face a Soviet firing squad than to be the pastor of such a people. I had rather spend five years in a Soviet prison camp than five years as pastor of some of these churches!

We know of one pastor who could not understand why his prayers for revival in his church were not being answered, even though he and his wife fasted and prayed far into the night. One Sunday, on his way to the prayer meeting before the evening service, he visited some of his best members, who had not been present in the service that morning. He feared they were ill. Imagine his dismay and astonishment when he discovered that they and four other church families had settled down for the evening around a worldly television show. We know of another pastor who went a great distance to visit some of his members in order to read and pray with them, as is the custom with every holy man of God. They welcomed him and served him coffee, but gave him no time to talk with them about

the Lord. They had their favorite program on and did not offer to turn it off during the whole visit. There was no opportunity for spiritual conversation, and the pastor left with a terrible sense of frustration. The tragedy was that these dear people felt no sense of shame that they had allowed a program to crowd out the Lord that day, since such action was their normal daily routine.

If Andrew Bonar could say seventy years ago: "I looked for the Church, and I found it in the world; I looked for the world, and alas, I found it in the Church!"—what would this dear man of God say to us today? When I see these starry-eyed television fans wasting precious hours that could be spent more profitably, the words of Paul to the Galatians keep coming to my mind, "O SENSELESS Galatians, who hath bewitched you—you who have Jesus Christ the crucified placarded before your eyes?" (Gal. 3:1, Moffatt). Who has been casting a spell over you? Surely today it is Satan, through the eye-gate!

Worldliness dims the vision of the saints and causes them to lose the sense of eternal values. They become eccentric in the sight of God and the holy angels. They forget that they have been purchased to be possessed. They have lost their pilgrim status. There is no longer a distinction between them and the worldlings. They no longer live as aliens and exiles. Although they profess to the unsaved that they are "strangers and pilgrims," on their way home to "The Celestial City," alas, the world does not believe them. Like Lot of old, they have lost their testimony.

Again, *because the spirit of worldliness has invaded the Church, there is so little sacrifice in the average Christian life.* The church is too comfortable and cozy. "Moab hath been at ease from his youth, and he has settled on his lees" (Jer. 48:11). Each pastor knows he has two congregations; the congregation of "the dead" and the congregation of "the living." Like Gideon, we need to have a revival by subtraction.

If Christians were half as much excited about their heavenly heritage as they are their earthly possessions, they would be branded at once as fanatics. Amy Carmichael wrote, "We who follow the Crucified are not here to make a pleasant thing of life; we are called to suffer for the sake of a suffering sinful world. The Lord forgive us our shameful evasions and hesitations. His brow was crowned with thorns; do we seek rosebuds for our crowning? His hands were pierced with nails; are our hands ringed with jewels? His feet were bare and bound; do our feet walk delicately? What do we know of travail? Of tears that scald before they fall? Of heart-break? Of being scorned? God forgive us our love of ease! God forgive us that so often we turn our face from life that is even remotely like His."

The love of the things of this world robs the Church of her passion for souls. Few church members take more than casual interest in the salvation of souls. Many of us have ceased to be amazed at the indifference outside because there is so much apathy inside.

When I see a vacant seat in the prayer meeting I say to myself, "There is a vote against revival." When I see an empty place in the Sunday evening service I say to myself, "There is a vote against revival." When I see a Sunday School class left without a teacher I say to myself, "There is a vote against revival." When I hear of church members who leave the place of prayer for places of amusement I count them up as votes against the Lord's coming in revival power among us.

The following incident took place during an evangelistic campaign somewhere in Oklahoma. The preacher had tried earnestly to get the church-people to visit, to invite the lost to the services, but very few responded. There came the week's half-holiday. A barber in that town, with several of his friends, went on a fishing trip. The boat overturned, drowning the barber. Everything in that town stopped as the lake was searched for the body. They hired a diver at \$100.00 per day. On the fourth day the body was located. As the people slowly walked past the coffin in the church, the pastor was heard to say softly, "Oh, Sam, if these people had cared as much for your soul as they do for your dead body you wouldn't be in hell now!" How true! How tragically, bitterly true!

The Church of God must robe herself in sackcloth. The Church of God must make a public confession of her awful position of backsliding. For a Christian redeemed by Calvary's blood to live a worldly life is treason and spiritual suicide. It is better to be branded a fanatic than to be at ease in Zion. Oh that we all could say with Paul: "For me to live means Christ." The love of Christ overwhelms me! I have only one purpose in life and that is to live for the One who died, rose again, ascended, and is coming back for me!

—Taken from the book *Open Windows*. . . . Used by permission of Marshall, Morgan & Scott, Publishers.

THE NEED FOR THE PROPHETIC WORD

J. R. Ross

World War I . . . World War II . . . the Korean War . . . the Cold War . . . The Iron Curtain . . . the Berlin Wall . . . Hiroshima . . . the Hydrogen Bomb . . . the fifty-megaton bomb . . . the neutron bomb—all of these twentieth century signs of sin and distress among the nations make us realize that "this world is not our home." The scientists and the statesmen of this world know how precarious our existence is—even if the church does not know it.

The Bible has a message for man concerning the future of this world and the church must proclaim that message. Jesus Christ is King of kings and God has given all authority in heaven and on earth into His hands. He will not forever tolerate the rebellion of men against that authority. He is coming again! If there is a Savior at all, there is a Savior who will appear a second time on the clouds of heaven with power and great glory.



Legal vs. Faith Righteousness

Willis H. Allen

We explain right off that what we mean by this caption is a contrast between what Paul calls human righteousness, that which is of "the law," and the righteousness of God, which is obtained through faith in Jesus Christ. Read Paul's description of it in Philippians 3:7-11. In Romans 10 the same Paul expresses deep compassion and concern, and anxiety for his Jewish brethren, whom he saw going about seeking to establish their own righteousness, and not subjecting themselves to the righteousness of God. We must not conclude that the law *produced* righteousness, but the law demanded righteousness. In order to be perfectly righteous under the law, one had to keep the law perfectly. Man's inability to do this fully demonstrated that the law was "weak, through the flesh" (Rom. 8:3), and man is still left under the sentence of death, the ultimate penalty for sin. "The soul that sinneth, it shall die." Through 4,000 years of human history, it had been fully demonstrated that human righteousness was inadequate for man, first through his own efforts to find his way to God, then through the instrumentality of the law, divinely given to a select, chosen people, it was fully shown that man was unable to pull himself by his own boot-straps out of the mire of sin.

With this thought in mind, read very carefully Romans 7:7-25. You will see there the relationship of the law to sin. No, says Paul, the law isn't sin, yet "I had not known sin except through the law." Nothing wrong in the law itself; the trouble is in me. The law says, "Do this, and thou shalt live." Then I look at myself introspectively, and have to say, "I have not done this, therefore I am subject to death." The ineffectiveness and inadequacy of human righteousness had been fully seen. No wonder Paul cries out as must we as long as we are in sin, "O wretched man that I am. Who shall deliver me out of the bondage (body) of this death?" (Rom. 7:25). The answer is Jesus Christ, as seen in the next verse. Then we turn to 2 Corinthians 5:21 and read: "Him who knew no sin, he made to become sin on our behalf, that we might *become the righteousness of God in Him.*"

Friend, are you depending on your goodness to place you in good standing with God? Are you seeking to establish your own righteousness? It will fail. Christ came as the perfect Man that He might pay the penalty of sin for you, since He had no sins to atone for. Through His death for you, God's righteousness is imputed to you in your acceptance of Him. This is the righteousness of faith, and the only prevailing one. Your *only* hope is in Christ.

"Go Quickly and Tell . . ."

Have You Anything To Tell?

Don Taylor

In the country of the Gerasenes opposite Galilee Jesus once exorcised demons from a man named Legion. Before Legion was healed by Jesus he was a pitiful man who lived in a graveyard and wore no clothes. He was a poor naked outcast. After his healing he wanted to become a close follower of Jesus. The Lord had other plans for him, however, for He said, "Return to your home, and declare how much God has done for you." (Luke 8:39).

If Jesus were to command the same of us, what would we declare? Have we anything specific to tell? How much has God done for us?

A great thing happened to Legion. Jesus completely changed his life. One moment he is demon-filled, a naked outcast . . . the next, he is a "Man . . . sitting at the feet of Jesus, clothed and in his right mind." God did something plain and obvious in his life—something he could always be able to speak of as being the work of God.

Most of us find no great, earthshaking event in our lives about which we can speak as being the unquestioned work of God. True or false? False!

God has done something miraculous and great in the life of every Christian. We have as much to tell as Legion ever did. Look what God has done:

He has Himself suffered the penalty of our sins

He has granted us a complete and free pardon from the wrath to come.

He has secured in our hearts by the Holy Spirit the positive conviction that our sins are forgiven, and that He loves us.

He has clothed us in a righteousness not our own which is the only real righteousness any man can have.

He has loved us when no one else could and when we could not love ourselves.

He has remained faithful to us and to His promises all through our times of faithlessness and rebellion.

He has refused to give us up.

He has loved us with an everlasting love which is not conditioned upon performance, but which inspires and sustains love and faith. "Declare how much God has done for you!" —in *Chicago Christian*.

WHAT I FOUND AT SHIMABUKU

Clarence W. Hall

I can never think of the boons and benefits the Bible invariably brings without thinking of Shimabuku, a tiny little village I came upon when, as a war correspondent, I was following on the heels of our troops beating out their tough and bloody victory on Okinawa.

It was an obscure little community of only a few hundred native Okinawans. Thirty years before, an American missionary on his way to Japan had stopped here. He hadn't stayed long—just long enough to make a couple of converts, leave them a Bible and then pass on.

One of the converts was Shosei Kina, the other was his brother Mojon. From the time of the missionary's visit, mind you, they had seen no other missionary, had no contact with any other Christian person or group. But in those thirty years Shosei Kina and his brother Mojon had made the Bible come alive. Picking their way through its pages, they had found not only an inspiring Person on whom to pattern a life, but sound precepts on which to base a society.

Afflame with their discovery, they taught the other villagers until every man, woman and child in Shimabuku was a Christian. Shosei Kina became head man in the village; his brother Mojon, the chief teacher. In Mojon's school the Bible was read daily. To Shosei Kina's village government, its precepts were law. Under the impact of this Book pagan things had fallen away. In their place, during these thirty years, there had developed a Christian democracy at its purest.

Then after thirty years came the American Army, storming across the island. Little Shimabuku was directly in their path and took some severe shelling. When our advance patrols swept up to the village compound, the GI's, their guns leveled, stopped dead in their tracks as two little old men stepped forth, bowed low and began to speak.

An interpreter explained that the old men were welcoming them as fellow Christians. They remembered that their missionary had come from America. So, though these Americans seemed to approach things a little differently than had the missionary, the two old men were overjoyed to see them.

The GI's reaction was typical. Flabbergasted, they sent for the chaplain.

The chaplain came, and with him officers of the Intelligence Service. They toured the village and were astounded at what they saw — the spotlessly clean homes and streets, the poise and gentility of the villagers, the high level of health and happiness, intelligence and prosperity of Shimabuku. They had seen many other villages on Okinawa — villages of unbelievable poverty and ignorance and filth. Against these Shimabuku shone like a diamond in a dungheap.

Shosei Kina and his brother Mojon observed the Americans amazement and took it for disappointment. They bowed humbly and said: "We are sorry if we seem a backward people. We have,

honored sirs, tried our best to follow the Bible and live like Jesus. Perhaps if you will show us how . . ." *Show them?*

I strolled through Shimabuku one day with a tough old Army sergeant. As we walked he turned to me and whispered hoarsely. "I can't figure it, fellow — this kind of people coming out of only a Bible and a couple of old guys who wanted to live like Jesus!" Then he added what was to me an infinitely penetrating observation: "Maybe we've been using the wrong kind of weapons to make the world over!"

Whenever I think of what's wrong with our world, and of all that must be made right if civilization is to survive, I can't help thinking of little Shimabuku, of Shosei Kina and his brother Mojon. Nor can I help thinking of that Book that started it all, and of the Bible Societies, which are struggling to meet the mounting demand for the Scriptures — a demand that is increasing from freedom-hungry people all across the world.

I can't help relating Shimabuku and the Bible Societies, for I held the Book in my own hands for a few memorable moments. At my request Shosei Kina reverently took it down from the pedestal where it rested, handling it with the loving care one would use with the original of our own Declaration of Independence. It was weather-stained and frayed. Its covers were almost off, its edges dog-eared from thirty years' use. Carefully I turned its pages. I couldn't read a word of it, of course. But I could read the inscription on the flyleaf. It said: "Published and distributed by the American Bible Society, New York."

This textbook of freedom had made a new little world of Shimabuku.

Given proper distribution, may it not make a big new world of liberty and peace for all?

Books of Interest

G. R. L.

TWENTY-SIX YEARS ON THE LOSING SIDE —Conrad S. Jensen

This report on our national crime picture by a retired Inspector of the New York City Police Department is enough to make your hair stand on end—particularly when he speaks of the court trends which are making it harder and harder to get a conviction. He mentions one case that was acquitted in spite of the testimonies of eleven eye witnesses.

Inspector Jensen does more than give an inside view of the world of crime. He reveals changes in our governmental and social structure that have contributed to the skyrocketing crime rate. One of the fascinating things about this little book is the author's amazing knowledge of the Scriptures. There is hardly a page without at least one quotation, and every one is well chosen. And although most of the book deals with the depravity of man and the apparent hopeless

decline of our own nation, the last chapter briefly gives the prophetic outlook of the child of God.

The appendices "What the Bible says About Policemen" and "What is a Cop?" will greatly increase your appreciation for our law enforcement officers.

To encourage the distribution of the message of this book, the publishers are offering it at very special prices (see below). We would like to suggest one very obvious use of it: Give copies to friends who are policemen. Inspector Jensen speaks their language and he forcefully presents the claims of Christ. Any person who is at all concerned about the civic welfare would be likely to read the book through. I didn't have time to read it—but after the first page, I couldn't stop until I had finished it.

(Paper, 95 pp., Single copies, 39¢; three for \$1.00; ten or more, 25¢ per copy. Order from *Back to the Bible Broadcast*, Box 233, Lincoln, Nebraska 68501, or Box 10, Winnipeg, Manitoba.)



Two Feet

J. H. McCaleb

Most of us have experienced the luxury of the bath where one may stretch out and enjoy the pleasures of soothing water. Such was my employment on one occasion. At the close, one foot pressed the lever that released the drain; but, an obstruction was in the way that provided strong resistance. After some investigation it developed that the other foot was resting heavily upon the drain-stopper. With both feet working toward the same goal, forward progress was resumed.

It would seem that this simple incident is typical of the struggles that beset us all. Life is filled with conflicting interests. Frequently we strive to satisfy contradictory demands at the same time. The result is that we remain at dead center. All progress is stopped for the moment. The testimony of experience, however, indicates that when forward movement ceases, we usually slip backward.

And so also with our activity within the kingdom of God. Many a step forward is hindered by the involuntary pull backward of the impulses of the flesh. Furthermore, we often try consciously to serve God with one hand and to grasp the hand of Mammon with the other. As in the physical realm every part of us must be coordinated to attain a single purpose. Our failure as Christians is often the result of a divided activity. With one foot we press forward while the other drags behind in fleshly protest.



A Christian Views The News

Ernest E. Lyon

THE "RACE RIOTS." Pardon the quotation marks around the words "race riots," but they indicate something that should be obvious by now—that the riots in New York, Rochester, Los Angeles (Watts), California, etc., are not riots of one race against another but are planned and have been in the planning for 40 years or more. The Communists have used the race question as the means of getting their ends in many countries. They haven't the slightest interest in the good of the Negroes, but they have a great passion for using the unrest they can stir up between races as one of the means toward their revolution. Ask the Africans in Russia about how the home of international communism has treated them and then look at wherever the Communists have come into power and see how they have destroyed people of all races in their mad lust for power.

A nationally distributed newsletter pointed out the following things that were done in Watts, California, that depraved and drunken men and women do not do: foregoing the loot of jewelry and liquor stores to post themselves with sniper rifles on rooftops overlooking police stations; braving the machine-gun fire of barricades to speed fire-bombs to "strategic" spots in a fast-moving riot; appearing in well-organized squads, wearing red armbands to raid pawn shops for guns only and then vanish, guerrilla fashion, into the mob, only to strike again at other points. Drunken and depraved rioters do not do these things—but communists do! News stories from Los Angeles pointed out, though most newspapers did not print this and the well-known news agencies did not mention it to my knowledge, that the police incident that was proclaimed as touching off the riots happened three hours before the riots started. The riots were not caused by being poor, for the average income in Watts is quite high, though 60% of the population lives off the extremely extravagant welfare system of the state and the nation. And racial prejudice is at probably a low for the nation in Los Angeles and surrounding territory, with men hired for their worth, not their color.

THE NCC POLITICAL RECORD GROWS: The National Council of Churches should have its tax exemption revoked, for it has become a lobbying group for left-wing causes. It has issued a "Call for Action" to all churches, asking them to demand of their Congressmen that the incumbents from Mississippi be unseated from the House of Representatives in Washington. It has been largely influential in killing Public Law 78, which allowed the im-

portation of foreign farm workers to harvest crops in the United States. It agitated for sweeping changes in U. S. immigration policies. It demanded repeal of section 14-B of the Taft-Hartley law, which permits right-to-work laws to be passed by states. It opposed any constitutional amendment which would allow states to reapportion one of their chambers on any basis other than "one man one vote." Even if you support these causes, do you believe a tax-exempt organization posing as a religious organization should be lobbying for them?

NOTE TO STUDENTS: According to the laboratory of applied physics at Johns Hopkins University, satellite soundings indicate that there are four high points (corners?) on the surface of the earth which exert greater forces of gravity on objects in space, enough to pull down spacecraft several hundred feet. Each "corner" covers several thousand square miles. One centers over Ireland. A second extends across the equator from New Guinea towards Japan. A third is just south of the tip of Africa, extending half way to Antarctica. The fourth is located west of Peru. May I also mention to parents that the biological text books that have been founded on the theory of evolution are becoming quite wide-spread. The "blue" book, for example, is now being used in the high school in Louisville that I checked on, and the teacher told her class that evolution is "the way God worked out His creation." That mistaken mixing of the disproven theories of evolution with the fact of God's creation will appear like an attempt to soften the anti-Christian teaching, but it indicates to thinking people that God did not have the power to do what He said He did or that He could not say plainly what He did. Be sure to get copies of the booklet *Evolution* carried by the Word & Work Bookstore, or send for it directly to International Christian Crusade, 14 Park Road, Toronto 5, Canada. Twenty-five cents a copy.

IMMORAL TEACHING: Dr. Joseph Fletcher, professor of ethics at Episcopal Theological Seminary, Cambridge, Mass., in a talk to 80 teen-agers attending the United Church of Christ Youth Forum in Elmhurst, Illinois said: "It always depends on the situation." In certain situations, he continued, "unmarried love could be infinitely more moral than married love. Lying could be more Christian than telling the truth; stealing could be better than respecting private property." This is part of the "new morality," another name for the old immorality.

NEWS BRIEFS: When Atty. Gen. Nicholas deB. Katzenbach made other liberals furious by asserting in a letter that court restraints on police questioning have gone too far in protecting the criminal at the expense of society, the presidential adviser, Abe Fortas, was preparing to write Katzenbach a letter taking him to task for his views but abandoned the idea when appointed to an important post—that of justice of the supreme Court . . . The new secretary of Health, Education and Welfare, John W. Gardner, is a professional educator who seems to agree with Vice-President Humphrey that "The American educator and the American citizen must

think in larger terms—more ambitious terms—than we have yet begun to contemplate . . . We can be remembered for our generosity, for our humanity, for our sense of commitment to our fellow man." Apparently our educators are to be trained to train our children not to read and write and think but on how to live together harmoniously. Many are already training that way . . . The "war on poverty" is working for some bureaucrats, with salaries going even above \$30,000 a year . . . If your state voted wrong, it is now to be put right by allowing the illiterate to vote. They can't read the facts before voting . . . Read about the persecution of Senator Williams in the September *Readers Digest* . . . A news report tells of a threat to take away the accreditation of Shelton College because of complaints that the students distributed tracts in Cape May and the college had Gen. Edwin Walker and Sen. Strom Thurmond and other similar speakers. A court action has restored the accreditation at least temporarily . . . A reader sent me a newspaper clipping in which William Buckley tells of proof of how thoroughly the Russians have convinced the new communist nations that the Berlin Wall was built by the West to enslave its workers and keep them from the Communist Utopia. Some students from Indonesia actually wept when they saw how they had been deceived when they were taken to see the communists repairing the wall . . . Send your items and comments and questions to Ernest E. Lyon, 1734 Deer Lane, Louisville, Kentucky 40205.

How Can I Be Filled With The Spirit?

D. M Stearns

A question somewhat like this was recently handed to me at one of the classes for an answer, "We have yielded ourselves fully to the Lord, as far as we know; we are ready to do His will in all things; we have brought in the tithes; we have asked earnestly to be filled with His Spirit, but the blessing does not come; what more can we do?" My answer was to this effect, "The attitude of the soul being as described, I do not see anything to be done, but to say with a believing heart, 'Be it unto me according to Thy word,' and count it done."

F. B. Meyer says, The conditions being fulfilled, such as self renounced and the glory of the Lord Jesus our one whole-hearted aim then ask and receive—reverently appropriate the gift, and rise from your knees and go on your way, reckoning that God has kept His Word, and that you are filled with the Spirit. Trust Him day by day to fill you and keep you filled. According to your faith, so shall it be done to you.

There may not be at first the sound of rushing wind, or the coronet of fire, or the sensible feeling of His presence. Do not look for these, any more than the young convert should look to feeling as an evidence of acceptance. But believe, in spite of feeling, that you are filled. Say over and over, "I thank Thee, O my God, that

Thou hast kept Thy Word with me. I opened my mouth, and Thou hast filled it; though, as yet, I am not aware of any special change." And the feeling will sooner or later break in upon your consciousness, and you will rejoice with exceeding great joy; and all the fruits of the Spirit will begin to show themselves.

But remember that God will not find water for us to use for turning our own water-wheels. He will do nothing to minister to our pride. He will not give us the Holy Spirit to enable us to gain celebrity; or to procure a name; or to live an easy, self-contented life.

If we seek the Holy Spirit merely for our happiness, or comfort, or liberty of soul, it will be exceedingly unlikely that He will be given.

C. Tottenham says, "Like the Gospel message, this Life in the Holy Spirit is offered freely. Perhaps that so few apparently have it, is because so few will stoop to receive it; to receive means an emptying that none but the wholly earnest are willing for. When God the Holy Spirit descends on a believer, it means that he must be crumbled to dust, in the presence of His Holiness, and the self-strength and self-life must be shattered." Who is willing to be so broken and shattered to pieces, that God the Holy Spirit may possess him wholly, and form him for His own purposes?

We need it impressed on our minds, that it is God the Holy Spirit who possesses us, not we who possess any power or blessing. No longer are we to be workers who work, but instead, vessels filled and carried, weapons wielded, instruments used by a Master Hand.

A believer, "full of the Holy Ghost," is "a man under authority," held closely in check, and in obedient discipline to his Rulers; he is not an independent servant speeding on with a great commission, but a helpless, broken, feeble bond-slave, alive and only alive through the breath of the Lord, yet strengthened with all might by His Spirit.

All the results of a Spirit-possessed life are traceable to this origin. To what extent is this Blessed Life possible for us? To the extent we yield, and to the extent we believe.

Let us be very personal as we face this question—"Have ye received the Holy Ghost since ye believed?" or (R.V.), "Did ye receive the Holy Ghost when ye believed?" Do not let us say, as many do, "I suppose so," and go on indefinitely sighing over a powerless life, but arise to fulfill the conditions, and receive Him as our recognized and only Life from henceforth.

Are we willing to be taken to pieces? To be carried where God wills always? To be sifted with fire? To bow now and always to the Father's Will? Jesus bowed His head; His dying act was one of yielding; His whole life was doing His Father's will; and so it must be for us. In the smallest details of every-day life, we must let Him have His way; not making crosses for ourselves, but lying down at once on any cross He presents to us, thus learning the meaning of "I am crucified with Christ, nevertheless I live."

"Be not afraid, only believe." Mark 5:36. --in *Kingdom Tidings*, 1894.

NEWS AND NOTES

Inglewood, Calif.: The W & W is truly a spiritual guide for us here. We miss the good fellowship that we had in Kentucky. —Mrs. E. F. McCormick.

Orlando, Fla.: The church work here is coming along fine. We have our discouragements but the encouragements of the Lord supersede all else. The Lord has sent us a fine family of five. Our attendance is down, but our rejoicing is in the Lord Jesus. We covet the prayers of the Christians in every place. —Bill Spears.

Dallas, Texas: Thought I would send in this (renewal) early. Much love to you all. —Mrs. Florence H. Hunt.

Preacher Available

On June 16th the company for which I worked for nearly 23 years sold out and I am now unemployed.

For several years I have wanted to work full time at preaching and teaching the Word. Since 1943 I have preached about three times a week for the little Admiral Street congregation here in Tulsa, and have held a few evangelistic meetings here. I am not well known among the churches, my only contact with the brethren generally being an occasional article in W. & W. or Missionary Messenger.

If it is the Lord's will and the desire of any congregation, I should like to be used of Him and them in preaching the gospel of His grace and teaching His word any time or place. My wife says, "You know that you can't make a living preaching," and she may be right; but I remember Elijah and the ravens. Besides, I'm too old to worry about whether I starve to death or get killed by Jezebel's prophets.

Those interested may write me at: 315 No. Santa Fe, Tulsa, Okla. 74127. —Leroy Yowell.

Radio For Kentuckiana

Sunday, 7:30 a.m.—"Words of Life" on WAVE, 970 kc.

Mon.—Sat. 7:30 a.m.—"Back to the Bible" on WFIA 900 kc.

Have you heard of WVOV, "Voice of the Ohio Valley," Louisville? This is a proposed 50,000 watt Christian station which would bring high-quality evangelical programs to a large part of the state of Kentucky. Dial location would be 1110 kc. Application is now pending before the Federal Communi-

cations Commission. We'll keep you informed of any developments.

Cardiff-by-the-Sea, Calif.: We have moved! We are still the Cardiff Church of Christ and we are still located in Cardiff-by-the-Sea, but due to our new location at 1610 Lake Drive our mail is addressed Encinitas, California 92024. —A. T. Phillips.

Louisville, Ky.: We are glad to announce that Brother Baranen will again be the evangelist in our revival meetings this fall, to begin October 17th. —Willis H. Allen.

Dallas, Texas: Just a little news from Prairie Creek in Dallas. The Lord has really worked in our midst this month. The men decided at our regular Business Meeting to purchase a used, but in fine condition, Rex Rotary mimeograph machine complete with cabinet and two color changes making work possible in red, blue, and black.

Our VBS was a real success, we felt. Much prayer and preparation went into it but it was all worth it. We enrolled a total of 110 children and counting our workers we had an average attendance of 105. Our highest attendance was 125. We have done a great deal of follow-up work and plan to do even more.

Bro. Neal Phillips was our evangelist for our meeting. He truly brought us "God-sent" messages. Our attendance was very good and we were surely thrilled to see 5 baptized into the Lord. They were brothers and sisters in the same family. Besides this two others came asking for the prayers of the church and two placed their membership.

Praise be unto Him who blesses far beyond our fondest dream! —Dick Lewis.

Winchester, Ky.: I closed a meeting with the Highview Church on August 22. The interest was good and six responded to the invitation. We just closed a "mission meeting" with the church in Clay City, Ky., Saturday night. The attendance was good and one young lady was baptized. Bro. Ed Schreiner began a meeting with us last evening. We believe prospects are good for a wonderful meeting. Our attendance has been greatly helped by the increased enrollment at SCC. I am to be with the church at Bowen

Louisville, Ky.: It was good to see Bro. Jorgenson able to be out last Sunday morning and Wednesday evening.

Over \$600 was taken in at Rally Day at SCC yesterday. About \$6000—above regular expenses—will be needed to meet the mortgage payment on Nov. 1. —Ernest E. Lyon.

Lexington, Ky.: Annette Marie Preston was born to Sarah and Kenneth Preston on September 6. This makes three daughters and a son in this happy family. Bro. Preston preaches for the Melrose congregation in Lexington and works for the IBM Company in Lexington. His wife, Sarah, is the daughter of Bro. and Sis. Jesse Z. Wood.

Record Enrollment at SCC

With a few more days left yet to register, Southeastern Christian College reports a record enrollment of 152 students. Of this number, 138 are enrolled full-time while 14 are taking a part-time load.

The students came from fourteen different states and Japan. Over 40 churches of Christ are represented in this number.

Of the 138 full-time students, 98 are considered resident students. That is, they have come to Winchester in order to attend Southeastern Christian College. Needless to say, the housing facilities at Southeastern are being carefully used in order to provide for as many students as possible. —J. Z. Wood.

Dallas, Texas: I just closed an 8-day meeting at Prairie Creek. The Lord blessed with a fine meeting, with a total of nine responses to the invitation, 5 for baptism. Brother Dick Lewis is doing a splendid work there, and the congregation did an excellent job of supporting this series of meetings. —Neal Phillips.

WANTED: Pen Pals

What I'm really interested in is letters from teenagers. What do you do? What are your activities? Me, well, I'm seventeen and curious about what you're doing. Write to me, and I'll write right back. —Gloria Phillips, 1145 Arcadia Street, Encinitas, California 92024.

MISSIONARY BRIEFS

Manila, P. I.: Far Eastern University has over 53,000 students. Among this mass of humanity there are several small groups of Christian students. They meet regularly for prayer and Bible study, to encourage one another and to seek to witness to their fellow-students. I have been asked to work with one of these groups, to help them fulfill their ministry for the Lord in this strategic missionary field.

I am trying to start a similar work at National University (5000 students). The only interested students now are a girl from the church plus a boy who has already graduated.

Ruth has begun teaching a class of children in the Tagalog language! She is also trying to start a weekly Bible class at a nearby high school. It will be taught in English, though. There are still a number of details to arrange about this class—where and when it will meet, etc. —Alex Wilson.

Shizuoka City, Japan: At the end of the camp, there were eleven of them came out to confess the name of Christ and have been baptized at the same evening at the river nearby. The Lord has richly blessed everyone of us who attended, and the Christians have been uplifted and edified much in the Lord, while the inquirers have found much spiritual food in the words taught. Praise the Lord for His rich blessing upon the camp, and pray for these new converts. —Shichiro Nakahara.

Manila, P. I.: Arno is facing plenty of opposition in Sibalat . . . Spiritism . . . Catholicism. He needs your prayers. Arsenio and Pat are back at the bookstore—many open doors. The de la Sernas seem to be getting along very well. Brother Erardo is proving to be a chosen vessel of the Lord.

Vena is showing some improvement . . . Please tell the people that we do appreciate your prayers. Several have written, and that means a great deal to Vena. She still has a long way to go to be well again, so continue to hold her up before the throne of grace.

The Lord has provided for that field (San Jose), as if to say, "Well, I have finished my task for you." But what we do not see as yet is His future plans for us. We will appreciate your prayers that we may know His will. —Harold R. Preston.

BOOKS BY R. H. BOLL

PAUL'S LETTER TO THE GALATIANS

"The epistle to the Galatians is rather short—six brief chapters, averaging not quite 25 verses each—but how much of teaching, and power is packed away in its small compass! How revolutionary it is, how contrary to man's natural thinking; how contradictory to the notions of many of even professing Christians who think themselves sound and enlightened in doctrine." These beginning words of this little exposition commend it more than anything we might say. 39 pages, gold leather-finished paper, 50c each.

LESSONS ON FIRST PETER

"Woven all through Peter's first epistle, if we are acquainted with his personal history as recorded by bits in the four gospels, we shall find allusions and reminiscences of his association with the Lord Jesus Christ during His earthly ministry." So reads the opening sentence of "Lessons On First Peter." Through these findings, the writer, in this, his last book (finished after his departure, by J. E. Boyd) points out "the Lord's dealing with His own in mercy and grace." This book, even as Peter's to the elect of the dispersion, of which it undertakes to "give the sense" reveals to us that these writers, too, have known the Lord, though not in the flesh, yet surely and palpably, having been recipients of His mercy and partakers of His grace. 47 pages, green leather-finished paper, 50c each.

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What do First and Second Thessalonians say about the rapture of the saints; the day of the Lord; the power of the Gospel; Christian living? There is much teaching on the Second Coming of our Lord in these epistles, and Brother Boll is well qualified to open up the scriptures on this vital subject. Excellent to use in Bible classes or for home study. 51 pages, green leather-finish paper, 50c each.

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"Romans, the greatest and most fundamental of all Paul's epistles (since its teaching is the basis of all the rest) is mighty revolutionary. Even if we have studied it before, it gives us a new shock every time we take it up again. Things that do not fit into our general conceptions we readily forget, and a teaching which runs counter to our ideas quickly fades out of our consciousness, unless we make special effort to hold it fast."

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