

# THE WORD AND WORK

"A monthly magazine set to declare the whole counsel of God."

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## Talking Things Over

G. R. L.



### YOUTH IN KENTUCKY

"They told us that if we didn't put up \$50,000 we'd lose our young people. We spent the \$50,000 and still lost them." A member of a large church almost on our doorstep was showing the church recreational area to a friend; the money he spoke of had gone into remodeling it a few years ago. He went on to tell his friend, "If my mother knew what is happening here tonight, she'd turn over in her grave."

"Yeah? How's that?"

"Tonight they're putting on a dance here—hoping that that will attract the young people."

Meanwhile, in the eastern part of the state, what was once a dance hall is now filled with young people sharing the things of the Lord. We heard about it from Pat, a senior in high school there. She came to Louisville a few weeks ago with her school chorus to compete in the music festival here. A mutual friend had told her to get in touch with us, and she called just as we were leaving for a home Bible study in the west end. Pat accepted the invitation to go along, and when the evening was over she was full of expressions of appreciation for the time spent with a group of people twice her age (with some to spare). In the course of the evening, we learned that Pat has been a Christian about six months. Once a "normal" teen-ager, now she finds it more satisfying to stand in the street and tell people about the Lord than to watch her team play basketball. On her initiative, a group of kids started meeting in the high school for prayer and Bible study. We asked her, "What did your church recreational program have to do with changing your life?" "Nothing at all," she replied, "it was the testimony of the other kids that did it." And it is the "kids" that are turning the whole county upside down for Christ; the converted dance hall is their doing, and converted lives are resulting from their bold testimony to the saving power of the Lord Jesus Christ.

The next scene switches to the far side of Louisville and a young people's meeting in a large suburban church. This was about three months ago. Various ones were telling what the Lord meant to them, and one girl (a member of the choir) spoke glowingly of Him as "a real cool guy." The adult in charge probably chalked up the expression to "contemporary idiom," but a perceptive teen-ager did

something about it. She arranged for several sessions with the other girl, going over what the scriptures say about the Lord Jesus. Then a week or so ago the church had a "youth day," with the young people taking charge of the service. The young lady from the choir was again asked to give her testimony, and she began like this: "A few months ago, some of you heard me speak of the Lord Jesus as 'a real cool guy.' I'm sorry I ever spoke of my Savior like that. You see, it was because I didn't know Him. Yes, I was a church member and a member of the choir, but I had never yielded my life to Jesus Christ. I am thankful that now I can say that I know Him. He is my Lord. He has bought me with His blood, and I am His."

In another part of the city, over two dozen young people sit for nearly three hours on a cold tile floor in a basement (no rugs or cushions). Some are believers, some are not, but the object of their meeting is Jesus Christ—discussing His place in their lives—referring to the Word as it applies, praising Him together, lifting up their voices in prayer for each other. This weekly meeting is not imposed on these kids by adults or a church hierarchy; it is an expression of their hunger for the Lord. And they keep coming back.

#### OBSERVATIONS AND CONCLUSIONS

Against the background provided by these glimpses of some of our Kentucky young people, I would like to make a few statements about young people in general. You may disagree if you wish.

1. I take a dim view of church recreational programs. Not that they should necessarily be abolished. There *may sometimes* be a place for them, but in any case extreme care is required. Recreation cannot satisfy the hunger of the soul—at any age. A recreational program may communicate an entirely erroneous idea about the nature of the church and its mission. If it took Spirit-filled men to ladle out soup in Jerusalem (Acts 6); nothing less will do for recreational leadership.

2. Young people can find complete satisfaction in the person of Jesus Christ. They don't need programs that are entertaining or exciting; they are capable of finding all the thrills they can stand in Jesus alone. But it's not just a matter of thrills; it is rather a matter of His being able to fill their lives completely with Himself.

3. Young people don't have to be coddled and spoon-fed. Sure, they need encouragement and sometimes advice from older Christians, but they are much more ready to accept responsibility than we might believe. And they willingly exchange comfort for Christ.

4. In 1937, Swiss psychologist Jean Piaget wrote that in most cultures, children are initiated into adult society when they reach their teens; instead, in the West, we put them out at that age. And so the generation gap. Many churches perpetrate this by such devices as "junior church." I believe there should be fewer activities "for the youth" (tending to segregate them on the basis of age), and more attention to recognition that the Body of Christ is composed of

young and old members functioning together.

5. The Lord is working in a marvelous way all over the world with young people, in a time of general spiritual and moral decline. This greatly encourages me. I feel sorry for adults whose only response is criticism.

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## A Personal Look at Prayer

BILLY R. LEWTER

For a few weeks in 1967, I had the honor of working with Frank Laubach, often called the "Apostle to the Illiterates," and the "Champion of the Silent Billion." When describing to him the difficulties of being in charge of English for 3,500 Chinese students, he said to me, "Difficulties! Look at the opportunities!" Frank Laubach, then 83, revealed the secret of his success by saying, "Effectiveness in our Christian life and work is in direct proportion to the amount of prayer." I was shamed.

Recently I've been taking a new and personal look at prayer trying to discover the answer to questions bothering me. I'd like to share three of my questions and my answers with you, hoping they will inspire you to answer them for yourself.

### *What is the Purpose of Prayer?*

Prayer is not telling God what to do. It is not pleading with Him to change or suspend the laws of His universe. It is not persuading Him to be loving, kind, merciful and forgiving. He already is. It is not reminding God to heal our diseases, to bring peace, to stop the war in Vietnam—He is already providing the conditions to the outcome of these; one way or another.

Then what is the purpose of prayer? I believe prayer is putting ourselves in the position of *accepting* God's grace and help. Prayer is an acknowledgement of God's sovereignty over the things that we desire. Prayer indicates to God whether we believe His promises, and are ready to receive them. Prayer opens the way for God to do what He wants to do. It is the release of Divine power which the effectual prayer of a righteous person can accomplish.

### *Am I Really Praying When I Focus My Prayers on Myself?*

It seems selfish to pray for myself and my needs instead of praying for Vietnam, world peace, the church, and all men everywhere. But it also seems to me that if we only pray for these things, and not for ourselves, we imply they need help—but not us. Before we can have true and effective prayer for others, we need to begin with ourselves, and establish the right personal relationship with God. The Negro Spiritual says, "It's not my father, nor my mother, nor my sister, nor my brother, but it's me. O Lord, standing in the need of prayer."

You've seen the sign, "Prayer Changes Things;" but with a few qualifications. I'd say. I don't believe that! I believe prayer is not

supposed to change *things* as much as it should change *us* in relation to these things! By this I'm not saying we shouldn't pray for these other things; I'm simply emphasizing that to be effective in prayer, we have to personally get on the right "praying ground," to use an old-fashioned term for what is a nonetheless valid requirement. Praying for ourselves is not selfish; it is a basic necessity.

*What does God Think of Me, Because I Don't Spend Many Hours per Day in Prayer, as Many of the Great Saints of Church History, Have Done?*

Although this is a matter of taste, personally I believe that Chinese food is the best—a twelve-course Chinese feast. Recently I had Chinese food in Lexington; it was a poor, and expensive, substitute. I've had many kinds of good food: Cantonese, Peking Shanghai, Swatow, Amoy, and Shantung Chinese foods; Mongolian barbecue; Korean barbecue; Indonesian curries; Thailand food flavored with coconut milk; Cambodian French; Philippine Tagalog. Japanese seafood; Italian lasagna; and Lindy's steak in New York City.

Now what's all this got to do with prayer? Well, I feel that my prayer life is not like a twelve-course Chinese feast—which I think is the ideal—my prayer life is not even like a poor Lexington substitute; it is more like an American hamburger! I know I am negligent in this. I know Frank Laubach is right—effectiveness is in proportion to our amount of prayer.

But still, even hamburger has some value, and I believe God hears and accepts our prayers when they are short, to the point, and offered at crucial times throughout the day. I believe a prayer like the one I most use, "Lord Help!" answers all three of my questions. It shows God's sovereignty, it shows my need (as great or greater usually than what I'm praying for), and it offers help when it is most urgently needed.

These are my answers. What would yours be? Do you agree or disagree? Why? May God bless you and help you to take a new and personal look at prayer; and may we each—personally—rediscover the value and effectiveness of prayer.

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Christ said:

"I am the door" . . . that's simple

"by me" . . . that's Jesus

"if any man" . . . that's I

"enter in" . . . that's easy

"he shall be saved" . . . that's sure

"and shall go in" . . . that's for worship

"and out" . . . that's for service

"and find pasture" . . . that's plenty



## Questions Asked Of Us

Carl Kitzmiller

Sometimes emphasis is put on the need for Christians in all walks of life, but are there not professions and callings in which a Christian cannot engage?

You are right, of course, that there are jobs and endeavors which almost of necessity require wrong-doing. As life is constituted in this present sinful world there are occupations which are not of themselves wrong but which evil dominates so fully that only under exceptional circumstances could a Christian pursue them. Then there are other vocations that are wrong of themselves. For instance, how could there be a Christian prostitute or a Christian burglar? Advocates of the new (really very old) morality may whitewash some of these things, but advocates of a Bible morality know better.

As a rule, those advocating Christians in all walks of life are making a general statement and not always careful to specify all *honorable* and *acceptable callings*. The thought is that Christians should not isolate themselves and their influence and that one does not have to stand in a pulpit or be engaged in strictly religious work in order to serve the Lord. One can be a full-time Christian in many walks of life.

Opinions may differ as to what constitutes an honorable or acceptable calling. And, a calling may be good under certain circumstances which would have to be rejected under others. It could be acceptable in some cultures but impossible for the Christian under others. Each Christian young person should intelligently consider the moral and spiritual factors as he chooses a career.

Where did Elijah find all the water that was poured on the offering and altar on Mt. Carmel?

The contest between Elijah and the prophets of Baal (1 Kgs. 18) came near the end of the severe drought Elijah had called down upon Israel. Hence, many of the usual supplies of water were dried up. The account does not say where the water came from, but a look at a good map will show that it could easily have come from the Mediterranean Sea. Mt. Carmel is located very near the seashore.

Is it right for a church to set a goal of so many baptisms in a given period of time?

Because there are other factors to be considered, it would be hard to answer this properly with a definite "Yes" or "No."

In the final sense it is God who gives the increase (1 Cor. 3:6). Man can "plant" and "water" but he cannot create the new life. There is, of course, a danger that in eagerness to meet such a goal some might be willing to work for less than genuine conversions. Undue pressure might be brought to get a man baptized by a certain time, before he has truly repented. So, if a goal of this sort means superficial conversions, or has us more interested in the statistics than in the facts, it is wrong.

On the other hand, a realistic goal need not be wrong. A farmer can plant, water and tend his crop, though he cannot cause a single plant to grow in the final sense. But it is worth observing that the man who does the greatest amount of planting and watering is most likely to reap the greatest harvest. If the goal serves to make us more diligent in making contacts, in proclaiming the Word, in praying, etc., then it serves a good purpose. It is better that we serve the Lord motivated by love for Him and by the needs of the sinner than by the self-satisfaction of meeting a goal. The latter does not rule out the former, however. Many Christians find it easier to resist the temptation to let certain Christian activities go unfulfilled by setting for themselves quotas—so many visits a week, etc. Used properly, a good goal can be a helpful device. But like other good things, it can be abused.

Could not everyone be reached with the gospel if we just had the wisdom to present it in the right way?

If so, then the power of the gospel rests with the wisdom of the men who proclaim it. No, we cannot agree with the philosophy suggested by the question—one which, incidentally, is quite prevalent in our day.

It is true, of course, that there are good, psychologically sound methods of teaching. The manner of one's approach can make a difference in the receptivity of the hearer in some cases. This is true of Christian teaching as with other topics. Jesus cautioned that we must be "wise as serpents." We have only one gospel, unchanging and unchangeable, but the presentation of that gospel needs to be made in the best way possible for each individual. Like the Apostle Paul, we should be willing to become "all things to all men that (we) I may by all means save some" (1 Cor. 9:22).

It does not follow, however, that the manner or wisdom of the presentation is the only thing at work. Some simply do not accept the gospel message, no matter how well it is presented. If method of presentation were so decisive, then all who heard the holy, Spirit-filled men of the early church should have turned. Instead of rejecting the gospel at Paul's preaching, the Jews would have accepted it if this were the only consideration.

The warning cry, "Fire," is not generally examined to see if it was spoken in the right tone of voice, nor do people decide to burn up because the messenger startled them with his abrupt ways

and ill-timed announcement. So great is the "good news of Jesus Christ" that it overshadows the frailties of the messengers, and so vital are its issues that nit-picking with the vessel bearing it is folly. It does happen, but it is to be doubted that this is a major reason for the rejection of the gospel. The *content* of the gospel message is the reason why many reject it. The word of the cross is still foolishness to many (1 Cor. 1:18). Or should we say, it is more than ever foolishness to many?

Too often the philosophy suggested by the question leads men to try to change the content of the gospel as well as the presentation.

**The thief on the cross was not baptized, was he?**

No man knows, nor can know, from the Bible record. It is pretty evident that he was not taken down from the cross, baptized, and then returned to the cross. The Roman soldiers and authorities would have had no sympathy for such a thing. It has been suggested that he might have been a baptized disciple of John who had gone bad. Of this there is no proof one way or the other.

As a rule people are interested in the thief's baptism (or lack thereof) because of a supposed bearing it has on the place of baptism in salvation today. But since he lived and died under the old dispensation his case cannot be used as an example of New Testament conversion. During Jesus' fleshly sojourn with man He forgave the sins of several people and there is no mention of their baptism. Such has no real bearing on the place of baptism for men living under the New Covenant.

**Is not a lie sometimes justified? What about a sick person who will be made worse by the truth about his condition?**

There are occasions when our human judgment seems to say that a lie would be better than the truth. Moreover, we can rationalize that our purpose is not evil but good in such cases. But unless the Christian commits himself to a strict set of moral values he will find more and more temptations to tell "white" lies and soon tends to become color blind as to the kind he tells.

I'm not so sure that the ignorance of a sick person of his condition is always desirable as some seem to think. Most reasonably intelligent people soon discern the deception, and then it tends to backfire. If withholding information seems to be a necessity, however, it does not necessarily require a lie. Telling the truth does not require that we always tell everything we know. There are occasions when we can and should refuse—in fact, are even required by honor to refuse—to divulge information we may have. This can be done wisely and tactfully, without lying.

As to that which we do speak, there can be but one standard. Jesus said that our yea should be yea and our nay, nay (Matt. 5:37; Jas. 5:12; Eph. 4:25; Col. 3:9).

# PROPHECY

EDITED BY: DR. HORACE E. WOOD

## The Beast and His Rider

Jesse Z. Wood

About twenty years ago a question was asked of a great prophetic teacher, "What one thing, if it should begin to show its head on the horizon, would indicate to you that the coming of the Lord must surely be very near?" In answer he replied, "Well, perhaps if I should see ten nations of Europe beginning to talk of forming some sort of federation or union, I would think that surely the coming of the Lord for His church must be very near."

In 1958 six nations of Europe began to organize what later came to be called "The Common Market." Shortly after its beginning, four other nations applied for membership. Mind you, only four made application, not "three" or "five", but "four"! When and if admitted, this would bring the membership to ten nations—a sort of "United States of Europe."

In the Feb. 1962 Reader's Digest, Roscoe Drummond stated that he looked for a ten nation federation of European nations in this present generation. "At first it would be only economic in nature, but it might later take on political aspects." Mr. Drummond made no reference to Bible prophecy; and indeed, we wonder whether he was or is aware of Dan. 7, or of Rev. 17?

Now, perhaps it would seem to be "jumping the gun" to state that the present attempt to form such a federation in Europe is positively the fulfillment of Rev. 17, yet, inasmuch as Peter, inspired of God, admonished us to pay attention to God's foretelling of events (2 Pet. 1:19-21), should we not keep alert to current events of such magnitude and mathematical exactness?

Concurrently, on the world stage, another coalition is being attempted. This coalition will seek to ride the "political saddle" as it were; and will be granted this temporary privilege by the head of the ten-nation combine, until it suits his purposes; and then he will unsaddle the rider. (Rev. 17:16.) And who is this rider? The Apostle John is told by the Angel in Rev. 17 that the rider is a harlot. Now a harlot is the extreme opposite of a true bride. By the time the harlot takes her seat in the saddle of this end-time federation of nations, the True Bride of Christ will have been caught up to be with the True Bridegroom, later to return in victory with Christ, as He comes to dethrone the Beast from the latter's Satan sponsored kingdom. John is told that not only is the rider a harlot, but she is called "Mother of Harlots." This implies that she is not alone. Rather she is a federation of Apostate Brides. Question: Could it not be that the attempt to form a compromising Ecumenical Church

will produce a great apostate system which will seek to control the kingdom of the Beast?

Flash!—Another enlightening article has just come to our attention. See the October 1970 issue of Reader's Digest. On page 158 an article entitled, "What Chance for a United States of Europe?" Until this latest article on the Common Market nations, we had relied heavily on Drummond's 1962 Reader's Digest article; but now an up to the minute article appears. And, after all the intervening years, the plan still calls for "ten nations."

Although our attention is heavily centered these days on God's "Fig-Bush," Israel, do keep one eye focused on what could be the beginning of something big in Europe. Review Rev. 17 as you see and hear news develop about a "Ten nation federation" and also look out for the other suggested federation, about which we may have more to say later, D. V.



## *A Dangerous Opportunity*

Dennis L. Allen

The English word CRISIS is expressed by two Chinese characters, "ngai" and "gei." Individually these characters mean "danger" and "opportunity." In other words a crisis is a dangerous opportunity.

Because of Hong Kong's geographical position it presents a strategic opportunity and challenge to the church of Jesus Christ. Here are Chinese from all parts of China. Hong Kong is already becoming a center for the evangelization of overseas Chinese in many parts of Southeast Asia. There are large publishing houses and several Bible seminaries devoted to this purpose. Also it is possible that China may be opened again for the gospel. Most Chinese in Hong Kong feel the present regime in China is a passing, even though presently formidable, power. Mao is already very old and there are many evidences of unrest and loss of control over the people. With a population of almost 800 million people, China has the largest population of any country in the world. How is this new generation that has been fed nothing but the lies of communism to be reached? Manifestly it will have to be done primarily by the Chinese Christians. Workers need to be trained now.

The youth of Hong Kong present another great challenge to the church. The communists publish several daily papers and many

attractive periodicals aimed at capturing their minds. They have ten modern, well-equipped schools in Hong Kong where over 20,000 students daily learn the thoughts of Mao.

Young people can best be reached through the schools. For the past four years I have been teaching in Hong Kong Christian College which has an enrollment of about 3,000 students.

Fortunately in Hong Kong Bible is one of the subjects taught to the students as a regular subject in high school as well as in many primary schools. It is one of the subjects offered in the high school graduation exams given by the government. Questions are not easy. For example: "Describe the deeds and words of Peter, beginning at the last supper until daybreak the day of Jesus' death."

I have had several hundred of these high school students in my Bible classes each year studying one of the gospels and the book of Acts. In the school we also have Christian youth groups and summer camps. These have proved to be a very fruitful means of reaching the young people.

Literature presents another great challenge. It is one way to reach those who work long hours in the factories. Printing costs are cheap and people are eager to read. Much has been done but more needs to be done.

The church in Hong Kong has made rapid growth in the past twenty years. Missionaries must learn more and more to take a back seat and quietly encourage and develop leadership among the national Christians. The missionary is not there to rule but to work side by side with his Chinese brethren. In other words he is there to work himself out of a job, so that he can go on to others who have never heard.

We hope these insights will quicken your interest in this field, challenge you to pray for the Christians there and to pray that the Lord of the harvest will send forth more laborers into His harvest.

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### HIS GRACE IS SUFFICIENT

We thank Thee, Lord for weary days,  
When desert streams were dry;  
And first we knew what depth of need,  
Thy love could satisfy.

Days when beneath the desert sun  
Along the toilsome road,  
O'er roughest ways we walked with One—  
That One the Son of God. —Win. Cowper

# What Mean Ye By This Service?

From an address by H. A. Ironside

Read prayerfully Exodus 12:1-28; 1 Cor. 5:7,8; 11:23,24.

Notice verses 25 to 27 in the portion first-mentioned. "And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped."

The Lord's thoughtful care for the dawning intelligence of the children in the families of His people of old is strikingly brought out in these verses. The Passover was the yearly reminder of His divine interference when their fathers were slaves in Egypt, and brought before them year after year, the great truth of redemption by blood. It was to be expected that the younger generation, growing up, would look on with wonder, and sometimes amazement, as the various parts of the Passover ritual were carefully carried out by their elders. The question would naturally spring to young lips, again and again, "What mean ye by this service?" and the parents were to answer in accordance with the testimony of the Lord. The last Passover feast that God ever recognized was that celebrated by Jesus Himself, with His disciples, in the guest-chamber at Jerusalem. The typical Passover came to an end that night, but, on the same evening, He instituted the great central ordinance of Christianity, the Lord's Supper, the memorial of His mighty love and infinite sacrifice. Directions for the keeping of this feast are given clearly in the New Testament, and older believers, who have gone on in the ways that be in Christ, should always be able to give a scriptural reason for everything connected with the observance of the breaking of bread in remembrance of the Lord Jesus Christ. For now, as of old, the younger generation is still likely to ask, "What mean ye by this service?"

Children growing up in the families of believers, accustomed from early childhood to the simplicity of scriptural order, will nevertheless, when definitely converted themselves, soon begin to question either inwardly, or with the lips, the why and the wherefore for each detail which their eyes behold, or their ears hear; and, as babes in Christ (though older in years) are born into the family of God, and brought out of the world into association with His separated people, they, just as naturally, ask the same question as the children of old, "What mean ye by these things?"

It is my desire, therefore, as simply as possible, to attempt to answer some of these questions, having in mind not well-instructed and mature saints, but the youngest of God's children who desire to walk in obedience to His Word.

Perhaps one of the first questions that will be asked is, "Why observe this feast so frequently when, in many places in Christendom, it is but at rare intervals that what is commonly called 'the communion' is celebrated?"

For answer we reply that we have, in Scripture, no distinct commandment, as in the case of the Passover, regarding the particular times this festival is to be observed. The Passover was to be celebrated once a year, but, when the Lord instituted the Supper, He implied much more frequent observance when He said, "As oft as ye do this, do it in remembrance of Me." It is the Lord's desire that His people should *often* show His death in this way, calling to mind frequently His love and sacrifice for them. In the earliest days of the Church's history, the Christians broke bread daily, but, when the first days of transition passed, and the new dispensation was fully established, we get the Scriptural example in Acts 20:7, "Upon the first day of the week the disciples came together to break bread."

In the apostolic days, it is well-known that this was the recognized custom. Now this is not a commandment, but it is a word from the Lord, and He has said, "If a man love me he will keep my words." A devoted heart does not ask, "How seldom can I do this and yet have the Lord's approval?" but "What does His Word show to have been the established order in early days?" The Book answers, "On the first day of the week," and, therefore, upon that day, we delight to come together to remember Him.

"But when so coming together," the children ask, "why is there no officiating clergyman to dispense the elements and take charge of the service as generally in the denominations around us?"

We answer, Because we cannot find anything like this in the Book. There is no intimation anywhere, either in the Acts or in any of the Epistles, of any such officer in the early Church. Believers came together as brethren. The Lord Himself has said, "Where two or three are gathered together in My name there am I in the midst." Faith laid hold of that and recognized His presence. He, the Head of the assembly, is today as true to His Word as in the early days. Wherever two or three are found scripturally gathered He is in the midst to take charge by the Holy Spirit, and to lead out the hearts of His people in their remembrance of Himself. Of old, in that upper room, when the time came to break the loaf and pass the cup, His own lips pronounced the blessing, and His own hands gave to His disciples. Christ personal is now in heaven. Christ mystical embraces the Lord Jesus Christ as Head, and believers on earth as members of His Body. Just as He used the members of His literal body of old to bless and give the emblems, so now He uses the members of His mystical Body, as it may please Him. Any brother going to the table to give thanks and to break the loaf or pass the cup, simply becomes, for the moment, as hands and lips for the blessed Lord Himself. There is no human officialism required, the simpler the better. It is Christ with whom we desire to be occupied, and he who goes to the table does so as acting under Him. If anything more were necessary, any ordination or official position, the Word of God would somewhere indicate it, but in regard to this we search its pages in vain. "One is your Master, even Christ, and all ye are brethren."

**"Why do you have one unbroken loaf upon the table as the feast begins, and why is it afterwards broken?"**

Because the one loaf pictures the precious body of our Lord Jesus Christ in its entirety, and the breaking signifies His death. Also we are told, "We being many are one bread" (or literally "one loaf" — 1 Cor. 10:17), "for we are all partakers of that one loaf." To cut the bread into small pieces, as is done sometimes, is to lose sight altogether of this striking symbolism. As it is passed from one to the other, after having been blessed and broken, each again breaks for himself, thus indicating communion with the body of Christ.

**"What is in the cup and why do all drink of it?"**

The cup contains the fruit of the vine. It speaks of the precious blood of Christ, the price of our redemption. "The cup of blessing which we bless, is it not the communion of the blood of Christ?" Just as the rich clusters of grapes are cast into the wine-press and crushed to give forth, what Scripture calls the blood of the grape, so Christ endured the judgment of God for our sins, and, when crushed in death, His precious atoning blood flowed forth for our salvation. As we drink in solemn silence we recall, with grateful hearts, the mighty cost of our redemption.

**"Why is not so sacred and precious a feast open for everyone? Why such care to see that only those who know what it is to be saved, and who are seeking to walk with God and to confess His truth, gather together about His table?"**

Because He will be sanctified in them that draw nigh to Him. This sacred observance is for those who have a common interest in the death of Christ, and have been saved by His blood. In 1 Cor., chapter 5, verses 9 to 11, we are distinctly directed to walk in a path of separation from evil-doers, and, regarding certain ones, we are told, "With such an one, no, not to eat." This clearly includes the Lord's supper, and shows us the importance of care as to those received. Again in 1 Cor. 6, we read the entire chapter, and 2 Cor. 6:11-18, we have impressed upon us the importance of walking apart from the world, if we are to have fellowship in the things of God. And while it is true that each individual is responsible to examine himself, in the fear of the Lord, before sitting down to eat of that loaf and drink of that cup, there is also grave responsibility resting upon the Assemblies of Christians, as such, to maintain a fellowship that is holy and consistent.

**"Why is there no previously-arranged program as to the order of this service, the hymns to be sung, the prayers to be offered, and ministry to be given out? Is not time wasted in silence which might be occupied in teaching or expounding the Scriptures?"**

It is important, first of all, to understand that we do not come together to pray, nor yet to minister, nor to listen to teaching or exhortation, and certainly not simply for singing hymns and enjoying one another's fellowship. We come together to meet the Lord Himself, and to be occupied with Him, to offer Him the worship of our hearts, and to remember what He passed through for us. Let

me put it this way: Suppose that on a given Lord's Day morning it were known definitely that our Savior, in Person, would be present in the meeting-room, and that all who were there from say 11 o'clock to 12:30, would have the great privilege of looking upon His face, how do you think real Christians would act on such an occasion? Would we not enter the room with a deep sense of awe pervading our spirits? Surely there would be no lightness of behavior, no frivolity, no worldly joviality manifested as we came together. Nor would we be coming to listen to some one preaching or expounding. Our one desire would be to see Him, to fix our adoring eyes upon His blessed Face, and if we spoke at all, it would be to rehearse something of His sufferings for us, and the gratitude and worship that would fill our hearts as we recalled the agony endured on the cross, and now beheld His glorious countenance. At such a time one can well understand how all might join in a burst of melody, singing together some hymn of praise, in which His wondrous Person, His past sufferings, and His present glory, were celebrated! But surely anything like mere fleshly formalism would be altogether out of place, and, if one ministered audibly, it would be simply to praise His name, or to bring to the mind of saints, some portion of the Word that would give a better understanding and apprehension of His Person or work. No one would have the effrontery to set Christ, as it were to one side, by taking the place of a teacher of others at such a time, unless indeed directly requested by the Lord to minister.

Now, if it be borne in mind that, when we thus come together as gathered to His Name, Christ is just as truly present as though our human eyes beheld Him, we will realize how we ought to behave in the house of God on such occasions. There will be room for praise, and for reading a portion or portions of the Word of God, which will bring more vividly before our souls the object for which we gather. But any brother would be decidedly out of place who sought to occupy us with lengthy expositions of Scripture, or exhortations as to conduct which have no bearing on the object for which we come together. The sense of awe which comes over the soul consciously in the Lord's presence will put a check upon the flesh, and any participating, either in the giving out of a hymn, or in leading the Assembly in vocal thanksgiving, or reading a portion of the Word, will be very sure that it is the Holy Spirit Himself who thus guides. If there be periods of silence there will be no wasted time as we all sit gazing with rapt, adoring eyes upon Himself, Whom we have come to meet.

It will be readily seen also that prayer of a general character, as for the salvation of sinners, individual blessing and temporal matters, however proper in a prayer-meeting, is quite out of place while we are gathered simply to remember Him. After the partaking of the loaf and cup, the meeting may possibly take a more general character, but certainly not before.

If this one thought be clearly fixed in heart and mind, that we gather to remember Him, in subjection to the Holy Spirit, all else will soon be regulated.

And, in closing, let me press upon "the children," and upon all who thus come together, the importance of being present on time, that there may be no distraction as the meeting goes on. A little care as to this will often go a long way towards a precious and happy meeting, whereas individuals coming in late and distracting the attention of others may greatly hinder the worship of the heart. It is a pitiful commentary on the state of many believers that they can be sharply on time every weekday morning at their places of business or employment, and yet be among the stragglers on the first day of the week, when the hour set is much later than at which they frequently go to business. Heart for Christ is what is needed to put all right.

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## Precious Reprints

### The Fear Of God

R. H. Boll - 1931

What the present generation lacks more than all else is the fear of God, which is that respect for His authority and profound reverence and recognition of His majesty, the submission due Him, the dread of offending Him—that deep soul-respect for God in His position, His character, His rights that make men feel that His will must be done first of all and above all, at any cost. This is a fundamental, indispensable thing, a thing which the flippant, careless, thoughtless, lawless generation of our day lacks. And I mean not the world only, but professing Christendom. In too large a measure it is true of the church itself that "there is no fear of God before their eyes" (Rom. 3:18).

It is an awful lack. "Know therefore and see that it is an evil thing and a bitter that thou hast forsaken Jehovah thy God, and that *my fear is not in thee*, saith the Lord, Jehovah of hosts" (Jer. 2:10). Only the bitter result can at last declare how bitter a thing it is to be devoid of the fear of Jehovah.

Where there is no fear of Jehovah there is no obedience—only self-will and self-pleasing. Thus it is in the churches of Christendom at large where work and service is dictated by the will and whim of men, and worship is according to human taste and preference—for will-worship has ever been the mark of the carnally religious. And where there is no *reverence* there is no acceptableness. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven. Many shall come unto me in that day and say to me, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, *I never knew you*; depart from me, ye that work iniquity."

The fear of the Lord is the beginning of wisdom. Whatever there may be that is called wisdom, if it be not founded and grounded in the fear of God it is not wisdom. The same is true of religion.



# Tongues

N. B. Wright

In this article we choose to use the simple term "tongues" rather than a longer term "speaking in tongues." Moreover, the present effort is not for the purpose of passing judgment on any people who may have experiences out of the ordinary; rather, it is to point out some facts gathered from the study of the Scriptures which may be used as guide-lines.

## I. SIGNS PROMISED

Let us consider the signs promised by the Lord in Mark 16; then observe some unfortunate if not deadly mistakes made by modern exponents of the movement.

1. Cast out demons by His Name.
3. Take up serpents without harm.
2. Speak with new tongues (new to them).
4. Not be hurt by imbibing poison.
5. Recover the sick by laying on of hands.

Do you ask: To whom was this commission given? Read vs. 19, 20: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen." The apostles are in view.

Along with vs. 20 we do well to consider Heb. 2:3, 4: "How shall we escape, if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will."

6. We may add a sixth power given to some of the apostles, even that of raising the dead. But it would embarrass the exponents of spiritual gifts today. The book of Acts is a good commentary on how God fulfilled these promises to the apostles.

## II. UNFORTUNATE, EVEN DEADLY MISTAKES MADE TODAY

We do not apologize for the blunt way we head this section. Read on; you will understand. Yes, we mean to list certain mistakes made by some or all of the exponents of the tongues movement today. These errors would include the following:

1. Of the five signs given to the apostles in Mark 16 plus that of raising the dead as was done in Acts, most of these exponents choose only the matter of tongues. Why is this so?

2. They confuse the signs given to the apostles and make wrong general applications. This error is evident in item 6.

3. They affirm what the Bible does not say; i. e. that the Word being confirmed originally needs to be confirmed today after all these near 2,000 years. And in the face of 1 Cor. 13:8: "Whether there be tongues they shall cease." So one counters: It also says that knowledge shall be done away; and, Has it? Exactly; knowledge has been done away—according to the context. Mind you, this section of 1 Cor. 12-14 is talking about spiritual gifts, and knowledge as a spiritual gift (new revelations) has been done away. See Jude 3 and 1 John 2:13: It is the last hour. Now we have Christianity in its final form as given by God; there is to be no new revelation.

4. They affirm the statement: One must be able to speak in tongues as evidence that one possesses the Holy Spirit. This is entirely foreign to the teaching of the New Testament. We heard the president of some tongues speaking group make the statement. He further said that only 3% of the Pentecostal people speak in tongues. Wherein does the error lie? In Rom. 8:9b we read: "But if any man hath not the spirit of Christ, he is none of his." If you put these two things together you see it simply means: If one does not speak in tongues, one is not saved. Christ never made that assertion; Paul by the Spirit did not say it to the Romans, or to the Ephesians, or to the Philipians, nor to the young preacher Timothy.

5. It has been observed that there is a tendency for those in the movement to consider themselves to be of a superior spiritual breed. The Corinthian church where this gift was given to an unusual extent by God was a carnal and not a spiritual group. It could be, in ways not fully understood, that the tongues movement may be far more of the flesh than is realized.

6. The sixth mistake is an inference or wrong conclusion drawn from Acts 1 and 2. We believe the error is quite essential to the advocates of the movement. Read the record and the movement falls apart at the seams.

Find who is the antecedent of "they" in Acts 2:1. The verse says: "And when the day of Pentecost was now come, THEY were all together in one place." Who are classed as the antecedent of this "they"? Chapter one ends with "the eleven apostles." So when the day of Pentecost was now come, "they"—the apostles—were all together in one place. And there appeared unto "them" tongues; and "they" were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. See Acts 2:1-4.

## CONCLUSION

We are far from being convinced that the modern movement is of God. In fact, we believe the Bible indicates quite clearly that it is not of God. We wish to mention only two other factors.

1. Other than the outpouring of the Holy Spirit on Israel before the great tribulation (Joel 2:28b-32), we know of no Scripture which says that the Holy Spirit will provide new gifts (nor old, except the three which remain, 1 Cor. 13:13) in the last days.

2. The Scriptures do teach that demons will be especially active in the last days (2 Tim. 4:1).

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## Books of Interest

*Dare to Discipline* by James Dobson (Tyndale House, \$3.95)

Reviewed by Betty Allen

The author deserves credit for recognizing the need for a book on this subject and for daring to write! And we rejoice to find a psychologist (Ph. D.) who still honors the scriptures and sees their relevance to present day problems.

Dr. Dobson makes some good points. We liked the way he referred the parent of an "eighteen year old drop-out" to Luke's account of such a one, quoting the entire story from "The Living New Testament." How contemporary the prodigal, and how ancient the sin of going one's own way!

For parents perplexed by the trend away from discipline in the schools, the discussion of A. S. Neill's philosophy and its influence will be enlightening (p. 111). Teachers grappling with undisciplined children might try one solution used effectively by the author and described on page 96. The author emphasizes the importance of showing approval in order to reinforce good behavior, and discusses reasons for formation of some bad attitudes. He records interviews with teen-agers, showing how some grope for help and fail to find it (p. 154).

However, the book lacks the punch the title promises, perhaps because the writer is a psychologist and not an author. His choice of words is not always the best, and one illustration miscarries (p. 30). Although Dr. Dobson has dealt with many students, his own two children are five and under, so there are some facets of the discipline problem which he has yet to face in experience. Meanwhile, *Dare to Discipline* focuses attention on an area of urgent need—the need to shake free of the permissive philosophies of our day and return to God's thoughts on discipline.



# Reviewing The News

A LOUISVILLE AREA church, Okolona Church of Christ, is sponsoring a missionary in what I believe is a new area for Church of Christ missionaries, New Zealand.

THE "REV." Paul L. Stagg, new general-secretary of the New Jersey Council of Churches, says he intends to open the Protestant organization to Jews and Roman Catholics.

ABORTION and other means of stopping population growth are still being pushed by many individuals and organizations, most of whom, I hope, are simply misinformed "idealists". But a story on February 7 in the New York Times stated that 69,000 abortions had been performed in the city of New York during the first six months of legalized abortion. That may be an understatement. I have seen advertisements for abortions as far West as Kentucky (even in college newspapers) and a Philadelphia reader sent me a copy of a newspaper advertisement there that is run every day for "safe, legal abortion in New York scheduled immediately." 69,000 babies murdered in six months. Run that down on your calculator and see how many will occur over a few years! At about the same time I received a copy of that advertisement I received a letter from a Christian nurse in Georgia agreeing with my statement that the great increase in births already is confined to those who contribute nothing to the economic life of the country and live off of government charity. Others are hardly keeping up their numbers.

SENATOR BAYH from Indiana has proposed something that I hope he does not understand. He has proposed that the government provide universal child care from infancy to fourteen years old, in a system of community-controlled child care districts. His estimated cost is \$6 bil-

lion. What Mr. Bayh should know (I hope he doesn't, since he made the proposal) is that every tyrannical system, especially a socialist one, seeks just this opportunity to mold the minds of the young. It is, to the atheist, a logical extension of the control being developed over the minds of youth by government-controlled school system.

FIRST BAPTIST CHURCH, Hammond, Indiana, on November 8, 1970 had 11,348 present and estimated 1,000 turned away for lack of parking space. Attendance included more than 400 teachers and officers. There were 403 registered conversions.

PAT BOONE has been elected to the Board of Directors of Bible Voice, a publishing firm in Van Nuys, California. His book on the charismatic movement (called *A New Song*, I believe) is having a widespread sale.

A FINE EDITORIAL in *Christian Standard* on January 31, 1970 pointed out that the Internal Revenue Service arbitrary ruling removing tax-exempt status from schools without a publicly announced "racially non-discriminatory admission policy" is a step toward full control of schools, with no fence to stop any policy they decide to add.

THE 92ND CONGRESS has 116 Catholics (up 5), 14 Jews (down 5), 86 Methodists (down 4), 16 simply listed as "Protestant" (up 4). There are three congressmen who list no religious affiliation (first time). The Methodists, incidentally, lead in governors (10) and in senators (20).

MANY READERS of the "Dear Abby" column were startled when recently in her column she stated "Come Judgment Day, I believe we will be judged not on how we suffered and died, but how we have treated our fellow men and lived."

Abigail Van Buren is Jewish and would naturally believe in some kind of legal earn-it-yourself salvation.

WHAT WOULD you think of any person who would recommend that all prisons be abolished? I just recently saw it reprinted, but last July 24 the American Friends Service Committee (Quaker) stated that "Prisons cause society more problems than they solve and should be abolished."

EVOLUTION has lost a lot of scientists as believers. One of the most effective of these in combatting the false theory of evolution is Dr. Foltun Davidheiser. Dr. Davidheiser, author of *Evolution and Christian Faith*, is a Ph. D. in zoology from John Hopkins University and has been teaching there. He was once a convinced evolutionist but came to a realization of the falseness and danger of the theory. Get a copy of his book for your high school child, and give one to your school library if they will agree to display it and let students read it.

THE WEST COAST craze among some "liberal" preachers of praising homosexuality has apparently not moved fast enough to suit some, for a story in *The Philadelphia Inquirer* tells of the establishment of a "church" for homosexuals in that city, called "The Christian Homophile Church." The minister is a widower with two grown children and says he has been an "active homosexual" for six years. Disgusting, but worse is likely to come, for a study in liberal theological seminaries recently stated that a large percentage of the students were homosexuals, a much larger percentage than they had found in other colleges.

OUR SUPREME COURT continues to make decisions favoring obscenity and forbidding prayer. The *Revival and Survival Bulletin*, published by the Christian Heritage Center in Louisville, recently listed several of these together. Included were decisions that a State can not forbid the sale of a book of fiction describing numerous acts of perversion committed in a brothel; a decision that California could not prohibit films showing nude models engaging in acts of perversion; a decision that the reading in school of this prayer, "Almighty God, we acknowledge our dependence on Thee

and we beg Thy blessings on us and our parents," was unconstitutional; and a decision that the reading of verses from the Bible at the opening of each school day, even though any child could be excused at the request of his parents, was unconstitutional.

MANY COUNTRIES are foolishly believing that socialism is the only road to avoid communism. Pres. Eduardo Frei of Chile, in 1964 said, "Ours is the only road for the country to take and not fall to the communists." But the communists beat the man picked to succeed Frei last year and that is probably the end of free elections and any other freedom eventually in Chile.

MAYBE some of you think this is a radical scare column were brought up short by a story in *The Louisville Times* on February 18, 1971. It told of the first Church of Satan being established in Louisville and showed a picture of a ritual being conducted by a young couple in their early 20s, he a "priest" and she a "witch" working up to be a "priestess." They were not named nor was the location of their "church", but it was stated that it is being moved to near the University of Louisville. The "priest" was interviewed and said that Satan represents "progressive and evolutionary change." "We use Satan as a subjective entity, representing the ego of man raised to a godhead. In other words, Satanism is an ego-glorifying philosophy, with man eventually becoming his own god." He will eventually find out, I presume, that he is but a dupe of Satan, but this realization may come too late to help him. Another statement, this one by the "witch," was very revealing also: "What we endorse is the idea of indulgence. We encourage members to indulge in anything that turns them on, as long as it doesn't infringe on anyone else's rights."

TWO RECENT COURT decisions have been in the right direction. The Old Order Amish have won a victory in the Wisconsin Supreme Court, where a six-to-one decision held unconstitutional the application of compulsory education laws to Amish children. In Mexico, New York, the family took their children out of public schools because of their objection to sex education won a decision from the Oswego County Family Court

Judge allowing them to do this. The Mexico school system is expected to appeal the ruling, but the Interstate Council for Parental Rights and the lawyer for that family have filed a petition with the New York Supreme Court for a declaratory judgment prohibiting the State from mandating

sex education in the public schools.

Many thanks to all who have sent in questions and news to this column. Keep them coming to

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## The Relevance of Christ

John R. W. Stott

The really popular subject in secondary and tertiary education today is science, not history; the dramatic discoveries of modern men, not the dreary deeds of the ancients. The rising generation are not particularly interested in the past. The incredibly rapid progress of scientific achievement in the last half-century makes the clumsy bunglings of our forefathers seem to them tedious, even irrelevant. It is against this background of impatient boredom with the past that we have to commend our Christian gospel, a gospel tethered for ever to events of the first century A. D. Youngsters today start with a reluctance to believe that anything which happened two thousand years ago can have any importance today. Jesus of Nazareth died on a cross, and was buried. A couple of days later, His tomb was found empty, His body had disappeared and His disciples claimed to see Him. "So what?" a teenager exclaims with a yawn. "What has that got to do with me today?"

His question deserves an answer. What is it that spans the centuries and makes the death and resurrection of Jesus relevant? It is, of course, the continuing effects or benefits of His dying and rising, —namely forgiveness through His death and the power of His resurrection. But modern youngsters will only be convinced by the evidence of their eyes. They know that the allies defeated Nazi Germany twenty years ago because the fruits of this victory are still plain today. They will only believe that Christ conquered sin and death two thousand years ago if His people are seen to display the fruits of His victory, in a quality of triumphant living found nowhere else. The difficulty which young people find in Christianity is not Christ but the Church, not that Christ belongs to the first century but that the Church fails to exhibit Him in the twentieth. They will no longer mind that He "suffered under Pontius Pilate," so far away, so long ago, if they can witness His triumph in Tom, Dick and Harry in their own neighborhood today.

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'Give us our daily bread' (not an annuity for life) applies to spiritual gifts too; the little *daily* support for the *daily* trial. Life has to be taken day by day and hour by hour. —C. S. Lewis, *Letters*

If you continue to love Jesus, nothing much can go wrong with you, and I hope you may always do so.

—C. S. Lewis, Unpublished letter to a little girl.

# Missionary Messenger

*"Greater things for God"*

Victor Broaddus

Winchester, Kentucky

February

This letter is being written after a great deal of prayer and searching for the will of the Lord concerning myself, the Lord's work in the Philippines, and the college where I am presently serving. As you may know, there is a need for workers in the Philippines, and we have been looking forward to returning to that work. The brethren there have also been eagerly anticipating our return. We also realize that time may be short. One of the reasons being that economic and political conditions there are rapidly deteriorating. Anti-American sentiments are being fanned into flame by the extreme leftist and Communists, and there is much talk of revolution. We thank the Lord that there are a number of Christians there who have no part in such hatreds, but rather would show the love of God. Still, there are multitudes who know not Christ.

There is also a great need connected with Southeastern Christian College. Both the board of Directors, faculty and staff, student body and parents of many of the students have been urging me to stay on with the college for another year. Many of those supporting the college have also been encouraging me to stay. I do realize a need, and so, there lies a dilemma. After much prayer and consultation, I finally consented to serve as the president of S.C.C. for the school year of 1971-72.

However, I do feel it is necessary for me to return to the Philippines for a short time this summer. As plans now stand, I will fly to Manila in May, and return about the middle of August. There will be a number of things to tend to, which have been held up pending my return to the Philippines. Also, I want to do all possible to encourage the brethren there, and to better prepare them for my absence.

Regarding all funds for Philippine work, I will continue to serve in handling them as I have in the past. Persons sending donations for the work there should make their checks payable to "Church of Christ (World-Wide)" then designate (either on the check or by letter) what it is for. Send these to me at the above address, and I will see to it that it gets where intended.

One more thing, I will be traveling alone to the Philippines this summer. The family will stay in Winchester, my wife working in the college office to help keep up with responsibilities there. Do pray for us all—especially for those in the Philippines who will be disappointed by the news of this letter.

Two weeks ago we were privileged to have the Robert Garretts with us. They were enroute to see Victoria Falls, one of the world's "seven wonders." Their oldest daughter goes overseas next Fall for school. It would be a shame to be this close and never see Victoria Falls, our chief tourist attraction. People come from all over the world to absorb this wondrous view, which as yet has been unspoiled by man. The Garrett's six children are so independent and well-behaved. We thoroughly enjoyed the Christian fellowship, and to see how teenagers can be just part of a family growing up—not a group set apart from others. They are well-adjusted.

Our youngest son, Sherman, was married to Dianne Davis on the 22nd December. Dianne graduated with him and Sam from Harding. She is a lovely Christian girl. Sherman had just finished preparing himself to teach French at Namwianga, when the army got him. He is in basic training at Fort Polk, La., but won't be there when that is over. Dianne works in Memphis. Sam got back to the U. S. in time to be his best man. Sam plans to get more education before returning to Africa. They visited us for five days in early December, enroute to the U. S. They had as good trip as you could expect with three little ones—three and under. It was quite touching to see the little family walking out to the plane after bidding us goodbye at the terminal building. Sam had a baby and two bags, Nancy had a baby and one bag, while little 3 yr. old Daniel followed behind carrying an African-carved walking stick, which he was taking to his great grandfather.

Stan and family were here quite a while in November getting medical treatment for their youngest child Penny. So none of our children were here for Christmas. However, we had two families of Christian friends at our house for dinner and tea and supper that day. So we are never lonely with the wonderful Christian fellowship which Bulawayo affords. The ladies helped prepare dinner. Actually, we never go to very much trouble for Christmas.

We had about 17 present last Friday night at the young married's supper and devotional. After the formal part was over, they sang and sang, until way into the night, making it one of the most inspirational meetings we've had.

Thomas Hartle

Cape Province, South Africa

January 19

With the New Year of 1971, having already begun, we can look back on the year of 1970, and we can truthfully acclaim "great is the Lord and greatly to be praised," because of the innumerable blessings bestowed upon us. We can ask the same question as did David of old, "WHAT SHALL WE RENDER UNTO THE LORD FOR ALL HIS BENEFITS?"

In answer to this, let us in lands near and far, decide that our goal for 1971 is going to be greater things for God...in the true sense of the word, in our purpose of giving...in our purpose towards the lost, weak and fallen...in our purpose to live from day to day exemplary...and above all to give Christ the Pre-eminence in our life

from day to day.

Already we have many cottage meetings booked up for the months of January, February, and March, the Lord willing, many of them being ex-discharged patients (and families). Isn't that just wonderful? To God be the glory.

And for the many souls who have heard the "message of Christ," during 1970...and who are counting the cost, we look forward in anticipation to some of these being baptized into Christ, Lord willing. As a congregation we are planning to have 4 series of gospel meetings for 1971 with visiting speakers, for which we are at present negotiating.

With the commendable men within the congregation...without doubt with all the film strip classes and cottage meetings to be set up...it can but spell a "fruitful year of 1971" to the praise of God. The congregation at Steenberg have requested me to conduct a series of gospel meetings very soon through the medium of film strip studies.

Our Bible School re-opens on the 24th January. In closing, remember brethren the fields remain as ever before "white unto harvest." Pray that the Lord may inspire within the hearts of His people the incentive to become laborers for the Master.

Mabel Bailey

Livingstone, Zambia

January 9

It will soon be three years since we moved to Sinda and we are enjoying our garden for vegetables, fruit and flowers. It helps us a lot as vegetables and fruit are both expensive and hard to obtain. The flowers are for fun and even the boys enjoy them. Ronnie often brings some in and arranges them.

During the past year we have had a girl's camp, a women's meeting here and five Vacation Bible Schools varying from 2 to 5 days with five different congregations. Leonard and the two preachers have shown filmstrips at two nearby schools each week. They have also had classes and visited other congregations, as well as helping with services at five places each Sunday. I have a class of Grades 4-7 children here each Sunday and a ladies class from March to November at Musokotwane. We take turns teaching it.

School takes a good bit of our time. Allen is finishing Grade 3 and Hugh Grade 2 this week. We have the correspondence course from Salisbury and find it quite good. Ronnie was six last week so when summer holidays are over around January 20th we will have three school boys.

We surely miss Mother who was with us for ten and a half months. She went back to Canada the last of June but I still find myself counting six for the family. She surely won a place in the hearts of the people, even with the language barrier. She taught the weekly Ladies Bible class here at Sinda while she was here.

Last week we had a pleasant outing. For Ronnie's birthday we went to the Zambesi River for lunch. After our picnic we went into the Game Park for a couple of hours. We enjoyed seeing rhinos, giraffes and several kinds of buck (antelopes) grazing in the open. There were ever so many birds especially water birds. Then we went to see the vicious animals that are kept in enclosures. They have

crocodiles and many kinds of snakes, a lioness, 4 cheetahs and a hyena. They also have turtles and leguavaans and while we had some orange crush and cokes the crested and wattled cranes probed the lawns for their food.

**George Galanis**

**Athens, Greece**

**January**

On January 14, 1971 we held the inaugural service in the new Bible Hall. It is located in the same building but on the seventh floor. It was a wonderful service with about 200 people present. The capacity of the new hall is 150 chairs with the possibility of expansion in case of need. We earnestly pray that this new place be a blessing to numerous precious souls.

In November we went to Crete for a revival and public evangelistic activities. The Lord blessed both our objectives. The church in Iraklion was set on fire by the Spirit of God. All the members have experienced a time of refreshing of the Holy Spirit. We also appeared publicly in the largest hall of the town. We showed two Moody Science films and I preached on the subject: The harmony of Science and the Scriptures. Now we are planning a new crusade in March. Please pray for us.

The Bible Correspondence Course continues to bring in new inquirers for the study of the Word of God.

Now that we have run the course of the preliminary period at the Bible Center, we are planning to start Sunday morning services. There is a peculiar situation in this country. People are very fanatic with their false religion and so prejudiced that it is almost impossible to invite them to worship God in a different way. Therefore we invite them to come to listen to a lecture and when they come to know the Lord then they are willing to obey their Savior.

**Elaine Brittell**

**Livingstone, Zambia**

**December 31**

We rejoice and praise God for His guidance in the Lord's work at Sinde. Mabel and Leonard Bailey and children will continue here, working with the churches. BaJothum and BaZephaniah will also be helping in the program. There have been over 35 baptisms and 4 restored.

I just spent from last Sunday afternoon until Thursday noon staying with some friends' children in Livingstone. It was a happy time as they may be moving to South Africa in the middle of the New Year, and this may be my last time to stay with them. They have lots of mangoes and told me to come by and get some each time I am in town.

God was so good to let the rains come and now the crops are doing well. Nearly every day there is some rain. The children have nearly hoed the grass out of the peanut field. Now some of the peanut vines are putting on flowers.

BaMiriam, a wonderful Christian, has asked Esther to go with her to the Copperbelt for schooling. We are so happy for Esther will get to see much of Zambia and will also learn the Bemba language. Esther knows Lozi and Nyanja, besides Tonga and English as she picks up languages quickly.

How glad we are to hear from you a good report on your improving health, Sister Smith, and being able to get back into your daily routine. Our children remember you by name in their prayers at each meal.

We have good news to share with you today. A university student, who had been coming to services for two years, has just accepted Christ and on the evening of Jan. 14 he was buried with Christ in baptism in a river outside the city limits. It was a night with freezing temperature and the stream was so piercingly cold that we had to have a bon-fire on the beach. But we didn't mind at all—all of us attending the services were praising God with hearts burning over this penitent sinner. Mr. Kato had long resisted accepting Christ by insisting that Christianity wasn't scientific in its reasoning. He had many reasons for not accepting, but it was so strange that the more his resistance grew, the more his curiosity became intense. And he even began to attend any meetings we might have, such as cottage meetings, Bible classes, and of course, Sunday morning worship service, trying to get all the information and knowledge of the Bible. It was in one of our worship services I found him crying and tears running down his cheeks as I was just about through with my sermon. He wasn't that kind of young man, I thought, that would appreciate my sermon, so I supposed that something sad had happened to him. After the service I went over to him asking what was wrong. He said, "I've never felt in my life that Christ is so real and suffering just for me on the cross. He has been so patient with me and forgiving, which has made me feel so miserable that I just couldn't control myself." It was two weeks after he came to me, asking how he could become a Christian. It is God and the Spirit that has convicted him of sin, and we all have witnessed the power of the gospel and how it works. God's grace is indeed amazing.

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## The Heart of a Martyr

Below are selected quotations from the letters, the devotional diary, and the messages of Jim Elliot. He and four other missionaries were killed by the Auca Indians in the jungle of Ecuador in January, 1956. He was only twenty-eight years old when martyred. Let us ponder well the meditations and challenges of this man of God.

I think we altar-callers often perform abortions in our haste to see "results."

Whenever I get downcast, the Lord feeds me pills of praise.

We are so utterly ordinary, so commonplace, while we profess to know a Power the 20th Century does not reckon with. We are harmless, and therefore unharmed. We are spiritual pacifists, non-militants in this battle-to-the-death with principalities and powers in high places.... We are "sideliners"—coaching and criticizing the real wrestlers while content to sit by and leave the enemies of God unchallenged... Oh that God would make us dangerous!

My father...cannot define theism, but he knows God.

Eternity shall be at once a great eye-opener and a great mouth-shutter. It shall be the Rectifier of all injustice (and how vast is injustice!), the Confirmer of martyrs' blood, the Explainer of years of labor swallowed up in meaningless ruin on earth.

I must not think it strange if God takes in youth those whom I would have kept on earth till they were older. God is peopling Eternity, and I must not restrict Him to old men and women.

(Jim Elliott's letter to his parents after telling of his decision to go overseas:) I do not wonder that you were saddened at the word of my going to South America. This is what the Lord Jesus warned us of when He told the disciples that they must become so infatuated with following Him that all other allegiances must become as though they were not. And he never excluded the family tie. Remember how the Psalmist described children? He said that every man should be happy who had his quiver full of them. And what is a quiver full of but arrows? And what are arrows for but to shoot? So, with the strong arms of prayer, draw the bowstring back and let the arrows fly—all of them straight at the Enemy's hosts.

Consider the call from the Throne above, "Go ye," and from round about, "Come over and help us," and even the call from the damned souls below, "Send Lazarus to my brothers, that they come not to this place." Impelled, then, by these voices, I dare not stay home while Quichua Indians perish. So what if the well-fed church in the homeland needs stirring? They have Moses and the prophets and a whole lot more. Their condemnation is written on their bank books and and in the dust on their Bible covers.

(Another letter to his parents, written from Equador six years later:) You wonder why people choose fields for Christian service away from the U. S. when young people there are drifting. I'll tell you why I left. Because those State-side young people have every opportunity to study, hear, and understand the Word of God in their own language, and these Indians have no opportunity whatever. I have had to make a cross of 2 logs, and lie down on it, to show the Indians what it means to crucify a man. When there is so much ignorance over here and so much knowledge and opportunity over there, I have no question in my mind why God sent me here. Those whimpering Stateside young people will wake up on the Day of Judgment condemned to worse fates than these demon-fearing Indians, because, having a Bible, they were bored with it—while these never heard of writing.

These excerpts are taken from Jim Elliot's biography, SHADOW OF THE ALMIGHTY. It was written by his wife, published by Harper, and now available in paperback from Zondervan for \$2.00.

THROUGH GATES OF SPLENDOR tells of the five missionaries' hopes and plans to evangelize the fierce Aucas, and of their martyrdom. JUNGLE PILOT tells the life story of Nate Saint, another of the five men. THE DAYUMA STORY tells how Jim's wife and Nate's sister later lived with the Aucas, and how Christ's Church was established there.

# Only Weak Men Lean

Fred C. Renich

"He giveth power to the faint; and to him that hath *no might* He increaseth strength."

Probably the hardest lesson for any of us to learn is the blessedness of weakness. Everything in and around us says strength is an asset and weakness is a liability. We admire strong successful people—the kind of people who "have what it takes." This is true in every area of life, temporal and spiritual. The life-long refrain that runs deep in every man's subconscious says: "The race is to the swift and the battle to the strong."

It is not only the world that believes "Nothing succeeds like success". This is true among Christians as well. We all want to be "successful" Christians involved in "successful" Christian projects. Our heroes are always strong people or people initially weak but who have "overcome" their weaknesses. We look at the "great" people in the world and say: "Wouldn't he or she make a wonderful Christian?"

However, all around us is evidence of a great tragedy. *We have no gospel for the person who is truly weak.* This is why it is so hard for any of us really to be honest with ourselves without being devastated. We are afraid to admit our true weaknesses and to accept our real selves. To do so would leave us bankrupt. We know in our heads that God is *not* looking for goodness or strength in us, but everything around us militates against *really believing* that for the Christian spiritual bankruptcy is in fact the gateway to blessing. While we admit freely that our salvation depends on God's mercy alone and on nothing good in us, we imply (though we do not state it) that an awful lot depends on us after we are saved if we are going to "make it" as Christians.

The problem is rooted in our constant tendency to slip from faith to works. The just shall *live* by trusting as much as the sinner is saved by believing.

Our strength is to be that of "leaning," "depending," "relying" on our mighty Savior, rather than "having what it takes" to be praying, Bible-loving, victorious, soul-winning Christians.

All around us are weak, discouraged, defeated Christians who look with longing eyes, at the distant mountain tops of Christian triumph. A few elite in God's Kingdom have scaled those heights, but so many are saying: "I don't have it to make the climb." We fail to understand that it is Jesus Who does the climbing; it is ours to be carried by Him. But it takes a weak man to lean, for only when one is weak will he lean. It is in this sense that our needs are our friends, if they do in fact drive us to trust in His supply.

Have you ever studied the promises of God in terms of the kind of person to whom they are given? Do so and maybe you will realize in a new way something of the blessedness of weakness; of human bankruptcy as the gateway to present and eternal blessing.

—In *Together*

# NEWS AND NOTES

"They rehearsed all that God had done with them . . ."

**Sellersburg Church:** As we close out our ministry in Sellersburg, I want to thank each of you who have made our stay enjoyable. We believe we have made many lasting friends and are happy to become better acquainted with more of the Lord's children.

From the bottom of our hearts we wish to thank you for the gift of \$539.65 which you gave us as a love offering. We are very undeserving of such a gift. All we can really say is: The Lord be gracious to you and bless you. May His countenance shine upon you and be gracious to you.

—The Morrow Family

Brother Kenneth Lawyer is filling in for Sellersburg until its elders locate a fulltime minister.

On Sunday, Feb. 7, Brother Victor Broaddus spoke morning and evening. He announced his decision to accept the leading of the Lord and remain another year as president of S.C.C.

The SCC Chorus, directed by Joe Lewis, sang at the evening service. Soloists were Richard Broaddus, Rebecca Heid and the director himself.

At the close of the service three responded to the invitation of the Lord and were baptized. They were Glenda Fraley, Joyce Ann Fraley, and Wanda Roberts. Other members of these families had come a short time ago.

At the Wednesday night service, Feb. 17, Terry Druin accepted Christ as his Savior and was buried with Him in baptism.

**Rangeland Church:** William E. (Bill) Dobson responded to the invitation at the close of the Wed. night service, made the good confession, and was baptized immediately. His wife, Sharon, stated that she wanted her membership with us at Rangeland. There are others now meeting with us whom we are praying will make their decisions in the near future.

Sunday School attendance on Jan. 31 was 123; a year ago it was 85. This was in spite of a cold, cold day. The bus and its driver are given credit for part of the increase.

**Buechel Church:** It is with thankful

hearts that we announce that Jimmy Coleman, son of Mr. and Mrs. James Coleman, was baptized into Christ Sunday morning, Jan. 31. Bro. Dennis Allen was the guest speaker.

In spite of the bad weather the song rally was a successful one. We were very proud of the fact that our chorus brought a special number in song.

On Jan. 17 Joseph Foster made his confession of faith and was baptized. Certainly we are grateful for this act of faith. Joseph is the son of Sarah and Amos Foster.

Brother Amos Foster was ordained to the office of deacon this past Sunday morning. George McPherson is to be considered this week for the office of deacon.

The missionary family of the month is the Winston Allen family. Each Sunday morning very short tapes will be presented telling about the work the Allen's are doing.

**Gallatin Church:** Last Sunday morning Ray Young, already a child of God, came to place his membership with our congregation. Tommy Burrow responded to the invitation to accept the Lord Jesus as his Savior and to demonstrate his committal to Christ in the waters of Christian baptism.

We now have an additional interest in the Sellersburg Children's Home above the interest which our congregation has had through the years past. On Jan. 21 Brother Crowder took Terry and Loretta Johnson, grandchildren of the Mack Johnsons of our congregation to Sellersburg where they will be cared for until their father, Roger, can make arrangements to resume their care.

Sunday morning, Jan. 31, two young people responded to the invitation and were buried with the Lord in baptism. They are: Jane DeBow McDonald, and Luanne Mayberry. Sunday evening we rejoiced at another response to the Lord's invitation: Rachel Ann Mayberry.

We are happy to announce that there was a real time of rejoicing in the Korean congregation last Sunday! At their service which was held at 1

o'clock in the afternoon seven persons accepted Christ and were buried with Him in Christian baptism. This is the "first fruit" of the Korean work which is being carried on in our midst by Brother Kim Sei Bok. We look forward to the response of others as word spreads in the area of these Korean services and others are led to attend, receive instruction, and be challenged for Christ.

Word has not been received as to the issuing of a permanent visa for Brother Kim to remain in the U.S.A. and work with the congregation. Let us continue to make this a matter of prayer because he is really needed in the work.

Last Sunday night a number of members of the Korean congregation joined with the others of the church in viewing the film "Mission to Korea" which tells of the work already going on in that land. We rejoice that the Lord has given us an opportunity to share in this mission program.

**Jeffersontown Church:** Jan. 31 the area song rally was held at Jeffersontown. There were six congregations represented. Special singing was supplied by the Rangeland and Buechel congregations. The other congregations participating were: Highview, Eastview, Fisherville, and Jeffersontown.

A brief message was brought by Brother Dennis Allen, missionary on furlough from Hong Kong on "Changes Observed in the Church Since 1965."

Another member of this congregation has left to be with the Lord. Bro. Walter Tyler passed away at about the age of 68 years.

**Fisherville Church:** Bro. Terry Morrison, minister. Bro. Dennis Allen spoke on Sunday morning Feb. 14 at Fisherville and showed slides of the work in Hong Kong the same evening.

**Brandon Church:** Bulletin Jan. 10, 1971. It is good to have Bro. and Sis. Geatches back with us again. Last Sunday Bro. Geatches spoke at the morning service and Bro. Bill Socolokis at the evening service....Visitors were: Don Bodden from Tampa; and Mr. and Mrs. C. F. Cole and sons Larry and Jimmy from Russellville, Ky. Several in the congregation have been ill with virus, colds or flu, but

at this time all seem to be somewhat improved.

**Eastview Church:** Brother Ott resigned from the pulpit at Eastview Church. Brother Claude Neal returned temporarily to fill the place from which he had retired.

Bro. Bob Morrow is now the regular minister there. He began Jan. 27. There has been one new birth since Brother Morrow began the work there.

**Highview Church:** The Lord is blessing us and answering our prayers at Highview. We are so thankful for this. Different men are getting together and having prayer on Monday nights and also couples are getting together and praying on Friday nights.

On Jan. 10 Beverly Jones was buried with the Lord in baptism.

We are starting a Ladies Bible Class on the 2nd and 4th Thursdays of the month at 7:30 p.m. Mrs. Schreiner is teaching this class, but all are taking part in this study. We are starting with the letter to the Ephesians. All are invited to attend this with us.

We are enjoying our Ladies Circle which meets on the 1st Tues. of each month at someone's home. We sew things for our nursery, make aprons for our church kitchen, make things for the sales at P.C.S., and do other small jobs that need to be done around the church. It is a blessing to get together with Christians.

**Dugger Church:** All the men present at the last business meeting agreed to begin a program of purposeful giving.

As our Lord supplies, through the joyful giving of His people, this congregation plans to promote Christian education by supporting Southeastern Christian College in Winchester, Ky. The amount will be \$50.00 per month. Also we would awake to the need of mission work in this country. \$25.00 per month will be given to Bro. Holderman to assist in keeping the work going in Boothville, La. Bro. Holderman has assumed a large debt all alone in order to get the work going again after the last hurricane. We are also sending \$25.00 a month to Bro. Stan Broussard who is working in another poor section of La.

**Portland Church:**

The "Adventure in Understanding" so long looked forward to by many, came to pass as scheduled Feb. 16. It was an effort to bridge by friend-

ship the gap between Jews and Christians.

75 or 80 Jewish guests were present at the banquet as well as several rabbis. After the meal Dr. Ralph Gade, who is known and respected in Jewish circles showed excellent slides from a recent Israeli trip and spoke at the same time on "The Debt We Owe Judaism." The guests were most enthusiastic about the whole experience. The hosts as well felt it was a very stimulating and rewarding occasion. Special thanks is due to Bro. C. V. Wilson whose many months of careful preparation was responsible in large measure for its success. Contacts have been made and seed sown which only God can bring to fruition.

**P.C.S.:** The music recital of Sister Price's students directed and assisted by her was held Monday, Feb. 22 at 2:00 p.m. in the music room of the school.

It was amazing what had been accomplished in these children. Some of them had had lessons prior to their admission to the school. All did well from the least to the oldest of them. Sister Price is to be commended for her patient work with these students.

On March 6, the P.C.S. Chorus sang two numbers at the Ky. Music Educational Ass'n. Festival Contest at the U. of L. School of Music. They were given a first rating. Miss Crowder is director of the Chorus.

The P.C.S. Eagles coached by Bro. Eugene Schreiner entered the Midwest Invitational Tournament of Christian Schools at Hammond Baptist High School near Chicago on Mar. 6. Eight schools were competing. The Eagles not only won the tournament but also brought back six of the eleven trophies awarded. Earl C. Mullins was voted the most valuable player.

**Highland Church:** You are invited to hear Brother W. Carl Ketcherside, editor of Mission Messenger, speak on "Changed Lives in a Changing World," Monday thru Friday, June 7-11, 1971, at 7:30 p.m. There will also be an Open Forum Tuesday thru Friday, June 8-11, 1971, at 10:00 a.m.

**Brother John T. Glenn**

The birthday celebration for Bro. Glenn was a great success according to Bro. Mike Sanders, minister at Bue-

chel. A large number of guests were present at the "open house" on Feb. 21 from 4 to 6 p.m.

Brother and Sister Glenn received the guests as they came to pay their respects to a man who had lived 95 years in the service of the Lord and to honor the Lord for His marvelous keeping of both of them through nearly a century.

#### Training Program Planned

Five consecrated ministers met on Sunday afternoon, February 28, at the South Louisville Church to discuss the need for more Bible teaching and training of all Christians who will accept it. Keenly aware of the need for more heart-reaching teaching of the word of God they planned to interest other church leaders in the area in an effort to establish a program of teaching and training for greater service in the Lord's kingdom. Should the Lord tarry a serious situation will have to be faced, by our children in the near future. A situation for which many will find themselves unprepared unless they begin soon and earnestly.

More will be said of this, the Lord willing, as plans progress and take definite shape. The initiating ministers at this meeting were: Brothers Earl Mullins, C. V. Wilson, Glenn Baber, Vernon Lawyer, Earl Mullins and Bennie Hill.

**SCC LECTURESHIP** is planned for March 16-18. Bro. Jesse Wood is arranging housing in Winchester for those who write that they need it. "The Church's Mission to the World" is the theme for the lectureship. Among the speakers and Bible teachers will be Brethren Lewter, Overman, Dennis Allen, Julius Hovan, Dick Lewis, and J. D. Yarbrough.

**S.C.C.:** April 11 is Meet the Mortgage Day. Please remember S.C.C. in special prayer. (\$5,000. plus about \$1,200. interest faces the school) The Lord has been gracious in bringing our balance steadily down. The present balance owed is \$75,000.00.

Jesse Z. Wood  
Promotional Director

#### Louisville Fellowship Week

The date for the Louisville Fellowship Week will be Aug. 16-20. The theme for the week will be "God Our Mighty Fortress vs. The Ancient Foe." Further announcements will be made later concerning speakers and messages.