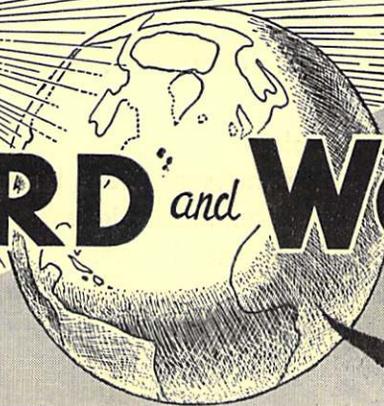


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THE WORD AND WORK

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

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The Editor is a guidance counselor at a junior high school in Louisville.



Talking Things Over

G. R. L.

CONFESSING OUR SINS

"And while I was praying and confessing my sins . . ." Could you sign your name to this statement as being your experience within the past year? How about the past week?

Over the past several weeks a number of things have combined to focus my attention on sin—particularly the sins a believer commits. It started in a Sunday morning Bible study with Paul's mention (in Acts 23) that he had lived in good conscience before God until that day. In the next chapter he expressed the intent to maintain a clear conscience before God and men. A little work with the concordance turned up another dozen or so references to conscience; a good conscience is definitely of primary importance to the Christian and to the Lord. Conscience may be in error, as when Paul persecuted Christians, thinking that he was doing the right thing. Even so, it is important not to violate the conscience. This is the thought of Rom. 14:22, 23.

Then, in the line of my work, I picked up a new book on counseling. The author spends several pages on conscience and sin, pointing out that many illnesses and mental disturbances result from violating the conscience. The familiar Jas. 5:14-16 indicates a connection between a good conscience and healing; sins not dealt with may hinder healing. A number of statements in the Psalms indicate that David suffered both mental and physical distress when things weren't right between him and God.

Besides all this, I've been reading Romans lately—once a week, as a matter of fact—and then discussing it in a Monday night (Kentuckiana Bible Institute) class. This has greatly increased my sensitivity to sin in my own life, and, for the first time in my life, I have begun to feel something akin to abhorrence of sin. Sin is a real burden upon the heart of God. In another Monday evening class—in Leviticus—my attention was called to the fact that the sin offering was accompanied by specific confession of the sins committed.

CLEANSING FROM SIN

This combination of experiences brought me to consider anew 1 Jn. 1:9, "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." Christians

tend to beat around the bush when it comes to confessing sins. It is so much easier to concede to "faults" or "shortcomings." And when a specific sin is admitted, how frequently we hedge, "Lord, maybe I did the wrong thing today when . . ." How much more honest to agree with God, "Father, I sinned . . ." Daniel (ch. 9) speaks of praying and confessing his sins; I think it is a good pattern to follow. At the close of each day, review the day with the Lord; praise Him and thank Him for His many interventions on your behalf; freely confess, "I have sinned," at those things that have grieved the Holy Spirit.

Then what happens? It may not be an earth-shaking experience, but *something does happen!* In His faithfulness, God cleanses away the soul-eroding, body-corroding defilement of those sins you confessed. But what if you didn't do it just right? John assures us that that is the business of our great High Priest. It is not our confession that counts, not our contrition, but the blood of Jesus. "And he is the propitiation for our sins . . ." That's all we need!

In Paths They Have Not Known

Isaiah 42:16

I'm blind, and Thou hast brought me by a way I have not known;
I did not choose the way myself—it was Thy choice alone:
I know it is a perfect way, the very best for me,
I'll praise Thee for Thy leading, Lord, through all eternity.

My way sometimes seems dark and drear, it leads at last to light;
I walk by faith alone today: some day I'll walk by sight;
And looking back o'er all the path, I'll trace God's guiding hand,
The wondrous grace which led me on, the perfect love which planned.

Our thoughts are not as Thy thoughts, Lord; our ways are not as
Thine;
Thy will for us is perfect, Oh! Thou blessed Lord Divine.
The past proclaims Thy faithfulness, the future yet to come
We know will ever show Thy love, since Thou art leading home.

I cannot fear to tread upon another opening year,
I know it may bring sorrow, Lord, perhaps the sigh, the tear;
But I have learned to trust in Thee, great Shepherd of the sheep;
Thou never wilt forsake me, so I give Thee all to keep.

—A. E. R.

Jesus the Pattern

Asa Baber

Every creation must have an archetype or pattern. Much patience and effort must be spent in perfecting the mold of some great invention to help man. After the model is made it is not hard to make millions of copies; it is the first mold that counts.

God spent four thousand years showing the inadequacy of all human types of character. After an Abraham, a Moses, a David, and even Elijah had failed, He revealed the Man for whom the ages had been waiting—the perfect pattern and type of human character after which all others were to be fashioned.

On the bank of the Jordan River, God exclaimed in approving love, "This is my beloved Son in whom I am well pleased." Henceforth, all redeemed men are to be conformed to that divine pattern. Paul proceeds to show the example, "He was in the form of God" (Phil. 2:5). This language confirms that He Himself was a divine person.

His high dignity enabled Him to stoop so low in humiliation, as exemplified in John 13. He knew He came from God and was going back to Him, so without any thought of His own honor or dignity, He arose and girded Himself and washed the disciples' feet. This is the pattern we follow when we recognize our high calling and dignity.

He surrendered voluntarily and completely. He thought it not something to be grasped, being equal to God, but He emptied Himself. He surrendered His own will; that is the last thing men want to do. He became a servant in the world that He made and controlled by the Father's will. He became a servant to the will of others—even the will of His enemies.

He became the lowest of men, not a child of wealth and honor, but born of a lowly maiden; the peculiar situation even threw upon His birth a shadow of suspicion and dishonor. His humble lot was surrendered, for He became obedient unto death even the death of the cross. He surrendered His life for the redemption of the world. His was no heroic death, but as a common criminal, buried in a stranger's tomb. His death was as humbling as His life.

If we have learned of our high calling and dignity, we shall be so possessed with the joy that is set before us and a vision of the glory that we shall not fear the reproach or the humiliation but count it joy to suffer for His name.

Such is the divine pattern. Our text does not invite us to imitate Christ or have a mind *like* His, but to have the *same mind* as was in Him. Here is the perfect pattern of a man who has the mind of Christ. This is letting Christ live in us, as Paul said in Gal. 2:20. The mystery of godliness is "Christ in you, the hope of glory."

PROPHECY

Edited by Dr. Horace E. Wood

Is There a Future?

Dennis L. Allen

Western civilization has long been marked by a strong future orientation. America was the land of promise. The strides made in education, science and technology under our system of free enterprise gave everyone willing to apply himself great prospect for climbing to almost any goal he set for himself. Our national standard of living was steadily rising. We were going to wipe out disease and cure the social ills of mankind. Man could do it all. Not even the sky was the limit, for man began to push into outer space. Society was optimistically progressing toward a humanist utopia.

But something has happened. The dream is disintegrating. Now the grim realities of our world and its dilemma have seriously undermined this optimism. This is apparent on every hand. One radical group in its founding Manifesto says, "Our work is guided by the sense that we may be the last generation in the experiment with living." William Kesen, a psychology professor at Yale University describes the young people of today as having "an odd sense of futurelessness—they never seem to want to talk about their own future at all." One of the leaders of the New Left says, "We find ourselves incapable of formulating the future." George Wald says, "What we are up against is a generation that is by no means sure it has a future." This was expressed by Joan Baez at the Isle of Wight rock festival when she sang, "You are the orphans in an age of no tomorrows." This loss of hope and future orientation is a most serious thing and will have far-reaching effects. What is the cause of it and what can be done to regain it?

Actually the origins of the strong future orientation in our civilization were in the Christian faith. Men of faith were assured God was working all things out to His purpose in History. There is no such optimism in pagan philosophies. They see life only as endless recurring cycles. As the Christian faith was lost and faith in science and humanism substituted for it, so gradually was lost the sense of purpose or progress in history. For a time the humanist doctrine of progress became the popular hope. Society was optimistically progressing towards a humanist utopia. But now the beautiful bubble has burst.

What pressures have produced this pessimism and hopelessness? There is first of all the fear of war and the annihilation of civilization because of man's development of fearful weapons of destruction. There is the growing fear of the consequences of the population explosion. (In the great cities of the East as Tokyo and

Hong Kong these problems become more pressing and insoluble every day.) There is the continual threat of disease and famine. (Many foresee great famines even within this decade.) Related to this are fears for the ecological balance of the earth and the consequences of pollution. Even the oceans are dying; the world's supplies of oxygen is gradually diminishing. There is the fear of the tyranny of technology. ("If a thing can be done it must be done." But where is it all leading to, and what is it doing to us in the meantime?) Then there is the fear that time is running out. Two decades ago man confidently expected to control his own evolution and saw unlimited time at his own disposal. Now thinking men the world over see man with a desperately short time to solve his problems or face disaster. Another fear is caused by the moral vacuum. Man is finding that his amorality which becomes immorality is a fearful thing to live with. Men without morals equipped with the powers given by modern technology present a terrifying prospect. (It is not difficult even now to understand what is meant by the statement in Revelation that God's time will come "to destroy them that destroy the earth." Rev. 11:18b). In the light of these fears is it any wonder that men find their hearts "fainting for fear and for expectation of the things which are coming on the world."

What effect do these fears and this futurelessness have upon people and their attitudes—especially upon the young? Is this one reason why they wish to be called the Now generation? Is the "now" all they feel sure of? This relates to the prevalent idea of living for pleasure, for fun. Enjoy it now. Don't be too concerned about future consequences. Is it not also evident in the impatience for change? If you cannot get it by peaceful means bring it about by violence. It also results in a feeling of insecurity and a frantic search for security.

Can we deny that these pressures have had an effect upon Christian young people and those of us who are older as well? Has it affected our motivation and sense of the future? Aimlessness and living for the moment has its beginnings here.

If we see these dangers what can we do to counteract them? Can a Christian plan for the future in the midst of the upheaval and crisis in which we live? The answer lies only in a firm grounding in the Christian's hope—"an anchor both steadfast and sure." Paul said, "I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day" (2 Tim. 1:12). It is possible to so hem ourselves about with false props of security, financial and otherwise, that we haven't given God much chance to prove Himself.

Peter deals head-on with the effect the coming world dissolution should have upon Christians. If we know that God is in control and working all things out to accomplish His purpose then we need not be moved by these things. "Seeing that these things are thus all to be dissolved, what manner of persons ought ye to

be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God" (2 Peter 3:11-12a). Again Peter continues the exhortation based on a frank recognition of the catastrophe facing the world and the second coming. "Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his sight." And again a final exhortation, "Ye therefore, beloved, knowing these things beforehand, beware lest, being carried away by the error of the wicked, ye fall from your own stedfastness" (2 Peter 3:14, 17). Is this not a direct warning against being influenced by the thinking, attitudes and fears of the unbelieving world around us as the end approaches?

What are we to expect concerning the future? There have been wars, upheavals and calamities in the past and we can expect them to continue and intensify as the end of the age approaches. We cannot expect to be immune from the effects of these things until the Lord comes for His own, but we do need to know that they are under the control of Him who works all things after the counsel of His will and who works all things together for good to them that love the Lord, and are called according to His purpose. Also we need to remember that God appointed us not unto wrath but to the obtaining of salvation through our Lord Jesus Christ (1 Thess. 5:9), but He has appointed us to have afflictions (1 Thess. 3:3) and persecutions (Lk. 21:12).

In the midst of the fear and uncertainty around him the Christian need not succumb to all these changing fears and distresses ("fear not their fear") nor should he pin his hopes on the false optimism that some have in man's ability to solve his dilemmas. Rather, he should fix his trust in God and pray to live a tranquil and quiet life in godliness and gravity. While he is fully aware of the forces at work and the coming events of the end time he will still establish his own heart, work with his hands, encourage the faint-hearted, support the weak, be stedfast, unmoveable always abounding in the work of the Lord.

In other words, the conditions about us should not cause us to lose heart, become confused, sink down to inactivity or lapse into a life of self-indulgence and escapism with those about us. Rather they should spur us to greater zeal and sacrifice to redeem the time because the days are evil and to look up because our redemption is drawing near.

This has an important bearing on our service to the Lord. We seem to be much more hesitant and timid about launching out in the Lord's work than business men are about launching out in business ventures in spite of uncertainties. Too often we let opportunities slip through our hands because we are too much influenced by unfavorable circumstances. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap" (Ecc. 11:4).

When have conditions ever been ideal for sowing the seed of the Kingdom? When the Communists first came to power in China some were convinced that Hong Kong's days were numbered and pulled out all missionaries here. Others, on the other hand, by faith entered into the opportunity and reaped a great harvest. Today there is again the tendency to retrench in carrying out the Great Commission. For the Christian, however, the future is as bright as the promises of God. Suppose we do just get started in an effort and the Lord comes. Would it not be better to have so used our funds and be found working than to keep them in the bank and be found idle? "Blessed is that servant, whom his Lord when he cometh shall find so doing" (Matt. 24:46).



Answering the Call

J. H. McCaleb

"By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed."

As Jesus walked by the sea of Galilee, he saw Peter and Andrew, and invited them to come with him. "And they straightway left their nets, and followed him." Later, Jesus saw James and John, the sons of Zebedee, and gave them the same invitation. "And they immediately left the ship and their father, and followed him."

"And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom; and he saith unto him, Follow me. And he arose, and followed him."

"And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house. And he made haste, and came down, and received him joyfully."

Abraham, Peter, Andrew, James, John, Matthew and Zacchaeus: all of these men answered the call to a new life. They changed course abruptly to follow a better way.

Perhaps we have enjoyed previous opportunities to respond to a higher call. It is possible, also, that we may be feeling the weight of our own negligence. The beauty of the present is that it is never too late so long as it is today. We can turn the corner of the new year with assurance if we are willing to follow the direction of the Lord.



Questions Asked of Us

Carl Kitzmiller

Can you give me some help on the matter of women taking a public part in church services? How far should one go?

We are seeing at least two forces today which are thrusting women into more active roles in church services. One is the general trend in all areas of life, spearheaded by the secular woman's liberation movement, with stress placed on the woman's freedom to do whatever she pleases. We must realize that much religious practice among the more liberal groups is set by society, not by the Bible, and even more conservative groups are not totally unaffected in this way. The other force is the widespread acceptance of Pentecostal theology and the readiness to be guided by feelings. Many of the Pentecostal groups have traditionally placed very little restraint on women.

One of today's favorite passages is: "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one man in Christ Jesus" (Gal. 3:28). This verse presents a very important facet of God's truth. It should not, however, be taken out of context and apart from all other scripture. In the matter of salvation there is no difference between man and woman. All have sinned. It takes the same Sacrifice for each one. All who are saved are added by the Lord to His church. There is an equality that belongs to all brethren in the Lord. Even so, we should not make this mean that God makes no distinctions in the work given to different ones in the Lord. All members of the Body do not have the same office nor work (1 Cor. 12:12ff). We must be willing for Gal 3:28 to harmonize with the rest of scripture, not choose to set it against all else in scripture.

There are some passages which place certain restrictions and limitations on women—notably 1 Cor. 11:3ff.; 14:34ff.; 1 Tim. 2:12-15. With these passages the Christian woman has to deal as she considers her place in God's scheme of things. Some dismiss most of the limitations as merely reflecting the social situation at the time and do not consider them binding on us today. Others pay lip service but have devious ways of finding the "loop holes." Some simply see them as not permitting the woman to lead in or direct in any public way in the church services.

First of all, let me suggest a sound principle. When there is

doubt, we must not blindly go ahead nevertheless. Whatsoever is not of faith is sin (Rom. 14:23). Even when scripture allows a thing, the one who has doubts must not violate his conscience. How much more this is true when there is doubt about the interpretation of the scripture itself. If we are not certain that the scripture allows something and have no compelling reason why it must be practiced, then surely the safe course is to refrain. Even if we believe that the scriptures allow something, we must be mindful of our (supposed??) weaker brethren and act in love toward them (Rom. 14).

Women preachers? I do not see any way these (as we commonly understand the term today) can be justified in the light of 1 Tim. 2:12. In the sense that all Christians are preachers and teachers, the Christian woman should preach and teach. There is little limitation on her private activity along this line. Priscilla seems to have been the dominant teacher of Apollos, but privately (Acts 18:24ff., esp. v. 26). But as to preaching and teaching that gives the woman dominion over men, this is forbidden. The context and other scriptures suggest Paul is here speaking of religious teaching, not necessarily secular teaching. The incident mentioned above seems to suggest he forbids public, not private teaching (Cf. 1 Cor. 14:34, "in the assemblies"). The Greek words here translated man and woman are also sometimes translated husband and wife, but the context and usage here shows that the more general idea of man and woman is intended. Hence, the woman is not to have dominion over any man. And the instruction is to any woman, not just to married women. Some believe the prophetesses were an exception to this rule, but note that the prophesying mentioned in Acts 21:9 and 1 Cor. 11:5 was not necessarily of a public nature (Cf. Luke 1:41ff.).

What about women leading in public prayer is a mixed group? Some contend that this is not teaching and is, therefore, permissible. In a sense, of course, leading in prayer is not teaching, though I have heard some prayers that attempted a great deal of teaching. In any case, I suspect we'd have to call it usurping authority over men. What if the men have given consent? It seems to me that all the men present would have to give consent, and at the best the practice is questionable. It is interesting that while 1 Tim. 2:8-15 does not single out prayer as an item forbidden to women, it specifically exhorts the *men* to pray; this may have more significance than appears on the surface. Another passage also touches on this matter—1 Cor. 14:34ff.: "As in all the churches of the saints, let the women keep silent in the churches . . ." Always a lot of flak is raised concerning the passage, *but it does mean something!* Like all other scripture, it deserves to be dealt with in context and in a genuine effort to discover the meaning. We do not generally take this to mean absolute silence, thus forbidding singing or other general congregational joint worship, but note that in the context it is the public speaking in tongues, prophesying, and such like that is in view—that is, any

authoritative type of speaking. I personally do not see that this allows for the woman to lead in prayer in the public mixed assembly, for the one leading does exercise an authority as to what shall be mentioned, the words into which it shall be put, etc. She *should* pray "in the churches," of course, in the sense of participating in the prayers that are offered up. But this should be done in silence. Leading in prayer, it seems to me, is quite another matter from joining the congregation in prayer, just as leading the singing is different from joining in with others.

This last passage (1 Cor. 14:34ff.) speaks of "subjection" and "their own husbands" and is therefore thought to apply especially to married women (Cf. Gen. 3:16; Eph. 5:22ff.; etc.). Surely they are obligated to heed the passage. The requirement of a covering (1 Cor. 11:2ff.), which is a "sign of authority" (that is, of the man's authority over her), does not appear to be limited to married women, however, and this suggests that there is a headship of man over even unmarried women.

I am assuming that there is no need to defend God in these matters. If He has made a distinction (and unless we ignore the passages I do not see how we can decide otherwise), then it is a good, fair, benevolent distinction that will bless His people and His church when it is observed and will bring injury and chastening when it is ignored.

Admittedly, there are some hard questions one can raise. Just where is the line drawn between what is public and what is private, or what constitutes a church service and what must better be described as something else? No one has all the answers, for the Bible does not give all of them. As with many matters, it deals with principles and leaves us to apply the principles. Sometimes the way we apply those principles betrays our love or lack of love for the Lord, His word, and His people. The spirit of this age is always a threat to Christians, and the Christian woman will do well to be sure she is motivated by love of the Lord and love of the truth rather than simply being caught up by the spirit of the age.

Is it true that the Gospel does not need to be restored, it needs **ONLY** to be preached?

Some statements are true or false depending on what the person who makes them may have in mind. That is, the definition given to certain key words may make a difference in the meaning. Also, I would want to know more of the "context" in which the statement is made before pronouncing it either true or false.

In its most limited meaning, the Gospel is the good news of the death and resurrection of Jesus Christ for our sins. In its broadest meaning, the term may be used to embrace the whole of New Testament teaching. In between, it refers to an account of the life of Christ (as, the gospel of Matthew, etc.). Many people may accept the Gospel in the limited sense who have allowed a variety of

falsehoods to overshadow important New Testament teaching. If by restoration we mean getting rid of the falsehood, the human rationalizations, the additions or subtractions, the overemphasis or underemphasis on Bible truths, there is ever and always a continuing need for doing that. If we preach the death and resurrection of Jesus Christ, but make the personal acceptance of these truths either a matter of law on one hand or whatever suits one's choice on the other, then there is need for more truth and less falsehood. Some may so pervert the Gospel of Christ that it becomes "another gospel" (Cf. Gal. 1:6-10), so that they may *think* they are preaching the Gospel when they are not.

We need to preach a full and complete New Testament message as much as we possibly can, looking continually to the Lord to enable us in this. If we do this positively, we do not have to pointedly deal with every error which can arise, but we need to be aware that error exists. If ours is a "whole counsel of God" message, then it does not need to be restored, only preached. If ours is not the whole counsel of God, it needs to be restored to that proper level and to be preached.

7110 Bruton Rd., Dallas Texas 75217

YOUTH--

The Time for Christian Service

Fred J. Meldau

Many modern influences in the Press, the films, and the theatre tend to undermine morality and are in opposition to the spirit of Christianity. But in our "modern Babylon" there are youths who will once again walk unscathed through the fiery furnace to the end. A friend once asked George Mueller, "Would you not advise young Christians to do something for the Lord?" "No," was his reply, "I should advise them to do *everything* for the Lord."

Excellent is the advice given to youth by Dr. David Christie, of Winnipeg: "Don't wait for the fat forties. Put on your armor now. John Wesley was a student at Oxford when he formed the Holy Club. Martin Luther was twenty-seven when he climbed the Scala Santa at Rome. John Calvin in his early twenties was already proclaiming his distinctive doctrines. George Whitefield at twenty-one was moving England. Jeremy Taylor, at eighteen, was holding men spellbound in St. Paul's, London. Dwight L. Moody in his twenties was doing marvelous work as an evangelist. Charles H. Spurgeon at twenty was preaching in the great London tabernacle. Francis E. Clark in his twenties founded the Young People's Society of Christian Endeavor. George Williams was twenty-three when he founded the Young Men's Christian Association. David Livingstone at twenty-three was spending himself for Christ in darkest Africa."

—In *Christian Victory*

Missionary Messenger

"Greater things for God"

George C. Galanis

Athens, Greece,

December 4, 1973

I am sure you are all anxious to hear from me about the outcome of my trial at court on November 8. According to one of the two witnesses against me, the lawsuit was organized by the Synod of the State Church. The violation of press law is very severe and the punishment cannot be redeemed. The State Church was very careful to demand that the proselytism law be included in the press law so as to be sure that we will be scared and on the other hand we will spend time in jail.

From the beginning of the process of the trial, it became evident that the chairman of the court was a very honest man and handled the case in complete impartiality. The two witnesses against me were employees of higher rank of the Ministry of Religions. Though they both tried to bear false witness against me to please the Bishop who organized the trial, the judge asked them such smart questions that finally both realized that the small invitation cards we passed out inviting people to come to our meetings did not contain any "heretic" teaching and consequently the identification as such was not necessary. My lawyer did not have to struggle hard to defend me because the chairman himself was my defender. Finally I was called to stand up and defend myself and the chairman asked me only one question: "Do you refute the charge?" My answer was: "Yes, your Honor, I do." The court declared me innocent and acquitted. That was the end of my adventure which lasted for about six months of investigation by the secret police.

Now with the Martial Law active again, we can hold our meetings but under the vigilant eye of the secret police, and by their permit. Nevertheless our people come to our meetings as before.

Please, dear brethren, be praying for me. I badly need your prayers to lift me up. Please remember also my financial needs. There is not any deposit left in the bank and the monthly support has dropped down to fifty per cent.

Mac LeDoux

Saigon, S. Vietnam

September, 1973.

How thrilled we are to be able to share with you some of the ways God has been working in Vietnam communicating His message.

After 12 year of U.S. involvement here the cease-fire was signed on January 28th. But the fighting and the dying still goes on. One of the Christian pilots recently had to arrange the funeral of two of his cousins who were killed in the same week in separate areas of battle. And all the Vietnamese who have suffered over

thirty years of war continue to face disruption danger, inflation, and crushing personal tragedies as a result of the continuing conflict. We should pray fervently.

The American bombing in Southeast Asia has ceased. Most informed people here think this spells doom for this area of the world. But they are not considering God who sets the boundaries of nations. If we praise God for the situation, God can surely use it to His glory.

We praise God for the convicting power of the Holy Spirit. We have recently had a number of precious ones baptized into Jesus. As we typed these lines we paused long enough for another pilot-officer to tell us he wanted to follow Jesus! What a joy to labor for Jesus! 1st. Lt. Ngo Nang Nhuong was badly wounded a year ago. Now he wants to live for the Savior. Nhuong follows a list of many who have given their lives to Jesus this past month. How we praise the Lord.

Joy Garrett

Salisbury, Rhodesia

October 30.

The African work is doing well. Last week I missed Robert Gill when I was typing Shona for Munyai. He had been doing it before. It is quite a task to read the writing, especially when one understands only partially the Shona language. Shona people are always asking about Bro. Gill. They certainly admired him.

We went to Raffingora Sunday with our two interpreters, Bro. Simon Nheweyembwa and Mai (Mrs.) Banda. It takes about two hours to get there. Bob spoke on Israel, using Matt. 16:1-4 as a starting point; finishing with Ezek. 38:8. The church building is a mud and grass one, but quite neatly done. We were all fed the traditional food: meat and gravy in one dish, greens in another, and sadza in a third. We ate with our fingers in the traditional African manner. In the afternoon we had two-hour Bible classes. Mine for women was not as well attended as it was before we went to the States. I hope attendance will pick up when we return next month.

Thomas W. Hartle

Cape Town, S. Africa

November 16.

At this time we are patiently waiting for our new church building project at the Hanover Park township. The plans are in possession of the architect, who in turn will present this to the City Council for verifying and passing, Lord willing. The men within the congregation are all excited and want to start on the building project. It is to be an "Owner-Builder" project to the glory of God, since giving our own time and labor shall surely save a lot of outside cost.

We have decided to make a loan from a building society, but we shall endeavor through the help of the Lord, to use as much of our own funds as we can raise. Contacts of homes have already been made in the area, which will be a fore-runner with the cottage meetings we plan to hold, to make people aware of our building plans.

It's just two more days when our series of gospel meetings shall commence, with a guest speaker from Kimberly, one of our northern

areas. At present we are preparing, praying, and distributing hand bills in shop windows, and advertising the meeting generally.

Of late I have been visiting various congregations, preaching there, and find them in need of all the encouragement that I can give. They are small in number and appreciate these visits very much. The one congregation where I visited one Lord's day afternoon, at Lansdowne, had five baptisms, and the following week they had two more. Isn't that just wonderful?

Elaine Brittell

Livingstone, Zambia

November 5.

Just a note to tell you Gladys sent a card saying they will sail from Durban on the 29th or 30th of November, on the "Margaret Lykes" and will land at the first port of call in the Gulf. So, perhaps you'll see them sometime next year, Lord willing.

Donald R. Harris

Salisbury, Rhodesia

November 19.

Praise the Lord that the Spirit is working in Arcadia! We have five teens (four girls and one boy) who came to the Lord in October and November. They are all coming to worship regularly, and it seems the attendance is growing a little at a time. Brother Forcade had spoken to some that had not been coming for some time, and there has been some response to his efforts in trying to make them see their need for Jesus. Although he has left here, his works are being made known, as I am seeing others he and Sister Forcade have taught, trying to teach others, and I might add, doing a very good job. We have some type activity at the church every night of the week, except Saturday. These things are happening because of your prayers at home. James 1:5-8.

Joyce Shewmaker

Bulawayo, Rhodesia

November 8.

After last year's poor rainy season, with water-rationing being enforced here in Bulawayo, we have been made happy by early and abundant rains. Already more water has run into Bulawayo's dams than ran in all last year. This is the early part of the season. We thank God, and pray for more and more rain.

Among our young people at Hillside, several have made their decision for Christ over the last few months.

Brother Elias, one of our African preachers in Hillside, has baptized several African people over the same period. He is a diligent and zealous Christian, always on His Father's business.

Last week, at Hillside Congregation, one new elder and two new deacons were installed. We are trying to broaden the eldership in anticipation of the new work soon to open in Bellvue.

We hope to return to the U.S. for a brief visit about the middle of next year if the Lord provides the means. If He doesn't see fit to do so, we shall very contentedly work on, feeling we are within His will.

Rena Chrissop

Bellville Cape, S. Africa

November 22.

I do not know if you have perhaps heard that Brother Chrissop passed away on the 29th of October, 1973, gone to be with his

Lord and Master, Whom he loved and served to the last.

I miss him very much, but must not grieve for him as he suffered so very much. He had angina, which caused many serious heart attacks. The last attack he had was the eighth which took him home. Brother Chrissop has fought a good fight, he has finished the course, he has kept the faith (2 Tim. 4:7).

Jesus has never failed us in the past years, as we trusted Him, when we first went out on faith for Him; so will I trust Him now for my every need. I will go on with the Lord's work, whatever the Lord has in store for me to do, and there is plenty to do, especially among the European and Coloured women.

I need your prayers and help, in this great task for our Lord and Master.

Dennis and Betty Allen

Kowloon, Hong Kong

November 14.

Sunday Brother Kwok wanted to have a special thanksgiving and praise service because all of his family has now been able to come out of China. The eldest son came out a week ago. We were so glad the whole family was at the service together. The eldest son and the daughter who came out about four months ago had been teaching in communist high schools. How much of their thinking is affected by communist ideology is very hard to say. However, they seem glad to be in Hong Kong, are very friendly and willing to talk about things freely. The mother doesn't understand Cantonese, so it is hard to communicate with her beyond smiles.

Brother Kwok used Psalm 34 as a basis for his message. I felt that many things he said should really have spoken to the hearts of his family. He has a very humble attitude. He has experienced many trials of faith and yet also of the Lord's mercy. He fled from the Japanese and was in Singapore when it fell. At that time he with many others had to sit out in the hot sun for five days. He was back in China when the communists took over, but was able to escape to Hong Kong. When he first arrived, he was sleeping on the sidewalks with thousands of others. Now his circumstances are much changed. He mentioned that many had told him he should not preach the gospel if he hoped for his family to be able to come out of China. However, he went ahead and trusted in God's working and his faith was rewarded.

There is a good deal of concern and apprehension in Hong Kong about the flood of refugees that are coming out of China. There have been 50,000 already this year, but with the sudden increase the past two weeks they are coming at a rate of around 500 a day. With the already overcrowded conditions of Hong Kong it presents real problems. Britain has been making mild protests to China about the matter and today for the first time there was a drop, but no one knows whether or not it will continue.

There is a community center here in Mei Foo Estate that can be rented. We are hoping to get it in the near future and show a Moody science film. We thought it might give us some good contacts.

REPRINT - -

The Church in the World

R. H. Boll — 1927

When faith declines great emphasis is laid on morality and on social service. It is the instinct of self-preservation—for preachers *must* have some sort of message, and churches some excuse for existence, else they must go. When the true gospel is abandoned they must substitute a gospel of this world; and having lost hold on the supernatural they will specialize in the natural. When there is no assurance as to the hereafter we naturally stress things that now are, and make much of matters pertaining to our present existence. So these Abu Ben Adhems raise much ado over human projects of world-betterment, and seek the justification of their calling in all manner of social service, and political and community uplifts, and movements for clean living and earthly welfare. This they consider as “good works;” and they say that “good works” after all, is the thing, and that Christianity is not so much a creed, a theory, or a matter of dogmas concerning Christ’s person, and the infallibility of a book, and doctrine as to heaven or hell in the hereafter, but a life of kindness and uprightness today, in accordance with the Golden Rule. Now this strikes a great response in the hearts of unregenerate humanity. Which is only another proof of man’s blindness.

The Divine “dogma” of the gospel is as much more important than the life and the good works as the tree is more important than the fruit. And if they say that the tree exists only to bear fruit, and that apart from the fruit the tree is worthless, we reply that there can be no fruit unless there first is a tree; for in the tree and in it alone lies the only hope of the fruit, for evermore. They say in effect, Never mind the Vine: give us grapes. And they know not and will not believe that men are dead in trespasses and in sins, and need first of all to be made alive in Christ Jesus, by the grace of God through the gospel; and that none are saved by “works of righteousness which we did ourselves” (Tit. 3:5) “lest any man should boast;” that first of all, by the blood and power of our Lord Jesus Christ and in the Spirit of our God, we must be fitted and enabled. For “they that are in the flesh cannot please God.” “We are His workmanship, created in Christ Jesus unto good works, which God before ordained that we should walk in them” (Eph. 2:8-10).

But God’s redeemed ones ought to be all the more zealous to maintain good works in the Lord, and abound in them, that the truth of the gospel may be made manifest.

WORLD BETTERMENT

It is natural for those who do not understand God’s ways, and those who have surrendered the vital faith, that in their hopes and dreams of world-betterments, they should turn their attention

to earthly conditions and human measures. They take supreme interest in political agitations and movements; they strive for legislative reforms, civic righteousness, prohibition, so-called "blue laws," etc. Such efforts are well intended, and not evil in themselves. But we do not overestimate them. They are the by-products of the gospel, occasioned by the raising of the standards of public opinion, which in turn is due to the presence of the Bible and of the people of God in our midst, who shine as lights in the world.

But such things do not constitute the mission of the church, nor of God's children. Political and social reform is not salvation, and has nothing directly to do with it. "One ounce of regeneration," someone has said, "is worth a ton of legislation." It would be better to bring one soul to Jesus in the obedience of faith than to put through any sort of legislative reform. It would be far more to God's purpose. There is joy in heaven over one sinner that repenteth; but I doubt that all the doings of all the legislative bodies taken together would stir so much as a ripple up there.

CHRISTIANITY AND WAR

When churches and preachers engrossed in earthly things begin to employ the strong arm of the law to attain their ends, they will go on also to wield the sword. That is logical. During the world war the government depended to a great extent upon church-organizations and religious leaders to stir up and sustain the war-spirit, which is so necessary to a nation's success in conflict. "In all my campaigns during the war," said Fred B. Smith (who was then employed to stir up war-enthusiasm) "I never spoke to but one audience that was solidly for war, and that was an audience of preachers." Yea, and how many thoughtful people saw the inconsistency of that attitude with the gospel of the Lamb of God, and thus lost respect for the church, for preachers, and for the gospel message?

But now, as if to make up for former failures, some of the same parties that then agitated for war are seen agitating for world peace and disarmament, which is not any more of their business, and just as ill-advised. They knew not what they do, nor whereof they speak. They are as children playing with firebrands.

THE WORLD AND THE CHURCH

There are religious teachers and leaders who have never learned to discriminate between the church and the world, neither have they understood the purposes of God. They are committed to the vain notion of a universal Fatherhood of God and a universal brotherhood of man. They do not know that God hath visited the nations to take out from among them a people for His own name (Acts 15:14); that only those who are "born of God" are God's children; that some are "of God," the while the whole world lieth in the Evil one (1 Jn. 5:19), the "prince" and "god" of this world (Jn. 14:30; 2 Cor. 4:4). They do not believe that the world (as distinct from Christ's redeemed) are actuated by the "prince of the powers of the air, the

spirit that now worketh in the sons of disobedience" (Eph. 2:1,2). And because of such ignorance and unbelief they have fallen into the error of thinking that Christianity is a sort of world-religion, that the world as it now is, is Christ's domain and should be regulated by the example of Christ. That is no small mistake, and one that will yet result in vast consequences.

The figment of "Christian nations" has already done great mischief to the dishonor of Christ's name. During the war the heathen world wondered at the awful ferocity of these "Christian nations," and formed their own estimate of such a Christ and his vaunted religion; just as now the heathen are being treated to exhibitions of the supposed manners and morals of "Christian America" by means of the vilest sort of movies that emanate from this "Christian" country, which even the dull heathen conscience condemns and repudiates with shame and disgust. Just so the average Jew imagines that every Gentile is a "Christian;" and of course they know nothing else than that the bloody Roman and Greek Orthodox churches that have persecuted them in other times and in other lands with unspeakable brutality, are standard forms of Christianity. But those only are Christians who have become such by personal faith in Christ Jesus, in accordance with the gospel; in whom dwells the Spirit of God, and in whom the fruit of the Spirit is seen (Gal. 5: 22, 23).

PREPAREDNESS

From time to time war clouds arise upon the horizon and blow over. But all the elements of war—of a great world-war—are present, and the nations are far better and equipped than in 1914. Sometime, much sooner perhaps than we may think, the clouds will overspread the sky and break suddenly in a conflict of nations, which, so far as present indications go to show, will be much vaster and more terrible than was the recent world-war, and which may mark the final crisis. When that hour comes will Christian young men again be granted the privilege of choosing non-combatant service, for conscience' sake? And, whether or not, will there be again some who for the will of God will refuse to engage in bloodshed, and will gladly bear reproach, persecution, suffering, for Jesus' sake? We need strength and grace for the coming days. While yet the days of peace are with us, let us settle those convictions and purposes deep in our hearts so that the breaking storm may find none of us unprepared. And meanwhile let us pray earnestly for "Kings and all that are in high place; that we may live a tranquil and quiet life in all godliness and gravity" (1 Tim. 2:1,2).

THE CHRISTIAN AND CIVIL GOVERNMENTS

The Christian who understands God's word and his position in the world is neither militant nor pacifist. He is in the world, but he is not of the world. He is Christ's. For his Lord's sake he renders faithful, loyal obedience to the civil power, as a law-

abiding, respectful, submissive subject; complying with every ordinance and requirement, except where such obedience would be in opposition to God's command and teaching (For "we must obey God rather than men," Acts 5:29). If any civil power should require of him that he should lie, kill, steal, commit adultery, bow down to idols, it is the Christian's obligation toward God to refuse; but in whatever is not wrong in itself it is his obligation toward God to obey. But he has no commission to meddle with the affairs of this world's powers, neither to foment war nor to try to deprive the civil government of that which is its only means of defending its existence and protecting its subjects:—*the sword*. None of this is our concern, even as it was not Christ's when He was here, nor His apostles'. In due time He will come, and in the new order which will ensue after the judgments of the Day of the Lord the nations shall learn war no more. Till then let us abide.

Job's Wife

Mrs. Paul J. Knecht

The wife of Job appears in the record only one time and then to speak out of turn. Since the time of Eve women have never ceased to try (and some of them succeed in it) to direct and advise their husbands. (It is not wrong to plan with them.) It is not strange when one remembers that woman was created to be co-ruler with her husband and Eve may have filled that place for many years before the fall. But Job's wife talked out of turn. Job bluntly refused his wife's counsel.

In verses 7-9 we see a man suffering both physically and mentally. His wife is standing by helplessly, suffering sympathetically with him. It is not hard to understand her suffering if one has lived any length of time with a loved one in pain that he or she has no power to alleviate. Such sympathetic pain can be acute. Job's wife apparently spoke out of her own empathic pain. We cannot but feel with her the helpless, hopeless anguish that engulfed her. But she said the wrong thing and added to her suffering a sharp rebuke from her husband. It seems to have shut her up effectively, for she spoke no more throughout the record, sharing silently as a spectator the sufferings of Job.

It is significant that Job's wife did not stand with his accusers. If anyone could have known that Job was a liar and a hypocrite, claiming integrity that he did not possess surely his wife would have been that one. And here was her opportunity to tune in with the others who soon showed up against him. Her recognition of his integrity is manifest when she asked, "Dost thou still hold fast thine integrity?" Since his integrity, at least to her, was not in question, she suggests the only logical solution: "Renounce God

and die." If he had lived rightly for God's sake and God could desert him now what good was He? may have been her reasoning. But rebuke was in order and Job gave it somewhat like the Lord's "Get thee behind me, Satan" when Peter was used of Satan to try to dissuade Him from the cross. Perhaps it was needlessly sharp, but poor Job was too miserable to realize that the shadow of his pain fell heavily on his wife. We think of other women who have stood sorrowfully by a loved one unable to lift a finger to relieve his pain. The mother of the Lord Jesus and other women who stood by at His crucifixion and both men and women who witnessed the deaths of the children slain by Herod soon after His birth. Grief-stricken Rizpah watched day and night over the bodies of her loved ones until David had them buried. She did not share their suffering and apparently had no one to share hers, but to have them buried instead of hanging on a tree must have assuaged her grief somewhat.

It has been said of Sarah that if she had known of Abraham's intention to offer Isaac as a burnt offering to Jehovah she would not have permitted it! It would be hard to believe that a man like Abraham, a friend of God, could have been stopped from anything God wanted him to do by his wife or anyone else. It is also doubtful that Sarah, who by faith had received power to conceive Isaac in the first place, would have tried to stop him. But we do not know. After the offering it is said of Abraham that he dwelt at Beersheba and later when his wife died that he went to Hebron to mourn for her. Moreover, Isaac may have resided with his mother, for three years after his mother's death Rebekah was brought to be his wife and he took her into his mother's tent and she became his wife.

Who knows? These holy women of old time of whom Peter said (1 Peter 3:5) they "hoped in God" may have included Job's wife. It is quite possible that living in the shadow of her husband's suffering and seeing his faith, humbled and fitted her for the bearing and rearing of ten more children surely finer and better favored (at least the daughters) than the first three, and very likely not only in looks. The only thing we know of the first seven sons and three daughters is that Job continually offered sacrifices for them, fearful that they had "sinned and renounced God in their hearts" (Job 1: 4-5). This may or may not indicate that his children were not all that Job had wanted them to be. However that may be, we see Job at the end of his days surrounded by a new family and twice the worldly possessions that he had lost. His wife is not again mentioned, but I like to think that chastened by her husband's suffering topped by his severe rebuke at her faithless, irreverent suggestion, she became the mother of that fine family and continued to be the companion to their father, even into his old age, which was great.

Ernest Lyon is a professor of music at the University of Louisville and minister of the Highland Church of Christ.



Viewing the News

THE ROTHSCHILD banking interests in London have started their own international currency, I hear. An "Eurco" is valued (by the Rothschilds) in terms of some of each of the "common market" (European Economic Community) monies. If the Eurco becomes accepted the Rothschilds will make huge sums of money and the dollar will be replaced in international payments—and the way brought closer for the money system of the Antichrist.

THE CHICAGO Lyric Opera Co. has joined the "honor-the-communists" bandwagon by commissioning a Polish composer to write an opera to honor the bicentennial of the U.S.A!

SINCE "legal" abortions have been made possible in Michigan, 40,000 such abortions have been performed (Feb. through Oct.). Though total live births in Michigan were down for the first six months of last year, according to the **Detroit Sunday News**, yet illegitimate births were up. Where are the "authorities" who said that legalizing abortions would reduce illegitimate births?

TURNING THIS COUNTRY TO A SOCIALIST government is continuing at a fast pace. Among the many groups in the national government that are helping toward this end are EPA (Environmental Protection Agency) working for land use control over the country; OSHA (Office of Safety and Health Administration) working to make standards to control every imaginable kind of industry, and with the power to set standards and then judge them without any advance inspection; CSPC (Consumer Product Safety Commission) working to make all products sold to conform to the

standards of the Commission (which has banned 1500 Christmas toys), which has been said to include for later control such diverse items (dangerous if used wrongly!) as kitchen matches and bicycles. We have recently discussed the organization set up to control doctors. I am not saying that those who voted for these bureaus were all working to bring about socialism (many of them were, and many just "went along" with the arguments put up for the needs of these "controls") but simply that the end product of such controls on the freedom of choice of people will ultimately end with the government controlling everybody and everything—and that is socialism, whether it is communist or another form of socialism, like fascism or "benign socialism" (an impossibility to me).

STAINLESS STEEL is not only a very fine and useful product in the home, it is also a necessity in war munitions and the protection of this country. But, though the stainless steel industry would have to go out of business if we can't get Rhodesian chrome, there are some senators working to have us quit buying chrome from Rhodesia. Rhodesia is controlled by the white minority, but it is working toward eventual control by the black majority. Russia is controlled by less than three percent of the people and is working hard to keep it that way. Yet, we trade more and more with Russia and will buy from Rhodesia only what we must have and even then only when public demand forced taking off the sanctions on a very few items that we can buy much cheaper and in much larger quantity from Rhodesia instead of buying inferior quality at a large profit to the

slave owners called the Russian government.

AT LEAST FOUR gospel radio stations are out of existence because of the decision of the FCC to take WXUR off the air. A station in Hawaii quit, another in Washington state spent \$300,000 and then had to give up the fight, and then a group of Christians had been negotiating for a station that was selling out and lost the station after that WXUR decision and the station turned into a rock-and-roll operation. Rock-and-roll is better than the gospel to many in our government, sad to say.

ONE OF THE items of the Episcopal convention in Louisville that I did not notice in our local papers was reported last October by Ben L. Kaufman in *The Cincinnati Enquirer*. That was the report of the news editor of the Canadian Churchman, a monthly tabloid published by the Anglican Church of Canada, that the Canadians were cutting off help to our draft dodgers and deserters that were there. Searching for them had also turned up a great many illegal immigrants, incidentally, and they and the deserters will become citizens or have to leave.

THE NCC is working on "prison reform," according to another story by Ben L. Kaufman. If the NCC follows its usual line, the reform will be toward the idea of rewarding the criminal and penalizing the law-abiding citizen. Dr. McBirnie, of "The Voice of Americanism" has come up with a good idea on changing our criminal law if it can be enforced. It includes the idea of having the criminal always give restitution for his crimes. If he steals money and is convicted, he must pay it back in addition to whatever else is imposed. If he kills a man and is caught, then he must support the widow and children as the victim would have done. The idea is at least worthy of consideration by those who recognize that our present system is not working.

A NEW YORK physician has set up an out-patient surgical facility for performing abortions in Louisville. The doctor declined to be interviewed by the local newspaper but his brother said this was being done to "fill a community need." The only "community need" I can think of to be

fulfilled is for the doctor to be made richer. Many lives will be ruined besides the murders committed.

AS MANY as 100 United Methodist missionaries will be recalled in the current year for lack of cash from the churches back home, according to a story in a church publication, *Newscope*.

A CLIPPING came to me recently from a great distance—from the *South China Morning Post* telling of the development of a means of birth control through the water supply—not fully developed yet, but on the way. I am not at all surprised either at the near ability of doing this or at the fact that there are those who want to develop such a thing. The China paper was reporting a paper written for the magazine of London's city government. The same article told of other developments through the use of character-changing drugs, of a series of different liaisons replacing the concept of marriage, etc. Such things have been desired by the "controllers" who work in government offices. They come by small steps. The birth-control through water was preceded by fluoridation (which many of you probably favor because of thinking it improves teeth, a debatable idea, but why should you decide that I must have better teeth?) and other changes will precede this big step. I hope that the Lord's coming will precede it, of course.

MANY ARE WORKING to eliminate our federal system of states. The practical working of the system has been eliminated by court decisions, the federal government is gradually substituting 10 regional centers to replace them while leaving the state system theoretically working, and many are urging the elimination of our present system completely with a federal-controlled regional system with federally-appointed administrators in place of the elected state officials.

IF THE FAIRNESS doctrine were really applied in radio and t-v, fundamental, Bible-believing churches would get a lot of free time. The networks and many local stations give lots of free time as "an educational public service" to non-believing liberals but I have never heard one minute of free time being given to Bible-believing churches on the networks. Yet the liberal churches are

gradually growing smaller in numbers while all of the large growing churches are fundamental. But the "fairness doctrine" was not given to get fairness, or at least it is not so implemented. In the secular or political life it works that way too. Thousands of hours are given over to the socialist-minded news controllers without ever one minute of free time to answer them being given to the conservative constitutionalists. But let a conservative become effectual in paid time, free time is given to answer him—whether it be religious or political!

I AM GLAD to report that other stations have not followed the lead of

the Lincoln, Nebraska station that took Back-to-the-Bible off the air, but sorry to report that many stations have read the court decision and have taken Dr. McIntire off their stations. I have never heard Dr. McIntire speak and I realize that many feel that he is an egotistical trouble maker, but he is certainly an American who deserves to have the right to be heard.

MANY THANKS for your support over the last year. Keep your questions and clippings coming to:

Ernest E. Lyon
2629 Valletta Road
Louisville, Ky. 40205

.. and may the Lord bless you with a wonderful year during 1974.

IF YOU LOVE HIM

Don't Marry Him

Iva Fisher

As a Christian girl I chose my own way and married out of the family of God. I thereby brought many heartaches upon my children.

To every Christian girl considering marriage to a man who is not a follower of Christ I would say, "If you love him don't marry him."

You are young, vibrant and healthy, and your life cries out for fellowship with the opposite sex. There is nothing wrong with this. God ordained it so.

But you are also a Christian. Perhaps you have been reared in a Christian home, taught all the designs of Christlike living. You already know what God expects of you in respect to the transitory pleasures of this world.. "She that liveth in pleasure is dead while she liveth" (1 Tim. 5:6).

As a Christian you know the heartaches the so-called pleasures may lead to. You know full well that you cannot partake in the things that lead away from God without grieving your Lord. To indulge in them even one time destroys your testimony to at least one person. This you cannot afford.

But now you are a young lady. Some young man will most certainly come upon the scene sooner or later. He may be witty and good company and say all the nice things you like to hear.

Your heart is crying for fellowship, so why not accept his friendship? You feel he is the only one for you.

But is he a Christian? If not, has he any inclination toward being one?

The first thing the enemy of your soul will tell you is that he will change if you marry him. But he will probably never change. I know from unhappy experience.

I told myself I would be the best wife ever. I would try to be everything a good wife should be. I really thought I would be so good he would soon come my way once we were married!

That is the devil's lie. Though you would cut your heart out and present it to him in determined love, he is very apt to be more determined than ever to have his own way, for you see you have compromised your knowledge to marry this young man.

He already has you on the defensive spiritually, and he knows it. He has seen your qualifications and desires them; he probably admires you for what you are, though maybe only to consume on his own lusts (for the heart of man is desperately wicked and selfish outside of Christ). He will not for long be happy or content with your kind of life, but will hunger for the pleasures of the world.

Believe me, after you have brought children into this union, deep convictions will set in upon you. You will remember you are responsible for that soul you have mothered. You will feel you must get this child to God's house regularly. This is where the heartache will come in.

Are you prepared to go it alone? You must be, for that is just what you may be doing. Argument will follow argument as you take the stand you know you must for your own soul's sake and for your children.

Where now is all that love you planned to shed into his life? He will resent the strong spiritual ties that deprive him of the companionship he craves in the things of the world. Yes, you will keep loving him because of Christ, at the same time being torn asunder because of that love and love for God and your family.

Those children are clay that has been placed in your hands to mold for the Master's use. Your job will be harder, for there will be opposing influences upon their young lives.

No, you cannot be the best wife for him if he is out of Christ. Your very thinking is at odds. If he is a moral person he will have qualities to be admired. Otherwise you may even find yourself a slave to a man's lust, which can become worse as years go by.

You must be a good wife, and in marriage the bed is undefiled. But the unregenerated, unsatisfied mind can carry sex to excess or to aberration as he tries to fill the void in his life. You say I speak of a man who hates his wife. No. He still loves you for what you are, but that love is tarnished by unbelief.

But, you say, God answers prayer. He will save him if you pray.

I love the Lord with all my heart. I praise Him for the many ways He has intervened in my life. I know He will do everything to bring your husband to Himself.

But man is free. He must make his own decisions. Are you prepared to wait for forty years—long years with many heartaches—for your husband to yield his will to God?

There is a price to pay for your disobedience, for God has clearly said: "Be ye not unequally yoked together with unbelievers." The Word disobeyed must be paid for. A yoke of one's own making comes from having one's own way.

You will feel, and rightly so, that you must love and pray for and be faithful to your husband until he is securely in God's family, in spite of the cost. The word is "until death."

This loved one is the father of your children; he has a right to their love. Indeed, you want the children to love him. But if he does those things that destroy their respect for him you cannot help his blistered feelings.

Once you go to the altar of consecration, once you settle the question and God is at last first in your life, you must continue to put Him first.

Stop and think. Give God, through Jesus, His first place in your life and spare yourself grief. If you love the man don't marry him outside of Christ. He will be an unhappy person until the day he may come to the Savior.

One more word of advice. He may pretend to be a Christian or even halfheartedly come in order to get you, but he will turn back soon after. The only safeguard against this is a time of waiting to see if the decision is real or superficial. Give him time to grow in grace.

I know one very happy couple who had this problem during dating days. The young lady told the young man she would not marry him unless he accepted Christ. He loved her and he did accept the Lord. There was a waiting period, during which he proved his willingness to live for Christ. They have had a very good marriage. Would it have been so had she not taken her stand first?

Put yourself on God's side in this most important decision of your life. And until the man you love is a Christian, do not marry him.

—In *Alliance Witness*

The Bond of Maturity

Martin O. Massinger

Jesus said: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:8). Fruitbearing clearly is the important consideration if we desire to glorify God.

Like so many expressions that we use in our Christian vocabulary, fruitbearing needs to be defined if it is not to be a vague or misleading expression. Some would define fruitbearing as soul-winning. Soul-winning is of great importance, in fact it is the object of the whole evangelistic and missionary thrust of the church. But soul-winning is not fruitbearing itself but rather the result of fruitbearing.

Philippians 1:11 makes reference to "the fruit of righteousness, which is by Jesus Christ, unto the glory and praise of God." So fruit has some connection with Jesus Christ. It is "by Jesus Christ." It is the fruit that He produces.

Galatians 5:22, 23 helps us even more. Here the expression is "the fruit of the Spirit." So the Holy Spirit is involved. He produces fruit. But how could the fruit be both "by Christ" and "of the Spirit"? Without trying to unravel another Biblical mystery let us simply say that the Holy Spirit glorifies Christ. Christ and the Holy Spirit, two distinct persons, yet one as members of the Trinity, operate together.

Now the fruit of the Spirit is described by a list of nine superbly beautiful things: "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Although nine words are used, these are not really nine separate things but rather nine phases of one thing, the fruit of the Spirit. This is important to observe. Have you ever noticed in your life that all these nine rise and fall together? If any one of them is absent, they are all absent. If love is gone, then we are gloomy instead of joyful, upset instead of peaceful, impatient instead of longsuffering, boorish instead of gentle, and so on. Because they are not nine; they are one.

If anyone should wonder how the Holy Spirit can bear fruit in us, the answer is simply that since the moment that we trusted Christ as our Saviour He has literally been living in our bodies. The latter part of 1 Corinthians 12:13 tells us that we have been made to drink of one Spirit. 1 Corinthians 3:16 tells us that the Spirit of God dwells in us.

The Holy Spirit does not produce His fruit automatically without our having a part. In John 15:4, 5 we are told that to bear fruit we must "abide in Christ." This means that there must be fellowship between us and Christ, unhindered by unconfessed sin or unyieldedness. If there is nothing in the way between us and Christ, He can bear fruit through us. So our part is to see that nothing of this sort is in the way.

In Colossians 3:8-13 our instructions are to "put off" certain things and to "put on" other things. This involves a distinct effort on our part, but it is not self-effort. In verse 5 of this passage sins in the area of sex life are listed. This of course does not mean that sex is sin. God made us that way. But impurity of thought or action in this area is sin.

In verse 8 another type of sin comes into view—such things as anger and malice. Such thoughts are far more common among us than they should be. Note the expression, "filthy communication out of your mouth." Both hateful thoughts and words are to be put off along with immorality of the grosser sort. God hates these things too.

On the other hand we are to put on, according to verse 12, compassion, kindness, humility, meekness, and longsuffering. We are to forgive one another as Christ forgave us. We are to put on love. This is the bond of maturity mentioned in verses 13 and 14. How often are these aspects of the fruit of the Spirit not evident in the life, especially at home. Then people wonder why their children go astray in spite of the careful Biblical training. The lack of these beautiful Christian virtues, these gracious, loving evidences of the life of Christ in us, is tragic. Could it be that this is sometimes the cause of the generation gap? When children really see Christ in their parents, it goes a long way in bringing about genuine and happy submission to Christ on the part of the children.

Let us look at this matter of fruitfulness from another angle. Suppose I am truly saved by faith in Jesus Christ crucified and risen for me. Suppose I have genuinely yielded my life to Him. Suppose I really desire to bear fruit to the glory of God. But I have failed to come up to what I believe should be my ideal of fruitfulness. I become discouraged. I have failed.

Now this is not right. God rebukes, but He does not discourage. Discouragement is Satan's work. God is gracious. He forgives. We must understand that since the day we were saved, we have two natures. Romans 7:15-25 makes this point quite clear. What I want to do I don't do; and what I hate I do.

We do not want to condone carelessness. But on the other hand we must be realistic. We will have the old nature alongside of the new nature until we go to Heaven. I do not believe that the Bible teaches sinless perfection here on this earth.

Well then, when we fail, what should we do? We should at once acknowledge our sin to Him and believe that He has forgiven us (1 John 1:9). This is not to be a flippant, light-headed sort of thing. Our regret for our sin should be genuine, but we should believe God's Word and believe that He really has forgiven us. So we are at once back on the track. And we are again in a position where the Holy Spirit can bear that gracious fruit. Then we go along until another failure takes place, and we quickly come back

the same way. Thus we gradually learn to "walk by the Spirit" (Galatians 5:16). So we "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Cor. 3:18).

Paul himself, rather late in his ministry, confessed his imperfection in these words of Philippians 3:12: "Not that I have already obtained it, or have already become perfect, but I press on in order that I may lay hold of that for which I was laid hold of by Christ Jesus" (NASV).

Let that be our attitude. Then there will be real Christian growth, real fruitbearing to the glory of God. —In *True Vine*

God Is!

By Shirley Collins, Missionary to Liberia

"If I hadn't lost my husband, God could never have accomplished in my life what He has," I heard myself say recently. I wasn't trying to sound spiritual, I was merely stating a fact.

What wife doesn't rely on her husband? I did, and I was happy and relieved to let mine carry the responsibilities. As a widow I had to learn to rely only on the Lord and allow Him to carry my burdens. How easy it was for me to expect Don to make the decisions (and blame him when they didn't pan out!). Now I am cast on Jesus for every decision and every step. Instead of blaming and criticizing, I am learning to praise the Lord for every hard thing that comes into my life.

It is nearly five years since Don's tragic death in the plane crash in Liberia. When news reached me on January 12, 1969, all I could say was "Why Lord? He was doing Your work and You called us to this ministry. Why, why Lord, did You take him?"

Seven months later I took our two children to a boarding school 800 miles away and returned to an empty house. Through tears of loneliness I again pled, "Why Lord?" Don and I had planned to be on this station together when the children had gone to school. But here I stood, utterly alone. How could I bear such emptiness?

Fortunately, there wasn't time for more self-pity. Suddenly I was not only responsible for the family but was also expected to carry on Don's classes in his place. The nationals at the Bible school looked to me to take over this ministry he'd had when not flying. Furlough time was drawing near and when the children returned for their vacation, we plunged into preparations and packing.

The wonderful year in Canada near loved ones ended too quickly and one of the most difficult decisions faced me. Was I to return to Liberia? I knew what lay ahead; could I face it? Unmistakably, the Lord showed me that the children and I should return to the field.

Soon I was once again buried under duties and responsibilities on the station. One day while driving a patient from our clinic to the hospital 40 miles away, I felt faint and dizzy. I went to the seashore for a break but that didn't seem to perk me up. "Malaria," I thought, so I went to the doctor for a check-up. There was no sign of malaria. "Mrs. Collins, you are suffering from exhaustion," the doctor informed me. I asked fellow missionaries to pray for me. The Lord showed one dear brother the reason for this break in my health. I was carrying the responsibilities and duties that had been allotted to me, and I was fretting and worrying about them. I confessed my sin to God and turned everything over to Him. What a relief! What a difference it made when I allowed the Lord Jesus to take over. And what joy as He met me by His Spirit.

I do not claim to understand the ways of God. If my finite mind were able to understand His dealings, He would not be the infinite God. He is teaching me that He is God, and that He rules in the affairs of men as well as in the heavens. With confidence I put my hand in His, knowing that He Who gave His only Son will never let me suffer "for nothing," as we say in Liberia.

MY GOD IS. I merely present my empty cup to Him and HE IS to me just what I need. —In *Worldwide Thrust*

Inventory Time

I won't look back—God knows the fruitless efforts,
The wasted hours, the sinning, the regrets;
I leave them all with Him who blots the record,
And mercifully forgives—and then forgets.

I won't look forward—God sees all the future,
The road that, short or long, will lead me home;
And He will face with me its every trial,
And bear with me the burdens that may come.

But I'll look up into the face of Jesus,
For there my heart can rest, my fears are stilled,
And there is joy and love and light for darkness,
And perfect peace, and every hope fulfilled.

—Annie Johnson Flint

NEWS AND NOTES

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

A CARD OF THANKS

"Happy New Year and many thanks to all who contribute news, and also to all who sent cards during my illness but especially to all who prayed. —Mrs. Paul J. Knecht

KENTUCKIANA BIBLE INSTITUTE

The Fall session of KBI ended Dec. 20. The Winter session is to begin the evening of Jan. 7, 1974, with classes on Monday and Thursday evenings. During the Fall session there were seven classes with approximately 40 students in attendance. Classes meet at Portland Christian School, under the supervision of the elders of the Portland church.

Class Schedule

Monday nights, Jan. 7—Apr. 8, 1974

Period 1: 7:00—8:15 p.m.
Hebrews Gordon Linscott
Christian Evidences Jack Blaes

Period 2: 8:20—9:34 p.m.
Romans Gordon Linscott

Thursday nights, Jan. 10—Apr. 11, 1974

Period 1: 7:00—8:15 p.m.
Bible Geography Steve Fields
Basic Bible Doctrines Alex Wilson

Period 2: 8:20—9:34 p.m.
Greek Word Study Robert Heid
Missions & Home Evangelism
. Alex Wilson

No tuition is charged. If you are interested in the above classes, call the school (778-6114) to register. —Dir. Glenn Baber and Earl C. Mullins, Sr.

NOW HEARD IN THIRTY STATES AND CANADA

Literally hundreds and hundreds have responded by letter from 30 states and Canada to testify of specific blessings received through **Words of Life**, including testimonials of salvation, restoration, rededication, and enlightenment regarding the teaching of the Word in a number of Biblical

areas. Tune in Sundays, WFIA, 900 kc. 9:00 a.m.; WHAS, 840 kc. 11:10 p.m.

The Lord blesses the radio broadcast, "Words of Life," with encouraging results. Among the many letters received (all of which Bro. Boyd answers personally) were two that told of specific decisions. One young lady in Ohio, a Roman Catholic, stated she had been led to seek the Lord in salvation, with a desire to experience the power of the Holy Spirit in her life, of which she had learned through the broadcast. Another young lady in Detroit, Mich., stated that during the day she had given some thought to her need of being baptized and that "later about 11:15, I turned on the radio and you were talking about believing in God and being baptized . . . and now I am sure. There are no doubts in my mind."

Brethren in 3 localities, where we have a nucleus of churches, are seriously considering sponsoring "Words of Life" in their areas. Pray about this!

Gallatin, Tennessee: For some weeks now my wife and I have been praying for the Lord's guidance regarding a decision to spend the Christmas holidays working with Operation Mobilization in Mexico. With several hindrances removed, we consulted the elders about our convictions, and they gave their consent. We trust this effort will come to successful conclusion. —Hall C. Crowder

Highland Church of Christ, Lou., Ky.:

The Area-wide Thanksgiving service had an attendance close to 800, and an offering for P.C.S. and S.C.C. totalled some \$4,500.00.

We rejoiced last Sunday when Mrs. George Garvey came forward for prayer and to transfer her membership from East Jefferson. And we doubly rejoiced when her daughter, Mrs. Wm. Robey came to Christ for salvation and was baptized last Sunday night. —E. E. Lyon

Highview, Ky. Church of Christ:

We rejoice that Mrs. Rosie Hall and Miss Johnna Willen were buried with the Lord in baptism on Novv. 18th.

Sellersburg, Ind.: How peaceful it was to sit and listen to all those little children (and some larger ones too) from the Children's Division of Maple Manor recite the first two chapters of Genesis from memory. They put us all to shame, don't they? May God richly bless each of them, and may His Word be stored up in their hearts in order that they may share it with others, just as they did with us.

The offering last Sunday, which went to the Children's Division of Maple Manor was \$1,266.50.

Rangeland Church, Louisville, Ky.: During the month of November, eight people responded to the invitation, three of these for baptism.

Cramer & Hanover, Lexington, Ky.:

Brother Rutherford is filling the pulpit here while Bro. Hovan is holding a meeting in Alexandria, La. beginning Oct. 28.

Charles E. Otto Scholarship

The recipient of the above scholarship for 1973 was Robert Morrow, who was an outstanding student in Portland Christian High School, maintaining an A average during his four years.

The Otto Scholarship is given to a graduate of P.C.H.S. who will attend Southeastern Christian College. A committee selects the recipient.

Utica Church, Ind.: Five new births have been reported recently in the Utica Church, Jeffersonville, Indiana. Ronny and Steve Bruner, Dawn and Susie Dyer were buried with their Lord in baptism in the river on Sunday, Oct. 21 and Jim McNichol on the 22nd. Charles Knecht is the minister there.

Portland Ave. Church: The Fall meeting closed October 28 after nine good messages brought powerfully through Brother Earl Mulins. Five confessed the Lord and were baptized. They were Barbara Robbins, Timmy Mercer, and B. D. Fields through the week and Becky Jones and Sheila Raisor at the morning service on the 28th. There were also some rededications.

P.C.S. presents three new members of its faculty and its staff. Brother Jack Blaes, former minister of Antioch congregation at Frankfort, accepted the call to fill the fifth grade teaching vacancy. Brother Steve Fields an S.C.C. graduate, stepped into the vacancy left by Brother Vernon Lawyer (who transferred to the Parksville work, acquiring a new wife in the process). Brother Steve will teach history and civics courses to our high school students. Sister JoAnn Wiese is back on our faculty for the second time, having taught in the late '50's. She is responsible for physical education for the elementary grades and the high school girls. Sister Ginger Fields (wife of Brother Steve) moves onto our office staff, having acquired office experience at S.C.C., Winchester.

The annual Thanksgiving Pantry shower for P.C.S. teachers had a tremendous response, which aids our faithful teachers in time of food cost increases that are so critical today.

A young mother, Kay Zurschmeide, was baptized November 21.

The young people are sponsoring a social hour each Sunday night following the services. Light refreshments are served. It provides fellowship in an age-group that needs considerable encouragement.

LaGrange, Ky.: Brother Howard T. Marsh reports a good meeting October 14-21. There were no responses but interest and attendance were good and a later report says they are continuing good.

"The essence of education is that it is religious." —Alfred North Whitehead in *The Aims of Education*.

"There are two and only two tenable hypotheses about life; the Christian and the materialistic . . . as only the Christian and the Communist know, all education must be ultimately religious education."
—T. S. Eliot.

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