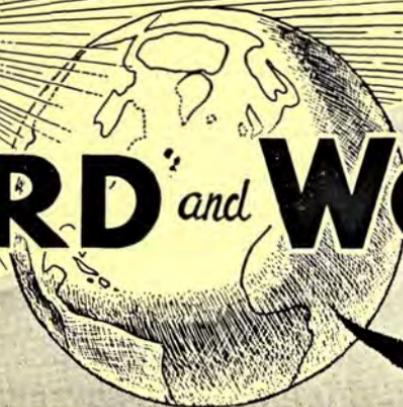


*"Holding fast the faithful Word . . ."*



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*"Holding forth the Word of life."*

SEPTEMBER, 1974

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Published monthly except December by  
THE WORD AND WORK, 2518 Portland Avenue, Louisville, Ky. 40212  
Second Class Postage Paid at Louisville, Kentucky  
Subscription Rate: \$2.50 per year

VOL. LXVIII

SEPTEMBER, 1974

No. 9

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## Talking Things Over

G. R. L.

### SAVED BY GRACE

"If any of you here doubt the salvation of this young man," the funeral speaker said, "then you just don't know the greatness of his God." That's a bold statement, I said to myself. I wondered if maybe he was being a bit presumptuous. Then he continued, "If you want to talk about accomplishments, he had them, but that isn't what gave him a right standing before God. He received salvation as a gift—by grace—through faith in the shed blood of Jesus Christ." My heart thrilled to hear this truth proclaimed. How is it, I wondered, that there is so little preaching of this kind among so many of the churches of Christ.

The opening night of the Louisville Christian Fellowship Week I heard a group of children recite from memory the Sermon on the Mount, followed by Acts 2. Afterward their director said, "The Sermon on the Mount is a masterpiece without parallel, but nobody will ever be saved by keeping it. For salvation we must look elsewhere—to the other sermon—to the death and resurrection of our Lord." Again I reflected on the common neglect of this truth.

### CHRIST VS. A PLAN

K. C. Moser, a writer for the *Gospel Advocate*, noted this neglect and in 1932 published a book, *The Way of Salvation*,<sup>o</sup> intended to call attention to the Bible teaching on salvation by grace. I have been told that Bro. Moser was, for all practical purposes, ostracized—in spite of the fact that he retained the friendship of a few prestigious brethren. About 1937 Moser published a booklet, "Are We Preaching the Gospel?" His answer was No. The Gospel is not faith, repentance, confession, and baptism; rather, the Good News is that Christ has borne our sins and put them all away (according to 1 Cor. 15:1-4). Moser issued an appeal to Church of Christ preachers to begin preaching what they were commissioned to preach. This little tract never drew a great deal of attention, but a later one did. It was published by the Harding College Bookstore in 1952. The title, "Christ Versus a 'Plan,'" is the theme of the booklet; salvation comes through a Person, not a "plan of salvation." This booklet attracted plenty of attention, and for several years articles defending the "Plan" (as opposed to the "Man") appeared from time to time in Church of Christ journals.

<sup>o</sup>Reprinted by Gospel Light Publishing Co., Delight, Arkansas

This bit of history regarding Bro. Moser has been included to emphasize the fact that we are dealing with an important issue, one that has been the subject of the hottest controversy. There is a right side and a wrong one, and we need to know where we stand. There is no middle ground; salvation is either by grace or else by works (Rom. 11:6). Many preachers (and this is the standard Church of Christ position) make salvation to require a mixture of works plus grace, plus a bunch of other things. Paul says that God sets works entirely aside when He reckons righteousness (Rom. 4:6). In Rom. 4:16, he explains why salvation *must* be by grace (as a gift)—it is “in order that the promise may be sure.” If salvation depends in the slightest degree upon human performance, then there is no salvation, “For all have sinned...” If it is, rather, a free gift (by grace), then the merits or accomplishments of the recipient have nothing to do with it. The gift depends solely on the ability of the Giver.

### RECEIVING THE GIFT

As to *how* a person comes into possession of the gift, Paul writes a whole chapter (Rom. 4) in which Abraham is a prime example. What did Abraham do? He looked up at the stars and believed God. Why is grace (the gift) received by faith? Again v. 16: “. . . it is of faith, that it may be according to grace; to the end that the promise may be sure...” If there is any effort required, then a gift is not a gift. Evidently then, *only faith* requires no effort. Salvation can be by grace (a gift) only if it is received by faith.

Now we are ready to take a look at “the Man and the Plan.” Advocates of a “plan of salvation” tend to make it almost mechanical: Drop in your quarter, pull the handle, open the door, and there it is! The focus is upon *doing* something—work the Plan! Moser protested that Jesus is the focal point. “The free gift of God is eternal life in Christ Jesus our Lord” (Rom. 6:23). “. . . God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life” (1 Jn. 5:11, 12). “For God so loved the world that he gave his only begotten Son...” So, we see that the gift of salvation is nothing else than Jesus Christ Himself. “As many as received *him*, to them gave he power to become the children of God, even to them that believe on his name” (Jn. 1:12). Jesus is God’s gift to sinners, and He is received by “believing on His name.” Faith is the only response that recognizes the true value of the Gift and gives full credit to the Giver. “Let him that glorieth glory in the Lord.”

### THE PORTRAIT—OR THE FRAME??

Paul’s own testimony should be conclusive: “I determined not to know anything among you, except Jesus Christ, and him crucified” (1 Cor. 2:2). Yes, there is a plan of salvation, and the Bible is full of wonderful things that relate to it. But all of that

is just the frame around the picture. The glory is in the face of our blessed Lord; "that in all things he might have the pre-eminence." We would even concede that the "frame" is important; however, God forbid that our attention should be turned aside from the picture to the frame. This, I believe, is what has happened on a large scale among the churches of Christ. The design of the frame attracts more interest than the Portrait.

We often hear restoration mentioned. Isn't it about time that we restored to the Lord Jesus the central place in our preaching of the Gospel?

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Christians can consistently honor Christ on the job if they follow the author's bold and positive steps.

## Dilemmas In A Factory

Clarence Trowbridge

Like millions of Americans, I work in a factory. I share certain problems with other workers, but I have other problems that arise because I am a born-again Christian. You might better understand what these problems are if I told you about some friends of mine. Let's call them Christians, A., B., C. and D.

When Christian A. was first assigned to the milling department in a certain factory, he was put to work with another man on the same machine. Theoretically the machine required two operators, but only theoretically. The fact was it scarcely required one.

After the instruction period he co-worker notified Christian A.: "I'm going to take a nap back of the machine. If the foreman asks where I am, tell him I went to the washroom or something, then come back and wake me up."

The co-worker took his nap, and sure enough the foreman did come around and asked where he was.

Christian A. felt a little sick. What should he do? The name of Christ might be cursed if the co-worker lost his job because of telling the truth, yet neither was it right to lie. Trapped, he chose to do what most Christians would have done in similar circumstances. He lied.

Down deep inside, Christian A. based his decision on two known facts: God forgives; man does not. These facts prompted his decision though he may never have fully realized it.

If you think this example is far-fetched, the chances are that you do not work in a factory.

Take another illustration, that of Christian B. who works in a chemical factory. When he was hired he determined to do his very best on the job. But after work on his third day he was met by a sour-looking delegation of men who told very plainly the way they felt about it.

"What do you think you're doin', wise guy?" "You tryin' to ruin things for everybody?" "Look, from now on you better get real slow!" "We don't like guys like you around here." And so on.

They left him with this problem. Should he buck these men, or lay down on the job?

Or take Christian C. He has been working at the same dairy for a number of years. He is very well liked, and has always tried hard to be an "all-right guy." His trouble was that he succeeded too well. One day a friend and fellow worker came to him with a casual request:

"Say, old pal, I have to leave early tonight, so I stuck my card behind yours. Punch me out as you leave, will you?" And he turned on his heel and was gone.

Christian C. was on the horns of a dilemma. Should he punch the man's time card in violation of the company rules, or refuse and stand to lose the man's friendship?

The one complicating factor in these three situations is this: these Christian men wanted to remain on good terms with their fellow workers in order to reach them with the gospel. This desire is the underlying idea of 1 Corinthians 9:22: "I am made all things to all men, that by all means I might save some."

The difficulty arises in distinguishing right from wrong while remaining friends with the unsaved. Some say that you should ask yourself the question, "What would Jesus do?" then do it.

Let us examine the case of Christian D., who began to witness to a fellow employee on their ten-minute coffee break. So interested did the man become in what he had to say that Christian D. found himself still witnessing some ten minutes after the coffee break was over. The man was obviously under deep conviction, and Christian D. was faced with a real decision. Should he continue to witness, hoping for a decision, on time they both owed to the company? Or should he return to work immediately, thereby losing an excellent opportunity that might never come again?

"What would Jesus do?" Frankly, Christian D. didn't know. And the chances are many another Christian wouldn't know either.

To complicate things further, the Christian in the factory must make all his decisions in an atmosphere that is hardly conducive to godliness or right-mindedness. The air is often blue with language indescribably foul. And I know I am not the only Christian who has had to work in a room papered with pictures of nudes.

The union may also complicate the Christian's problems. In theory, as a democratic organization it is good for the union to have the Christian help mold its policy. But in some cases he may find that the union upholds inefficiency, deceit, and even disobedience of certain company rules.

The union may also insist on low work output in order to protect certain unionists who do not wish to work any harder. The idea that work efficiency and higher pay scales might go hand in

hand is often regarded as "bunk."

In companies that have a paid sick leave clause it is common for most of the men to "get sick for a week." When the company eventually seeks release from such a provision the blame is likely to fall on the honest minority who did not draw sick leave. Ridiculous, you say? It happened to me.

These are real problems, just a few out of many. And no one could pretend to have solved all the unique problems that arise from factory employment. I think, however, that I have found a workable formula which may be of value to some Christian who is meeting these situations constantly and wondering if there are principles to guide him. It's a formula found in 1 Corinthians 16:13, 14:

"Be always on your guard; stand firm in your faith; keep on acting like men; continue to grow in strength; let everything be done in love." (Williams trans.)

For convenience I have reworded this formula into three rules:

1. Make an open stand for Christ.
2. Adopt an uncompromising attitude.
3. Temper all your actions with love.

These rules are completely interdependent; you must abide by all three or none at all.

By making a stand for Christ I mean letting your fellow employees know openly that you are a Christian. The reason for this is that many of the problems such as we have been discussing result from a Christian trying to live on a high moral plane without first letting his fellow workers know the reason why.

Your fellow employees must understand that you *are* a Christian before you try to live like a Christian. If you fail to do this your good behavior will be put down either as spitefulness or just plain orneriness by the other workers.

I am not saying that a man cannot be a Christian without making an open issue of it. Indeed, I think that the majority of Christians are trying to do just exactly that. I have seen many of these "secret" Christians.

I will say that any attempt to live the Christian life in a crowded factory will end in defeat and heartache if the Christian will not take a stand for Christ. The temptations will come at the secret Christian so thick and fast that his head will fairly spin.

By making a stand and sticking to it, the Christian automatically short-circuits many temptations. Once the unsaved men understand your position they will often decide for themselves that a thing is wrong for you and never even present it to you for a decision. For example, a man who had considered asking you to help him steal something from the plant (a time-honored custom in many places) may decide beforehand that you wouldn't do it, and not bother asking.

If he has the gall to ask you anyway, it will be easier for you to say no because he will know that you are refusing on purely moral grounds and not because you have anything against him personally.

Again, if you leave the room when the language becomes too sickening they will look at one another and nod—but they'll understand.

When you bow your head over your lunch bucket the men will know what you are doing, and only the meanest will try to bother you. In fact, if some crass individual does decide to have some fun at your expense while you are praying he may find to his astonishment that he himself has incurred the disapproval of the men. For even the most black-hearted sense that there is something wrong in disturbing a man who is talking to God.

If your stand is open enough you may find that it becomes almost unnecessary to "preach the gospel." You will become an "epistle, known and read of all men."

Moreover, you will find the unsaved coming to you. They will often seek you out whenever they think they can have a word with you in private. At first their questions may concern factual things like ethics and Bible truths. It is their way of finding out whether or not you will be able to answer their questions.

Later, when their confidence in you has increased, they will come out with the real question that has been troubling them. If ever a Christian has a God-given chance to testify for Christ, it is at that time.

Secondly, a Christian must adopt a firm, uncompromising attitude. This at times may tax all the determination and courage a man has. Once having made a decision based on the Bible or on what he knows to be right, the Christian must never go back on it or change it to meet changing circumstances. Painful and hard as this may be, it will spare him even greater pain in the future.

For one thing, make it a habit to always tell the truth. Lies are no longer considered sins when told within the confines of a factory. The problem of Christian A. should never have been allowed to rear its ugly head. At the other man's first suggestion of a nap the Christian should have taken a firm stand and made it clear that he *could not* lie for him.

This might have angered the man a little, but not half as much as if Christian A. sent the foreman back to wake him up—which was really the proper thing to do, as the situation developed.

Christian B. already had this attitude, and he continued to put out a day's work for a day's pay in spite of the warning. He was also careful to avoid an "I'll show them" attitude. Now—less than a year later—most of the resentment has died down and Christian B. enjoys an envied reputation as a hard worker. When a man needs a work partner he is apt to choose Christian B., because he knows that Christian B. will make his own job easier.

In this latter case it evidently became clear that the resentment did not arise from the majority of the men but from a comparatively

small group of "leeches." These men are vocal and usually pose as ardent unionists, simply because their kind needs the strongest possible union to keep the lot of them from getting fired for laziness.

Christian C. should have nipped his problem in the bud by stopping his friend and politely refusing to punch his card. If necessary he should even have run after him. This would have been awkward, but not nearly as awkward as the situation in which he allowed himself to become involved.

The problem of Christian D. is not so easy to answer, and I approach it cautiously. Certainly there are times when a man must take his orders from the Holy Spirit, and follow them unmindful of the consequences. At times every Christian must say as Paul said, "Necessity is laid upon me; yea, woe is me, if I preach not the gospel!" (1 Cor. 9:16)

Nevertheless, in my judgment, in the absence of a Spirit directive to the contrary it is better to gently leave off witnessing and return to work. We can be sure that the Holy Spirit will not leave off His work but rather will continue to work in the man's heart until there is a better opportunity to speak with him.

But it is the spirit of love that makes much of this possible. The firm, unyielding stand of the separated Christian seems very harsh at times. Only the *loving nature* of the born-again Christian can soften that harshness and reveal to the world that we are friendly and kind and sympathetic to their problems.

These three rules taken from Paul's first letter to the Corinthians will enable the Christian to live a life consistent with the faith he professes.

It must be admitted that they will have little effect on the obscene pictures on the wall or the vile language that beats upon his ears. Since there may be no escape from these things physically, it is necessary to develop an inner protection against them.

If your work is largely mental you can preoccupy your mind with it. However, if your work is largely manual it would be well to cultivate a sort of mental preoccupation with the things of Christ. Since my own job is manual labor I can suggest a few devices that will help.

A favorite hymn or gospel song hummed over and over will tend to hang on all day with its message of hope or praise. Or you might memorize a verse of Scripture on the way to work, and all day long try to plumb its depths of meaning. Attack it from all angles and try to exhaust all the truth in it. But this third device I like best of all: take the offensive and tell the man next to you just what Jesus means to you!

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## Declaration and Address

N. Wilson Burks

When we are examining the rise of the Restoration movement, we wonder who these giants of faith were, where they came from, and the common motives behind each of these men. The reformers were legion. Their leaders were men with a massive faith. They never wanted to form a new church; they only wanted to restore the church as they believed it should be. Their background was mainly Calvinistic. They came from Presbyterian to Baptist to restoration. Their fellow workers hounded them, branded them all kinds of names: Newlights, Stoneites, Campbellites. Preachers confidently predicted the end of their movement. They were denied communion, they were refused hospitality in many religious homes. The preachers and creedists knew the consequence of the success of this movement. If the creeds fell, so did the slaves to creed. If their position on the call of God succeeded, then mourners benches, special calls—all this was lost. Churches fought and hated one another, even churches within their own communion. The Associations, as good as the motives which created them, would withdraw from Stone, the Campbells, Smith, Scott, Johnson and many others.

### THOMAS CAMPBELL

Thomas Campbell, father of Alexander Campbell, belonged to the Presbyterian Church. He lived in northern Ireland, although the Campbells were Scotch. He taught school so he could support himself and be free to preach. No one pretends he was the man his son would be, but his teaching, along with the influence of the street corner sea captains, planted the ideas in young Campbell's head. His father lived and died a free man. He accepted the Word as final authority.

Possibly Thomas Campbell's greatest contribution was the Declaration and Address, stated September 7, 1809. This great document was the open public break with the creedbound Calvinists of his day. Note these thirteen points. Read this. It was the Christian's declaration of independence. Men like Jefferson, Madison, Clay and the Johnsons saw a religious freedom in the great and free minds of men like the Campbells.

1. The church of Christ on earth is essentially, intentionally, and constitutionally one, consisting of all those in every place that profess Christ and obedience to Him in all things, according to the scrip-

tures, and that manifest the same by their tempers and conduct.

2. There should be no schisms or uncharitable divisions among congregations of believers. The churches should walk by the same rule and speak the same thing.

3. Nothing should be inculcated as articles of faith nor required as terms of communion but what is expressly taught in the Word of God, either in expressed terms or by precedent.

4. The Old and New Testaments make a perfect revelation of the divine will; the New Testament is a perfect constitution for the worship, discipline and government of the church.

5. Human authority has no power to impose new commands and ordinances not enjoined by the Lord. Nothing ought to be received into the faith or worship of the church or be made a term of communion among Christians, that is not as old at the New Testament.

6. Faith must stand in the power of God, not the wisdom of men. Inferences and deductions from Scripture premises may be truly called the doctrine of God's Word, yet they are not binding upon the consciences of Christians further than they perceive the connection.

7. Doctrinal exhibitions of divine truth ought not be made terms of Christian communion.

8. Admission into the church is permissible to those who realize their lost condition, recognize the way of salvation through Jesus Christ, confess him, and render obedience to Him.

9. All that are enabled to make profession and to manifest it in their conduct should consider others in the church as saints of God and should live together as children of the heavenly Father.

10. Divisions among Christians is a horrid evil. It is anti-Christian and antiscriptural. It destroys the love that should obtain among brethren.

11. A partial neglect of the revealed will of God, and assumed authority for making human opinions and human inventions terms of communion, have proved acknowledged causes of divisions.

12. Those are received as members in the church who have due measure of scriptural knowledge and profess their faith in Christ and obedience to Him in all things, according to the Scriptures. They will continue in membership, when by their conduct they continue to manifest the reality of their profession. Nothing is to be considered in the articles of faith and holiness except what is expressly revealed in the Word of God. The ordinances are to be carefully observed after the example of the primitive church exhibited in the New Testament.

13. Human experiences are never to be permitted to produce contentions nor divisions in the church.



## Questions Asked of Us

Carl Kitzmiller

The Bible instructs us to give thanks to God for everything. Does that mean even for something bad happening to us in early childhood, years before we obeyed the Gospel, and harming us physically for all our lives; or does it mean to give thanks for just things that happen to us after we are in Christ?

With our limited vision it is sometimes hard for us to see how it is suitable to give thanks to God in everything. On the day these lines were penned I had a funeral service for a man who had made no profession of faith of any sort. He was a "good" man, I understand, but he died out of Christ. Should I thank God for the death of that unregenerate man? Or more to the point, should Christian loved ones give thanks that time ran out for him, and he died without hope? Perhaps the things that happened to us before we obeyed the gospel really present no greater problem than some of the things which have happened since.

Certainly the Lord's overruling of all things for good is especially for the Christian. The Christian is the one to whom the promise is specifically made. But let's not decide that all which happens to us before we became Christians is mere chance. Surely that One who knows the fall of a sparrow also knows and cares about what is occurring in the life of His highest, though disobedient, creation. He who sees the end from the beginning is often working in lives, preparing vessels for His use, long before there is a turning to the Lord. In my opinion, our thanksgiving is not just to be limited to the present but is to be retroactive to include all of our life. Likely some explanation concerning our thanksgiving is in order, however.

A significant passage is found in Heb. 12:2. ". . . Jesus . . . who for the joy that was set before Him endured the cross, despising shame, and hath sat down at the right hand of the throne of God." Jesus did not joy in the suffering and shame of the cross. He *endured* the suffering and He *despised* the shame. His eyes were on something else, the joy set before Him, the great things to be accomplished for man by His death. Does Jesus require of us what He did not practice Himself? Should I give thanks that Jesus suffered? In and of itself, no! But I can give thanks that through His suffering came certain invaluable results. It should grieve me that He had to suffer as He did and that my sins were a part of it, but I can give thanks for the love that was demonstrated toward me there. I see no reason

to believe that Jesus was thankful for His sufferings, but He was thankful for what was wrought thereby.

It seems to me there is a difference between giving thanks *in* everything and giving thanks *for* everything. Let's use another example. Bro. X was sixty years old when he became a Christian. Should he give thanks for that? He certainly should be thankful that he came to know the Lord and the joys of being a Christian. He should be thankful that he can yet, as the Lord carries, be used in some way. He can be thankful that God's mercy continued so long with him. Etc. But should he be thankful for sixty wasted years, years spent for the devil? Should he be thankful for the bad example he set for others in those years? I think not. In the matter of his becoming a Christian, then, there is abundant reason for giving thanks, and it is fitting and expected that he should do so, but he will not necessarily give thanks for all features of the matter.

We may take an example from the life of Paul. He had persecuted the church, putting saints to death. For this fact itself he could never give thanks. In truth, after becoming a Christian he was ashamed of it and marvelled that the Lord could forgive him. But in this evil matter Paul did find occasion for thanksgiving (1 Tim. 1:12-16). He was grateful for the Lord's mercy in calling him in spite of his error, and he was thankful for such evidence of the Lord's willingness to forgive any sinner. *In* the matter he found great reason for thanksgiving though he could not be thankful *for* every fact and detail.

Let's return to the case of the man who died out of Christ. Am I thankful for that in and of itself? No. But I'm thankful for a God who will not be trifled with and whose word can be depended on, for good or for evil. I'm thankful for the fact He may speak to others in the event, for a gospel which could have brought salvation if allowed to do so, etc.

This question is concerned with something which may have happened in childhood—an accident, a birth defect, sickness—I have no way of knowing what might be in mind. We may not be thankful for the evil thing itself, but has not God worked good from it? Many a so-called tragedy has been the turning point in the road that brought us to the Lord or to our work for Him. Some of the "evil" things have kept us relying on Him. The Christian is to develop the habit of looking for the hand of the Lord in all that comes his way and is to develop the habit of thanksgiving. He need not be thankful for every evil thing in and of itself, but he should be thankful for the abundant good to be found in the whole matter.

Could not some of the things being claimed today as an exercise of the "gifts of the Spirit" be of the Lord?

There needs to be no question about the power of God. If we believe in the God of the Bible we believe in a sovereign God who can do anything (sometimes described by the term, omnipotent) and

whose only limitation is that imposed by Himself and His character. He cannot, for example, go back on His word or fail to keep His promises. If He has said in His word that the gifts of the Holy Spirit were to cease when the New Testament was completed (or at any other time in the past), then He has bound Himself to that and we may be sure that He has kept His word. If this were the case, then we could reject in totality all that claims to be those miraculous gifts. But if He has not so limited Himself, then, of course, a manifestation of the Spirit's power in the exercise of such gifts is possible. Personally I do not believe the passage in 1 Cor. 13:8-10 is so clear and certain of interpretation that we can declare unconditionally that prophecies and tongues have ceased and that God has so bound Himself. Hence, I have to recognize that such powers as some are claiming today could be of the Lord.

Do not misunderstand such a statement as being an endorsement of the claimed gifts of the Spirit today, however. Even the most zealous advocates of the gifts who retains any respect for the word of God must admit that there are false claims, false teachers, fakes, liars, and hypocrites. Satan does not miss a chance to mislead. There is even documentation of "tongues speaking" among heathen and non-Christian people. We are all, therefore, faced with the need for examining and sorting out to see if what happens in our place and time is of the Lord.

I do not doubt the sincerity of *some* today who believe they have received some of the gifts, but for several reasons I have reservations about the reality of what they claim. In the first place, there is reason for doubting the need among a people who have the perfect word of God (2 Tim. 3:16-17; cf. Lk. 16:29). Secondly, the New Testament (when the gifts were genuine and did certainly exist) does not put the emphasis on these gifts that is generally given to them today among advocates. Paul certainly played down the gift of tongues (1 Cor. 14:18-19). Many of the New Testament books have no mention of the miraculous gifts. Again, there is too much inconsistency, too much difference between claim and practice, too much failure, too many dissimilarities with the gifts as possessed in New Testament times, too much rejection of what the Bible does say, too much mishandling of scripture in an effort to "prove" their points. If there are individuals to whom this general statement does not apply, then a closer look may be in order. Many seem to be reading the same books, however. "By their fruits ye shall know them" is a legitimate and necessary measurement.

There is a great difference, then, between recognizing the Spirit as sovereign and omnipotent and attributing to Him acts and actions that may not be from Him at all.

7110 Bruton Road, Dallas, Texas 75217

Don't be an Arminian, who argues that it is possible for a really saved, regenerate person to lose his salvation. And don't be a Calvinist, who insists that a saved person can never possibly lose his salvation. Instead, be a Simeonite!



## Try Being A Simeonite

Alex V. Wilson

A Simeonite?? What is that?

Well, really I mean, "Be a Bible-Christian, not a system-Christian." That was the view of Charles Simeon, an Evangelical leader in England during the latter 1700's and early 1800's. The following quotations from his writings further explain what he meant, and also provide wise and balanced advice for all of us who want to follow Jesus Christ and His Word. (I have taken the liberty of paraphrasing the quotations in a number of places, to modernize and simplify them.)

My aim is to bring out of Scripture what is there, and not to thrust in what I think might be there.

I am no friend to systematizers in theology. I have endeavored to derive from the Scriptures alone my views, and to them it is my wish to adhere with complete faithfulness, never wresting any portion of the Word of God to favor a particular opinion, but giving to every part of it that meaning which I believe the great Author desired to convey.

I am aware that for this reason I may be considered as sometimes inconsistent by the zealous advocates of human systems. But if I shall be no more inconsistent than the Scriptures themselves, I shall be satisfied. No doubt there is a system in the Holy Scriptures (for truth cannot be inconsistent with itself); but I am persuaded that neither Calvinists nor Arminians *alone* possess it.

The truth is not in the middle, and not in one extreme, but in both extremes. Sometimes I am a high Calvinist, at other times a low Arminian, so that if extremes will please you, I am your man. Only remember, it is not *one* extreme that we are to go to, but *both* extremes.

It is supposed by many that the doctrines of God's sovereign grace are contradictory to the doctrine of man's free-will, and that therefore the one or the other must be false. But why? Can any man doubt for one moment whether he be a free agent or not? He may as well doubt his own existence! On the other hand, will any man who has the smallest spark of humility claim that he possesses any spiritual blessing which he has not received as a gift from above? Will anyone refuse to say with the apostle Paul. "By the grace of God I am what I am"?

Men differ not only about the beginning of faith in our hearts—what is God's part, and what is man's—but also about the continuation of the Christian life. Some affirm that God will without any doubt carry on and complete the work in our hearts, while others affirm that even Saint Paul had reason to fear lest he himself should become a cast-away. But why should these things be considered contradictory? Does not every man feel within himself a liableness—yea, an inclination—to fall? Does not every man feel that there is enough corruption within him to drive him to commit the greatest sins, and eternally to destroy his soul? Whoever denies this must have very little knowledge of his own heart. On the other hand, does not every one who is following the paths of righteousness daily give credit for his steadfastness to the influence of God's grace, and look daily to God for more grace in order that he may be "kept by His power through faith unto salvation"? No man in any way resembles the Christians of the Bible unless he have this disposition. Why, then, must these attitudes and beliefs be put in opposition to each other, so that every one of these points must necessarily contradict and explode the other?

I think that the Scripture system is broader and more comprehensive than some very dogmatic theologians allow. As wheels in a clock or other complicated machine may move in opposite directions and yet fulfill one common purpose, so may truths that seem contradictory be perfectly reconcilable with each other and equally fulfill the purposes of God in accomplishing man's salvation. It is my invariable rule to *try to give to every part of the Word of God its full and proper force, without considering what school of interpretation it favors, or whose system it is likely to advance.* I am very sure of this, that *there is not a strong Calvinist or Arminian in the world who equally approves of all of Scripture, and who, if he had been with Paul or John while they were writing it, would not have recommended them to change one or more of their statements.*

In other words, the Arminian would have said, "Wait, John! Don't include those words of Christ. 'My sheep hear my voice . . . and I give them eternal life, and they shall never perish, and no one shall snatch them out of my hand.'" Or again, "Now Paul, don't say that nothing whatever in all creation will be able to separate us from the love of God." (John 10:28; Rom. 8:38,39) And the Calvinists would have said, "Paul, how can you possibly say, 'Note . . . God's kindness to you, provided you continue in his kindness; otherwise you too will be cut off?' Also, Paul, I wish you would alter your statement that Christ has now reconciled us 'in order to present you holy and blameless . . . before him, provided that you continue in the faith, stable and steadfast, not shifting from the hope of the gospel.'" (Rom. 11:22; 1 Cor. 15:1,2; Col. 1:21-23) —A.W. Now back to Simeon's words:

*But I would not wish one statement of the apostles to be altered.* I find as much satisfaction in the one type of passage as in the other, and I use the one as freely as the other. Where the inspired writers speak in unqualified terms, I feel free to do the same, judging that they needed no instruction from me how to spread the truth. I am content to sit as a learner at the feet of the holy apostles, and I have no ambition to teach them how they ought to have spoken.

Wilson. Sources: Charles Simeon, by Handley Moule, pp. 77-80; *Let Wisdom Judge* (sermons by Simeon), pp. 14,15; *Christ the Controversialist*, by John Stott, pp. 45,46.)

Some read to prove a pre-adopted creed,  
Thus understanding little what they read.  
And every passage in the Book they bend  
To make it suit that all-important end.  
Some people read, as I have often thought,  
To teach the Book instead of being taught.  
—(Author unknown)

## Missionary Messenger

*"Greater things for God"*

Leonard and Mabel Bailey

Rhodesia, Africa

August 27.

The first week of our boys' school holidays we all went out to Dadata, one of the churches Bro. Vimba helps. Bro. and Sister Vimba and their three small children went with us. We had Bible studies each afternoon, first with the whole group and then split up men and boys in one group and women and girls in the other. Mabel, with Sister Vimba's help interpreting, taught the women and girls. There was good interest in Bible study.

In the evenings we showed film strips on the Life of Christ. Attendance for afternoons was 25 to 45 and evenings 75 to 120.

This week Mabel and our boys are at a Bible camp organized by the Christians in Bulawayo. Mabel will help with teaching a class of girls. They expect about 100 children to attend.

Rena (Chrissop) Stewart-Brown

Cape Province, S. A.

August 14.

We are still growing in numbers, bursting at the seams, almost daily souls are being baptized into Christ and added to the church.

Brother Fraser (our minister) is going over to the States next month to seek funds to enlarge our church building. Please pray for this great work, that he may be used there to bring many souls to Christ.

The Colored work is still going strong. God just blesses everywhere. We have a wonderful Savior, who undertakes for us to the smallest detail, in every sphere of our work for Him. Jesus never fails, if we are willing to do things for Him. He is always there with His helping hands if we put Him first.

Shichiro Nakahara

Shizuoka City, Japan

August 28.

My family has been fine. Teruko has found some rest although she had two different seminars to attend, having spent almost two

weeks in the two held in Tokyo. We are so thankful to God for keeping her in good health all this time.

Now we want to share with you the blessings we have enjoyed this summer. We numbered this time exactly one hundred people present at our camp. The Lord provided us with a most wonderful weather all way round, and we certainly worked hard to bring the messages of the Cross home to the hearts of the people; and as a result of the Spirit working with us, six young people were brought to Christ, confessing His name, and being buried with Him in a mountain stream. Some of the young people, who had never been to a church, have been interested in the way of the Lord. The Christians are all strengthened in the most holy faith by participating in the activity. We all rejoiced in the Lord for the great salvation that these young people have experienced at the camp. This time as it was last year, two other churches participated in the camp with us, in which we took the leadership in planning the program. Two children of an American Missionary have accepted Christ at the camp, too. And the other four are of our own congregation.

From Aug. 8 through 10 I was asked to hold a 3-day meeting over at Fujiyoshida, where the blind Christian folk live and have a small church. This time they rented a hall right down town for the first time and did publicize by means of visitation, handbills and many sign boards. We did have a fairly good crowd every night, but not as many as we wished or expected. The very first night two came forward—one high school girl and a boy. He just dropped in as he was on his way home from school, and so wasn't ready to be baptized that evening. He's to come in the morning for baptism. While waiting for his arrival I had a phone call from him saying that he couldn't come because his parents strongly opposed his accepting Christianity while too young. We talked on the phone for more than thirty minutes and I felt I did convince him to take the stand but he did never show up. We really felt sad for him. But the other, the girl, was baptized in a nearby lake. There were two other office girls who weren't too sure of the Gospel messages but had strong and keen interest in the condition of their own selves and what the Bible had to say about sin, death, judgment, eternal life and salvation.

We're thinking and praying to God that if it is in keeping with His will, we would like to come to the states for a visit next summer. We know there are many problems and difficulties to be dealt with if we ever come. Pray for us!

Dennis and Betty Allen

Kowloon, Hong Kong

August 16.

We returned today from our 5-day youth camp. Although the facilities were not too good, I think we had one of the best camps we have ever had. Everyone cooperated very well in getting the necessary work done and in making the camp run smoothly. The girls decided to do the cooking themselves. This, of course, involved

planning the meals, marketing, washing dishes, etc. It is amazing how self-sufficient and adaptable they are.

Also we felt that spiritually the camp was a real blessing to most of the campers. A number gave personal testimony to this. The theme was The Great Commission and I. They entered into the Bible studies and discussions enthusiastically. For the first time they learned to do some part singing and really enjoyed it. There was a good feeling of unity among the young people. The girls slept in the church building on benches, while the boys slept in an adjoining vacant house on benches or on the floor. We ate at a ping pong table, sitting on school benches, carried water from a public faucet, and had very primitive toilet facilities, but these were not real hindrances to the spiritual benefits of the camp.

Two teenage girls accepted Christ. One plans to be baptized Sunday. The young man who was in charge of the camp activities was not experienced. It was the first time he had ever done anything like this, but he was enthusiastic and zealous and did a very good job on the whole. (The older young men who are more experienced were kept from attending by their jobs. One did come out for one day.) Watchman Nee says that "blessing" is when the results are out of proportion to anything that the circumstances would normally cause you to expect. From this standpoint I can only conclude that the Lord graciously blessed and give Him the praise.

We enjoyed very much the week on the mountain top which was our family vacation. The weather was the nicest they had had in years. (It often is enveloped in clouds up there.) We had some of our food sent up by helicopter, but even so had plenty of stuff to carry up. However, we took our time and it was not too bad. Once you get up there you feel it is all worth while. The air is clean and cool. It is quiet and there are beautiful views in every direction. People wondered how it would be sharing our cabin with another family of 6 but it worked out real well. We ate one meal a day in the dining hall. The children could go swimming every day and hiking up and down mountain trails to the pool and dining hall was good for all of us. There were at least 70 people up there, mostly missionaries and their families, but one family was from the American Consulate and another two were British school teachers. It was a good opportunity to get acquainted with people we seldom see. I guess every one was a little reluctant to come down again at the end of the week—especially the children.

Dollie Garrett

Salisbury, Rhodesia

August 24.

As you can see by the current picture, we have a group of teenagers to train up in the way they should go to be true servants of the Lord and a power for Him in their own community. We truly need your prayers. Pray with us that the Lord will provide funds for another Home, and raise up just the right couple to be foster parents in that home. We are having to turn away children all the time. We have taken in four since I came back, three of the four just re-

cently by Bro. Harris moving his office out to the store room and converting the office into a bed room for three boys. We now have 12 boys and 8 girls, a big family to feed and clothe. Prices have risen so much here in the last two years. Donald has been able to cut our expenses some by buying as many items as possible in bulk.

We have devotions twice a day, reading the Bible through in a year. The young men take turns praying and never fail to thank the Lord for those that contribute to the needs here, also for Bro. and Sister Harris and Sister Garrett to have the strength to keep on caring for them.

Addie Brown

Salisbury, Rhodesia

August 26.

We had a wonderful day here at Waterfalls yesterday. There were three baptisms—one a middle aged man whom David had been working with for some time. It was wonderful to see him walk down the aisle and confess Christ. Then, in a few minutes he was buried with Christ in baptism. The other two baptized were the sons of Brother and Sister Rachman. The work amongst the whites is difficult, and has been neglected, but it is most rewarding, I feel. Brother and Sister Rachman were baptized about 10 years ago while Vernon and Grace were here. They have remained very faithful and now they have two children having obeyed the gospel. David asked Bro. Rachman to lead a prayer after the baptism and he thanked God for the wonderful salvation in Christ—and prayed that his whole family might be saved. He prayed and cried with joy. It was quite touching.

Daddy Brown is fine. He has escaped the flu so far, excepting for some laryngitis. He had an invitation to show his slides of Israel and preach while we were away. We visited a church of Christ made up of white people. It was a treat to hear them sing. They were very kind and hospitable. There are very few churches of Christ made up of white people in this huge land—not like it is over there.

George Galanis

Athens, Greece

August Newsletter

Now the situation in Greece appears to be favorable towards democracy. War with Turkey has been avoided for the time being, thanks to a realistic consideration about the outcome. It seems to me that the Greeks are united now under the government of the strong man K. Karamanlis. Probably the politicians have learned the lesson of being more realistic and honest in their efforts for democracy after the seven years of slavery under the colonels.

I am sorry to inform our beloved people of the U.S.A. that due to the Cyprus crisis there is a growing wave of antiAmericanism, not against the people of America, but against the political maneuvering by the Secretary of State, Mr. Kissinger. We hope that these unpleasant feelings will change eventually and the two nations of ours will continue their friendship. We however, as children of God, stand above all the political intrigues since our citizenship is in heaven.

Mary Haritou, the young girl I have written to you about passing through persecutions from her parents, keeps her stand and she is growing in the Lord. George Mavrikis, a new convert is also growing in spite of the fact that he is struggling hard, because of his wife's illness with terminal cancer. Pray for them.

O. S. Boyer

Sao Paulo, Brazil

August 27.

It means so much to me the way dear ones of the church of Christ still remember me after 47 years in Brazil. I am still praying that the Lord will put it on the heart of someone to pay for the printing of Bro. Boll's *Christ's Teaching On Prayer*. This would place it on a perpetual revolving fund to finance the reprinting of this jewel for the over 200 million souls of the Portuguese-speaking world for years to come.

May God continue to bless you all and the Word and Work more and more. —O. S. Boyer, Caixa Postal, 62 Pindamonhangaba, Sao Paulo, Brazil 12400.

Winston Allen

Eagle River, Alaska

July Newsletter.

Some have been wondering about my health, so here is a brief report. A series of tests in Anchorage reveal that I am on the verge of having "Meniere's syndrome or disease." The doctors told me that not too much is known as yet about the problem except that it seems to be related to the energy or stamina of the person involved, and the symptoms are caused by a build-up of fluid pressure in the inner ear. However, for several months now there has not been a prolonged attack of dizziness, nausea, and extreme weakness (a constant ringing in the left ear continues.) I believe at least three factors are involved in the apparent improvement: (1) prayer, (2) medicines, and (3) our younger son Norman being home this summer to assist with the preaching, teaching, and song leading. He plans to return to Frontier School of the Bible in LaGrange, Wyoming next month.

# PROPHECY

## National Judgment

Daniel Fuchs

“God’s Judgment of the Nations” is a Biblical theme wherein one studies prophecy by studying history. If Old Testament history were a drama, the *dramatis personae* would be God, the nations, and Israel. After mankind failed and was judged at the Tower of Babel there was not only a division of tongues, there was also a division of the nations by the families.

These are the sons of Shem, after their families, after their tongues, in their lands, after their nations. (Gen. 10:31).

Old Testament history is the story of Israel’s relation to God on one hand, and her relation to the nations on the other. It was never God’s purpose that Israel should monopolize the truth of God. God called Abraham from Ur of the Chaldees as the instrument to channel God’s blessings to the nations.

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. (Gen. 12:3).

As we study Old Testament history we realize its philosophy is basically that the Jews are in the hands of the nations but these nations themselves are in the hands of God. The nations perish; Israel persists. Israel is judged by her relation to God; the nations are judged by their relation to Israel.

In the past nations have been judged by the Abrahamic Covenant. God blessed those nations that blessed Abraham and cursed those that persecuted him. As we seek to illustrate this truth we must clarify our position. We believe that there are many prophecies in the Old Testament which have already been fulfilled; however, in the study of prophecy we are futurists, not historicists. We believe that the vast majority of the prophecies, including those of the Abrahamic Covenant have not yet been fulfilled. We also realize that many of the prophecies, especially those against the nations that persecuted Israel have been fulfilled.

...Fulfilled prophecy is a proof of inspiration because the Scripture predictions of future events were uttered so long before the events took place that no mere human sagacity or foresight could have anticipated them, and these predictions are so detailed, minute, and specific as to exclude the possibility that they were simply fortunate guesses. Hundreds of predictions concerning Israel, the land of Canaan, Babylon, Assyria, Egypt, and numerous personages—so ancient, so singular, so seemingly improbable, as well as so detailed and definite that no mortal could have anticipated them—have been fulfilled by the elements and by men who were ignorant of them, or

who utterly disbelieved them, or who struggled with frantic desperation to avoid their fulfillment. It is certain, therefore, that the Scriptures which contain them are inspired. *New Scofield Reference Bible*, Footnote, p. 1339.

From Abraham to Christ the nations are mentioned in the Scriptures only as they relate to Israel. The enmity of the nations to Israel and thus against God in the past has invariably brought the judgment of God upon them. These nations that were judged include Egypt, Babylon, Moab, Damascus, Tyre, Ammon, Edom and Elam.

There are two other observations to note. God frequently used the instrument which the oppressor forged for use against Israel as His weapon of judgment against the oppressor. Pharaoh tried to force Israel into the Sea, but he and his hordes were the ones who drowned. Haman built the gallows to hang Mordecai, and he perished on it himself. God also used persecution as a means of blessing. If it were not for slavery in Egypt, there would never have been a Passover. Most of the prophecies concerning the Lord Jesus Christ came at times of world or national crises. In the midst of persecution, trial, and suffering, the God of Abraham is still in control.

*God Judges the Nations  
By Their Treatment of the Jews*

In the past God judged the nations on the basis of the Abrahamic Covenant. He still judges the nations for their treatment of the Jews. The maps of the world are changing, and the empires of a generation ago are now fourth-rate powers. It is easy to point a finger at Turkey, Britain, France, Spain or Germany; but we wonder if our beloved country is now being judged because in 1957 we insisted that Israel must withdraw from the Sinai Peninsula. However, we know that God is now preparing the nations of the world for judgment. Ezekiel uses a very graphic sentence, "I will put hooks in thy jaws." This sentence is used in chapter 29:4 referring to Egypt and in 38:4 to Russia. These words seem to have been literally fulfilled in the past decade. For centuries Czarist Russia fought for a warm water port and failed. In 1967 Soviet Russia succeeded, and now the Russian fleet sails the Mediterranean.

It is evident from Ezekiel 29 that the "hooks in the jaws" of Egypt and Russia refers to the Nile River and its source.

Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt: Speak, and say, Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself. But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales. (Ezekiel 29:2-4).

"My river is mine own, and I have made it for myself." The

Nile has always been the source of Egypt's wealth. Every summer the river flows from its source in the African mountains 4000 miles away. Each year the flood waters brought over 100,000,000 tons of rich volcanic soil to the Nile Valley and made it the greatest agricultural wonderland in history.

This source of wealth was not enough for Egypt. Twenty years ago Abdul Nasser planned the huge Aswan Dam to control the waters of the Nile. The plan for this dam was the keystone of Nasser's diplomatic duplicities. He played the United States, Britain, and France against each other, and then he baited the hook that brought Russia into the Mediterranean by offering the building of the dam to Russia.

Now it appears that Russian scientists did not take into account the fact that the ecology of Russia and Egypt are not the same! Claire Sterling in an article in *The Jerusalem Post Weekly* described what is happening:

Built without sluices, the dam is retaining all of the Nile's silt in the man-made Lake Nasser behind it. The clear water coming through the turbines is scouring the riverbed, undermining dams and bridges, and eroding the Delta coastline. It lacks the organic matter and natural fertilizers that made the Nile Valley the richest farmland on earth. New irrigation canals are spreading the endemic bilharzia disease, a debilitating intestinal and urinary infection. Worst of all, Lake Nasser is losing twice as much as had been expected in evaporation and underground seepage... Now there will never be another flood in Egypt. The flood water runs into Lake Nasser and there the sediment sinks. Six hundred miles downstream the water flows so clear that you may stand on a balcony of the Hotel Semiramis in Cairo and see through the river's sandy bottom. Any Egyptian clutching at your arm to show you this, will unfailingly add: "Terrifying, isn't it?" (Claire Sterling, "Aswan High Dam May Prove a Disaster" *The Jerusalem Post Weekly*, March 2, 1971, p. 12.)

Read the Scripture, then read the newspapers. God still judges the nations on the basis of the Abrahamic Covenant.

Finally, the Abrahamic Covenant will be the basis for God's judgment of the nations in the future. Our Lord said:

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye

took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. (Matthew 25:31-45).

Please observe:

(1) The time "when the Son of Man shall come in his glory"—at the second coming of our Lord after the tribulation.

(2) The subjects of the judgment—"all nations."

(3) Three classes mentioned: sheep, goats, and brethren. The sheep are saved Gentiles, the goats unsaved Gentiles, and the brethren are the people of Israel.

(4) The basis of the judgment—the treatment of "my brethren."

Observe also the words our Lord chose for this occasion and relate them to Genesis 12:3:

"Come ye blessed"—"I will bless them that bless thee."

"Depart ye cursed"—"I will curse him that curseth thee."

These words are the deliberate choice of our Lord, not an accident of language. God will bless the nations that bless Israel; God will curse the nations that curse Israel. God's future judgment of the nations will be on the basis of the Abrahamic Covenant.

—Used by permission



## Viewing the News

A TIMELY QUOTE from Hendriksen's *The Gospel of Matthew*, page 284: "Now since it is the business of the church to shine for Jesus, it should not permit itself to be thrown off its course. It is not the task of the church to specialize in and deliver all kinds of pronouncements concerning

economic, social, and political problems. 'The great hope for society today is in an increasing number of individual Christians. Let the Church of God concentrate on that and not waste her time and energy on matters outside her province.' (Quote from D. M. Lloyd-Jones, *Studies in*

the Sermon on the Mount). This is not to say that an ecclesiastical pronouncement revealing the bearing of the gospel upon this or that not specifically theological problem is always to be condemned. There may be situations in which such an illuminating public testimony becomes advisable and even necessary, for the gospel must be proclaimed 'in all its fulness' and not narrowly restricted to the salvation of souls. But the primary duty of the church remains the spreading forth of the message of salvation. . . ." Let us keep about our primary business!

BRIEF NEWS and comments: A committee of the American Bar Association wants to remove all laws against prostitution, including even removing criminal sanctions against those who solicit business for prostitutes . . . AN OHIO court has held that a 4.5 month fetus is a person for insurance purposes. But the U. S. Supreme Court has ruled it isn't so far as the right to life is concerned! . . . JUDGE KERNER resigned just before entering prison; otherwise he would have received his pay as a federal judge while serving in a federal prison and then could have returned to the bench. . . THE K.G.B., according to news items I have read, is getting bold enough to threaten anti-communists that get in their way in this country. . . IT WOULD take a minimum of 40 years to remove all communists and communist sympathizers from our federal government—not to mention local judges, etc. . . OUR COUNTRY, led by Kissinger and Kennedy, is moving closer and closer to buddying up to another slave-owning country, Cuba . . . CESAR CHAVEZ, the "labor leader," has the support of many "liberal" Catholic leaders and of every communist organization that I know of! . . . THE NEW minimum wage law cost all the bat boys and 173 teen agers jobs with the Texas Ranger baseball team—The new law wouldn't let them work after 9:00 p.m. . . . HYPOCRISY showed itself to the nth degree in President Nixon's resignation—Those news men who tried and convicted him in their news broadcasts, telecasts, and columns shed too many crocodile tears!—And I am not accusing any particular one.

SOME OF THE decisions in the Watergate cases requiring accused people to turn over their private prop-

erties to the various investigating groups may take away some of the privacy that Americans have long sought after and enjoyed. Requiring things said even in private to be allowed to be used against them goes against a long line of court decisions.

DONT BE TOO quick to applaud the downfall of the dictatorship in Portugal. Wait and see if something worse doesn't develop. News sources indicate the new regime is planning to turn over the "colonies" which are really a part of Portugal to the radical revolutionary groups that have terrorized those lands in order to seize power against the will of the people.

ONE RESULT of the sanctions against Rhodesia: They now make their own ferrochromium instead of exporting the chrome ore. However, recently Rhodesia helped out an American company that had run out of ore and shipped them some.

THREE CLIPPINGS from Hong Kong were interesting: One told of two Australians who traveled to Taipei to be married in a Buddhist ceremony. In Taiwan there are more than 2,500 Buddhist temples, with about 8,000 priests and in the neighborhood of six million adherents. There is a "friendly" country with good chances for mission work! . . . A second one told of four Americans who had traveled to a Buddhist monastery to spend their lives in meditation in two of the many monasteries that are gradually dying out for lack of recruits. The four had all been involved in the "drug culture" in this country . . . The third article shows that that area of the world knows of the problems in others, for it discussed political instability in the following countries: Australia, Belgium, Canada, Denmark, Finland, France, Greece, Holland, Iceland, Ireland, Italy, Japan, Norway, Portugal, Spain, Sweden, England, United States, West Germany, and Yugoslavia. How do you like our "company"?

THE UNITED PRESBYTERIAN Assembly in Louisville voted to throw all of their jobs open to anyone regardless of race, color, religious affiliation, national origin, sex, age or marital status. Imagine an atheist teaching in a seminary or a Buddhist in charge of their finances, to mention a couple of possibilities.

DID YOU KNOW that Brazil, a

largely Roman Catholic country, has a Protestant President under the military government? Gen. Ernesto Geisel is the son of a Lutheran pastor who immigrated from Germany to Brazil.

MAYBE THIS will startle you: Sister Maria Teresa McLeod, a theologian in the Gregorian University faculty in Rome, is quoted by Ben Kaufman in *The Cincinnati Enquirer* for August 11, as saying that the shortage of male priests will bring the Roman Catholic priesthood for women. She reasons that the choice will be for married men or celibate women and she figures the latter will win out.

U.S. DISTRICT Court Judge Clyde Atkins in Miami, Florida, has ruled that scheduling public school spring vacations around Easter is unconstitutional. His ruling said that this practice has the "direct and immediate effect of advancing religion" contrary to the U.S. Constitution's first amendment. Now get out your constitution and re-read that amendment and then decide for yourself, but I predict that others will fall in line with the judge's decree.

MANY CATHOLICS are strongly resisting the efforts to lay aside the worship of Marv in order to be more ecumenical. Sometime this month a copy of a statue of the "Virgin Mary" as she was supposed to have looked in an "appearance" to the three children at Fatima will be carried through the Roman Catholic Diocese of Covington. The man bringing it says "any honor or devotion it stimulates in the faithful is solely to Mary." In that "appearance," incidentally, Mary was supposed to have promised on certain conditions that Russia would be converted and an era of peace would be granted to all mankind. That was in 1917, the year of the Russian Revolution that brought the communists to power.

PRESIDENT FORD'S pardon of President Nixon will cause a tremendous amount of speculation for a long time to come and those who have been looking for ways to get Gov. Rockefeller into the White House will try to take advantage of it. Those who believe that step is a part of a conspiracy will be looking, on the other hand, for the same thing to happen but with different motives.

I WOULD feel better about the whole government investigation business if it were a case of guilty people being investigated by those with clean hands.

THIRD HAND is not a good way to get news or opinions, but from an American newsletter I read a report of an analysis of an article by a Rome, Italy, magazine (complicated?). The article was about the inside guesses that the next Pope will be non-Italian and possibly black. Interesting, but maybe not informative.

ANOTHER CASE of strange reasoning was reported in *The National Laymen's Digest* for Nov. 15, 1973 and I forgot to report it before. A judge in Washington, D.C., ordered the breaking of a will because the man who left the will had specified that a certain sum of money was to be used for scholarships for white boys and girls to a certain college. Regardless of his opinion of those who have such "racial" feelings, the judge certainly had no lawful reason for saying the man couldn't leave his money as he wished. I have not seen anything about the decision being overruled since then. If you hear about it, let me know.

I HAVE SEEN many reports of the foolish things for which our Congress appropriates money. A recent list included such items as the following: \$70,000 to study the smell of perspiration given off by Australian aborigines. \$2,000,000 to purchase a yacht for Yugoslavia's (communist) Marshall Tito. \$375,000 to study something about the Frisbee. The same report told of a Congressman spending \$161,560 of tax money to buy a new carpet, draperies, chandeliers, and furniture for his office.

ON THE FRONTLINE is the name of a magazine I have been receiving from a missionary group that is involved primarily in the establishing and support of national churches, pastors, and workers in iron curtain countries.

YOU DECIDE: The leader of the All-Union Council of Evangelical Christian-Baptists recently lauded government protection of church rights while elsewhere Soviets tried four Baptists for teaching their children religion!

MANY THANKS for your interest in this column and for the clippings many of you send. I wonder if anyone knows someone who could take over the writing of this column. I want to spend the time writing on

spiritual things if another can be found to do this. Send your suggestions to:

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

## Reprint:

### What the Apostolic Church Stood For

Stanford Chambers — 1925

1. Jesus Christ, the Son of God. His Deity; His Messiahship; His Lordship. His death, resurrection, ascension, intercession; through whom, as their great High Priest, Christians pray to the Father and in whose name they serve (John 1:41, 49; 1 Cor. 15:1-4; Heb. 1:2; 4:14; Col. 3:17). The One whom God vested with all authority (Matt. 28:18) and whom He purposes in all things to have the pre-eminence (Col. 1:16). Head over all things to the church (Eph. 1:22).

2. The Bible as the inspired word of God (1 Cor. 2:12-13; 2 Tim. 3:15-17). Infallible, indestructible, unalterable, authoritative. Guide to life and service. End of all controversy (Isa. 8:20). Contains old covenant of law, set aside at the cross (Col. 2:14-16; Heb. ch. 8) and the New Covenant of grace which took its place (Heb. 10:9; 2 Cor. ch. 3).

3. Redemption of fallen man by the sacrificial and substitutionary death of Christ. "He died for our sins;" (1 Cor. 15:3) "Died for the ungodly;" (Rom. 5:6) "Gave himself a ransom;" (1 Tim. 2:6). "Having been once offered to bear the sins of many;" (John 1:7) "In whom we have redemption through his blood, even the forgiveness of our sins" (Eph. 1:7).

4. Justification by faith in the risen Son of God (Rom. 5:1). Not by works of law (Rom. 3:20); not by morality, not by character, culture or works of charity, for in everyone of these all fall short (Rom. 3:23). Not by goodness for no one is good enough. Salvation upon that basis would require absolute perfection, thus no one could be saved. But thanks be to God, "by grace are ye saved through faith, that not of yourselves, it is the gift of God. Not of works, lest any man should boast" (Eph. 2:8). All are therefore shut up to the one way of justification, that is "by faith in his blood" (Rom. 3:25) and the faith required is such as does not stop short of yielding submission to the Lordship of Christ—of obediently committing one's self to Him. This faith comes by hearing the word of God (Rom. 10:17). "We preach Christ Jesus as Lord" (2 Cor. 4:5).

5. The Person and Work of the Holy Spirit. The Holy Spirit inspired the Scriptures (1 Pet. 1:21; John 14:26). He convicts sin-

ners, quickens, seals, indwells, helps and comforts true believers; sanctifies and consecrates their lives, and is to raise their bodies (John 3:3-6; 1 Pet. 1:2; Rom. 8:11; Eph. 1:13-14). "Know ye not that your body is a temple of the Holy Spirit? (1 Cor. 6:19). "If any man have not the Spirit of Christ he is none of his" (Rom. 8:9).

6. The Oneness of the Body of Christ. "There is one body and one Spirit, even as . . . one hope, one Lord, one faith, one baptism, one Father" (Eph. 4:4-6). This one body or church or bride of Christ consists of all God's called-out people—those who are living and those who have fallen asleep in Christ. Its oneness exemplified in the New Testament congregation, the Lord's organization—the only one He has upon the earth (itself local) (Phil. 1:1, e.g.). The congregation of the New Testament gathered simply and solely in the name of Him who is the Head, in whose name its every member was baptized, and upon the ground of the oneness of the body, continuing "stedfastly in the apostles' doctrine and fellowship, in the breaking of bread and the prayers" (Acts 2:41-42), assembling upon the first day of the week, the Memorial Day, to keep the Memorial Feast (Acts 20:7). "Not forsaking the assembling of ourselves together as the manner of some is" (Heb. 10:25). Free from all ecclesiasticism or denominationalism. To such every Christian properly belongs. The Lord designed no other.

7. The Return of the Lord. (John 14:1-3; Acts 1:11-12; 1 Cor. 11:26; Col. 3:4; 1 Thes. 1:10; 1 Thes. 4:18; Titus 2:13; 1 John 3:1-3; Matt. 24:42): "In like manner;" "The Lord, himself;" No one knows the day nor the hour: watch; be ready; wait for Him; look for Him; hope for Him. The dead in Christ then to rise—"they that are his at his coming" (1 Cor. 15:23). Living Christians at His coming to be changed, translated so as not to taste death; (Heb. 11:5) "We shall not all sleep" (1 Cor. 15:51). See also 1 Thes. 4:17; Phil. 3:21 and others. Question: What shall be the end of them that obey not the gospel?" (1 Pet. 4:18). "Ye shall die in your sins: whither I go ye cannot come" (John 8:22). "He shall come in flaming fire, taking vengeance on them that know not God and obey not the gospel." (2 Thes. 1:8). But bear in mind that God is "not willing that any should perish but that all should come to repentance." He calls on the wicked to forsake their way and the unrighteous to forsake his thought, and to all to rise up and return to the Lord who will have mercy upon them, and to our God who "will abundantly pardon" (Isa. 55:7). The coming of the Lord will then no longer be a dreadful fear but a blessed hope. "In an hour that ye think not the Son of man cometh." Are you ready? "Blessed be they that wash their robes" (Rev. 22:14; 7:14).

# The Hem of His Garment

Mrs. Paul J. Knecht

## THE PLAGUE

Jesus was on His way to the home of Jairus to heal his little daughter (Mark 5:22). A woman who had been losing blood for twelve years was in the crowd behind Him. The blood is the life, we are told, and this woman's life was ebbing away. Those who are or have been anemic, whose bodies fail to produce blood in sufficient quantity for them, can sympathize with this woman. Those who from any cause have lost much blood have felt the weakness this woman felt. Add to that the discouraged state of mind she must have been in, from the hopelessness of her condition. She had dragged along this way for twelve years. Many women in such case have given up and become invalids, too weak even to take care of themselves, and let others wait on them. But this one, getting worse all the time, heard about Jesus. Summoning the last bit of remaining strength, she came in the crowd behind Him. Plagued by extreme weakness she nevertheless pushed her way through the throng to get to Jesus, and touched the hem of His garment. Her determination to reach Him was spurred by her faith that He would heal her.

Many Christians do not have sufficient faith to stir them to action; and faith that does not act is a dead faith (Jas. 2:17). They may follow along with the crowd of church folks for the fellowship, but have no definite purpose in that following. Or they are too weak to push through the crowd and get the blessing. Many a woman who can battle the crowd at a sale counter to get a bargain before someone else beats her to it, will put forth no effort at all to get hold of the Lord in a purposeful way. One reason is that she does not know that her life is slipping away and that she has no hold on eternity. Nor does she know, it may be, that eternal life is in the Son of God and only in Him (1 John 5:11-12). To touch the hem of His garment with purpose of heart is to have new life and power now and throughout eternity.

## THE CURE

But the woman in Mark 5 was willing to take a risk for her faith. She risked her last ounce of strength to get to Him, believing that if she could but touch the hem of His garment she would be healed. And she did, and she was. That is the way it always is. When one risks something for his (or her) faith, Jesus always responds with blessing.

New life flowed into her body. The issue of blood was stopped. Good health and power were hers because she got to the Lord *when she had none*—when her strength was gone. She did not wait until she felt able to go to Him, but in determination of faith pushed her

way through the crowd when she was sick enough to be in bed. The spirit triumphed over the flesh and through her faith she was healed.

### THE LESSON

There is a lesson in this for us. Whether our weakness is disease of the flesh or of the spirit, the universal answer is CHRIST. To touch the hem of His garment in faith brings healing results. There is a promise often overlooked in our time because it was given under the law and we are no longer under law. The promises of the law are for this life only, being shadows of the good things to come (Heb. 10:1). But the promise in Psalm 91 is to the Lord as the context shows. Verses 11 and 12 are applied to Him (Matt. 4:6). Therefore, because the promise is to Him, it covers all who are His. These are they who have been baptized into Him. Such need only take hold of the promise by faith. No matter what threatens in this life it cannot disturb the peace of those who are resting in this promise made to the Lord in whom they abide.

### THE PROMISE—Psalm 91:1-8.

He that dwelleth in the secret place of the Most High  
Shall abide under the shadow of the Almighty.  
I will say of Jehovah, He is my refuge and my fortress;  
My God, in whom I trust.  
For he will deliver thee from the snare of the fowler,  
And from the deadly pestilence.  
He will cover thee with his pinions,  
And under his wings shalt thou take refuge:  
His truth is a shield and a buckler.  
Thou shalt not be afraid for the terror by night,  
Nor for the arrow that flieth by day;  
For the pestilence that walketh in darkness,  
Nor for the destruction that wasteth at noonday.  
A thousand shall fall at thy side,  
And ten thousand at thy right hand;  
But it shall not come nigh thee.  
Only with thine eyes behold,  
And see the reward of the wicked.

# NEWS AND NOTES

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

Louisville, Kentucky: Another Annual Fellowship Week has come and gone, leaving a blessing behind it. Although most of the attendants were from Kentucky, Indiana and Tennessee, there were some from as far west as California and as far south as Louisiana—and parts in between.

The messages were inspiring and the fellowship heart-warming. The theme was: The Family—God's basic Unit.

Portland Christian School is now well into the first month of its fifty-first year. "As has been the case in previous years, this Spring we had 168 applications (which was good) but only 55 vacancies (which was bad) . . . Seventy-nine per cent of those admitted belong to families worshipping at churches of Christ; fourteen per cent are members of the conservative Christian churches.

"At \$2700 (plus) each week for the forty weeks of a PCS school year, it requires about \$110,000 annually just to pay faculty salaries—let alone utility bills, supplies and general overhead expenses . . . On June 15, 1974, our voluntary giving for school expenses had fallen short by about \$8,500." So says the August Portland Christian School Newsettes. By the grace of God the debt was liquidated by the opening of school. A gift of office furniture from a retiring general agent of a large insurance company in Louisville is greatly appreciated.

The newly selected Board of Directors officers are: William Smallwood, Chairman, Chester LaHue, Vice Chairman, Fred Woosley, Secretary, and Robert Heid, School Treasurer.

**Rangeland Church, Louisville, Ky.:**

Eight years old on August 18, Rangeland observed the day with thanksgiving to God for His showers of blessings during that time. On August 21, 28 and Sept. 1, six precious hearts responded to the invitation for prayer, reconsecration or membership.

**Nelsonville, Ky.:** The brethren here joined together in re-roofing the meeting house on September 14. We had very fine Christian cooperation, and the entire job was completed in one day. The good sisters of the congrega-

tion provided dinner at mid-day, making it a festive occasion.

We thank the Lord, for his care in keeping any harm from us. —W.R.H.

The Good News, a group of young singers from Portland Christian School are scheduled to be at Nelsonville's morning service on September 22. We have heard many good reports from this group.

**East Jefferson St. Church of Christ:**

We are greatly encouraged with the works of faith here at the church. We have had two brothers and a sister of the Graves family to make their decisions for Christ. They made the good confession and were baptized into Jesus Christ, for which we greatly rejoice.

Along with improvements in the building, the sisters of the congregation spent a day of cleaning. Also, the removing of trash, cutting the grass and trimming the hedge by our brother Billy Christian and his father-in-law, bro. Carlisle Beck, have done much for us.

We announce our annual Home-Coming, the first Sunday of November, and invite all to come and enjoy fellowship with us in the house of the Lord. —James L. Wilson

**Southside Church, Jacksonville:** We praise the Lord for the wonderful services here last Lord's day. Carol Ballard responded to the invitation of the Lord Jesus and was buried with Him in baptism. We thank the Lord for her and pray His blessings on her stand for Him.

**Buechel Church:** On August 11 Gladys Abbott made her profession of faith in Christ and was baptized into Him. The following Saturday she and Steve Boston became man and wife—a good beginning for a happy family life.

Jeff Coleman confessed his faith in Christ and was baptized into Him on August 25.

Frank Mullins, Jr. (brother to Earl, the principal of PCS) had a truck accident during the week-end of August 25. Please pray for him.

**Cramer & Hanover Church, Lexington:** We rejoice in the repose of

one who came to place membership and to renew her fellowship with the Lord . . . Sis. Homer Rutherford is home from the hospital. The mother of Bro. Robert Combs, one of our elders has been very ill.

#### Southeastern Christian College

There are two new teachers at SCC this year—Dr. Edmund Perozzi and his wife, the former Rhoda Edens. Dr. Perozzi is a graduate of the University of Illinois. His wife was graduated from PCHS and SCC and is now completing work on her doctorate at the university of Illinois. Dr. Perozzi is teaching in the fields of chemistry and physical science and Mrs.

Perozzi is teaching biology. They are also collaborating in teaching two classes.

#### Readers Write Us

"I can't say which one of your writers I enjoy most."—Nashville, Tn.  
"I do enjoy the Quarterly and receive much good from it."—Odessa, Mo.  
"The magazine expresses my views in many ways and I enjoy it."—Huntingdon, Tn.

The Word and Work appreciates reports sent in. These eternal vital statistics are of far greater import than those we read in the newspaper that pertain only to this life.



## *The Works That Follow*

J. H. McCaleb

The preacher had preached him right into heaven. The lifeless form at his side had never made any pretense of allegiance to some form of religion. Many of the verses read were cherished ones, and altogether beautiful. One of the last quotations was: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

A good man as the world counts good. A kindly man in many ways. He was an asset to the community and had performed ably his daily duties. But, no man is justified before God by the works of the law, regardless of whether it is the law of conscience, the moral law, or a specific command. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ . . . for by the works of the law shall no flesh be justified."

"And their works do follow them." It is evident from the few references quoted that the works that follow into eternity apply only to the workers who have died in the Lord. The good works of man are numerous and much to be admired, but, in themselves they are powerless to buy eternal life. Jesus only was able to pay the price. Our works must be in Him to be of value.

Will our works follow us?

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