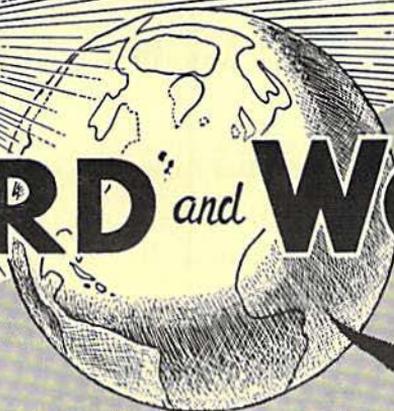


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SEPTEMBER, 1975

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Talking Things Over

G. R. L.

THROWING AWAY THE COOKIE CUTTER

It is not unusual to find me taking sides with the Pharisees. I think they are much misunderstood. One thing is sure; they had their doctrine down straight, for the Lord urged His listeners (Matt. 23) to "do as they say." His scathing rebuke in the remainder of that chapter might leave the impression that the Pharisees were a bunch of scalawags. Not so! They were Israel's finest, the "upper crust" of their society. Their fellow citizens would never have put them in a class with "publicans" (tax gatherers) and "sinners" (irreligious). Why did the Lord have such burning denunciation for the Pharisees and almost no criticism at all for the publicans? I believe that it is because the Pharisees are representative of the best that humanity can offer—exceedingly high standards, meticulous religiosity . . . and spiritual bankruptcy. Everybody knows that a publican is a crook; there's no need to point out his faults. The Pharisee, however, has a form of godliness that deceives both himself and others; this is the more dangerous error.

The basic error of the Pharisees is revealed in the conversation between Jesus and Nicodemus. "Ye must be born again" left Nicodemus cold; he didn't know that there was such a thing as spiritual life. He, as the rest of the Pharisees, was taken up with satisfying the some-600 requirements of the law. They had a religious form, but there was no inner life. Let me illustrate with a maple leaf. Here is a tree with hundreds of leaves on it. Any one leaf is sufficient to identify the tree as being a maple; yet, no two of those leaves are identical. How can this be? The leaves are a product of LIFE, and the common life they share leaves its mark upon them. The life itself is hidden, unseen. On the other hand, one might take a piece of paper and draw the unmistakable shape of a maple leaf. It is clearly a maple leaf—at least in shape—but it has no life, and a lifeless printing press could easily duplicate it a thousand times over.

This is what the Pharisees were doing in making converts. They had a certain shape already predetermined, and they squeezed their converts to make them fit the mold. Now the proselyte was a "two-fold child of hell," for he was still a sinner, but now the fact was hidden behind his newly acquired religious "shape." The new proselyte could look around him at others who had been cut

out with the same cookie cutter and take a great deal of comfort in knowing that he did indeed have the right shape. The right shape—that was everything. But the Lord said, “Nicodemus, you’ve got to throw away your cookie cutter. You need to let the Holy Spirit infuse you with life.” And the Holy Spirit—like the wind—doesn’t always follow the same pre-set pattern.

It is my judgment that the error of the Pharisees is still the most common error of our time—not because people are especially wicked or malicious, but because of the fact that we are all made of the same stuff. It is our nature to occupy ourselves with outward forms and rituals and to neglect the inner life. This happens even where the doctrine is ever so good. In spite of holding to right doctrine, there are individuals and congregations and entire denominations that—in practice—follow the Pharisees.

In Romans 12:2 there is an exhortation—“Be not conformed to this world, but be ye transformed . . .” The word “conformed” speaks of having a certain outer shape. The word “transformed” means a change that begins on the inside. The latter is what Nicodemus needed, and—as believers—it is what you and I need too. Christ Jesus living in us, this is the hope of glory.

Sanctity Of The Body

By G. J. Bersche

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile (pollute) the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are” (1 Cor. 3:16-17).

The purpose of God is that the Holy Spirit dwell in our bodies. However, man persists in defiling and polluting his body. He may experiment with it, abuse it or indulge it, but he will pay an awful price for giving in to the body.

I see six ways man may pollute or defile his body. We are aware of the devastating effects four things have on the body; sex sins, drugs, alcohol and tobacco. James (3:6) says that the uncontrolled tongue—bitter, hateful speech—also defiles.

I believe there is a sixth, more subtle way the devil uses to get Christians to defile or pollute their bodies. That is overeating or gluttony.

Overweight Christian people usually react unfavorably to the preacher who dares to tamper with the delightful pastime of three meals a day, plus morning and afternoon coffee breaks and nighttime snacks. Most say a hearty “Amen, lay it on the line,” when the preacher talks about sex sins or drugs or alcohol or tobacco. Even talking against the uncontrolled tongue comes in for praise. But

overeating or gluttony (one of the ancient "seven deadly sins") does not seem to have the connotation of sinfulness to the majority of the Christians in our land.

Even people who make no Christian profession give attention to the problem of overweight due to overeating. The remedies are many and varied and widely advertised. There are health spas, physical exercises and sports of many types, diets (some of them promising all you want to eat with a weight loss!) and candies and pills to stifle your appetite and keep you from eating too much.

We are continually reminded that people who are overweight or smoke cigarettes or drink alcohol or take drugs forfeit X number of years of their lives. The body is defiled or polluted and the life span is consequently shortened.

Many Christian people are overweight, obese. Now it must be recognized there may be some whose obesity is due to glandular disorders. But that is not usually the case. I believe overweight Christian people are often embarrassed and convicted about overeating or gluttony. They want help in solving their problems and I hope to offer some help.

The Bible links overeating with drunkenness. "Our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard" (Deuteronomy 21:20). "Hear thou, my son, and be wise, and guide thine heart in the way. Be not among winebibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty" (Proverbs 23:19-21). "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness" (Luke 21:34).

Webster defines "surfeiting" as being "an intemperate or immoderate indulgence in something (as food or drink); disgust caused by excess." A common practice today is to eat to excess and then take something to relieve the resulting digestive disorder. How often people say, "I wish I hadn't eaten so much." But they go right back to their sin of gluttony and then take more medicine to relieve their misery.

One of the signs of the last days is "eating and drinking" (Matthew 24:38). On the matter of overeating or gluttony many Christians are as guilty as the "people of the world."

Paul wrote to the Philippians: "Let your moderation be known unto all men. The Lord is at hand." "Everyone who competes in the games goes into strict training. . . I beat my body and make it my slave" (1 Corinthians 9:25, 27 NIV). When a Christian is overweight because he does not control his appetite for food he cannot talk effectively to other people about discipline and moderation.

Here is something that has helped me. Treat your body objectively, as though it were separated from you, a spoiled child you

are responsible to train. When the body makes its demands ("I want more meat, more potatoes and gravy, more pie, more ice cream, more soda, etc."), take Paul's advice. Issue a strong, firm order to this spoiled brat you have pampered and given in to for too long. Say to it decisively: "No, you can't have any more." And stand by your decision. Your body will keep begging and pleading, hoping you will give in as you did many times before.

People may be "hooked" on food just as they are on drugs or alcohol or tobacco. They have given in to the body, and now the monster "desire" is in control and makes demands that must be obeyed. They are responsible for this monster that now controls the appetite, thereby defiling and polluting the body, and that one day will destroy it. But they can, thank God, be "unhooked."

God will not take away the desire for all food, but He wants His children to use their God-given power to control it.

"Let your moderation be known." "Be temperate in all things." "Make your body your slave," not your master. These are Bible commandments to be obeyed.

The Christian should present his body to the Lord. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God" (Romans 12:1). This certainly means that the Lord must have absolute control of our bodies, and this includes our appetites. "As many as are led by the Spirit of God, they are the sons of God" (Romans 8:14).

The Holy Spirit will lead us to be temperate and moderate in our eating habits. When we present our bodies to the Lord, He must become Lord and Master in every area. It is our part to be determined not to have our own will and way. Every day our attitude must be "no" to self (that includes the desire for excessive eating) and "yes" to the Lord.

When the body has been presented to the Lord as outlined above then, and not until then, will the problem of overeating or gluttony be solved. This may sound like an oversimplification, but I know it to be true from experience. The little secret mentioned above, about keeping control of the body and treating it objectively like a spoiled brat, really works for me.

Our Heavenly Father has a fourfold purpose for our bodies. He is to be *glorified* (1 Corinthians 6:19-20), *magnified* (Philippians 1:20), *manifested* (2 Corinthians 4:10) and *revealed* (Galatians 1:15-16) in our bodies. This should motivate us to discipline our bodies.

—In *The Alliance Witness*



Questions Asked of Us

Carl Kitzmiller

What do people who have messed up their lives by marrying and remarrying contrary to the scripture do when they want to get right with the Lord?

They do what any other sinner must do—they repent! If they have never become Christians, of course the first order of business for any one is just that, becoming a Christian in the true sense. Becoming a Christian includes among other things a turning from sin, repentance. But it also includes faith in Jesus as the Christ and a commitment of one's life to Him, confessing that faith before men, and baptism into Christ. If one has already become a Christian he does not need to repeat that process but is subject to the word given to Simon in Acts 8:22: "Repent therefore of this thy wickedness, and pray the Lord . . ." for forgiveness.

The problem that seems to arise with marriage sins is that true repentance often requires restoration of the wrong, and this may get complicated or seem to be impossible in a lot of complex marriage situations. Often involved is not only the life of the one who now wants to get right with the Lord but also a mate and, in many cases, children. It is true that a thief cannot normally be repentant who continues to hold the loot he has taken. There are many obvious cases where repentance must issue in attempts to restore the wrong done, or else there is honest doubt that repentance has occurred. There are cases, however, when there is no action that can be taken or the desired course of action is not so evident or simple. One might sometimes be involved in committing another sin in a mistaken effort to make right one already committed. This should not somehow be construed as making repentance impossible in such cases. We are right to expect restoration as a *fruit* of repentance in those cases where there can be restoration, but we must not require it where it cannot be given. As an example of the latter, what could the crucifiers of Jesus do about making right their wrong when they became convinced of it and wanted to repent? They could only change their life from that point on and confess their previous error. The apostle Paul could do little to change the sins he committed as a persecutor of the church except to live his Christian life fervently from his conversion onward and thus to promote the church. Restoration is an essential part of repentance only in those cases where it can reasonably be given.

Let's take for an example a couple who have been made aware of their sin in repeated marriages and who now want to get right with the Lord. (You will notice that we have simplified the example somewhat by having both individuals of the same mind at the same time. In actual life it does not often happen so. More often one person gets concerned while the other has no desire for repentance.) This couple are young Christians and not well versed in the Bible, so they go to a preacher, to elders, or to other supposedly mature Christians for help. What should they do about setting their marriage situation in order? Except in those settings where people have had one viewpoint drilled into them over and over through the years and where there has been little openness to the word of God, they will receive about as many different answers as they ask different people. Some will declare that they do not know what for them to do, that they just should not have gotten into the mess! One may legalistically suggest that they cannot be forgiven unless they separate and remain unmarried the rest of their lives, regardless of the effect on the children. Another will try to discern which marriage was adulterous and whether anyone had a right to remarry. Etc. Does their repentance rest on finding a Solomon somewhere who can unravel all the problems and tell them when they have repented? I do not believe so. Repentance is first of all toward God. He knows the heart. I believe God forgives sins genuinely repented of even if there is not the understanding to know what best represents the way out of the complications.

Jesus did not tell the woman at the well that she could not be saved because of her marriage situation (Jn. 4:16-18). He told the woman taken in adultery to "go . . . sin no more" (Jn. 8:11). It seems to me that many of the "messed up" lives have no way out except to begin where they are to go on with the Lord from that point. Let it be clear that we are not saying to just forget the past. What we are saying is that there must be repentance toward God, but that repentance cannot always go back and set everything straight. If it can, it must. If the word of God speaks clearly, we are bound. But when the answers become muddled, a person may be reduced simply to casting himself on the mercy of the Lord without all the clear-cut black or white answers. God honors true repentance, and He will lead the honest follower in the right ways. Those who make a mockery of repentance by trying to pull a fast one on the Lord will wake up, maybe too late, to discover that men cannot deal with God in that way!

Why do preachers quit in the middle of a good work and move elsewhere?

There might be a thousand reasons, some of them good and some of them bad. Preachers are human beings who sometimes act from motives as base as those of other people or who sometimes are sincerely motivated by a genuine desire to do the will of God. The desire to avoid injuring the work of God or individuals in that work may often dictate that preachers not make public all the factors that have gone into a decision, however, and it is unfair to

attribute base motives without good reason for doing so. Greed, the search for prestige, or other purely fleshly motives do, no doubt, move some, but it is not always so.

Some good men have "starved out." They denied themselves and their families the common things of life in order to serve a congregation. In some cases the congregations were small and could do no better; in others the members drew good salaries and wages but simply did not count the laborer worthy of his hire. Expected to maintain a car and use it in the work, to dress and live in such a way as not to shame the church, etc., some of these simply had to turn to other sources of income. To be offered a position with a church elsewhere which will allow "full time" work becomes a very attractive enticement to the man whose heart is in his preaching. Most of the good men I know are not especially income oriented, but there are some cold, hard facts of life that have to be considered. Some may lack faith, but this is not always the issue.

Sometimes problems arise—personality problems, leadership problems, procedural problems, etc.—which seem to have no solution short of a change in personnel. And as a rule, at least in modern churches, the preacher is the part of the personnel most easily changed. Even this may not offer a totally satisfactory solution, but it gives a little relief until the situation builds up again. Hopefully, sometimes people see the error of their ways and make some adjustments in attitudes.

Deadness, lukewarmness, or lack of cooperation and enthusiasm on the part of a great majority of the church may send a man packing. It is said that discouragement is one of the devil's best tools, and it is certainly one he uses on preachers. Only those who have been there know the heartache of sincerely trying to do a good work while finding so much indifference where there ought to be whole-hearted cooperation. Non-support in this way is sometimes more difficult to bear than financial non-support.

Sometimes men get into places where they are obvious misfits. A man who may do an excellent work with a small rural church could be a great failure with a more sophisticated "up town" church. A scholar may find little satisfaction where the spiritual IQ is low and milk is preferred to meat. On the other hand, some men may be less informed spiritually than the congregations they thought to serve.

We cannot discuss all the reasons why preachers might move. In many cases there is a sincere belief that the Lord has closed one door and opened another, that for good reasons He would have the change. We see nothing in the N.T. that says how long a preacher should stay at any one place as judged by a calendar, and we do not feel inclined to judge the man who may stay a lifetime in one city or with one congregation if he has been open to the will of God. Generally speaking, preachers are more transient than that, however, and we are persuaded that God is in many of the changes to meet the needs of all concerned. A relocation as to the congregation served is not necessarily a running out on the Lord.

7110 Bruton Road, Dallas Texas 75217

ACCEPTED IN THE BELOVED

Great is the grace that the Saviour hath brought us
By His atonement so glorious and free,
We are accepted in the Beloved;
We are beloved even as He.

Sinful and perishing, wretched and ruined,
Helpless and hopeless, oh, how can it be
We are accepted in the Beloved?
We are beloved even as He.

Mercy has covered our sin and transgression;
Only the merits of Christ can it see,
For we're accepted in the Beloved;
We are beloved even as He.

Now as His children, beloved and adopted,
All of His fulness so glorious and free,
We may with boldness claim through His merits,
For we're accepted even as He.

Perishing sinner, Oh, come to the Saviour;
Mercy and welcome are waiting for thee,
God will accept thee in the Beloved,
Save thee and love thee even as He.

—A. B. Simpson.

HAST THOU NO WOUND?

Hast thou no wound?

Yet I was wounded by the archers, spent,
Leaned Me against a tree to die; and rent
By ravening beasts that compassed Me,
I swooned:

Hast thou no wound?

Hast thou no scar?

No hidden scar on foot, or side, or hand?
I hear thee sung as mighty in the land.
I hear them hail thy bright ascendant star,
Hast thou no scar?

No wound? no scar?

*Yet, as the Master shall the servant be,
And pierced are the feet that follow Me;
But thine are whole; can he have followed far
Who has no wound nor scar?*

—Amy Carmichael

Missionary Messenger

"Greater things for God"

Mac LeDoux

Jennings, Louisiana

September Newsletter

Sister Peggy LeDoux is minding the 'home fires,' helping with the re-establishment of many Vietnamese in the Weatherford, Texas area, all the while seeing to her many family duties. Brother Mac LeDoux is still touring the churches and civic organizations on behalf of the work, telling of God's great goodness and providence.

Mac and Peggy would appreciate your continued prayers as they continue in this work and seek God's guidance as to the future.

Please pray for us here in the Jennings church, as we, too, seek to know God's will concerning continued sponsorship, etc.

In answer to some questions, WE ARE STILL CONTINUING with the support of the LeDoux in this worthwhile work. We will notify you of any change on our part. Have a part with us as God lays it upon your heart to do so. We covet your prayers.

—Elders, Jennings, La., Church of Christ

Donald R. Harris

Salisbury, Rhodesia

August 16.

We have decided to set out in faith (that is, all of us concerned in building the New Home) and start digging the foundation with the help of the boys in the home. We only have \$2,400.00 here in the savings but understand there is some more that can be used in the States that has been donated for this cause. Costs have gone up even more since funds started coming in but we trust in the Lord that the Home will still be built. As soon as we get the digging completed, we will proceed with the concrete pouring and simply go as far as we can. We believe that once we start, there will be no stopping until we have a nice Home to bring in more children. Yes, the expenses will grow with the family, just as in any family, but the arm of the Lord is not any shorter, but still tends to reach those that need Him to raise them up. This home was designed for 16 children but Brother and Sister Garrett soon found that there was a great need for one more, and so 17. At this writing we now have 19 and another little girl is in terrible need of a home, love, someone to care for her, and most of all our Lord and Savior. We have moved out a single bed and put a bunk bed in one of the girls' rooms to provide for this girl. That will make us 20 once again, a bit crowded, but Praise His great and glorious name, He suffered more than us all, and now it is for us to bear our cross daily and follow Him. I have never been a beggar in my life and have never

had the need to do so, but now I find myself at a loss for words to say what really needs to be said. I therefore request, beg, plead, or whatever else it may be called to exhort you to consider this work with these children for their sakes and the blessings you will receive as a result, and I love you as we all do here at Arcadia Children's Home.

Rena Stewart-Brown

Republic of So. Africa

August 8.

God really proved Himself real at the time of our Vacation Bible School. We had over 200 children. Everybody worked so hard to prove to the children that our God is real, which was our theme through the V.B.S.

Since the beginning of this year, so far, we have had 19 baptisms, and it seems it won't be long before others follow the Lord through the waters of Baptism. Practically every Sunday we have visitors coming. Last Sunday, especially, there was quite a number, asking questions and seeking the truth.

We rejoice with Woodstock Church that during their series of Gospel meetings, God added three ladies to His church. We here at Bellville are having a very interesting Ladies' Bible study on Thursday evenings, on the teachings of Christ as they affect the matrimonial state and its effects on the partners and their children.

Irene Allen

Anchorage, Alaska

July 12.

As we look back over the experiences of the past year, regarding my health, (most especially the past three months) we have many unanswered questions. Repeatedly we have been assured of the Lord's nearness. The possibility of having multiple sclerosis was stunning and no doubt the greatest test of surrender in my Christian life. The doctor rules this out; yet morbid sensations which are a bother remain. I am dismissed from a doctor's care with the word that irritated nerves seem to be mending themselves. Nothing has been done or given (except pain medicine, which I no longer take), so we attribute it mainly to the many prayers being answered. My legs are very sensitive even to the summer air and we wonder if we can carry on through the winter unless the cause (unknown) is removed. My strength is quite normal now, for which we are grateful

David called last evening to learn how we were, as he has done twice before. It has been several weeks since we've heard from Norman. He is in Wisconsin to be near his girlfriend when she donates a kidney to her younger sister.

A neighbor girl who attends Sunday morning services gathered seven other children one Tuesday for a Bible class. They ranged in age from 3 to 11, which made it a bit difficult. The past week she brought two girls and the three of them (9 and 10 years) want to continue coming weekly. They enjoy singing and began learning some of John 14.

Addie Brown

Salisbury, Rhodesia

July 17.

Marshall Hawkins, from Jennings, Louisiana, left for home after spending a month with us. We enjoyed having him, and I know he enjoyed being here. He made many friends while in Salisbury. He preached for us one Sunday morning and brought a good message.

Bro. Simon Nhoweyembwa has gone to be with the Lord. He talked to us several times in his last weeks on earth. He said he was going to the place he had been preaching about for 29 years. He talked freely of his departure. Simon was Bro. S. D. Garrett's co-worker and interpreter for years. We first knew him when he came to Nhowe Mission and served as Boarding Master for the boys' hostel. It was at Nhowe where he met his wife and later they were married at the Mission. Daddy Brown performed the ceremony. Sophia has been a wonderful wife and companion thru the years. She taught at Nhowe Mission for a number of years, and it was there that she was baptized. Do pray for Sophia in her loneliness. Their children died in infancy.

Thomas W. Hartle

Cape Province, R.S.A.

July 17.

The service at the City Chest Hospital continue to encourage us. The patients really do look forward to my coming on Monday afternoons. Also, they really enjoyed seeing the film strip series which I showed during the month of June, a series of four parts entitled "How the Bible Came Into Being." On that particular evening, 45 patients were present who had come from three wards where I conduct services.

I arranged a cottage meeting in the home of one of my scholars in the teenage class, whose parents and herself are not Christians, the meeting being held this past Tuesday. The parents told me they really enjoyed the meeting. At these cottage meetings, two of the brethren present the messages along with me, on successive nights. This was my time to speak at this home.

At the moment we are looking forward to our series of Gospel meetings to be held from July 23-27 with a guest speaker from one of the congregations of our coastal towns, namely Port Elizabeth. As we pray, we ask you to pray with us for the success of these meetings in saving the lost and upbuilding the saints.

Alex Wilson

Manila, Philippine Islands

August 14.

We were refreshed and challenged by a visit from Brother Forcade, who ministered in the Philippines for three weeks during his around-the-world missionary tour. His second week was spent in San Jose, on the island of Mindoro, where the Harold Prestons formerly lived, and Arsenio and Pat Eniego now minister. They have fifteen students in the Bible school now, the largest number yet. During the past year several adults were converted who formerly were very devout Catholics.

In Manila, Brother Forcade preached and taught in home Bible classes, on-campus student groups, and four nights in chapel at Central Bible Institute. He and I also paid a three-day visit to the church in Camiling, a town about 100 miles north of Manila. His being a doctor also opened doors for him to have helpful sessions of personal counseling with several individuals. We are thankful for his time here.

Motoyuki Nomura

Tokyo, Japan

September 1.

My personal friend in the Lord, a Brother Jin Hong Kim, the one that serves for the slum church in the worst slum in Seoul, Korea, came back from the jail. He got a 30 year term as he conducted a prayer meeting where he prayed for restoration of democracy in Korea. I brought back his handwritten manuscript with me to Japan, a documentary of his life in the slum, and with help from my Japanese friends, I got his book published in Japan. It is now the best selling book here and I plan to get it translated into English, so that the Western church friends can read and learn how some of Asian ministers are struggling in difficult places like Korea for Jesus. The book is filled with his love for Jesus and for the poorest people.

I was hoping to move into the slum with my whole family originally, but since my friend was released from jail suddenly, and since our own Hachimanyama church is regaining its strength and membership, I understand that the Lord wants me to stay here for a while. My only concern, however, is about my own financial disability. I worked for YMCA for 13 years as Bible and English teacher, but last September they fired me suddenly, due to the fact that my convictions clashed with their money-camp centered policy, and the serious recession. It is almost an impossibility for a 44-year-old Bible centered man to find a job in Tokyo now. Only your immediate prayers can save us from our serious problem now.

TODAY? PERHAPS!

Perhaps today the clouds will part asunder,
 Reveal a glory brighter than the sun,
And we shall view with transport, joy, and wonder
 The hope of earth, and heaven's beloved One.

Perhaps today the trump of God resounding,
 Shall wake the sleepers from their beds of clay,
And we with them our longed-for Lord surrounding,
 Shall see His glorious face — perhaps today!

—Arthur Cook

The Most Critically Needed Verse Of Scripture

Glenn Baber

When a ship anchors in a bay, she usually puts out but one anchor, probably a bow anchor. This serves the purpose very well, but can provide some confusion for new recruits, not yet having their seamanship in full command. The problem is; when you anchor you orientate yourself by noting some certain land marks. However, when you look out a few hours later you get completely lost because your landmarks "have moved." You'll soon determine that your ship has been floating in a circle and your angle of vision is now different.

There is a spiritual application. If one is properly and solidly anchored in the Word of God, varied and sundry views (interpretations) of scripture will not so confuse him that he lose his solid anchor. Rather your conviction grows and your appreciation of God's grace grows. But a solid anchor is a must . . . lest you drift away with every wind of doctrine. Many today are foundering in troubled waters and do not know how to anchor.

An LST is a naval vessel used to make landings of men and equipment. The bow is buried in the sand of the beach while at the same time a stern anchor takes hold. This is to prevent the ship from breaching, and then being unable to retreat from the beach . . . thus being at the mercy of the sea.

Again an application can be made. Many, it seems, get just enough of Christianity to bury the bow in the sand but not enough to throw out an anchor. Breached! At the mercy of the doctrines of men.

A popular method of study these days is to read a selected passage and see what blessing it has for each one in the group—what application one can make to his own experience. Such a method may be somewhat effective for a very mature Christian. One who is well anchored and knows (and accepts) certain basic rules of dividing the scriptures. However, an immature Christian is not so well prepared. This method is throwing them to the mercy of the waves of the doctrines of men. They have little experience and are ill-prepared to view such experience within the framework of the Bible. . . properly divided.

The basic error for the young Bible student is the tendency to base the blessing — thus the faith — on experience. What experiences have I (or someone else) had that seems to fit this passage? The error of such is that faith is not based on experience. Faith must be based on "thus saith the Lord." Faith trusts the Word of

God regardless of experience. We would be hard pressed indeed to make some passages fit our experience. Experience is a poor anchor because it is not the same for everyone.

Thus 2 Timothy 2:15 becomes the most vital passage of scripture for all Christians today.

Teachers: Are we teaching people how to rightly divide the Word of Truth?

The Inward Life

Asa Baber

“For they, being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God” (Romans 10:3).

There is external life and there is eternal life. As we are well aware, the more important life is the eternal, and that is the reason that Christ died on the cross—to make it possible for us to obtain the eternal. We find in John 14 that after spending some time with His disciples teaching them all about His kingdom, then He told them He was going away. This caused great concern and much sorrow of heart because they had learned to depend on Him for everything. But in John 14:8 He told them that He would not leave them comfortless, or as some translate it, orphans. He would be with them no more outwardly, but inwardly by the Holy Spirit (Jn. 16:7, 13).

In John 15, the terminology used by Christ changes. Before, He called them disciples, but this term is not used in the epistles. He formerly said come unto me, and now He says abide in Me (Jn. 15:4, 7). The word *in* becomes dominant in the New Testament, used by Jesus 31 times in John 14 and 15 and used by Paul 104 times in Ephesians. In order for Him to teach this new relationship He turns to nature. John 15 teaches us four lessons: 1. An inner relationship dependent on nothing external. 2. A vital relationship—the flow of life flowing from one to another. 3. An essential relationship; apart from me ye can do nothing. 4. An interdependent relationship. Abide in me and I in you.

It is absolutely essential that we abide in Him, for life comes from Him. Becoming a Christian is not a matter of behavior but one of relationship. Christ lived as a man once, and how beautiful was that life. He desires to live that same kind of life in us (Gal. 2:20). How can He come into us? By us opening the door and inviting Him in and He will respond by coming into our hearts and lives. (Rev. 3:20).

Severed from the vine, the branch is dead. Grapes do not grow on the vine but on the branches. We abide in Him by keeping His commandments (Jn. 15:10).

PROPHECY

Edited by Dr. Horace E. Wood

Israel – A New Nation?

Daniel Fuchs

There is no such thing as the “new” nation of Israel! The idea that Israel is new has been repeated by Arab propagandists until it is now a major doctrine of the United Nations.

A Church of England clergyman and historian, James Parkes, has commented that Zionists have been their own worst propagandists. They have ignored, he says, their strongest claim to Israel, which is the continuity of Jewish settlement on the Land and the heroic endurance of those who maintained this Jewish presence through centuries of oppression and lawlessness.

“This page of Jewish history found no place in the constant flood of Zionist propaganda,” writes Mr. Parkes in his book “Whose Land?” (Penguin, 1970). “The omission allowed the anti-Zionist, whether Jewish, Arab, or European, to paint an entirely false picture of the wickedness of Jewry trying to re-establish a two-thousand-year-old claim to the country, indifferent to everything that had happened in the intervening period. It allowed a picture of the land as a territory which had once been “Jewish” but which for many centuries had been “Arab.” In point of fact any picture of a total change of population is false.” *The Jerusalem Post Weekly*, Jan. 29, 1974, p. 12.

Israel is not a “new” nation. When Egypt was ruled by the Pharaohs, more than two thousand years before it was captured by the Arab hordes, Solomon was king and ruled in Jerusalem!

And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh’s daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the Lord, and the walls of Jerusalem round about (1 Kings 3:1).

Solomon built the Temple and it welded the Jews to Jerusalem. Down through the ages, wherever they were, the Jews repeated their solemn oath, “*If I forget thee, O Jerusalem, let my right hand forget its cunning.*”

Old Testament history closes with the Jews in their homeland after the Babylonian captivity. They enjoyed self-government during much of the Persian and Greek eras and now each year they celebrate Chanukah when they regained full freedom in the Maccabean wars.

Even though trodden down by Rome during the ministry of our Lord Jesus Christ on earth, the Jews never entirely left the Land.

The annals of the Jews after the year 137 A.D. are a chronicle of continuous devotion to their homeland and repeated endeavors to return. During their dispersion, they never renounced their claim to Palestine, and in all countries repeated the ancient vow: "If I forget thee, O Jerusalem . . ."

Palestine continued as a Roman, then a Byzantine province, until the first Arab conquest in 634 A.D. The country's mixed population of Jews, Greeks, and Syrians was forcibly converted to Islam and obliged to speak Arabic. The Arabs, however, never settled the country but ruled it as foreign conquerors for a little more than four centuries, yielding in 1071 to the Seljuks. Then followed two centuries of fragmentary rule by the Crusaders, the Mameluke domination that began in 1291 and ended in 1517, and the Ottoman occupation that lasted until 1917, when the Turks were driven out by the Western Allies of World War I.

To the Turks, Palestine was simply a remote unproductive part of their Empire. However, recognizing Jewish skill in agriculture and, in effect, Jewish rights in Palestine, they permitted the beginning of resettlement of Jews (mainly from Russia) in 1881.

During the long interval of Arab, Seljuk, Christian, Mameluke, and Ottoman overlordship, Palestine never became a national homeland for any people, or even existed as a geo-political fact. Conquered and reconquered fourteen times in thirteen centuries, each conqueror merely absorbed Palestine as occupied territory and ruled it from without, each leaving its legacy in soldiers and slaves whose descendants shared no ethnic or cultural identity. Successive conquerors meant famine as well as massacre, and the population of Palestine was catastrophically reduced . . .

But although many of Palestine's two million Jews left after the Roman conquest to become a nation scattered among nations, considerable numbers maintained a foothold in the country. At no time, not even during the worst period of famine and massacre, did they totally abandon the land. (—Frank Gervasi, *The Case for Israel*, pp. 14-16).

The Bible is not the only claim that the Jewish people have to the Land! Recorded deeds demonstrate great tracts of land bought from the various owners from the Roman times until the Turkish and especially British occupation. The Jews purchased not just land, but malarial swamps at criminally high prices and converted them into orchards and fertile farms. (Christians should not call Israel a NEW nation!)

THE CASE FOR ISRAEL'S LEGAL OWNERSHIP OF THE LAND

Several years ago we documented the historic rights of Israel to the Land (*The Chosen People*, September, 1969). It is not our purpose to repeat these facts. We do, however, want to repeat what we feel is the case for Israel's legal ownership of the Land.

1. The Bible says so. Jeremiah says, "they shall dwell in their own

land" (Jer. 23:8). This is just one of hundreds of references. History also shows the right of Israel to the land. For instance,

2. The ancestors of the Jewish people owned and controlled the area over 3000 years ago.

3. From ancient history until the present the only indigenous, independent state ever to own the land was Jewish. It may shock some to know that Israel was never an Arab country.

4. Even after the destruction of Jerusalem in 70 A.D. by Titus, a remnant of Jews have continuously lived in Israel.

5. For over a century the majority of the inhabitants of Jerusalem has been Jewish.

6. No matter how widely dispersed, Orthodox Jews have always affirmed their devotion to Israel. "Next year in Jerusalem" is the ancient Passover formula.

7. Centuries of persecution drove the Jews to seek a homeland. The Jews never displaced the Arabs; they purchased the land. Apart from any other question much of the land is theirs by right of purchase.

8. The Palestine Arabs are a Johnny-come-lately group. There never was a Palestine Arab state.

9. Modern resettlement of the land was based not on force but by peaceful purchase of land negotiated under the most heartless conditions with the only legitimate authorities with which the Jews could deal—first the Turkish Sultan and then later the British Mandate.

10. The Jews always were eager to live at peace with their Arab neighbors. The Jews were willing to share a national home or to live at peace with the Arabs in a partitioned state. The Arabs at first accepted the partitioned solution, then rejected it and resorted to warfare. They have been repeatedly defeated. By resorting to warfare, they forfeited their claim.

11. There has been enormous effective investment of Jewish capital and labor in Israel. The Jews' creative use of the land has further established their claim.

12. The Jews have offered all of their resources to develop the land, not for themselves only, but also for all of the Arabs, and, in fact, for all of the world. *The Chosen People*, May 1971, p. 5.

(This quotation has been reprinted by ABMJ in the tract, "Is The Modern State Israel a Fulfillment of Prophecy?" In ordering request C85, price 5c.)

Just one thing in closing. I am not an alarmist. I don't look for a Communist under my bed, but I do realize that there is great danger in "creeping Communism." I do not attribute all anti-Jewish propaganda to a revival of Naziism, but a horrible danger is there. In any event, there is a parallel between what the United Nations is swallowing from the Palestinians and the propaganda the Allies believed before World War II.

Is Israel the new Sudetenland? After Yasir Arafat, chairman of the Palestine Liberation Organization, showed up at the U.N. with a metaphorical olive branch and a genuine holster at the hip, syndicated columnist George F. Will examined Arafat as possible heir apparent to Adolph Hitler.

"The PLO, like the Nazi Party in 1930, is an army without a nation. Arafat, like Hitler in 1930, is a dictator without a state. And the poor Palestinians, who do not even have a country, already have a dictatorship administered by a terrorist.

"The Palestinians, like the Germans in 1930, have grievances, real and imaginary, most of which derive from a lost war . . . that paused but never ended."

When will it end? Said Arafat in an interview: "We will never stop until we can go back home and Israel is destroyed . . . The goal of our struggles is the end of Israel, and there can be no compromises or mediations . . ."

"The question of borders does not interest us . . . Palestine is only a small drop in the great Arab ocean. Our nation is the Arab nation, extending from the Atlantic to the Red Sea, and beyond." Will concludes, "Arafat, like Hitler, is a romantic racialist, not a nationalist." Unfortunately, the U.N. and its members seem bent on completing the picture by impersonating Neville Chamberlain. "The democracies thought . . . they could assuage (Hitler's) prickliness by tinkering with boundaries—in the Rhineland, Sudetenland, East Prussia."

"Like Hitler, Arafat knows how to nourish the illusion of appeasers. In his U.N. speech he promised that there will be no bloodshed if Israel is dismantled. He was not droll enough to announce that he was making his 'last territorial claim' in the Middle East." "Arafat's message is clear. But platoons of civil servants . . . will produce reams of memoranda analyzing what Arafat 'really' means." And "people bent on appeasement will keep thinking they can deal with him by cutting a deal, by tinkering with boundaries." —Reprinted by permission from Evangelical Newsletter. Copyright Evangelical Foundation. 1974.

We realize that the Arabs also have their claims and valid needs. They need accurate presentation of the truth about Israel, not propagation of lies. One thing we know: all men, Jews, Arabs, Americans, need the Lord Jesus Christ.

"For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us" (Ephesians 2:14).

—In *The Chosen People*. Used by permission.

A Meditation

Divine, generous Jesus:

Not only are You past, but present.

Not only are You future, but present.

Not ever are you absent, but present.

I praise You for your presence.

I praise You for your Present.

Your Present is always present.

Your present Present presents presents.

In the past, your Father gave You a present:

We were that present!

In the future, your Father will present

That present in His presence.

Now here am I, a present.

(Heb. 13:8)

(Matt. 28:20b)

(Acts 2:38b)

(John 14:16b)

(1 Cor. 12:4, 11)

(John 17:6)

(Jude 24; 2 Cor. 4:14)

(Rom. 12:1)

—Alex V. Wilson

DEBORAH

Mrs. Paul J. Knecht

Two Deborahs are mentioned by name in the Bible. One of them, the wife of Lapidoth, has already been considered in this series of Bible women which it is hoped will be eventually compiled into a book entitled: "Glimpses of Womanhood." The other Deborah whose record we shall consider at this time appears twice in the Bible and only one of those times is named for us. We are told (Gen. 24:59) that, "They sent away Rebekah, their sister, and her nurse; and Abraham's servant and his men." "They" were the family of Rebekah—Bethuel, Laban, and Milcah.

Abraham's servant had been sent to choose a wife for Isaac from among his people. The servant brought a number of men with him, ten camels, and gifts for the bride-to-be. Later when Rebekah's family had given consent for her to go to be Isaac's wife, the servant not only gave her more gifts, but also gave precious things to her brother and mother (v. 53). Someone has surmised that the family could not resist the wealth of Abraham as represented by the words (v. 34-35) and the rich gifts he brought including the bracelet and ring given to Rebekah at the fountain. This writer concedes the possibility that avarice motivated the parents, but there is a better conjecture equally possible. When the servant told how he had sought and obtained the leading of Abraham's God in the choice of Rebekah, Laban and Bethuel had answered, "The thing proceedeth from Jehovah . . . Behold, Rebekah is before thee, take her and go, and let her be thy master's son's wife as Jehovah hath spoken."

The people of Mesopotamia, at least the family of Abraham, surely had some knowledge of the true God. How else could they have sent Rebekah off with those men with only a female servant to accompany her from home? It must have taken some faith. Abraham knew something of those he'd left behind (Gen. 22:20-23). Moreover, it is possible that there may have been some distinctive identifying marks on that ring and bracelet given at the fountain, to prove the man was Abraham's servant. That is inference of course as is anything else on this point. All of this is but background for our subject, Deborah, Rebekah's nurse..

When asked, Rebekah consented to go. Apparently the nurse was not asked, but went along with her young mistress without hesitancy. Her name, Deborah, is not given us until notice of her death long years later. Isaac and Rebekah had been married twenty years when Jacob and Esau were born (Gen. 25:19-26). Add to that a conservative forty-seven to sixty years for Jacob's age at his own marriage and thirteen more years till the time he fled from Laban with his household. Deborah's death and burial took place at Bethel (Gen. 35:8) apparently before Benjamin was born.

We are told: "Deborah, Rebekah's nurse died, and she was buried below Bethel under the oak: and the name of it was called

Allon-bacuth" (the oak of weeping). We are not told Deborah's age, but a fair estimate would add up to well over one hundred years. She had served faithfully in four generations of one family from Laban's household until many of Jacob's children were grown. Here tucked away in one little verse is her name for all the world to see as a climax to a lifetime of quiet service. Her age may have reached or surpassed that of Miriam or Sarah; it may be that some day we shall know. The name Deborah means "bee." Strong's Concordance gives "bee, from its systematic instincts." The root word means "in the sense of orderly motion." One can picture her moving quietly about, tying up loose ends amid the turmoil that swirled around her.

"Present Your Bodies"

Willis H. Allen

It is as though the apostle had said, "Present yourselves . . . to the Lord," for when he uses the word "body" he means just that—your entire being—body, soul, and spirit. It is all God's, and should thus be dedicated to Him in living sacrifice. This is the secret of all true service. The fully surrendered Christian finds no difficulty in serving the Lord, simply because he IS surrendered. He knows that he is not his own, but has been bought with a price. He belongs to God—his body, his time, his means, his energy, his powers—all is God's. To the Corinthians, Paul commended the Macedonians for their liberality in giving, testifying that they gave even "beyond their power," and suggested that the reason for such liberality was that "first they gave themselves to the Lord" (2 Cor. 8:5). That took care of it!

What kind of givers are we? Have we really given ourselves to Him who has given everything for us? Have we gone "all out" for our Lord? Are we willing to sacrifice our time, our energies, our conveniences, an extra hour's sleep on Sunday mornings—giving up some things we would like to do for ourselves because that by so doing we can the more glorify the Lord and carry on the work of His church? Do we support the Bible school, the young people's work, the night services, and other parts of the program of the church, with joy and gladness, even when it costs us something?

Paul, who gave us this exhortation, was an outstanding example of this kind of giving. He made the full surrender, gladly giving up all earthly advantages and glories, counting them all but "refuse" that he might gain Christ (see Phil. 3:8). He gave up even his people and the pleasures of home, and went into the world preaching the gospel of Christ. He was always ready to spend and be spent for others, thus emulating the example of His Lord, whose he was, and whom he served. We need to get that spirit, and be a blessing both to ourselves and to others.

—In *The Bible Way*, 1963.



Viewing the News

IN CASE you did not understand the implications of the treaty signed in Helsinki by President Ford, could I briefly say that it committed Estonia, Latvia, Lithuania, and countless other countries to stay under the communist slavery even though they had been seized by power and kept without any thought of "self-determination," a principle we loudly profess to believe in. It was the final blow to the hopes of the peoples of the captive nations that some day a government in this country would speak out for them.

I WISH there were room and place in this publication for a thorough study of the matter of busing, for the forces behind busing are also behind most of the movement of this country away from the basic freedoms that were present when the constitution was adopted. One of the main items to be considered is the fact that this is one more movement toward the state taking over control of the children, a responsibility that God gave to parents, not to governments. Add to that the fiscal irresponsibility of the thing, for in Jefferson County (where Louisville is) alone the cost of busing is estimated to be \$3 million, money that could be used for proper education. Add to that the riots that are likely to be caused by those objecting and go on through the list and you have a great many reasons why busing should not be. Incidentally, it is the black children in this area that I am most sorry for, for they will spend a great many more years on buses than will white children. It is no wonder that a great many people are studying seriously how to put an end to this. In saying this I am in no way speaking against desegregation or integration, for that area is not helped in any of the cases of busing I have studied.

ANOTHER AREA in which our country is in trouble is the tremendous increase in crime. One of the most frequent complaints is that judges are too liberal in putting criminals back on the streets, thus convincing them there is nothing to fear in a life of crime. Of course the judges have lots of help in deciding to give the advantage to the criminals. For example, Dennis Banks, the A.I.M. leader who was finally convicted in connection with riots and arson, is out on bond until a rehearing of his case (This item is a month or more old, so he may be back when you read this.) United Methodist Churches put up \$10,000 of the \$13,500 needed for his bond! Along these lines maybe I should give you these statistics: The FBI figures indicate that between 1960 and 1973, reported crimes increased 158 per cent, with violent crimes up 204 per cent, yet fewer criminals were sent to penitentiaries in 1973 than in 1960! And more than 40,000 persons arrested by Chicago police in a recent year were found to be out on bond for a previous arrest. Los Angeles Police Chief Edward David is quoted as describing the situation thus: "Ten or fifteen years ago the people were pursuing happiness in the streets and the criminals were behind bars. Today the American people are behind bars in their homes and offices and the criminals are pursuing happiness in the streets."

ANOTHER strange decision was credited recently to the Commonwealth Court of Pennsylvania when it held that girls cannot be prohibited from competing against boys in schools in contact sports such as football and wrestling. The majority opinion for the five to one decision was written by the only woman judge on the panel.

PUT THE BLAME where it belongs! Madalyn Murray O'Hair had

nothing to do with the effort to keep religious organizations from getting the time FM and TV channels set aside for public and non-profit organizations. Jeremy D. Lansman and Lorenzo W. Milam asked for the freeze but it was turned down by the FCC. Of course, Mrs. O'Hair would gladly testify for such a petition and will probably see that the effort is continued if others let it drop. Give thanks for victory so far.

POLITICS changes a victory into a defeat in California. Two years ago the Board of Education of that state agreed to include the biblical creation account along with the theory of evolution in textbooks. The present governor, however, replaced three appointments made by former Governor Reagan and the Board reversed itself.

PEOPLE BELIEVE what they want to believe. The Russian intellectual, Solzhenitsyn, has been warning the people of the West that the communists are using detente to continue their world-wide aggression. How many headlines have you seen in your newspapers reporting Solzhenitsyn's many addresses telling of the continued fight to enslave the world? Most completely ignore him in spite of their former praise, or they put him on a back page where no one will notice.

MRS. FORD'S television interview has shocked a great many people, I am glad to notice. There have been several women in the White House whose lives were morally low, but so far as I know this is the first time that a First Lady has made a public statement condoning fornication. Let us hope that her statement will shock people into a reaction against immorality and against people in public office who are immoral.

EPA ODDITIES: The Environmental Protection Agency has banned the use of the only known insecticide that will stop the spread of the deadly fire ant, which has become a real menace to wild life and human beings in some southern and southwestern states. They say it may hurt the environment . . . The head of EPA is said to be driven to work by a chauffeur (instead of using the bus or a car pool) in a large car (poor gas mileage)! . . . The most publicity on

an EPA ruling recently has been on the banning of chlordane because if swallowed it could cause cancer, they feel. Personally, I've been very glad when the ants trying to get into my house developed cancer and died!

A **NEW HIGH** (or low, depending on your viewpoint) in ecumenical cooperation was experienced recently in Cincinnati when an American Baptist Church had a Catholic group called "Ocean Harvest" give a "folk mass" for the Sunday morning service. The group used some of the Baptist hymnal tunes and some from "Godspell" as well as the majority of the music being by Catholic composers.

THE WORLDWIDE Church of God (the Armstrong group) is providing some interesting court cases because of their seventh-day worship. A member in Berea, Kentucky, was fired from his job because of his refusal to work on Saturday. He is taking the case to court, where the decisions have run both ways so far and the case being headed for the Supreme Court. It will be interesting to see if the court will rule on a religious matter in a non-government work. A teacher was fired in Ohio by the Princeton Board of Education because he took off for a feast day and asked for six more days off for religious purposes not connected with sabbath observance. I am not sure whether he will appeal to the courts or not. If you see any further word on these cases, please let me know. Whether the courts will remain "neutral" or rule for or against either side will be interesting.

INTERESTING BRIEFS: A book has been written entitled "God, Man, and Archie Bunker" . . . Americans increased their contributions to churches last year by 7.5 percent, but inflation was 11 percent . . . The Black Muslims have assets around \$40 million, according to a recent news story quote of Wallace Muhammed, their new leader. This includes many businesses, farms, and 176 temples . . . The president of the Interreligious Consultation of Indiana is M. Duane Sinnl . . . The House of Representatives is scheduling hearings on proposed constitutional amendments to ban abortions. The Senate hearings have been under way for 18 months

. . . The 115th General Assembly of The Southern Presbyterian group rejected a resolution that would give formal recognition to the group of conservatives that split off from it, the Presbyterian Church in America. The Southern Presbyterian group denied that PCA is a "true branch of the church of Jesus Christ." . . . The

PCA has now 250 congregations and 50,000 members (or so were the figures a month or two ago).

Many thanks again for your making this column possible and for your encouragement to continue it. Please send all news items and questions to Ernest E. Lyon, 2629 Valletta Road, Louisville, Ky., 40205.

"It's Been a Long Time"

Lord,
It's been a long time.
Forgive me.
I need you, Lord.
Don't let me go.
When I start those
Frequent,
Subtle drifts,
Lord...
Pull me back!
I'm sorry, Lord!
I need you, Lord!

—Fred W. Schott



THOU SHALT CALL HIS NAME JESUS.

Jesus — Name of wondrous power.
Jesus — Light in darkest hour.
Jesus — Saviour of my soul.
Jesus — Lord to make me whole.
Jesus — Dweller in my heart.
Jesus — Everything Thou art!
Jesus — Shepherd, Helper, Friend.
Jesus — Love that never ends.
Jesus — Refuge in distress.
Jesus — Lord and Righteousness.
Jesus — Strength in time of need.
Jesus — Who the captive freed.
Jesus — Every name in one.
Thine I am, and Thine alone!

—R. B.

Casualties on the Campus

Malcolm Nygren

Take a good look at Larry, the boy wiping your windows at the car wash. Two years ago he was a leader in his high-school honors program. Teachers pointed him out as an example of the sensitive, intelligent new generation. On Youth Sunday he gave a talk at church that impressed everyone.

Then he started to the university. He began with great enthusiasm, but by the end of the first semester his grades were only average. He began missing classes. Halfway through the second semester he was not going to class at all. He drifted for a while, and now he is working temporarily at the car wash. If you can gain his confidence (which is not easy to do), he can tell you exactly what is wrong with the university and the world. What he will not tell you is what is wrong with Larry.

Sam was an average student in high school and an average student in college. He didn't drop out. In fact, he may never end his college career. He has been there eight years now. He is taking a course or two in graduate school without any real goal in mind. He sees his parents now and then, but they are completely bewildered by him. His politics shock them. When they talk to him about church, he maintains that he is much more religious than they are. He became interested in Zen Buddhism. But now his quest for truth has led him to Hinduism, and he is learning to play the sitar. There is not much joy or fulfillment in his life, however.

Worse things happen in college, of course. The sickening, soaring suicide rate in the college-age group documents one alternative. There are less dramatic things, too. The vast majority of students emerge from college with degrees in hand, and head for their first jobs. But often they come out dry and empty people. Their faith has withered; God is not real; they embark on a shallow treadmill of existence.

The campus today is littered with spiritual corpses, and the walking wounded. That is not the whole story, of course. There are students who enter college with a vital Christian faith which grows stronger during these years. There are others who discover God for the first time in college. College does not have to be a time of spiritual disaster, and for many students it is a true awakening. But it is a time of extremely high risk.

Most parents think very little about helping their children prepare for college spiritually. They make every other kind of preparation. Academic preparation begins no later than the junior-high level, and some even worry that their first-graders' low marks will keep them out of the college they want. Financial planning begins years ahead, sometimes almost at birth. But all too often no one has given a moment's thought to preparing the young person's faith for college.

Precollege preparation for personal faith puts a heavy responsibility on families, but it is one that they ought to recognize anyway. College shows up the flaws in the family faith. The failure of the family that is outwardly religious but inwardly empty is sure to be unmasked. Regular church attendance and parents who are honored with church offices count for very little unless they express a family's genuine faith. A father who is always present to hear the minister pray but never prays himself has not prepared his son for college. He has tried to make him a child of the church; he needs to be a man of God. The difference is likely to be crucial.

Life in a middle-class, church-centered family is apt to be sheltered spiritually. It can give the illusion that being a Christian is the normal style of life, that the few unbelievers are visibly horned and hoofed. It comes as a surprise to meet avowed agnostics who are both personable and humane. It is unsettling to the student to find that the faith of his family—which he had thought was the faith of nearly everyone—is really a minority faith. He is often totally unprepared for the fact that the doctrines he thought unquestionable are indeed questioned, and very ably at that.

Almost certainly the student will meet people who deride the Christian faith as an outmoded superstition, and present their alternative as the logical world view of a scientific age. What is invariably offered is a slightly refurbished 18th-century humanism. The ill-prepared Christian student meets these ideas for the first time, however, and he is likely to accept the claim at face value. No one will tell him that these modern religions actually are hoary with age.

Families should not protect their children from knowing about the enemies of their faith. It should be clear to children that their parents do not hold their faith through ignorance, but that they, too, have met the tempting alternatives and made their choice. The alternatives should not be caricatured. Agnostics should not be portrayed as stupid. The temptations we meet should be shown as they are: reasonable, appealing, and utterly false. This is something that parents rarely try to do. It requires much thought, for it cannot be done easily.

A strong faith is based on a realistic picture of the world and the men who live in it. There is no more frank or honest view of life than that of the Bible. Yet, many young people who have gone to Sunday school all their lives look at the world in a completely unbiblical way. That is because they have studied an "expurgated" Bible. They have been spared all the disturbing, unsavory passages.

They know all the Bible's idealism and none of its practicality. They know Noah's ark, but not his drunkenness. They know David's sling, but not the tragic relationship between him and his son Absalom. As a result, they grow up knowing about God's forgiveness but have no idea why anyone needs to be forgiven. The fractional faith that knows only a bodlerized Bible is of little help when the real world is encountered. Children should be given as much of

the hard realities as they can understand at each age so that when they meet the secular world head on, they will be ready.

The family should read the whole Bible, not just carefully selected inspirational passages. They should know the Old Testament as well as the New, the historical books as well as the Psalms and the prophets. They must know enough to meet the real world.

Every student will leave college vastly different from the way he entered it. Those who are as well prepared spiritually as they are academically will leave with a vigorous faith they could have achieved in no easier way. —From November 1969 issue of *Together*. Copyright 1969 by The United Methodist Publishing House, Nashville, Tennessee. Used by permission.

Spirit-Directed Giving

John Smart

The Bible has a great deal to say about the subject of stewardship. It views the entire life of the believer as a stewardship. The redeemed belong to the Lord. They are His possession: the purchase of blood. For this reason all their endowments of whatever kind are His. They are intended to be employed for Him. The believer is a steward—not the owner—of His Lord's goods. He is responsible to use them as the Lord may direct.

In essence, Christian life is a spiritual experience in all its phases. There is really no division between sacred and secular matters. To the spiritual man all of life is sacred. For him, life is to be lived solely under the Lordship of Christ, employing time, energy, talents and money as He may direct. Stewardship, in all of its aspects, is a matter of personal concern for the spiritual believer. Necessarily it is so. Christian life cannot be lived by proxy. Each believer must live as before the Lord, answerable to Him in all things. We must draw breath for ourselves; we must eat food for ourselves. No one else can do this for us. Nor can any other get guidance for us or make decisions for us in personal matters. As stewards we are responsible to know and do the Lord's will. "It is required in stewards that a man be found faithful." This means that we must be impressionable enough to discern and obey the voice of the Spirit.

There are diverse methods of giving and receiving in connection with the Lord's work. On the one hand, there are direct appeals for support; on the other, there is commitment to God for financial supply without solicitation for funds. Does it make any difference how money is raised? Certainly! It has a profound effect in two directions: first, upon the donor himself, and second, upon the end-of-the-line results on the work in view. This being so, it is a matter of high importance that only truly spiritual influences be brought to bear upon the Lord's stewards in regard to giving. It is equally important that the Lord's work be set in motion and maintained upon God-honoring principles. Unless these factors are kept in

mind, both the donor and the work to which he contributes may suffer loss.

That high pressure techniques are employed in raising funds for Christian work is common knowledge. We have become familiar with direct appeals for money in support of one enterprise and another. Unfortunately, we become so accustomed to this that we take it for granted. It's the "done thing." And so we respond to appeals. But is such response true stewardship? We doubt it. It may be little more than purely human reaction to human pressure. It is possible to create a climate which produces results in which the Holy Spirit of God has little, if any, part. In such a situation the donor may respond with giving which can hardly be described "as unto the Lord." His giving may be under an emotional or psychological, rather than a spiritual impulse. This may easily happen. Nor does the matter end there. As time goes on, the Christian may find that he fails to respond to appeals as once he did. This kind of approach is like a medicine; the dose must be increased to produce results. Finally, the medicine fails to work at all!

It is desirable that the Lord's stewards be taught scriptural principles of stewardship. They should be aware both of their privilege and of their responsibility in this regard. Stewardship is a spiritual function. As such, it should not be subjected to pleas or pressures that may issue in less-than-spiritual action. If our giving is to be directed by the Spirit of God, there must surely be sufficient freedom and quietness of mind to think and pray and decide about giving without external interference. There are many distracting influences from which the Lord's stewards must be freed if they are to think and give in a spiritual manner.

Not only is it important for the steward that he enjoy quietness in order to learn the Lord's will in distributing gifts—it is important for the Lord's work also. Commenting upon a certain development to which he had been urged to give, a brother remarked, "I'm afraid that all I've put into that program has gone down the drain!" He responded to appeals which brought no joy to his heart; further, the misdirected funds might have been used in a highly productive ministry. In this case the steward lost something; so did the Lord's work.

Even if all our giving goes into something worthwhile, it does not necessarily follow that we have given in a Spirit directed way. Perhaps we have done well in giving when we might have done better! In stewardship, as in other areas of life, the good can easily become the enemy of the best.

Do we think about those workers whose principles forbid that they dramatize their work? The Lord's work in the hands of quiet, effective men and women may be passed by if we permit the clamor of human appeals to drown the voice of the Spirit. For our own soul's good, and in the best interests of the Lord's word, let us all listen carefully to what the Spirit saith to the churches.

—Editorial in *Missions*

A New Creation

Bakht Singh

Very skillfully God goes on gathering bits of straw here and there. He picks up one bit of straw from North India, another bit of straw from South India, and some others from Europe, America and so on. All these bits of straw are put together and are twisted and retwisted to make the dwelling place for God.

The straw might say to the sparrow, "Madam sparrow! do not be cruel, do not twist so many times." But the sparrow would reply, "That is the only way you can become a part of my nest. When the nest is complete you will give me rest." For the same purpose God has chosen each one of us. You may be rejected or despised even by your friends, but God wants you. God says, "I need you for my heavenly habitation and for my nest." This privilege is not given even to angels.

During my college days I had a friend by name Lal. We were very close friends, so we used to be together always. After I became a Christian he wrote me, asking me to spend a few days with him. He was a very wealthy lawyer. He had a very big, well-furnished house. I went to spend a few days with him. He was very kind and loving to me because he was my old friend, but I could not feel at home—as though I was a stranger. I could not pray with him nor could I give him God's Word.

Every morning I used to go to a nearby field to have my quiet time with God. One morning I heard some singing from a far off part of the field. It sounded like a Christian song. I could hear enough to make out that it was not a worldly song. So I went across the field. I saw a small mud house and found that a poor Christian was having his family prayer. The man came out and asked me whether I wanted to see anyone. I said I did not come for anyone, but being a Christian myself and having heard their singing I wanted to see them. Then he invited me to go inside. When I went inside, I saw that there was no furniture, not even a chair or a table. It was a poor house with mud walls. Only gunny sacks were spread on the floor. Anyway, I sat there. Even though we were strangers to each other, we were so happy to be together. I said to myself, "At last I have found my people." Wherever we go, when we meet God's people we can feel one with them.

As believers we all are put together and are made as an habitation for the living God. That is why the Lord Jesus Christ is choosing you so that you may be part of God's habitation and be His co-workers for eternity. That is how we can give Him pleasure for eternity and also show forth His glory for eternity. The same straw is called shining stones in Rev. 18:21. Now the nest which is being built by God is called "the holy city, New Jerusalem" in Rev. 21:2. When we come to Him we are like straw, but we are transformed into shining stones in His hands, but we must be willing

to come into His heavenly plan. When we are washed by His precious blood we are woven together to make His nest. Please let Him take you in His hands so that you may be interwoven by Him. This will bring joy and pleasure to His heart.

—In *Hebron Messenger*

In Memoriam



BROTHER N. WILSON BURKS

H. N. Rutherford

The passing of brother Burks into the presence of His Lord and ours fills my heart with loneliness. We labored together here in Central Kentucky for more than a quarter of a century. He was the minister of the Salem Church of Christ near Cynthiana, Ky. when we came to Lexington, and we were close co-laborers through his presidency of Southeastern Christian College. As always, he was my true brother beloved and companion laborer together with God in this area of Central Kentucky.

Our tender love and sympathy are toward his worthy life-companion, sister Edna, and the children whom God gave them in their union. She will share with him as the one who remained by the baggage and upheld his hands when the rewards are bestowed at the judgment seat of Christ, when the Lord says unto His servants, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

Demus H. Friend

As many know full well, the death of a lifelong friend and fellow Christian leaves a void that is felt very keenly. So it is with me in the passing of N. Wilson Burks. While we're inclined to look upon his departure as untimely, there is an overriding conviction that this man's work here was complete and now he rests from his labors.

It was my privilege to renew frequent contacts with this humble servant during the early months of 1975. The brethren at Fern Creek will not soon forget his messages and strong encouragement

toward greater things for God. His last sermon was delivered at the above-named church on May 25.

Brother Burks loved the Lord and His kingdom supremely. He valued highly what the notables of the Restoration Movement sought to achieve, and took his stand with those who would perpetuate their lofty aims.

We know something of Bro. Burks' deep concern in recent years over erroneous and divisive teaching that has infiltrated the brotherhood. He was numbered with an identifiable constituency and certainly not "carried about with every wind of doctrine . . ." How we appreciate more and more all of whom such can be spoken.

Brother Burks knew the Book and will be remembered as a faithful proclaimer of the saving grace of our God. His ability to impart to young people never seemed to diminish, and so much of his life was spent in helping our youth find those values that give life real meaning and purpose.

May the Lord comfort and sustain the family of N. Wilson Burks as they await, with all the saints, a glad reunion at Christ's coming.

Floyd H. Edwards

Over several decades N. Wilson Burks played a strong leadership role in our church field. His way was unique and his interests versatile, reflecting his own wide scope of experiences and concerns.

His booming voice helped make him a forceful pulpiteer.

His teaching ventures equipped him with a capacity for understanding and appeal that attracted trusted hearing.

His business acumen qualified him as a gifted administrator.

His wide Bible knowledge meshed with an up-to-the-minute grasp of current affairs.

He set an admirable example of citizenship and community responsibility.

There was a bit of daring about Bro. Burks' approaches that sometimes surprised, but it was his way of relating. He was no slave to traditional patterns but adapted well to innovation. Withal none was more devoutly dedicated to the fundamentals of God's way for man.

Brother Burks had an enthusiasm for life that was contagious and a consecration to the things of God that produced an enviable mix.

The combination of God and education appealed most to Brother Burks; and one wonders if today there would be a Southeastern Christian College, or if one ever would have been started, had not this talented leader taken personal charge and lent his energies to it.

Would that more ministries could leave such a legacy of progress and accomplishment and involvement as his.

NEWS AND NOTES

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

Manila, Philippines: The other night I used the article "Dilemma in a Factory" in my ethics class at C.B.I. Every once in a while we quote from various Word and Work articles in class or even assign students to read them for homework. So keep up the good work. —Alex Wilson

Readers Write: I enjoyed the July number very much. My brother, Asa Baber, usually has an article in it. I also know most of the writers and really do enjoy their articles. —Winchester, Ky. . . . I would not miss even one copy. It means very much to me and is a great spiritual help.—Stanwood, Iowa. . . . I receive a great blessing in reading W&W. I am sure that I've enjoyed it for at least thirty years now. Every day I am one day nearer home. Praise God! —Houston, Texas . . . I get so much good from this publication. —Long Beach, Calif. . . . I appreciate your "Talking Things Over" . . . I'm glad you speak out. I've also enjoyed articles from the Alliance Witness. Bless you —Worth, Illinois. . . . Please consider the amount above the balance due to be a donation to your fine magazine! —Knoxville, Tenn.

New Book From Brazil

From Orland Boyer in Pindamonhangaba we have just received a copy of *O ensino de Cristo sobre a oracao* by R. H. Boll, with preface by Dennis L. Allen. This book is a translation of Christ's Teaching on Prayer, which is a compilation of articles on the subject from back issues of the WORD AND WORK. Marie Rehorn is the person responsible for the publication of the English edition. When Bro. Boyer was last in the U.S., he read the book and immediately determined that it should be made available to Portuguese-speaking Christians. In response to prayer, some \$2,000 was supplied and the book was published. Fern Creek, Ky.: We are pleased to announce that Vaughn A. Reeves began work with this congregation as evangelist on August 3, 1975. Brother Reeves, his wife, Judy and sons now reside near Georgetown, but plan to move into Jefferson County in the

near future.

A decision regarding location for a new church building is expected soon and we hope construction can be under way in a matter of weeks. At the present time Lord's Day meetings are conducted in the Fern Creek Community Center, 6108 Bardstown Rd., beginning at 10:30 A. M. and 6:00 P. M. WELCOME! —Ray Hatfield

The HIGHLIGHT of the Louisville Fellowship meeting was on Wednesday night when Bro. Mac LeDoux, spoke on the Lord's work in the last days in Saigon before it fell to the communists. There were almost 800 people present.

LOUISVILLE CHRISTIAN Fellowship this year was especially good. On missionary evening there were nearly 800 present. The speaker was Bro. Mac LeDoux and a native Vietnamese brother with him who also gave a testimony.

There were outstanding messages all through the week that brought new courage and spiritual strength to many. It did our hearts good to see so many church leaders standing squarely on the Word of God in the power of His Spirit. The fellowship was like that of one big closely knit family of God.

Buechel, Kentucky. At the Louisville Fellowship Week I'd learned Mark Smith, son of Tooger Smith at Sullivan was to undergo rather serious surgery, a hernia in his diaphragm. A specialist was called in to perform surgery. Many were asked to pray for Mark and the outcome of this surgery. At the time of surgery when the surgeons arrived to begin, something unusual was discovered Mark did not have a hernia. Something had transpired between the diagnosis and the time of surgery. The elders of the Sullivan church had been called together by Mark's mother and father and asked to pray for him and anoint him with oil according to Jas. 5:14, 15, and the Lord saw fit to heal Mark. This is reason for thanksgiving and will serve as a reminder to us that the Lord is moving, wants to move and will move for those who simply trust. —M.T.Sanders

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