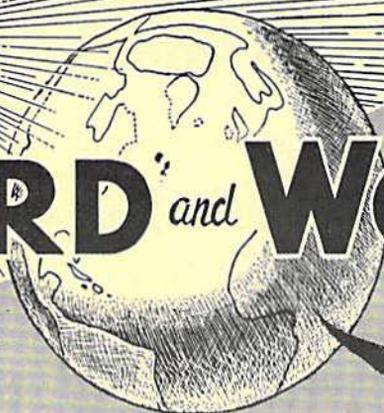


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MAY, 1977

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Robert Heid is a minister in Louisville, Kentucky



God's Family

W. R. H.

Famine Of Hearing The Words of Jehovah

A recent survey of church members revealed, among other things, a fact that we should have known already; namely, that there is a gradual decrease, even among the saints, of hearing very much preaching of the word of God. Suggestions ranging from shorter sermons and services to more spontaneous and informal types of meetings, while good in themselves, convey the big picture—that today's Christian either feels quite adequately informed about the word of God, or doesn't really find delight therein. Admittedly, preachers are not perfect in their oratory; but few have ever been perfect. There is a deeper reason for the empty pews and the darkened windows.

One ray of hope could lie in the fact that many of our members listen (we hope) to good radio sermons. But what they probably have not realized is that their absence from the assembly is slowly but surely having its effect in discouraging the local congregation. And when the local congregations die back far enough, then the radio programs and all of the other concerted efforts, such as missions, homes for orphans, Christian education and the like, will fall for lack of both support and demand.

Further proof that the love for God's word has waned lies in the dilemma facing our Sunday schools. I doubt if we have ever had a better Quarterly lesson book, nor an array of more timely lesson subjects from which to study. Yet many are tired of the Quarterly, tired of the International lessons, and evidently tired of the Bible in general. Those who persevere and try to hold things together, lack the stimulation that is so pleasant when newcomers and newly born Christians join the class and are really hungry for words from God.

But we do live in blessed days, when God's word is still plentiful and readily available. I say blessed days because, according to Amos 8:11, it will not always be so. "Behold, the days

come, saith the Lord Jehovah, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah." The meaning of the word for famine is "scarcity of food, shortage of grain." So for there to be a famine of the word of Jehovah there will have to be some radical changes from the situation as we see it now.

We must not overlook, however, that this famine of hearing the word of Jehovah will be brought upon this land by God Himself. "I will send," He says, taking the matter out of man's hands and out of man's timing altogether. And this is no new way for God to deal with man. He has closed the mouths of his prophets before, and has sent times when there was "no frequent vision." In such times, men did that which was "right in their own eyes." Man today has some strange ideas of what is right, when we hear them champion abortion, homosexuality, women's lib, and rights of criminals. Would you be willing to live and abide by what the courts of our land are calling right today? Even the Supreme Court of our nation has lost its moral equilibrium on many occasions.

THERE IS AN ALTERNATIVE

The answer to famine is to have a supply of food stored away for the lean years. God sent Joseph to Egypt in order that before the coming seven years of famine, he could guide them to save and thus provide life. (This, by the way, is a type of Christ, who is Himself the Word of God.) We can be feeding on the word, and committing it to memory, where it will never fail us. And it will be available to pass on to the next generation if we are willing to teach it. Parents are spending much money to educate their children, that they may have an abundant life in this world of affluence. But the one thing that is being overlooked is the Word. If we have it "laid up in our heart, that we might not sin against God," we will also have it available to teach to our children when we "walk with them along the way, when we sit down, and when we rise up."

Today, with most of the world at peace, with the economy booming, and men pleasure-mad, God's word is not in very great demand. To the sinner it seems superfluous and out-dated. But times will change. We have the Lord's word for that. God will rise up and shake mightily the earth. There will be the removal of things that can be shaken. But through all this, God's word, which can never be shaken, will endure and will again become the beacon of eternal life.

THE JUBILEE AGE

Fred W. Schott

(The text of an address given at Portland Christian School Spiritual Emphasis Week, March 21, 1977).

Much of what is to follow is not in line with much of the written and unwritten doctrine of the evangelical-fundamentalist community. In my opinion, however, it is very evangelical, it is very fundamental, even radically fundamental.

I say what I am about to say, however, with the full understanding and a humble confession that I could be completely wrong. I must, I *must* say it with all of the conviction that I feel. Of you I ask only that you listen and consider. Disagree if you must, but let us disagree, agreeably. Finally I ask that you search the scriptures to see if these things be of God.

We are here tonight to honor the fiftieth graduating class of Portland Christian School through a "Spiritual Emphasis Week." We have a fitting theme for this Week, for this fiftieth graduating class, that of the Old Testament *Jubilee*.

What Was the Jubilee Year?

What was the Jubilee? It was more than simply an anniversary. It was more than a celebration, more than a holy year. The Jubilee year is described in full in the entire 25th chapter of Leviticus. Let us read verses 8-12:

And thou shalt number seven sabbaths of years unto thee, seven times seven years; and there shall be unto thee the days of seven sabbaths of years, even forty and nine years. Then shalt thou send abroad the loud trumpet on the tenth day of the seventh month; in the day of atonement shall ye send abroad the trumpet throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be to you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of the undressed vines. For it is a jubilee; it shall be holy unto you: ye shall eat of the increase thereof out of the field.

Immediately we can see that it was a year in which the children of Israel were to trust solely in God their King. There was to be no planting, no reaping; the land and man were to rest. The lesson: "God will supply your needs completely in the year of Jubilee."

It was a year to return to each man his inheritance. If one of the people had become poor and had to sell his portion of the land that was given to him when he entered the promised land, during the year of Jubilee his portion of the land, his inheritance, was to be returned to him. It was a year in which any and all

kinds of debts were to be cancelled.

In short, the year of Jubilee was to be for the children of Israel an equalizing year. It was to be the starting over of God's people. It was to be, if you will, a redistribution of the wealth of the children of Israel. It can be easily seen from the Jubilee Year that God intended that none of his children were to be poor.

The doctrine of the Jubilee goes hand in hand with God's objection to the nation's desire to have a king. In 1 Samuel 8 God warns the people that a king would take their fields, their young men, their young women, their flocks. It is obvious that God never intended that a king or a few nobles would accumulate great wealth, disproportionate to that of his neighbors.

It is this belief in the rights of the inheritance that cost Naboth his life when the wicked king Ahab sought to take or buy his vineyard. Naboth stood up to King Ahab as recorded in 1 Kings 21:3 and said, "The *Lord* forbid that I should give you the inheritance of my fathers!" The inheritance was a sacred trust and by rights belonged to all of God's children. Knowing the nature of foolish man, Jubilee was God's provision to maintain the inheritance for all of His children.

The Jubilee Said Several Important Things to God's People

The most important thing that God said to His people Israel and to his people today through the Jubilee can be seen in verse 17 of chapter 25, "You shall not wrong one another, but you shall fear your God, for I am the Lord your God." I AM YOUR GOD!!

Secondly, in verse 23, we read, "The land shall not be sold in perpetuity, for the land is mine, for you are but strangers and sojourners with me." THE LAND IS MINE and you are STRANGERS HERE WITH ME!

Finally, in this day of Jubilee, all debts were to be cancelled, the land was put to a rest, life began anew! Forgiveness and renewal were built into the economic as well as the moral structure of the nation of Israel.

The Significance of Jubilee For Today

We may think, "How nice Jubilee sounds." It does have a nice sound. Wouldn't it be nice to have all of our debts cancelled and our mortgages paid? We might very well wish or dream, "If only we lived in a time when the day and the year of Jubilee occurred!"

Praise God, Brothers and Sisters, we do live in such an age! Jubilee is significant for us today because the Jubilee Year and its principles foretold the coming Kingdom, and the coming KING!

That coming Kingdom, for us, has come, is here, and is still coming in fuller glory! That coming is the hope that is within us, but make no mistake, THE KINGDOM HAS BEGUN!

It is significant to note that the Jubilee Year never functioned as God intended it for the nation of Israel. There is no evidence

in the scriptures that Jubilee was ever followed. The concept, its principles, however, was retained. God meant business with the Jubilee. He meant for it to have more than a nice ringing sound, more than a nice dream or an idle wish. He means business for His present "Kingdom Children."

The theme of Jubilee is seen throughout the scriptures and is epitomized in Isaiah 61:1-2. These words are the very words that Jesus used to herald the beginning of His own public ministry. They are quoted by Christ in Luke 4:18-21;

"The Spirit of the Lord is upon me,
Because he has anointed me to preach good tidings to the
poor.
He has sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty those who are oppressed,
To proclaim the acceptable year of the Lord! ! !"

With these words, Jesus proclaimed Himself the JUBILEE KING! These words amounted to a ROYAL ACCESSION SPEECH. Think of this, brothers and sisters! Because the reign of King Jesus is everlasting, these words are not the announcement of the Jubilee Year, but of a Jubilee Age!

Praise God, you and I are living during the reign of the Jubilee king, King Jesus!

Another of the early sermons of Jesus is recorded in Matthew 4:16-17. Jesus concludes that sermon with the familiar words, "Repent, for the Kingdom of Heaven is at hand!"

At the outset of His ministry, just following His temptation in the wilderness, Jesus in both places proclaims the coming of the Kingdom and calls men and women to a complete and thorough change of heart and mind. What He boldly proclaims is "change your whole way of thinking, for a new order of the Spirit is impinging upon you."

Jesus' first sermons call us not to straight doctrine, nor to personal salvation, nor to charismatic renewal, nor to class struggle, nor to meaningful worship experiences; He calls us to the Kingdom of God. The Jubilee Age, if you will, under the complete sovereignty of the Jubilee King, King Jesus!

He tells us that entering the Kingdom of God comes through repentance—*metanoia* in Greek—meaning to have the whole form, character, and orientation of our lives undergo a radical transformation, so that we might be equipped and prepared to participate in the new order that has come to change the world, and to change us with it!

The challenge is to now simply *be* the Kingdom. We fall far short of it. I speak to you tonight as one of your own and I tell you that I hold the Bible as being fully authoritative. The Word should be the center of our individual and corporate lives together. I am sure that most of you tonight also share that same conviction

with me. It is we, who hold the Word most dearly, who also have a tendency to sit comfortably and to blame all of the Kingdom's problems in the modern world, all its irrelevance, on doctrinal liberalism.

Therefore I also speak to you tonight as one who is fully convinced, terribly disturbed, and even angry! that those who hold most tightly to the Truth, most clearly proclaim the gospel, those who most steadfastly hold to and proclaim most clearly the cross; are the very ones who are most blind, most self-righteous, in matters of class division, racial discrimination, institutionalism, neglect of the poor and of the inner city, lack of social conscience and cultural impact.

In these areas, brothers and sisters, *we stand condemned before the Jubilee King!* And more than we realize, we stand in danger of those terrible words, to be spoken by that same King, "Depart from me, I never knew you!"

Many among us have the feeling that "something is wrong." Much is written, many proposals are held forth as ways or means by which whatever it is that is wrong can be corrected. Most such proposals are of two basic kinds. Both are wrong. The first type is wrong because they are quite frankly heretical. They most often want to scrap the gospel, the good news, for something "more relevant."

The second type of proposal is wrong because they simply are not radical enough. They hold too much to existing church structure. Proposals of this type are most often in the vein of: "What we need is more evangelism and a more effective way and method of evangelism, and of course, better-trained evangelists." Or, "What we need is to be more Spirit-filled," or "new experiments in worship," or "greater fellowship" which most often is defined as more pot-luck suppers and more Christians inviting other Christians over for a nice dinner and evening, or "What we really need is to more clearly define our doctrines, so that we can keep it pure and defend it from contamination."

And who can argue with such proposals? Yet, the more we work the worse it gets. Still we do not become the Children of God. Still we do not make the impact upon our communities that we know we should. Still we lose our children while they despise our hypocrisies and cry for something real.

The basic error of proposals of both types is that they do not take seriously the New Testament concept of the church as: a community of believers, a family of God's children, and as subjects of the Jubilee King! What we need today is a radical church—the Biblical kind. What we need today is a radical Gospel—the Biblical kind.

(NEXT MONTH: Seven Roadblocks to the Kingdom)



THOUGHTS FROM ROMANS

Ernest E. Lyon

Separated Unto The Gospel Of God

Paul closes the first verse (as we divide his writings) of his letter to the Romans by saying he was "separated unto the gospel of God." In Galatians 1:15 he tells us how early God had "separated him" when he said, "God who separated me even from my mother's womb, and called me through His grace." I presume, however, that Paul is here in Romans speaking of the time God put this into practical application by separating him from his former fleshly ways, in which he had begun to make quite a reputation for himself, and separated him unto the great good news that He had given the world. Let us never forget that the gospel is good news and that it is God's good news to men who deserve to be cast into hell but who can have eternal life and spend eternity in heaven if they will believe that gospel.

Notice then, that God does separate His servants. Negatively He separates them from the things of this world, from fleshly ambitions, from serving self, from all that does not bring glory to Him. But God, who starts negatively so often, never stops on the negative side. He separates positively unto something that is perfect, therefore to something He provides Himself, and that perfect thing is the good news that "Christ died for our sins, according to the Scriptures;" and then that He proved His resurrection by appearing to many and His ascension into Heaven by appearing to Paul (1 Cor. 15:3-8). That is the good news that every Christian is called to proclaim to others, the good news unto which we have been separated from this age to glorify God.

I wonder how many of my readers have read many times this statement here in Romans 1:1 and never applied it to himself. Scripture is not given to provide theological arguments and tickle our imaginations. It is given to be used, and specifically to be used to glorify God through Christ Jesus. Are you leading a life "separated unto the gospel" or are you so filled with "good" human duties of home, work, and even church that you give the impression to others that the gospel, whereby men may be saved, is not important to you? Like Paul, turn from other interests and concentrate on the important—be separated unto the gospel. Paul made tents

when he needed to, he watched after a number of helpers and did not neglect his earthly duties, but his primary interest was not in the things of this world, for he knew that the gospel is man's only hope and that God has chosen to reveal that gospel to men through us. Let us not desert the path He has given us.

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Questions Asked of Us

Carl Kitzmiller

What is wrong with dancing?

What kind of dancing? It seems to me that we are not always careful to discern just what it is about some activities that is wrong. There are those who oppose dancing, anything that is called dancing or resembles dancing. They have a totally negative attitude that has been reinforced by religious teaching of various sorts. On the other hand, there are those who point to a passage like Eccl. 3:4, ("There is) . . . a time to dance," and these go to the other extreme and decide there is nothing wrong with dancing, anything that is called dancing or that resembles dancing. These seem to be totally blind to the fact there are different kinds of dancing and do not discern that freedom to do one kind, for example, is not a blanket endorsement of every kind.

It is not wrong to be merry (Jas. 5:13; cf. Lk. 15:24), and there is a form of dancing that is expressive of happiness and gaiety. John the Baptist was a severe preacher who was shunned by some because of his serious attitudes toward life, but he "leaped . . ." for joy before ever he was born (Lk. 1:44). The lame man of Acts 3 who was healed went leaping about the Temple, praising God all the while. It is a misrepresentation of Christ to suppose everything must be long-faced and that an expression of joy is somehow sinful. Of course we must be reverent before God, not given to triviality, but that is another matter.

There are some forms of dancing which do not seem to me to involve wrong-doing of themselves—at least it is not necessary that they do so. They are more a matter of exercise, an artful display of human ability and training, a type of entertainment, or such like. Now the devil knows how to corrupt the most innocent of things, and even these forms of dancing may be corrupted by nudity, by suggestiveness, by the places where they are performed, etc. There

are few good things which may not be done in a bad way. Nevertheless, honesty requires that we not put every act into one category and then reject the whole because some of it is evil.

Probably the dancing which in the last few centuries has received such attention and about which many sermons have been preached and many tracts and religious articles written is the type of dancing which pairs male and female together in a close embrace. It is not timed, graceful movement which is wrong, but the way in which this takes place. The Christian's concern in such dancing is for the impure, lustful thoughts and sexual stimulation that it brings. In some dancing a familiarity and physical contact between the sexes, generally *not* husband and wife, is allowed which would not be tolerated in any other way in decent society. The thing wrong with some dancing then is not the movement but the fact that the close contact and the seductive music causes adulterous thinking (Matt. 5:28) and leads to much fornication in actual deed.

Of course there are always those who declare that the embracing types of dance "do not affect them." And no doubt the sex drive is not as strong in some as in others. Let us suppose that a pure, inexperienced girl might enjoy the music, the movement, the social acceptance, etc., and that she could keep her thoughts pure. Still there is a very strong possibility her male companion(s) may not be so virtuous. Those who are not tempted may nevertheless be tempters, and the Christian cannot ignore this danger. Most of us who know much about human nature, however, suspect that a good part of those who declare this kind of dancing does not influence them to lustful or impure thoughts are either lying or doing a good job of deceiving themselves. Why do these who profess such purity of thought begin to object when it is their own "sweet-heart" or wedded companion who dances with every woman (man) on the floor?

There are other forms of dancing where the movements and the music are a chief factor in rejecting them. Some of the modern dances of the young do not involve so much contact as some of the older dances. Many of these are very suggestive, however, because of pelvic movement, chest movement, and the attention that is drawn to human anatomy. The process by which attention is focused on sex may be more crude, but the result is probably not greatly different. It is also known that the beat of music, especially when this is very pronounced, can have a direct affect on the senses. Some of the jungle dances, all-male affairs to the rhythm of the drum, were just a prelude to seizing the young maidens of the village for a night in the woods. The beat of the music can be hypnotic and stimulating, and in such a case is a factor in sound judgment concerning dancing.

One of the major reasons why many forms of dancing have been rejected by Christians, then, is the sexual stimulation and impurity

of thought and (sometimes) action to which they give rise. The history of many forms of dance is bad. Its companions have often been prostitution, gambling, drinking, nudity, and all kinds of low life. In many minds these associations are so strong that Christians must also be aware of the danger of causing others to stumble through their example. But likely we should take time to explain this to our young people, so they can see that it is not dancing as such that is wrong, but rather that many forms of it may give rise to so much temptation and misunderstanding to make them too expensive a gamble.

Must we go on condemning pre-marital sex? Attitudes have changed so much in our day.

The thing we must face is not how attitudes have changed but what God has said. God's standards are not set by the community, by any one generation, or by a combination of these factors. It is true that in the past God allowed certain things because of the lack of light and the hardness of the spiritual hearts of those involved (Matt. 19:7-8; cf. Acts 17:30. It was not His highest will, even when He allowed these things to be. But *now*, those of us who live under the new and better covenant with its fuller revelation cannot base our response on the things God accepted of old. A present society ignorant (to a great extent, willingly) of God's demands or indifferent to them cannot be a safe guide to conduct. He has spoken and we must obey.

Few would deny that attitudes toward pre-marital sex have changed a lot—at least in America and many parts of the world. What was once considered shameful and whispered about is now brazenly flaunted before the world on movie and television screen as an acceptable way of life if not as a human right. This does not mean many offenses did not occur when shame was greater, but those involved had no reason to suppose that their conduct was acceptable. The Lord hates hypocrisy, and it may be that in some ways today there is less hypocrisy in these matters. To be honest about our sin is not to get rid of or make sin acceptable, however. And one wonders just how much hypocrisy still exists when people speak of "love" and act in lust!

Now it may be conceded that there is a difference between the sin of the couple who are faithful to each other and whose only sexual experience before marriage is between themselves, and the promiscuous bed-hopping advocate of hedonism. That is not to say that the former is less than sin. Although it does maintain the basic one-man-one-woman pattern God has given, it means a very dangerous breakdown of discipline, purity, and integrity. A marriage license and a ceremony are legal requirements, and in one sense the sexual act is the actual wedding; even so, God does require us to obey the laws of government (except per Acts 5:29—not

an issue here). All societies have recognized the need of a public ceremony of some kind, which makes the union more stable and makes possible the enforcement of duties. Those who yield to pre-marital sex, even though limited to the one companion (for a time), may find they have acted hastily, have too little in common for a good marriage, and never go on to complete the marriage. Broken engagements are more often the rule than the exception in our day. So what began as a "faithful to each other" arrangement may end up as sex relations with several partners before legal marriage actually occurs.

A further consideration is the fact that sin generally requires more sin to cover it up. Those who engage in pre-marital sex may discover that in spite of modern methods of contraception a pregnancy has occurred. Then comes murder, an abortion, or the lie, a "premature" birth.

Much of pre-marital sex cannot begin to claim the kind of "faithfulness" suggested above, however. Different human standards as to what is acceptable may be honored, with some following a "one at a time" for a while pattern, others act "based on love," and still others are about as promiscuous as an animal. But simply stated, the flesh is in control and the works of the flesh rule the life.

It is evident that God has only one standard of acceptable conduct. Even the old covenant, which as we have seen made certain concessions because of the hardness of the people's hearts, made a high demand as to pre-marital conduct (Deut. 22:13-21), and God's standards are generally higher under the new covenant. The sex act is reserved for marriage (1 Cor. 7:8-9; Heb. 13:4). "Fornication, uncleanness, lasciviousness" are works of the flesh (Gal. 5:19) and stand contrasted with the fruit of the Spirit. Fornication is one of the things washed, sanctified, justified people (1 Cor. 6:9-11) leave behind. Note the extended discussion of fornication in 1 Cor. 6:13-20. God's people are to flee youthful lusts (2 Tim. 2:22), and are to be pure and chaste, coming to marriage as virgins (cf. 2 Cor. 11:2). Much can be said in favor of this from the standpoint of psychology and good standards on which to build a home, but the Christian need have no doubt that this is required first of all by his Lord.

Now I feel sorry for young people of our day who are exposed to so much licentious conduct from their peers, so much disregard of the Lord's standards in literature, television, music, etc., and so much to incite curiosity and experimentation. The temptations are great. But so is our Lord and His promise that we will not be tempted above that which we are able to bear (1 Cor. 10:13).

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Viewing the News

Jack Blaes

MR.'S AND MS.'S who voted for James Carter and Walter Mondale voted for the following: "We pledge a government that will be committed to a fairer distribution of wealth, income, and power." Were you aware that you voted for this (or failed to oppose it)? And are you now aware that Karl Marx said it first? Of those who voted for the above candidates because "my father was a democrat," I ask, is that the kind of platform your father would have supported? I rather think not. Government distribution of wealth, income and power is Fascist, too.

THE VERY SMALL PERCENT of Americans who did vote for the President also supported this plank in the platform: "We fully recognize the religious and ethical nature of the concerns which many Americans have on the subject of abortion. We feel however, that it is undesirable to attempt to amend the U. S. Constitution to overthrow the Supreme Court decision in this area." Can't say that supporting such corruption is anything to write home about, can you?

SHOULD CHRISTIANS SPEAK OUT against murder? A silly question, you say. Then we'd better be telling the world, and in no uncertain terms, that abortion is murder, and God condemns it. It is not enough just to say it in church, and only on Sunday night, preacher. Sound it out where it will be heard: "Cry aloud, lift up thy voice like a trumpet, spare not, and show my people their transgression, and the house of Jacob their sins" (Isa. 58:1).

IN NECESSITY AND SORROW is

the title of Magda Denes' book about abortion. She is a psychologist who went to a New York abortion hospital to have one. Her book is a compilation of interviews with doctors, nurses, patients and others connected with this hospital's experience in state approved murder. Not exactly what you would read to your young child before carting him off to bed at night, but as a responsible adult, you should be informed about what is going on—and sad to say, this is going on. "There is no avoiding the fact," says Dr. Magda Denes, "that abortion is murder."

DR. JOHN C. WILLKE, national pro-life leader, predicts that the current "abortion ethic" will lead to the legal killing of the aged and the defective in America within 20 to 30 years. "Abortion is just the tip of the iceberg," says Willke. "What is happening is that an elitist minority has decided that in order to maintain a certain quality of life for those already born, we must destroy by killing certain classes of people—those unborn now, but very soon those no longer useful, the aged and defective. "If today we give a mother the absolute legal right to kill her daughter, then tomorrow, by the same ethic, we will give daughters that same legal right to kill their mothers." Willke also says that America is on "a disastrous course of national suicide at the moment. It's my opinion that the 'Zero Population Growth' people should really be held up as traitors to this nation, for we may well have no nation if they continue to have their way. But perhaps that's what our nation will have deserved for killing the young in its nest."

NATIONAL EDUCATION ASSOCIATION ought to change its name. It is pretty long to quote, but it is too important to leave out a word of it. This from *Digest*, April 15, quoted from Congressman John M. Ashbrook of Ohio from his *Washington Report*: Catherine Barrett, president of the National Education Association says, "At this critical moment no one can say with certainty whether we are at the brink of a colossal disaster or whether this is indeed mankind's shining hour. But it is certain that dramatic changes in the way we will raise our children in the year 2000 are indicated, particularly in terms of schooling, and that these changes will require new ways of thinking. Let me propose three. First, we will help all of our people understand that school is a concept and not a place. We will not confuse 'schooling' with 'education.' The school will be the community; the community, the school. Students, parents, and teachers will make certain that John Dewey's so sound advice about schooling the whole child is not confused with nonsense about the school's providing the child's whole education. We will need to recognize that the so-called 'basic skills' which currently represent nearly the total effort in the elementary schools, will be taught in one quarter of the present school day. The remaining time will be devoted to what is truly fundamental and basic—time for academic inquiry, time for students to develop their own interests, time for a dialogue between students and teachers. When this happens—and it's near—the teacher can rise to his true calling. More than a dispenser of information, the teacher will be a conveyor of values, a philosopher. Students will learn to write love letters and lab notes. We will help each child build his own rocket to his own moon. Finally, if our children are to be human beings who think clearly, feel deeply, and act wisely, we will answer definitely the question 'Who should make what decisions?' Teachers no longer will be victims of change, we will be agents of change."

NEA has presided over the nation's schools for many decades now, and for far too many of our children the

learning process has all but ground to a halt. If things have retrogressed so much under what "philosopher" Barrett describes as "full time for basics," what will happen when only one fourth of the time is allotted for "the fundamentals"?

Ms. Barrett (she's gotta be a Ms. or she couldn't think like that) is only proposing what has been done, is being done, and, unless we give up some of our fishing, golf, picnicking, or even some of our more essential time to intelligently and sternly oppose her, will continue to be done with more and more money for less education and more John Dewey "schooling."

In this new world coming upon us with terrific speed and irresistible force, the teachers will be the philosophers who convey the values. From the samples of the values they have conveyed so far (praise God for noble exceptions), it is apparent the values are essentially humanistic, evolutionary, existential, and marxian with a distinct world-government bias and a fierce antagonism to patriotism and fierceliness.

"THE ETHICAL QUEST IN A Democratic Society." This is the high-sounding title of a federally funded program "of highest priority" instituted in Tacoma, Washington public schools, and slated nationwide for 1978. The educators (?) behind this program speak of it as a "pioneer program and model for the nation, and perhaps for the English-speaking world." Their announced aim is "through the Delphi process to cause the student, over a thirteen year period, to so condition his thinking and examine his values that he will either move to the group judgment or state a reason for his belief that a minority position is in order." This "values education program" is based upon situation ethics, and in the words of James Shafer, one of its architects, it "is not designed to teach absolutes." I guess not. It is designed to remove absolutes. The designers, builders, and administrators of this ungodly program take the stand that morality is a relative position which always precludes the Biblical teachings of man's personal responsibility to a righteous God. Bear in mind it is

funded by the federal government.

MORTON MALKOFSKY, editor of *Learning*, says moral education will make its way into the public school classroom. He supports his editorial beliefs with articles by education and psychology authorities called "How to Encourage Moral Development" and "Building Moral Dilemma Activities."

One author quoted says: "Whether we like it or not, teachers are moral educators. What we do and say in the classroom influences a child's development of personal values, which means we already are providing moral education, even if we're doing it in a haphazard or unconscious fashion." I'll take a little chance on being a bigot: Wonder why all this talk, now, about teachers of public schools teaching moral values since the Bible and Jehovah, its Author, have been Supreme Court out of the way?

HOMOSEXUALS RECEIVE Vanderbilt Charter. The Vanderbilt Gay Rights Association has been chartered by the executive committee of the Community Affairs Board at Vanderbilt University, making the homosexual group an official university organization. Now the group will be able to use campus facilities for meetings,

list its activities in the Vanderbilt calendar of events and post notices on the campus bulletin boards.

FOR EXPRESSING opposition to a Dade County ordinance favoring homosexuals, Mrs. Anita Bryant Green has been blacklisted by Tele-Tactics, a New York television production firm.

PUT IT TOGETHER. Vanderbilt and other universities will be providing the teachers of morals in our government schools of the future. The homosexuals will have their "rights" —to subvert the children under them, or whatever they wish to do. Will the 'straights' who are courageous enough to speak out be able to entertain? How far away is that "mark of the Beast"?

In one of the battles of the Civil War an officer rode up to his superior, General Longstreet, and said that he was not able to obey the order that had been given him to bring his men up to the line of battle.

"Very well," answered Longstreet with withering irony, "never mind. Just let them stay where they are. The enemy is going to advance, and that will spare you the trouble."

If you delay to make war against evil, remember that Satan does not.

PROPHECY

Edited by Dr. Horace E. Wood



FEAR OR FAITH IN PERILOUS TIMES

Winston N. Allen

And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh. Luke 21:25-28.

"Stress is unquestionably the major health problem in the world today," declared Dr. Hans Selye, a world authority on stress. "It's a killer! Medical research has demonstrated beyond a doubt that stress causes ulcers, heart attacks, hypertension, migraine headaches and mental illness." The research of Dr. W. R. Smith of Texas A&M University led him to assert that in some cases there is "a definite link between emotional stress and cancer."

The question is asked, how can a thinking person keep calm and composed these days? Pressures and stress-producing conditions are accelerating as indicated by the following headlines and titles: "The Energy Crisis Is Just Beginning;" "Is This The Last Generation?" "Budget Deficits Year after Year and No End in Sight"; "Computer Countdown to the Cashless Society;" "Is Coming Destruction Imminent?" "Crime—Can It Be stopped?" "World Crises in Agriculture;" "Quakes Proliferate in '76;" and "What's Happening to Our Climate?" The perilous times foretold in 2 Tim. 3:1-5 are here now. When asked by a researcher to sum up in one word their attitude regarding the future, most young people involved in the recent study used the word "fear." A large percentage of scientists are very pessimistic about the future, believing we are rapidly running out of time.

The Bible prophesies unusual phenomena relating to the sun and moon and stars at the time Christ returns with His saints to save the world from total destruction (see Isa. 30:26; Rev. 16:8,9; Joel 2:30; Matt. 24:29). These passages indicate a nova, a flaring up of the sun when it becomes much hotter, followed by a receding of light. "Coming events cast their shadows before them." Scientists have determined that almost half of the sun's store of hydrogen has been used up. Astronomers calculate that when the sun's supply of hydrogen drops to 49% and the helium increases to 51%, the sun will expand and greatly heat up, causing the remaining hydrogen to be consumed at an accelerated pace. In the article, "Is Our Sun About to Explode?" the following is presented: ". . . as new data keeps flowing into NASA's computer banks from orbiting planetary satellites, the solar observatories, a strangely disquieting picture is emerging. The sun is beginning to behave in odd and unpredictable ways. Instead of gradually growing cooler over a period of billions of years, the critical stage of Sol's existence could be reached very quickly when the amount of hydrogen is balanced by the superdose core. This may be much sooner than anyone had previously suspected. The current estimate is anywhere from a decade (10 years) to a few hundred thousand years." Scientists state that the sun is now going through a strange, hyperactive state, which affects terrestrial weather.

The September 16, 1974 edition of *Newsweek* magazine carried an article entitled "When Planets Align." An alignment of the nine planets in our solar system on one side of the sun begins this year and will be completed in 1982. Scientists predict that some of

the effects will include: a great increase of sun spots and solar flares; the ionosphere and the earth's atmosphere could be seriously affected; wind directions will be changed; weather patterns will be greatly altered; earthquakes will increase; and the earth's rotation will be changed affecting the length of days. Right now there are signs in the heavens.

Jesus foretold "distress of nations, with perplexity; the sea and the waves roaring." Ezekiel 37-39 foretells a time when Russia will invade Israel and there meet her Waterloo at God's hand. In the *Anchorage Times* (April 18, 1977) there was an article under the heading, "Russia Faced With Oil Pinch." It is predicted by the CIA that an energy crisis in Russia will sharpen U.S.-Soviet rivalries in the Middle East." NATO Chief, General Alexander M. Haig, Jr., recently declared, "Soviet Military capabilities have been growing at a relentless pace . . . By any objective criteria, their capabilities exceed what is required for purely defensive purposes." Phyllis Schlafly, co-author of the book *Strike From Space*, made this assertion, "British and American experts now say that the Kremlin leaders believe they will this year have enough military superiority, combined with elaborate civil defense installations and preparations, that they will be able to destroy America without suffering unacceptable retaliation."

The thrust of Dr. Charles R. Taylor's book, *World War III and the Destiny of America*, is that Russia will attempt to knock out America before invading the Middle East. Dr. Taylor believes that unless there is a real turning to God, judgment is ahead for our nation at the hands of a more wicked nation (this has been God's pattern in the past). Dr. Taylor believes the rapture will occur before destruction comes. David Lilienthal, first chairman of the United States Atomic Energy Commission said, "I am glad I am not a young man and I am sorry for my grandchildren."

We are certainly living in perilous and amazing times. The return of the Jews to Israel; the reviving of the Roman Empire; the increasing military power of Russia and her conspiracy against Israel; the rapid increase of knowledge and transportation; accelerating immorality, violence, and lawlessness; atomic bombs; distress of nations; signs in the heavens; widespread fear; abnormal weather; the almost world-wide preaching of the gospel through modern means of communication—all of these point to the end of the age. If the end of this age is near, the coming of Christ for His church is nearer. A key verse of Matthew 24 dealing with signs heralding the end of the age is verse 33, ". . . when ye shall see *all* these things, know that it is near, even at the doors." "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

In view of current conditions, how is it possible to experience abiding inner peace? There is no security or peace to be found

anywhere except "in Christ." The only financial security is found in the promise given in Matthew 6:33. During the past few months we have learned anew that the more we give to the Lord's work (being involved in the Great Commission), the more we have available to give. There are wonderful promises regarding inner peace to be found in Isa. 26:3; Ps. 29:11; Ps. 56:11; John 14:1-6, 27; Phil. 4:4-7; Gal. 5:22, 23. Killing-stress need not be the experience of the spiritual Christian in these exciting times. "But the path of the righteous is as the dawning light that shineth more and more unto the perfect day" (Prov. 4:18). For those who know Christ as Savior and as Lord, the best is yet to be.

If you believe the coming of the Lord is at hand, then why not plan and pray and work to be alive when He comes, D.V.? It is better to look forward to the rapture and to be motivated by the blessed hope than to contemplate physical death. "Even so, come, Lord Jesus."

REPRINTS:

EVERY MAN'S CONSCIENCE

R. H. Boll -1945

"Therefore seeing we have this ministry," (says Paul), "even as we obtained mercy, we faint not: but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God" (2 Cor. 4:1, 2).

In these words, the apostle Paul tells us something of the ministry which he had received from the Lord Jesus to testify the gospel of the grace of God—of the rectitude and straightforwardness of his message, and the nature of its appeal to the hearts of men. He tells us that he repudiates all the "hidden things of shame," all "craftiness" and manipulation of the word of God. His one aim is by the plain and open declaration of the truth to commend himself to every man's conscience in the sight of God.

One fact stands out clearly in this—namely that *every man has a conscience*. No man is without a *conscience*. The wickedest man as well as the best man in the world has a conscience—the heathen as well as the Christian; the savage as well as the civilized; the criminal as well as the saint. Some men may *seem* entirely devoid of it. In others it may have lost its sensitiveness so that they are said to be "past feeling," and "having their conscience seared as with a hot iron." In some it seems to lie dormant, smothered, buried under the weight of life-long evil. Some have wilfully and ruthlessly overridden and slain it, and have silenced its voice—as

they think, forever. But for all that—every man has a conscience. It is never absent, never quite dead, never put wholly and finally to sleep. It has a way of waking up and asserting itself, sometimes suddenly and at a most unexpected time. And men have been known to go insane and to commit suicide under the stress of it.

It is a strange faculty of our being—almost more than a faculty—more like another self within us; independent—not subject to our will and desires—an inward judge that passes upon our words, thoughts and actions. Conscience does not know everything; it itself needs to be informed and enlightened, especially in matters of religion, from the one and only source of true light, the word of the Lord. It is not infallible. But it is always on the side of right, in so far as right is known. It is absolutely and incorruptibly honest, and will never compromise with wrong. Every sinner in the world is more or less conscious of being wrong, and he has something in him that will never be satisfied with the way he is doing. People often go to great lengths to hush the accusing, condemning voice of conscience. They resort to the rush and clatter of the world—the whirl of business, of pleasure, of exciting activities—to stifle its voice, and for a time they succeed. But only for a time. Sooner or later—sometimes too late—but surely, at some moment, conscience comes into its own. It was to this thing called conscience that Paul addressed himself. When he proclaimed his message, when he preached his gospel, he knew that in the hearts of his hearers he had an ally—whether they would heed or refuse. He knew that every man's conscience would secretly or openly give its verdict for the truth which he spoke.

In four outstanding features did Paul's message appeal to the consciences of his hearers.

1. Paul preached God's unswerving demand for righteousness. This was the very basis of the gospel. God can accept nothing less than perfect righteousness; and all that is unrighteous He must oppose and condemn. The conscience instantly recognizes the justice and validity of this demand of God. We could not respect Him if He did not require righteousness. The demand of His righteous law must be met. If God winked at sin and wrong He would Himself be guilty. But "the wrath of God is revealed against *all ungodliness and unrighteousness* of men who hold the truth in unrighteousness." And since "there is none righteous, no not one," all the world stands guilty before God. And thus far conscience cannot do otherwise than to give its assent, and say that this is right, and only right, and cannot be otherwise.

2. Paul preached the judgment—man's responsibility and accountability before God; and that God must "bring every work into judgment, with every secret thing, whether it be good or bad." The realization of this is almost intuitive. In his book, *The Religion of a Jurist*, Chief Justice Brewster said that during his forty years

on the bench one ever deepening assurance and certainty had fastened itself on his mind—namely, that somehow, somewhere, every failure of human justice will be made good; that somewhere, somehow all that is hidden will be brought to light, all that is crooked will be made straight. There may be men who persuade themselves that “death ends all”—but conscience gives them the lie. The injustices and inequalities of our brief earth-lives are too many and too great and they cry out for adjustment and redress. If death ended all there would indeed be a huge accumulation at last of unfinished business in the universe. But Paul preached a righteous judgment of God “who will render to every man according to his works,” a judgment “according to truth” without respect of persons, and also that God will judge the *secrets* of men, by the one Man who has proven true to God and to man, Jesus Christ the Lord (Rom. 2:6-16). And the conscience of man gives its full assent and ratification to this, that it is no less than true and right.

3. But the heart of Paul’s gospel is the message of God’s grace—the glad tidings of mercy toward sinners, of free and full forgiveness of sins for all who turn from their sins and come to Christ. This is a serious matter for the conscience. It must see and be convinced that this can really be, and *how* such a thing can be. An awakened sinner, convicted of the enormity of his sin and guilt, cannot be lightly satisfied that his sin can be blotted out and that he can be made free from all guilt. He must see a satisfactory reason for it. He must have more than a sentimental belief in the general goodness and leniency of God, or some arbitrary and unprincipled pardon. Else the sinner can never have inward peace. His conscience cannot ever be satisfied with repentance alone, however sincere; for it is obvious that what has been done is done, and stands as a fact forever. As a poet of the world once said:

“The moving finger writes; and having writ
Moves on: nor all your Piety nor Wit
Shall lure it back to cancel half a Line,
Nor all your Tears wash out a word of it.”

This is absolutely and indisputably true; and conscience bears witness to it. And yet—is it possible to speak of mercy and grace and forgiveness? How can it be?

A mine-worker of Yorkshire who was in great spiritual distress said to a certain noted preacher, “I have been in hell the last several days. Is there any hope or chance for me?” The preacher showed him Isa. 55:6, 7. “Here in this passage of scripture God tells you something you must do; and then tells you what He will do. What you must do is this:

“Seek ye the Lord while he may be found;
Call ye upon him while he is near.
Let the wicked forsake his way,
And the unrighteous man his thoughts,
And let him return unto the Lord . . .”

And this is what God says He will do:

“And he will have mercy upon him,
And to our God, for he will abundantly pardon.”

The man looked at the passage for a few moments, and suddenly raised his head and said, “I don’t believe it.” The preacher realized what was going on in the man’s mind. “And why don’t you believe it?” he asked. “It’s *too cheap*,” said the man. And he was right. It was his conscience that spoke. Just taking that passage by itself, such salvation on such terms *would* have been “*too cheap*.” The preacher had an inspiration. “How far below the surface do you work?” he asked the collier. “Eight hundred yards,” he answered. “How did you get home?” “I walked home.” “But how did you get out of that hole?” “I came up in the lift.” “How much did it cost you?” “Nothing at all,” he replied. “What! Do you mean it cost nothing to get you up out of that depth?” “No—well, of course, it cost the Company; yes, I guess it cost them a good bit. I think I see what you mean: it is cheap to me, but it *cost God a lot*.” —And just so it did. That Gospel which Paul preached declared that God gave His own Son, His Chief-Beloved, and how on God’s behalf and for us, He assumed the burden, and the judgment, and Himself bore the cost of it all.

“There was no other good enough to pay the price of sin;
No other could unlock the gate of heaven and let us in.”

“Him who knew no sin he made to be sin on our behalf, that we might become the righteousness of God in him” (2 Cor. 5:21). It is not that an innocent person was made to suffer in place of the guilty—no sense of justice could sanction that kind of thing: but that God, in the Person of His Son, took our sins upon Himself. As it is written: “He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and by his stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way, and Jehovah hath laid on him the iniquities of us all” (Isa. 53:4-6). And so Peter also declares “He bore our sins in his own body upon the tree” (1 Pet. 2:22). Now if indeed such a thing as this was done, conscience is clear and satisfied; and with confidence the sinner can sing,

“My sin—Oh the bliss of that glorious thought—
My sin, not in part, but the whole,
Is nailed to His cross, and I bear it no more:
Praise the Lord, praise the Lord, O my soul!”

4. Finally—Paul’s gospel commended itself to every man’s gospel in that it was not merely a makeshift to escape merited punishment, but its final object and issue was a new and righteous life. “If any man is in Christ he is a new creature: the old things are passed away; behold they are become new” (2 Cor. 5:17). For if

Christ bore our sins in His own body on the tree, it was "that we having died unto sin might live unto righteousness" (1 Pet. 2:24). If we are "buried with him through baptism into death," it is that we might be raised with Him "to walk in newness of life" (Rom. 6:4). Moreover Paul's own conduct and work bore testimony to this new life in Christ, and to the rightness and righteousness of his gospel; and thus in both word and deed manifesting the truth, he commended himself to every man's conscience in the sight of God.

This message so great and glorious, if received in submissive and obedient faith, is indeed the power of God unto salvation; but if refused and rejected it becomes "a savor of death unto death." Let us take heed how we hear! May we never attempt to find our peace in a false or insufficient way—but in honest dealing with God, in acceptance of His verdict and sentence upon sin (*our sin*), in sincere repentance, by trust in His righteous love and the all-sufficient sacrifice of Christ, and by the obedience of faith which takes hold of the unspeakable gift.

And to this every man's conscience utters its solemn *Amen!*

DO I MATTER?

R. B. Roberts

Few would deny that it is becoming more and more difficult to believe in the value of the individual. Most things decline in value as they increase in quantity. Is this true of men? As the world's population increases at an ever accelerating rate and the big cities more and more resemble ant heaps, it is hard to feel otherwise. In these cities the relentless pressures of excessive population density force the individual to ask himself, 'Am I really necessary? Do I count for anything in this bewildering mass of people?'

Oddly enough this rapid increase in the growth of population has coincided with the wide scale application of technological advances which is resulting in more and more of the world's work being done by fewer and fewer people. Automation would seem to have been singularly inept in timing its entry into the world, for with this new word has come its companion, 'redundancy,' to aggravate the problems of population explosion. Although intense efforts are being made to mitigate this dread side-effect of automation, a steady increase in the number of redundant workers appears to be inevitable. Could anything do more to devalue a man in his own eyes than a conviction that he is redundant?

There are other disturbing factors. Boredom is increasing. In an age of ever-widening scientific development, of amazing progress in communications, on every hand there are men and women who are utterly bored with life. Communications satellites have been rightly hailed as significant milestones in the world's history and yet in bringing distant scenes and world events on to the tele-

vision screens in millions of homes, these amazing inventions are breeding a deep mood of ennui. Much in the world that was formerly exciting or fascinating, largely because it was little known or rarely seen, is being rendered commonplace. As a result there is a growing number of sophisticates who are persuaded that they have heard, seen, tasted or experienced everything their shrunken world contains.

What of space exploration? Is this not new and exciting? Certainly every new feat in space is received with almost universal admiration. It is a boost to man's morale to see such tangible evidence of his expanding intellectual powers. All these amazing achievements are magnifying man. But is it not true that they are also having the reverse effect? As man explores further into space, he is not only gaining more knowledge, he is also finding out how much he does not know. Certain humorists are deriving much amusement out of some of the phrases that are used concerning the space explorers. Newspapers often speak of the astronauts as 'Conquerors of Space' and of man being 'on his way to the stars.' Some time ago *Punch* carried an amusing satire by A. P. Herbert, English politician and humorist, on this subject. In speaking of the way Bird Boys (his term for astronauts) talk about their exploits, he contrived that one of the characters in his story should say something like this: 'You have to be young to be a Bird Boy. If you're thinking of flying to the stars, then you need to be fairly young at the start, because if a man of twenty hopes to reach the nearest star before he is one hundred years old, then he needs to travel at thirty-six million miles per hour.' The speed of the present space vehicles is still considerably less than fifty thousand miles per hour and at that speed it would take fifty thousand years to reach the nearest star. Herbert goes on to say that if we are thinking of one of the more distant stars, such as Arcturus which is 241 million miles away, at fifty thousand miles an hour it would take more than five hundred and fifty thousand years to get there!

More recently, the astronomers at Jodrell Bank have discovered that beyond what was formerly understood to be the farthest group of stars there are yet more that lie endless millions of miles away. Man, in his magnificent achievements in space is only discovering how much more there is to discover. Standing on the edge of outer space, vast beyond comprehension, man, for all his ingenious and powerful 'hardware,' looks a lonely, dwarf-like figure.

But perhaps the greatest impediment to belief in the value of the individual is the rapid growth in man's capacity to destroy men. We must face the fact of The Bomb with its threat of destruction of life on a scale never before imagined. One of the most perceptive comments on the way The Bomb is affecting our thinking appeared in *Punch* two or three years ago. In a cartoon the artist depicted the tall buildings of a modern city tumbling down in ruin. In the center of the picture, while buildings collapse and streets erupt around him, one man stands calmly shouting to the panic-stricken

people, 'Don't worry. It's only an earthquake!' Droll? Yes, but also a poignant reminder of the nagging fear that hangs over our generation. Only an earthquake—bringing death and destruction to thousands. But not The Bomb—the bomb that would reduce a vast area of the earth and its inhabitants to charred chemical elements.

Thus a deadening mood of despair is spreading over the world. Many people feel that there is no longer any importance to life; that it does not matter whether one lives or dies and therefore it does not matter how one lives. This mood of hopelessness has produced the Beat Generation and many other forms of expression, some harmless in themselves, others morally devastating. We should not be surprised that this mood is spreading. After all, what grounds are there for optimism? What man of intelligence who reads the newspapers and tries to keep up with world affairs can honestly maintain an intellectually-based optimism concerning this world?

It is not just that men are finding it hard to believe in the value of their fellowmen. It is more frightening than that. Many a man is finding it increasingly difficult to believe in his own value. He is not looking at his fellows, he is looking at himself. He is peering into the political future of the world, into what man is about to bring upon the earth, and he is asking himself, 'Do I matter? Does it matter whether or not I go on living? If I do go on living, does it matter what sort of life I live? Why should I strive after high principles if the world is going to dissolve tomorrow?' Almost every issue of his newspaper, every news broadcast strengthens the unspoken conviction of his own devaluation.

But despite all these impediments to our belief, the fact remains that the individual does matter. If you want ample and satisfying evidence that this is so, read the *New Testament*. There we learn that God loved the world so much that He sent His only Son, Jesus Christ, not only to teach men about God but to die for them so that all who put their trust in Him might be forgiven and reconciled to God. But the four Gospels make it clear that He was not just concerned with the world *en masse*. It is interesting to notice how much of Christ's time was spent with individuals. Again and again His theme is the importance of the individual—whether He is speaking to the ruling class or to the social outcast. Let us select one incident in which this is particularly obvious.

One day He came to a town by the Lake of Galilee and immediately was faced with someone who appeared to be a raving maniac. Actually it was a case of demon possession—a phenomenon still common in certain areas. Completely uncontrollable, this man had torn off his clothes and retired to live among the graves outside the town. Day and night he wandered among the graves and through the hills, screaming and cutting himself with sharp stones. Jesus Christ determined that the evil spirits should be sent out of the man and as He spoke the words of authority to the demons

they begged to be allowed to enter the bodies of a nearby herd of pigs. Christ permitted them to do so, but immediately the pigs plunged down the hillside and were drowned in the lake.

Soon a hostile crowd appeared. They found the man completely changed. For years they had known him as little different from a demented animal; now he had regained his senses and his self-respect. But the crowd regarded that as less important than the loss of their pigs. Those pigs represented a large sum of money—lost within minutes. So, disregarding the transformation of the man, they begged Jesus Christ to leave their town.

This is one of the saddest stories in the New Testament. A crowd of people considered a herd of pigs more valuable than a man. But not so Christ. For Him one man was worth far more than all the pigs in the town and this must impress us all the more when we consider that the man was no doubt commonly regarded as the most worthless fellow in the community. Surely we are intended to understand from this incident that in God's sight people—individuals—matter more than anything else.

But if the life of Christ assures us of God's concern for individuals, the death of Christ shows the intensity and the extent of that concern. There is no more touching expression of this than the apostle Paul's exclamation of wonderment, 'He loved me and gave Himself for me.' Here is one individual who cannot doubt his value for he has become convinced that he is the object of a love so real and so intense that an infinitely precious life was laid down to save his. Surely it is well worth while enquiring how Paul came to this conviction.

Remember, Paul was not one of Christ's twelve disciples. In fact, Paul never saw Christ during His time on earth. So this conviction was certainly not a wishful interpretation of some nostalgic recollection of what He had said and done. On the contrary, it cut right across his previous convictions. Although he could not deny the historical fact of Christ's death, he did strenuously deny that He was the Son of God and that after His death He had risen from the grave. How, then, could His death possibly be 'for' anyone else?

Further, Paul bitterly persecuted those who did believe these things, thus compounding his sin of unbelief. But facts are not changed by our unbelief in them. Jesus Christ is indeed the Son of God, He did rise from the dead and He lives and reigns for ever. And He works in human lives. Although we do not know the details, it is clear that for some time He had been working in Paul's mind, troubling his conscience and moving his heart till finally, at an unlikely moment, Paul surrendered, confessing that Jesus Christ was Lord. It was a shattering experience, for it filled his heart with remorse as he realized how sinful he had been in denying Him and opposing Him. But his repentance and confession opened the way to the forgiveness, cleansing, and power that the death of

Christ has secured for those who put their trust in Him. To Paul, trusting in the death of Christ and believing in the resurrection of Christ, there came the conviction, astonishing, beyond comprehension, and yet sure, that 'He loved me and gave Himself for me.'

Thus the paradox—it is only when we can regard ourselves as utterly worthless, because of our sinful, stubborn unbelief, and turn to trust in His death for us, that we can know anything of being a truly valued individual. But once a man can say, with a conviction based on a personal experience of Jesus Christ, 'He loved me and gave Himself for me,' then the question of his value is settled for ever. He knows he matters and the Cross of Christ is his proof. Men may regard him as redundant but he knows better. The Bomb may destroy his body but he will live on, for the love of Christ is eternal and so are the merits of His Cross.

—From *The Way* magazine, 1966

OUR WAY Vs. THE WAY

Alvin J. Price

Tradition is often only a nine-letter word for rut.

If the direction I must take is determined by the depth of the rut my predecessors have formed then I am substituting obeisance to a man-made pattern for obedience to God. Our Lord has told us to keep our eyes on Him and follow Him. I find many of our traditions to be exceedingly difficult to follow if my eyes are solely on Him. For me to trace the pattern paced by some of my predecessors I will have to do much meticulous pattern tracing, and in keeping my eyes on the path my forebears have trod I will as a result have to take my eyes off of Jesus.

Those of us born and bred in our congregations tend to overlook the fact that we were initiates of "the pattern" a long time before we became adherents of "the Way." Unfortunately, some of us will ignorantly, yet energetically, argue that the two are synonymous.

Somewhere we need to divorce from the word "tradition" the misapplied characteristic of intrinsic worth. Tradition is not in and of itself worthy or unworthy. Tradition does characteristically call forth a feeling of stability, and in our age of fast changes many of us certainly need something which is stable. Psychologically we need order, and customs and traditions can offer a kind of stability. But God has revealed that our primary needs are met in Him, not in forms. That constancy we feel a need for exists in Him Who is the same yesterday, today and forever.

Those who plead for change need to recognize the emotional effects change brings. People are described by Jesus as sheep, and from what I hear you must lead sheep, not drive them. So care must be exercised whenever change is found necessary. But

to confuse "exercise of care" with "acquiescence to inertia" is both ill-advised and death-dealing. The plea, "It was good enough for my father," is neither commendable nor defensible. We are to walk in the light as He (Jesus Christ) is in the light. We are not responsible for the illumination Jesus held forth to our fathers in the faith. We are responsible for walking in the light as He is in the light. To argue for kerosene lamps simply because they were good enough for grandpa is to refuse the advantage of greater light. To shade today's light with yesterday's lamp shades is to both willfully reject the fullness of light and to wretchedly embrace the flavor of the past.

I have purposely refrained from incorporating any specific traditional norms which I have found hiding in the shade, for to do so changes the direction of intent. I ask that we not present the "rut" as the "Way." I also suggest that we not meticulously compare God's travelogue for our lives with the travelogue God has purposely given to another brother. Jesus is the Way, the Truth and the Life.

Should anyone ever elect to follow what reflected light may be found in my life or your life, he will do so at a great sacrifice of both illumination and clarity. None of us perfectly mirrors our Heavenly Father. Only the Son Himself fully reflected the Father. This is why Paul says, "Imitate me as you see me imitating Jesus." Our touchstone is Jesus Christ, not some explanation of Him or some collection of imposed forms. Jesus Himself warned of the folly of following traditions blindly. Jesus showed the Jewish traditions to be ruts, not routes to the Father. Those ruts actually led away from Jesus.

Today we must examine our traditions to see how they became so entrenched and where they lead. A rut leaves little choice to anyone regarding the direction he must follow. Only with the most determined exercise of will can one get out of a rut. The Way, on the other hand, will never become a rut; nor will He ever coerce those in the Way. The "ruts" and the "Way"—there is a difference. Traditionally we've treated them as inseparable. The time has come to carefully consider the difference.

Missionary Messenger

"Greater things for God"

George and Sophia Galanis Athens, Greece May 15, 1977 Newsletter

From April 12-20, 1977 the whole family went to Thessalonica to spread our advertisement cards. Three of the local churches gave us some fifteen young people to help us distribute twenty-five thousand cards. Two hundred fifty people responded requesting the course. We are planning to visit Thessalonica twice again to pass out about one hundred thousand cards or more if possible. We expect to have more than one thousand correspondents in the city of Thessalonica.

Now we have run out of printed material. We are praying for the \$2,000 we need to print two hundred thousand cards. We have received thus far for this purpose \$600, and we still need \$1,400 to be able to go ahead to place the order. Please pray for this project.

A new campaign is planned in Crete for this coming summer. Our purpose is to visit every village to place our literature for the correspondence course.

We do whatever the Lord leads us to do to win souls to Christ. Once a month we invite the new correspondents to come to a special program. Then we invite them to attend our regular meetings. We have blessings. Praise the Lord.

Delores Harris Salisbury, Rhodesia April 25, 1977

We have poured the concrete for the new home. Bro. Garrett and about 15 African brothers did most of it. The boys did most of the foundation work (our boys). We have about a half day's work to do on the slab floor.

I thought we had big mosquitoes in Texas but I think Rhodesia has them beat! Some of them carry malaria, you can tell the difference by the way they stand. We go around to all rooms spraying before we go to bed.

Donald and I are going to an African wedding this weekend. One of the African brothers that has been working with Donald is being married in Gatooma. One of our boys is best man and two girls are bridesmaids. Sis. Garrett is making the dresses and I am in charge of making the cake. Peter is the groom's name and he is a real nice Christian boy who comes from Gatooma. He and his wife to be are both Christians. He will bring his wife to live at Mufakose church of Christ and will watch the property until it is complete.

Robert and Joy Garret Salisbury, Rhodesia April, 1977

Over the Easter holidays Friday through Monday, the African

brethren (joining the Arcadia brethren and the boys from the Children's Home) put down the concrete floor slab. Only an afternoon's work remains to complete the job. Bob worked at the Home site while Donald worked at Mufakose putting in the electrical wiring which is nearing completion. We praise God for laborers who are willing to give up their time in hard physical work to further His cause. The cooperation among the faithful churches of Christ shows a real unity of the Spirit.

Bob has almost finished drawing the plans for Glen Norah. The building there is urgently needed. We hope to start building as soon as the Lord provides.

Donald Harris Salisbury, Rhodesia March 28, 1977

I am still working on the slides and will not do the tape until the slides are complete. It takes quite a while to do something like that so please bear with me. I will first send the slides to Sellersburg or Brother Goss to get them going around.

Thomas W. Hartle Cape Town, South Africa April 20, 1977

For a period of two months I have not been well, was not able to conduct services at the city Chest Hospital, arrange cottage meetings; but we have capable men within the congregation who are able to do this. But praise God, I was able to conduct a service as usual last Monday at the hospital.

I started my personal evangelism program among three families last week. Let us pray that the results of these visits shall in the very near future give cause for great rejoicing.

Alvin Hobby Livingstone, Zambia April 16, 1977

It is hard to believe that I had to have surgery *again!* One would think that after the skin grafts and the prostatectomy which I had in the States last year, this was enough surgery for one person for one time! But after Georgia and I arrived back in Zambia a right inguinal hernia developed; so I went to Bulawayo for the surgical repair of this condition. And I hope there will be nothing else like this for a long time to come.

I am able just now to be up and to walk a fair amount each day. In this way I am able to continue my Bible classes and meet my speaking appointments.

Georgia is preparing for her part in some lectureships for women during the coming dry season.

The dry season may have started already, since there has been no rain for several days and it is noticeably cooler than it has been.

J. C. Shewmaker Bulawayo, Rhodesia April 18, 1977

A meeting has just closed at Hillside congregation with five accepting Christ, for which we praise God. The singing was wonderful, with other congregations supporting the meeting with their presence. I must say when the congregations in Bulawayo get together, their songs of praise are second to none. Thanks to one of

our earlier missionaries to this city—Henry Ewing—who loved to sing and taught others to do so from the heart.

Because of terrorist activity around and at Nhowe Mission, the Palmers were asked to move from the mission. Consequently, Joyce cancelled her part on the women's lectureship there. The Palmers are now living in Salisbury and plan to make trips to Nhowe twice weekly to supervise the work and collect school fees, as the terrorists are robbing missions of their money.

At Bellevue we are planning another Vacation Bible School next month. Since our last report, we have arranged to rent the property next door to our church building to help take care of our problem of congestion in the Sunday school and Vacation Bible School. We have three of the latter each year, from which we are able to draw children for Sunday school. A few cottage meetings are in progress, but this work is often interfered with by the "call-up" into the army of our young men. We need your prayers on this problem.

Last month I had a very debilitating case of virus flu, from which I am only now beginning to feel recovered.

J. R. Stewart-Brown Cape Town, South Africa March 22, 1977

We, here, are still increasing, almost every week we are having baptisms, and any amount of visitors each Sunday.

We are having very hot weather here now, which seems a bit unusual for this time of year.

We are doing some voluntary work for God twice a week, Wednesday and Thursday mornings, by working in a shop. The money goes for the care of the aged and those in need, and the Lord supplies all the goods by touching people's hearts in giving.

Shichiro Nakahara Shizuoka City, Japan March 20, 1977

The Gospel meeting we had has brought no visible results as such but the attendance averaged over 20 and most of them were high school students with several junior high students. Some of them have come to church here before but many were all new, which has given us new contacts on which we must work. Our own young people are the ones most blessed through the meeting, for they had worked on the plan and participated in bringing their friends in. They've learned to be more concerned for their spiritual condition and need of salvation from the Lord. This was the first attempt I really had with the young people here and I felt the best way for them to learn was to do it for themselves. I would give any help they felt they would need in running the program, even in making the plan for it. And we had a meeting after the meeting was over and discussed some of the things they felt they had failed in as well as the blessings they had received through it. So now they know better how they should plan and make it effective for the next attempt.

We have two college graduates this spring in our church—both of them are ladies. One is going to leave us and will be situ-

ated at an elementary school for retarded children in Izu Peninsula, about 80 miles southeast from here. The other has been so faithful and active in both S.S. and church activities all through the years that we had been praying to God that if it were in keeping with His will, she might continue to be with us and help with the work here, and He has answered our prayer accordingly. She is happy and so are we! We lose some of our young members this way when they graduate from college or high school. Of course it isn't anything unusual, I know, but it hurts us really to learn when we had worked hard to lead these young men and women to the Lord and after a few years they will be gone from us. So our prayer is that they may continue to be faithful wherever they may find themselves and to serve Him faithfully until He comes again. Pray for us, for we stand in need.

Leonard and Mabel Bailey Bulawayo, Rhodesia April 13, 1977

Since our last letter in early February when we mentioned the dry weather during December and January, there have been heavy rains. In some areas this has saved the crops, in others it has drowned them out. However, taken over the whole country the food position seems good as the main maize growing areas seem to have good crops. It will be hard on the people in this part of the country as their crops are poor and they will have to buy food.

This last weekend the church at Sikoveni held a series of meetings beginning on Friday afternoon. They had asked us to lend them a tent for some of their visitors to sleep in. There were preachers and visitors from six different congregations and a crowd of local Christians. I was able to say a few words at the opening session on Friday when we took them the tent. We were sad not to be able to pitch the family tent and stay out there with them. However we were very happy to see the Christians so active. Bro. Pilate was at the meetings and seems to be well now. He reports good meetings at his place.

NEWS AND NOTES

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

Cramer & Hanover Church, Lexington: Bro. Bennie Hill's meeting with the Iroquois church in Louisville had good attendance and a splendid spirit of cooperation.

There were fifteen graduated from S.C.C. on the evening of May 5. Baccalaureate services were Sunday night May 1 at the Belmont church, Winchester, Ky.

Bro. Antoine Valdetero is to hold a meeting at Cramer beginning July 17.

Gallatin Church, Tenn.: Three new births are reported for about the mid-

dle of April. A special treat in song from ten S.C.C. students was had on April 24.

Rangeland Church, Louisville, Ky.:

Good reports of the radio work continue to come in. Radio station 710 (WOR) brought "Words of Life" in "loud and clear," says Bro. Boyd, on the past two Saturday nights (12:05 midnight), from New York.

Bro. Boyd's meeting in Dallas, Tex., is now history. Mac LeDoux brought the message at the morning worship hour, April 17.

PORTLAND CHRISTIAN SCHOOL

Expansion of the school is still a matter of earnest prayer. It is sorely needed.

The Spring Concert was a great success. The Alumni Banquet was May 13, with very good attendance. Open House for the Industrial Arts Department is May 27. Baccalaureate Service is May 29 at 8:00 p.m. in the A-P building. Commencement exercises are June 3 in the A-P building. This is the 50th graduating class. Tell City, Indiana: Stanford Brossard held the spring meeting May 1-May 8.

One new birth is reported for March and also one for membership. Three are reported to have been added to the Lord's church at Lilly Dale at the evening service on the same day. Another birth into Christ on the first day of May, followed.

Highland Church of Christ, Louisville:

Brother Nathan Burks is to conduct a meeting at Highlands from July 13 to 15.

Do you enjoy and profit from the Word and Work? Then be thankful, under God, to Mildred and Edith Lale, for it is their work in the office that makes it possible to continue to publish this paper. They do a great deal of work without any pay except the satisfaction of serving the Lord. Buechel Church of Christ: Echo Valley camp begins June 26 with classes from grade 3 up. The closing date is August 13. Get information and registration cards from the Buechel church.

Henryville, Ind. Church: Plans for construction for additional class rooms to the present building are nearing completion.

The Staff and Children from Maple Manor Christian Homes, whose administrator is Bro. Howard T. Marsh, presented their program at the Iroquois Church of Christ on the 17th. At the evening service they recited Isaiah 53 and John 14. It was pointed out that these two chapters presented the first and second comings of our Lord, respectively. Brother Hobbs conducted the service at Henryville.

Sellersburg Church of Christ: A special contribution (\$500) for Woodland

Bible Camp was taken up. Also the monthly contribution to the Words of Life Radio Ministry was increased from \$35 to \$50 from the church treasury.

Hamburg, Ind. Church of Christ: The little gathering first known as the "Community Church of Christ" is planning to build on a lot purchased in Hamburg. It is also changing its name to Hamburg Church of Christ. Brother Kenneth Lawyer is the minister there.

Gallatin Church of Christ: There were three new births during the meeting held by Bro. Harry Coultas and another the following Sunday.

Glenmora La., Church of Christ: Bro. T. Y. Clark has just completed a meeting at Turkey Creek, being followed by one at Glenmora.

Revival Meeting June 6-12, 7:30 each evening, at Sellersburg Church of Christ.

We are looking forward to a time of Spiritual Renewal and Refreshing. Serving as our evangelist will be Bro. Vaughn Reeves. A cordial invitation is extended to our sister congregations and to all who will come. If your congregation has a special singing group, or chorus, please plan to join us, and make a contribution to our meeting with some special singing. (Please notify Dale Offutt in advance if your church can make such a contribution.)

Rangeland Church: A special project for Maple Manor Christian Home is being undertaken by the ladies who meet each Sunday evening at 6:30 for prayer. A fund has already been established. This group of ladies is very faithful to meet each Sunday for prayer. They often outnumber the men considerably in attendance.

"Words of Life" will be heard over another station starting June 5. The station is WMBR, 600 on the dial, at 9:00 a.m.. Bro. Harold Adams has been active in promoting the broadcast, and securing cooperation among the brethren in that area.

The Nigerian Travel Fund now stands at \$685.00.

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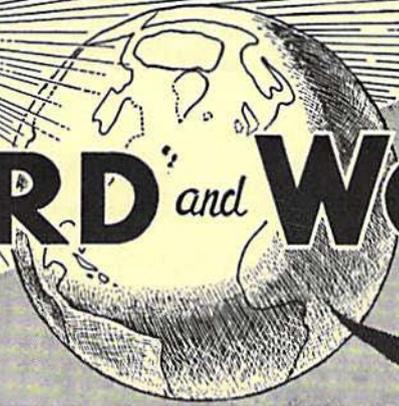
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