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MAY, 1979

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OUR GREAT HIGH PRIEST

By Mrs. Paul J. Knecht



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THE WORD AND WORK

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God's Family

W. R. H.

. . . With God at the Head

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."

—1 Cor. 11:3

"Wives, be in subjection to your own husbands, as unto the Lord. For the husband is the head of the wife, as Christ is also the head of the church, being himself the Saviour of the body."

—Eph. 5:22, 23

Does it startle you to think that the Apostle Paul gave these two teachings at the very outset of the Christian age? First, there must surely have been a general need for this concept of Christian marriage, right from the beginning. And also, there was Paul's expectation that the readers would hear these words from the Lord and strictly obey them. Coming as it does from God, this instruction is thus guaranteed (by the divine Holy Spirit) to be the best light on the subject in hand. If it were not needed, God would not have said it, and if not attainable, He would not have expected it to be done.

In days of woman's liberation, a controversy has arisen in the hearts of many, as though God's word has become obsolete. Others might seem to pay lip-service, while actually conducting themselves as they please. But I suggest that the real problem in the matter of subjection, lies within the man. So often we approach this relationship from the wrong view point. Both of the passages quoted above, have the upward look—not the downward. It is not a dissertation telling "whom I am lord over," but rather it tells me "who is lord over me." Stating it another way: the woman has the man for her head, the man has Christ for his head, and Christ has God the Father for His head. This changes the emphasis from "whom can I control" to "who controls me." This even works in the dealing with the children in the family. If the chain of command reaches directly to God, the children will have little trouble in recognizing it, and submitting to it.

Now heads come in a variety of kinds. When a man aims to be head of his home (and he should,) then he should try to be the best head that he can be. And many men have many changes to

make. We realize that ideally, we should be imitators of Christ. But practically, how much effort do we make to be conformed into His likeness? Do all of the men who want to "head the house" aim to love their wives even as Christ loved the church, and *gave Himself up for it*? Are we as free from envy and pride as He always was?

Some men evidently think that to function as head, all of the decisions have to "pass across their desks." Moses judged Israel in this way for a short time, but was wise enough to heed the words of his father-in-law Jethro, when he suggested that subordinates should be delegated to make the bulk of the decisions. God gave this example in the early pages of Holy Writ. It is evident that all wives would not equally apt to deal wisely under delegated authority, but on the premise that the majority of marriages are of personalities quite equal, then the delegation of decision is still in order.

In the business world, the chief who can pick able heads for the various departments and encourage them to take the lead, is himself considered the most successful leader. It matters not to him that many decisions are made of which he has no personal knowledge. The main purpose of the business is being successfully attained, and each department is enjoying its own individual identity. In a like manner, a wife who loves the Lord, loves her husband and her children, is to be praised. "Give her of the fruit of her hands, and let her works praise her in the gates." The real test of the excellence of a head, be it in government, business, or home, is how well the unit functions.

My physical body has an autonomic nervous system, that does its job very successfully, without my head giving special orders. I don't tell my heart to "stick with it" or my lungs to "carry on throughout the night." My brain has delegated involuntary actions, far ahead of time, that react to dangerous stimuli before I can even know what is happening. It is then, no disgrace to my head, that it has shared many of the basic decisions with some smaller divisions of my nervous system.

LOVE YOUR WIFE AS YOUR OWN BODY

The one verse that brings this entire subject into focus, is found in Ephesians 5:28-30: "Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself: for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church." Here, selfishness within a husband can and must literally be nailed to the cross. The trouble in many Christian homes today, is that this highest and noblest kind of "headship" is not the desire of the man. Rather, he may have some ego itch that, left un-cured by the holy love of God, can worm-eat his happiness and even topple his home.

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



THOUGHTS FROM ROMANS

Ernest E. Lyon

The Descent of Man Without God

In verses 22 and 23 of Romans 1 the apostle Paul had shown that men who thought they were wise were, instead, fools, for they gave up their knowledge of the true God and sank lower and lower in their worship—worshipping images of men, then of birds, then of beasts, and finally even images of creeping things. As a consequence of this degrading, it is recorded three times that God, responded to men giving Him up by giving them up to do what is “natural” to the sinful heart of man.

In verse 24 Paul writes that God “gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves.” For emphasis he points out in the next verse that this was done by God because of their exchanging the truth of God for a lie and worshipping and serving things the creator had made instead of worshipping their Maker. The “lusts of their hearts” decided for men what they should do instead of their allowing God to show them the right path. Those lusts were a terrible (and *are* a terrible) master. They went (and stay today) into uncleanness and dishonored their bodies. Perfect bodies were given to men originally (in Adam), but they became “the bodies of our humiliation” (Phil. 3:21) and even those were dishonored by the actions of men when under the power of the lusts of their hearts. (“Gave up” translates a Greek word meaning “to give into the hands of another, to give over into one’s power to use.”)

Since they gave up God and since they were mastered by the lusts of their hearts, God then is said, in verse 26, to give them up unto “vile passions”. Paul then describes those vile passions as homosexual nature and behavior. Every civilization that has fallen has toward the end looked with favor on homosexuality. Verses 26 and 27 show that homosexuality is not an inheritance of man but an acquired characteristic because of giving up the truth of God and believing a lie. One of the signs of the apostasy of the professing church today is the way many church groups, though still calling themselves Christian, excuse this sin as if it were as natural as what we (and they, I imagine) know to be the right way. When God saw

that man needed a help that was suitable for him, He did not create another man but a woman. I have never found one person who could present one sensible argument for the acceptance of homosexual behavior. One of the few signs of some moral fiber left in our country has been that for the second straight year Anita Bryant was voted the most admired woman in the country by the readers of a national magazine. Whether you like the way she fought against recognition of homosexual behavior as natural or not, you must rejoice that she was willing to risk her life, her job, and other things she loved to oppose an evil that every Christian should speak out against.

We will not go into detail of the last of Paul's statements that God gave them up, but please read verses 28 through 32 with an open mind as if you had never read them before. If you will do that you will notice that this passage, like the preceding two, is as up-to-date as any news of today. Many missionaries to new tribes have had to convince the natives that he did not come among them and then write this passage to describe them.

Now notice the phrase "reprobate mind." Francis Schaeffer translates it "a mind void of judgment," a good translation since the greek refers to a mind that can no longer function as a mind should; it can no longer distinguish between right and wrong. No wonder Paul uses this term, for notice what it is filled with: "all unrighteousness" (injustice, selfishness enthroned against the right of others), "wickedness" (destructiveness, wickedness in hostile activity), covetousness" ("the itch for more"), "maliciousness" (desire to injure—How prevalent today!), "envy, murder, strife, deceit, malignity" (malignity subtlety, "taking all things in an evil sense"). Then note what kind of people men become: "whisperers" (secret slanderers), "backbiters" (open slanderers—literally, those who speak against, incriminate, traduce), "hateful to God" (because haters of God), "insolent" (taking pleasure in insulting others), "haughty" (arrogant, full of haughty pride toward others), "boastful" (directly opposite to "I am meek and lowly of heart"), and "inventors of evil things." Then notice six things that the Greek says they are without: "without obedience to parents" (not able to be persuaded by parents), "without (moral) understanding" (so without understanding of Divine things), "without good faith" (or "without truce"; literally "not willing to consent to truce, or cease hostilities"), "without natural affection" (without affection for kindred), and "without mercy" (man's "inhumanity to man").

You have probably congratulated yourself that you are not like other men if this describes "other men." But, my friend, this passage describes you by nature without the grace of God, without the working of the Spirit of God. You can't see this yourself, but if you had God's eyes you could. But God wants to give you a new nature in Christ; come to Him, be born anew, receive the Holy Spirit, and walk in that new nature.

Carl Kitzmiller is minister of the Oakdale, Louisiana Church of Christ and writes the Sunday school lessons for Word and Work Lesson Quarterly.



Questions Asked of Us

Carl Kitzmiller

How do we extend fellowship to those Christians who hold differing views and at the same time teach people the whole counsel of God? I am not so narrow as to believe the only people who are Christians are those people who see eye-to-eye with me, yet many people seem to confuse fellowship with approval and it is difficult to teach our young people the distinctive truths of New Testament Christianity while we seek fellowship with those who deny them. Some seem to extend fellowship to everyone and stand for nothing, while others take a firm stand for truth but deny fellowship to just about everyone. Is there not some middle ground?

Many of those in leadership in the Lord's church and just about every thinking Christian has at some time wrestled with some of the facets of this question. It is not easy to answer to the satisfaction of all concerned because the happy medium is a matter of judgment and we do not all arrive at the same judgment. We do not all necessarily deal with the same set of facts, and we do not all have the same capability of dealing wisely with what facts we have.

There are characteristics that many would regard as being very desirable and correct in New Testament churches. They are autonomous congregations, ruled under Christ by elders and deacons (when fully organized). There is no headquarters (on earth) to issue demands or set policy. They meet for worship on the first day of the week (and at other agreed times). The Lord's Supper is observed each Sunday as a vital part of the worship. Singing is without mechanical instruments of music. The congregations have an obligation to preach the gospel of Christ at home and abroad as they are able. Sinners who respond to the gospel are taught to do so by faith in Christ, repenting of sin, confessing Him as the Christ, and by being baptized (immersed) into Christ. Other teaching could be added, but it may be summarized by saying that these congregations propose to be just Christians (non-denominational rather than interdenominational) committed to the whole counsel of God as revealed in the Bible and accepting God's word as final. Now it goes without saying that because some of these things represent a high goal and we are dealing with Christians in all degrees of growth,

the ideal may not be realized perfectly. But let's see what happens when people begin to try to practise New Testament Christianity.

Suppose that I and others agree on the desirability of the above things and we meet together as Christians in a common work, set to serve the Lord. As we preach, these things begin to conflict with the teachings of other religious bodies. Some have made just about every item we have mentioned a test of fellowship, but let us suppose that our congregation is one which recognizes that while some of these things are scriptural, desirable, and should be taught, there may be those who are genuine Christians who have not yet attained such knowledge. Here is a man, for example, who is a baptized believer in Christ, who shows evidence of having the fruit of the Spirit in his life, but who simply is not convinced that instrumental music in the worship of the church is wrong. Yes, we say, we can fellowship him as a Christian. We believe the grace of God is such that it will cover this defect in him just as it must cover some defects in us.

One of the problems this brings, however, is that some folks seem to mistake this fellowship as total approval, including instrumental music. They decide that the issue is not very important. They or their children begin to lose any conscience in the matter. It ceases to be discussed much. Since much of the religious world has already capitulated in the matter, there is a great deal of pressure to conform. They even forget the grounds on which it was rejected in the first place. We need to learn a very important lesson about fellowship. My fellowship with this brother does not mean that I have changed my mind about what the Bible teaches nor that I am under obligation to stop teaching it. Neither does it allow me to defile my own conscience by practising what I believe to be wrong.

There are some other practical problems that arise. Let's take another issue. Many of our congregations believe the Bible teaches the premillennial return of Christ. We do not, however, make it a test of fellowship. Say a brother who does not believe in the premillennial return is fellowshiped. He is received into the congregation and put to work. Over a period of time many such brethren become united with the congregation so that it is pretty evenly divided. There is a good possibility that to avoid offending anyone not much teaching will be done on prophecy. Meanwhile my children grow up in this environment, relatively unexposed to what the Bible does say about these matters (unless I teach them privately). In the name of fellowship ignorance is promoted. We recognize that it is bad if every class or service becomes a debate over disputed points, but it is also bad if in the name of fellowship we surrender truth. In the above situation there is a great likelihood that most of the youth growing up in the congregation will not find either view very important and that this will be reflected in their religious affiliation in later life.

Quite frankly, I believe the Bible teaches Christ's return is premillennial and that the prophecies of the word are important. I want my children, my brethren, etc., taught these "faithful and true" things. It is not that I deny fellowship to those who hold otherwise and manifest a Christian spirit in these matters, but I do not believe that I should let fellowship deprive me and others of these truths. So it is with other distinct teachings that are a part of the work and worship of the church. I do not believe this makes me sectarian. It is one thing to recognize a person as a Christian brother and to practise fellowship with him as far as we can; it is another thing to reduce what one believes and practises to that which is a sort of common denominator of all the things believed around him. It is grossly unfair to label a man as a "legalist" or a "sectarian" just because he does stand for something, makes an effort to teach those things, supports those who so teach, and is concerned for what his influence and actions teach.

So how do we stand for something without becoming narrow? How do we perpetuate what the Bible teaches but without shutting off fellowship all who are not perfect therein? It is not an easy matter. How does a wise parent teach his children a higher set of morals or a better code of conduct than that of his neighbors without losing contact with society and without creating a sense of self-righteousness? Surely we are going to have to point out that the neighbors are wrong when they are, that they have not acted wisely when they did not. It won't help to whitewash them and to give tacit approval to all they do. At the same time we need to see our own failings and not withdraw from the human race. We will have to make some concessions when we can. But let it be understood that we must not adopt the common denominator standards of the day just because doing otherwise might get us accused of bigotry. We recognize that we can treat a neighbor well without approving all that he does. We may not be able to go all the places he goes, drink all the beverages he drinks, etc. We may decline certain activities with him knowing full well that those activities would put us in a compromising situation. The standards we teach our children will have to be ours, not his. We may even have to express to our children for their instruction and edification our displeasure with certain things he does. Still we recognize the man as a neighbor and perhaps even a friend.

Is the case not similar in the matter of Christian fellowship? To be sure there can be no Christian fellowship with those who are not Christians. But there are a lot of erring Christians in the world. Their essential faith in Christ exists, and it is not my place to consign them to hell because of their error. No doubt I have some too. However, does a recognition of a basic fellowship with such children of God mean that I must join in with all that they do, promote all they promote, etc? Does it mean that in deference to them I should not teach my "family"—home, church, class—the true things

of God's word? Am I really denying fellowship to a man because I refuse to support his cause? Must I surrender my own conscience and work for the destruction of those who like myself honestly want to stand on God's word.

It is not easy to maintain a sense of fellowship with all of God's people and yet at the same time stand for and teach positively all the things that are important to New Testament Christianity. And we must not be unmindful of the importance of the right kind of fellowship. But unless we desire to be swallowed up by a less discerning type of religion and lose those truths, thus injuring the church as a whole, we had better give some attention to teaching those things.

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Viewing the News

Jack Blaes

REGARDING A REPORT IN THIS COLUMN in the March issue concerning a petition supposedly circulated by Madalyn O'Hair. Friend and Brother Paul Kitzmiller sent me a clipping from the editorial page of the *Louisville Courier Journal*, Sunday, April 22 stating that millions of letters assail an act that was never contemplated. The basis for my report in March was a mimeographed, unsigned letter, and at the time, I gave the number of the petition. If you were one of the "millions" who wrote about it, I would like to know what kind of reply you received. Particularly, I would like to know what was said about the identification of the petition by number.

COMMON HERITAGE OF MANKIND. A new concept that is being bantered about in the highest global planning circles is called "common heritage of mankind." It is already as smooth and acceptable as an old

coin with the Trilateral Commission and with the international think tank called the Club of Rome. According to this philosophy everything everywhere belongs to everyone and "mechanisms" MUST be established immediately to see that each one gets his share, regardless of color, race, creed, sex, or worthiness. Of course, people who spout such concepts dodge logic like the proverbial darter snail avoids the dam. What is anyone's fair share if everything everywhere belongs to everyone. Then nothing really belongs to anyone. Now, if you are really confused, this should straighten you out: "The earth is the LORD'S and the fulness thereof; the world and they that dwell therein." So just what the "common heritage of mankind" people want to avoid is the logical conclusion: It is God's not any man's, and we are all stewards answerable to our Lord as to how we use it for our short lifetime.

TAX FREEDOM DAY was celebrated May 6 this year. Twenty years ago it was April 15. Tax Freedom Day as figured by the Tax Foundation means this: If all of an average worker's paycheck went for federal, state and local levies, he would have to work until May 6 this year just to cover his 1979 taxes. Figure it up; four months a slave.

A DELEGATION OF THE COMMUNIST Party of the Soviet Union has been visiting Panama at the invitation of the Central Committee of the People's Party of Panama. The delegation held a number of meetings with the leadership of the People's Party; met representatives of other political parties; and, was received by the President of the Republic, Aristides Royo.

THIS IS A "UNITED NATIONS" IN ITSELF. Some 169 countries and territories, in addition to 19 international institutions and regional groups, are in debt to the U.S. Senator Harry F. Byrd Jr. (I.-Virginia), Chairman of the Subcommittee on Taxation and Debt Management: "As of September 30, 1978, outstanding World War 1 debts were \$27.5 billion; and post-W.W. 2 repayable debts and other foreign credits were \$45.7 billion. Add to this \$13.3 billion of contingent liabilities. Now increase this by \$12.3 billion to account for foreign-aid programs authorized for Fiscal Year 1979, and this brings the total to over \$98 billion. Not one cent of it paid for a single grain of rice fed to hungry American children. Senator Byrd points out that: "In terms of domestic programs, the money which we have lent abroad is approximately one-half of the Pentagon's budget in 1979 and would pay for most Federal social programs... Compared to the zeal of our domestic debt collection agencies, particularly the Internal Revenue Service," notes the Senator in his concern for the overworked American tax payer, "concern over collecting foreign debts is nonexistent. Although Congress has urged a vigorous debt collection policy, and indeed prohibits foreign aid to countries in default, Treasury and State Department officials testified that they have not cut off foreign aid

even though foreign debts were overdue." And now, ask yourself what we have bought with all this foreign aid. Where are our friends? How many of these foreign countries ever come forward with just a good word for us when the chips are down? One way streets are no good unless they advantage everyone.

CONGRESS TAKES ACTION ON INFLATION. At last, you say, the lowly (and gettin' lower all the time) tax payer is getting some consideration from his Representative in D.C. Wrong again. Mr. Representative's concern is with regard to his own precarious position in the world of economics. See what I mean: Representative Dan Rostenkowski (D. - Illinois) introduced a bill on March 1 to permit Congressmen to take a \$50 daily deduction to alleviate the impact of Washington's high cost of living on their take home pay. In effect, this would reduce the taxable income of congressmen by around \$14,000 dollars per year. "Well," they say "Charity begins at home." Who knows, maybe their heart will be touched by the plight of the working man who has to raise their annual \$57,500.

AND WHAT WE DO NOT HEAR. The Richmond News Leader, reported that according to Norman Rasmussen, head of the department of nuclear engineering at the Massachusetts Institute of Technology, the press practically ignored last fall's explosion at a coal-fired West Virginia power plant at which 42 persons were injured. The RNL editors remarked in part: "Perhaps the most awful long-range outcome of Three Mile Island would be for Americans to allow themselves to be pummeled with it by the vocal opponents of nuclear power. Without nuclear power, the nation may well be headed for economic cataclysm. The public must not permit itself to be turned away from nuclear power because of Three Mile Island. For lest we forget: Dislocations though there may have been, no one has been physically injured there."

THE NEWS MEDIA NOT WITHSTANDING the nuclear power developers must be doing some things

right. Their accident record is far superior to the records of any other power producing organizations. Three Mile Island showed that the predictions of disaster were off target when the "if this happens" happened and was not followed by the "then this (the great disaster) is bound to follow." They have made elaborate arrangements to contain radioactive particles, and their record in plant safety should lead us to have confidence instead of fear. We should note well who is leading the charge against nuclear power development. In nearly every instance the loudest voices are those of revolutionary leanings, to say the least.

• • • • •
ACCORDING TO A RECENT ARTICLE IN PRAVDA, the Soviet citizens most active in society are no longer under the influence of religion and the church. Studies show 97 to 98 percent of the people under 20 tell government pollsters that they are atheists and 92 to 94 percent of those from age 21 to 30 claim no religion. A main concern of the Soviet Union now, says Pravda, is clearly to demonstrate what man gains by breaking away from religion and how a scientific-materialistic world helps everyone. And, sad but true, they will find alot of people living in God blessed America raising their voices in vain efforts to demonstrate this anti-God proposition.

• • • • •
ZAIRE IS ABOUT TO FOLD. This nation which used to be called The Congo would not be in existence today had it not been for U.N. (read U.S.)

interference. The actions on the African Continent at the time are sure to haunt all nations of any power in the world. Now, some 17 years later, the nation raised on the destruction of The Congo, Zaire, is about to crumble, not from outside attacks, but from the corruption of U.N. selected and controlled leadership. Washington was informed last February that conditions are becoming so intolerable under Mobutu that Zaire may go the way of Iran any day. Corruption is rife and hatred of Mobutu's despotic rule is growing steadily. Mobutu's personal fortune is estimated to be well above \$140 million. The population is starving. This man was our State Department's "baby" in and since the early sixties.

• • • • •
A MATHEMATICS TEACHER from Argentina was discharged from his teaching job and brought suit in a federal court claiming that he was discharged because of his nationality. The school board claimed he was fired because his students could not understand his heavily accented speech. The Argentinian took the stand in court and began to testify. The judge listened for a while, asked the ex-teacher to step down, and called the official court stenographer as an expert witness. She said she had been at her job for thirty years.

"I see you are having problems keeping notes in this case," said the judge. "Can you tell me why?"

"I can't understand him," replied the stenographer.

"Case dismissed."

Alex Wilson is a missionary on furlough from the Philippines.

IS YOUR CHRISTIAN LIFE STALE?

Alex V. Wilson



Some years ago a man in Europe decided to emigrate to the U.S. For a long time he saved his money and sought the required permits. Finally the awaited day came for him to sail to America. Due to

his nearly exhausted funds he decided not to eat the regular meals on the boat. Instead he bought several loaves of bread and a huge can of cheese.

Every day when mealtime came and the other passengers went to the boat's dining room, this man went to the top deck to eat his cheese sandwiches. One meal he would have cheese and bread, and the next meal bread and cheese! After a few days the bread became stale and the cheese had flecks of mold and he was sick and tired of cheese sandwiches.

One time the aroma of the delicious meal wafted up to him from the dining room where the other passengers were enjoying themselves. The man could stand it no more. He went to the cook and said, "Look, I can't pay for my meals, but I'll wash dishes or scrub floors or do anything you say if you'll just let me eat your meals with the other passengers." The cook smiled and said he would gladly oblige, which he did. So for the rest of the voyage the passenger worked for his meals.

Upon his arrival in New York he told his waiting relatives about the arrangement he had made for his food on the trip. And they replied, "Oh no! You need not have worked a lick, because the cost of your meals was included in the price of the ticket!" All those times that he ate his dry cheese sandwiches, he could have enjoyed large, tasty, nutritious meals along with his fellow-passengers. He was entitled to every meal free, but missed some of them and worked hard for others—because he didn't know his privileges and take advantage of them.

Far too many believers are like the man in that true story. They are living bread-and-cheese Christian lives when they could be enjoying the sumptuous banquet God has prepared for them. To them, following Christ seems stale and tasteless, dull and dreary. And they don't even realize what they are missing!

What is the remedy for such sub-biblical living? How can we experience the abundant life Jesus came to give us? Last month we saw what some Christians think is needed. They say, "You need the baptism with the Holy Spirit. It will lift you immediately and fully into powerful, supernatural living. Without it you will remain weak, puny and defeated. So pray for 'the baptism.'"

Two months ago ("Crisis or Process?") we saw that some disciples do experience crises that revolutionize them spiritually (remember George Mueller?). We saw various reasons why this may happen. But last month we saw that the "seek-the-Spirit's-baptism" approach doesn't fit the Bible's teaching. Let's explore the matter some more.

A Great Salvation

Titus 3:3-7 is a thrilling passage about our thrilling salvation. Look at what it says:

We ourselves were once foolish, disobedient, led astray . . . but God *saved* us . . . by the washing of *regeneration* and renewal in the Holy Spirit, which he poured out upon us richly through Jesus Christ our Savior, so that we might be *justified* by his grace and become *heirs* in hope of eternal life.

The point we want to make now is this: Note the italicized words above. When are we saved? At conversion, of course. When are we regenerated or born again? Also at conversion. When are we justified? Ditto. When do we become God's children and thus His heirs? Ditto. Obviously Paul is drawing a "before" and "after" picture here, contrasting what we once were and what God has now made us. So he mentions these various things He did for us *at our conversion*. But so far we have omitted one. He not only justified us and regenerated us, etc.; He also *poured out* the Holy Spirit upon us *richly*. Or, as other versions put it: "... the Holy Spirit, whom he poured out on us *generously*" or "*plentifully*" or "*abundantly*" (NIV; NEB; Williams). Clearly, then, *from conversion onwards the Holy Spirit in all His fullness is available to the Christian*.

But the view that the baptism with the Spirit is a second blessing distinct from justification and regeneration contradicts this fact. Second-blessing writers say, "God's wonderful provision for the carnal state of your heart is a second crisis experience. You were born of the Spirit; now you must be baptized with the Spirit." But Paul says that *when we are saved* the Spirit is poured out upon us. He floods us; we are baptized, immersed, in Him. Pentecostal writers speak of conversion as merely the "introductory ministry" of the Holy Spirit, and contrast it strongly with His separate baptizing ministry in which the Christian receives God's supernatural power." But Paul teaches that *from the very start* of our Christian life, the Spirit is given to us plentifully, abundantly.

Why the Discrepancy?

If this is true, and Scripture affirms that it is, then the questions naturally arise, "Why then are so many Christians weak and wishy-washy? If the Spirit in all His fullness is available to all believers from the time of their conversion, as you claim, then why don't we see more evidences of it? So few demonstrate His power."

The answer takes us back to the immigrant to the U.S. He was entitled to eat in the dining room; that was his right. But because he didn't know his rights, he passed them by. And too many disciples pass by the Spirit-filled life due to ignorance. Shouldn't we teach more about holy living and power in service that are possible through the indwelling Spirit of God? Shouldn't we emphasize more the privileges and duties of the Spirit-filled life?

Knowledge alone is not enough. We need to trust and obey. God help us to remind each other, "The meals are paid for! There

is plenty of food here, and it is delicious and nourishing. Day by day, mealtime by mealtime, let's eat heartily and rejoice and be strengthened."

Our need is not some super-duper, once-for-all feast (second blessing) which brings instant health and removes any need for meals in the future. Our need is to keep feeding repeatedly and regularly on Jesus the bread of life. Thus we will turn our potential blessings into actual experiences, and keep on growing.

Dangers

Not only does the everyone-should-seek-a-second-blessing idea contradict Biblical teachings, it also tends to cause practical problems.

1. Dale Bruner points out that it rests upon a form of *legalism*. He observes that pentecostals often say, "The Holy Spirit and sin cannot abide in the same heart." Does this mean we must be sinless before He will come in, at least in His fullness? If so, how sinless must we be? They say, "If you live a yielded, pure and holy life, in close fellowship with God, you will experience the mighty baptism of the Holy Spirit." But this raises the very important question, "How is it possible for the Christian to live this kind of life *before* he experiences the Spirit in His fullness?" We need His fullness *in order* to live such a life.

Of course sin in our life grieves Him and stifles His fullness. But our point is, Scripture teaches us that His fullness is not the *result* of my goodness, but the *cause* of it. Not, "If I try hard and become good enough, God will fill me with His Spirit," but rather, "Lord, I come in Jesus' name to receive the fullness of Your Spirit for this day, that I may do Your will and be fruitful in Your service." See Gal. 3:1-5, 14.

2. This legalism sometimes leads to *pride*. Those who feel that others are not Spirit-baptized but that they themselves are, can easily become puffed up regarding themselves and critical toward others. (However, it is only fair to add that *some* Christians who have a dramatic "second-blessing are deeply *humbled* by their experience.)

3. If pride does develop, it tends to promote *divisiveness*. We must not blame charismatic *people* for all the splits that have occurred, for sometimes they have been wronged more than wrong. But charismatic *doctrine*, by classifying Christians as "haves" or "have-nots", has the natural tendency of causing factions.

4. It also produces *despair* in those people who think Spirit-baptism is their greatest need and yet they can't seem to "get it". They think they feel guilty and depressed: "I must not be dedicated enough yet, or my faith is too weak."

5. This leads to *wasting time*. For example, I heard of one man who sought "the baptism" for twenty-one years! He requested Oral Roberts, Kathryn Kuhlman and many others to lay hands on him and

pray for him, yet he “couldn’t get the blessing.” There is no telling how many hours he spent over a period of two decades, traveling, attending meetings, pleading with God, examining himself, and asking for advice. If he spent just one hour weekly in these activities, it would total more than six months of 8-hour working days a week! Imagine half-a-year of begging God to give him something he already had. That is tragic indeed. He could have used that time to serve the Lord and his fellowmen by the power of God Who already indwelt him.

6. Finally there is the danger of being deceived by *counterfeit experiences*. I heard of a woman who rejoiced at “receiving the baptism with the evidence of tongues,” until a few days later her *unsaved* daughter also received tongues similar to hers! The mother knew her daughter did not have the Holy Spirit at all, for she was still unconverted. She thus came to believe that both of them had counterfeit experiences.

Another example occurred in the early 1960s. A pentecostal preacher said, “Our pentecostal churches used to be the leaders in experiencing the baptism in the Spirit, but not since the charismatic movement broke out in nonpentecostal churches. I know an Episcopal priest who is so liberal he neither believes in the virgin birth of Jesus nor His resurrection. Yet he has recently received the baptism in the Spirit and exhibits a marvelous power in his ministry. I cannot understand why God would give all that power to a fellow who is so liberal.” How deceived both of those men were. Spiritual experiences can be imitated by Satan and the human soul.

Important Clarifications

We have tried to show in these articles what God’s Word teaches about spiritual growth, and crisis experiences that may occur, and the baptism with the Holy Spirit. But now we want to stress something else which is fully as important as the preceding topics.

First, we should realize that a number of Christians who believe in tongues are not really charismatics! That is, while they believe tongues is still a valid gift for some Christians, they do not believe it is for all. And they realize it has nothing to do with a supposed second-blessing baptism with the Holy Spirit. Thus they hold the historic view of Spirit-baptism while endorsing the availability of tongues to some members of the body. If God has given them this gift, they use it (usually in private prayer); but they know it is a lesser gift. It really is unfair to call such folks charismatics and to imply that they hold the erroneous interpretations mentioned earlier.

Second, though there are three differing views about Spirit-baptism, there is only one body of Christ. And we—whatever view we hold—should love all who are in that body, and show them understanding, forbearance and acceptance. There are many godly, spiritual Christians who hold the “historic” view which I hold. But there are also many dedicated, zealous Christians who hold the

“holiness” and “charismatic” viewpoints. Yes, there are dangerous pitfalls that accompany those views, like the six explained above. But lots of charismatics avoid those pitfalls. And those who don’t escape them need our help, not our rejection.

There are lots of lukewarm believers and also cranks and crackpots among charismatics. But there are lots of careless Christians and mixed-up members among non-charismatics too. While errors about second-blessing and tongues are sad and can be disastrous, they are not necessarily so. Many charismatics are loving, humble, prayerful, and also bold witnesses for our Lord. They are this way not *because of* their charismatic beliefs but *in spite of* them (though of course they disagree with my opinion on this).

Maintain the Unity of the Spirit

O that we non-charismatics might say, “Dear charismatic brethren, we love you. We need you. We need your spirit of praise and worship toward the living God. Without your fellowship we might retreat into extremism. You are fellow-members with us of Christ’s body; we dare not amputate any part of His body. We shall spend eternity with you praising God; we want to spend the present with you serving God. We acknowledge that His Word clearly says, “*Do not forbid speaking in tongues*” (1 Cor. 14:39b), so we shall not oppose your Scripture-regulated use of tongues. We ask for your forgiveness for our mistreatment of you in any way, and we extend to you forgiveness of any wrongs toward us. We receive you with love, as Christ receives us.”

O that you charismatics might say, “Dear non-charismatic brethren, we love you. We need you. We need your deep loyalty to God’s holy Word. Without your fellowship we might rush off into extremism. You are fellow-members with us of God’s indwelt temple; we dare not destroy His temple (1 Cor. 3:16, 17). We shall worship God with you in heaven: we want to work for God with you on earth. We acknowledge that His Word says that *all* Christians have been baptized with His Spirit but that *not all* Christians speak with tongues (1 Cor. 12:13, 30). We also realize that speaking in tongues is of limited usefulness in public and seems to be primarily for *private* prayer and praise (1 Cor. 14:2, 4, 9, 12, 18-19, etc.), so we shall practice it accordingly. We ask your forgiveness for our mistreatment of you in any way, and we extend to you forgiveness of any wrongs toward us. We receive you with love, as Christ receives us.”

May we do anything that needs to be done to maintain or restore the unity of the Spirit. And remember, leave your stale cheese sandwich there. Come on, let’s go to the dining room! Our Savior is there.

PROPHECY: A SHORT TIME

Winston N. Allen

Therefore rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the seas because the devil is gone down unto you, having great wrath, knowing that he hath but a short time. Revelation 12:12

The knowledge that a person has "but a short time" can be a powerful motivation either for good or evil; it can be a source of great joy or unspeakable terror. The determining factor is relationship to the Lord Jesus Christ. Has He be received as Savior and obeyed as Lord? Even in the ordinary affairs of this life, time running out may lead to a supreme effort or to reckless behavior; the closing minutes of an athletic contest, a deadline to be met, an appointment to be kept, responding to danger—these things can make the adrenaline flow.

Though Satan is now going all out in his attempts to destroy faith in the Bible as God's Word, he himself believes the prophecies in the Scriptures regarding himself (Rev. 20:1-3, 10). When the tremendous events described in the first part of Revelation 12 take place, Satan will know he has "but a short time." His great wrath will reach its climax during the last half of the 7-year period which Jesus called the "great tribulation" (Matt. 24:21). His wrath will focus mainly on the Jews and individuals who turn to Christ during the reign of Antichrist. Even now the desperation of Satan is evidenced in the diabolical means he is using to send many to hell: pornography, rock music, drugs and alcohol, crimes of violence, involvement in the occult—all of these are escalating.

More and more it is being impressed upon my mind by the Scriptures, by current events, by the writings of others, by an inner conviction that we as Christians probably have "but a short time" here. This could mean a short time in which to win the lost, get out the Word, lay up treasures in heaven, walk by faith, make things right with others; a short time before we appear at the Judgment Seat of Christ. The recently published book, "Approaching the Decade of Shock" by Clifford Wilson & John Weldon, gives abundant evidence that drastic changes are ahead for planet earth, particularly for the inhabitants.

Based upon prophecies in Daniel and Revelation, students of Bible prophecy have long declared there will be a revived Roman empire made up of ten nations. The European Common Market countries now number nine. Greece is to be added in 1980. These nations will give their authority to one man as their head. This man will be the Antichrist (revealed after the rapture of the saints, 2 Thes. 2), an evil world-dicator empowered and controlled by Satan.

In Ezekiel 38:5, 6 certain nations are listed which will join with Russia in the attempted invasion of Israel. They are Persia, Ethiopia, Lybia, Gomer, Togarmah. This is an amazing prophecy and the stage-setting is nearing completion for its fulfillment. At the

close of World War II, Gomer, or East Germany, was taken into the Russian camp. Libya fell into the Russian orbit in 1969. Ethiopia was taken over by Marxist rulers in 1977. Iran is the Persia of the Bible (the name was changed in 1935). On January 29, 1979 the deposed Shah of Iran asserted that the *Communists* were manipulating the uprising in Iran (this country borders Russia and has the fourth largest oil reserves in the world). What about Togarmah, which is present-day Turkey? In spite of billions of dollars in aid from the United States (vast amounts were also given to the other countries listed above), in 1975 Turkey closed 25 of our bases there, and she is rapidly warming up to Russia, her powerful next-door neighbor. During the past 30 years the 2,500 year-old prophecy of Ezekiel 38 has rapidly approached fulfillment. Atheistic Russia, with world domination in mind, is now encircling Israel and the oil-rich nations of the Middle East.

On another related front, numerous pressures are rapidly moving the people on planet earth toward a cashless society. Cash is the motive for 90% of robberies, and processing checks costs \$10 million each year. By means of Electronic Funds Transfer all of one's needs can be taken care of through a number. The American Legion Magazine predicted: "By 1980, virtually every store may be pushing its customers through electronic checkout lines." It is reported that the Society for World Interbank Financial Telecommunications (called SWIFT) can in the near future permit its member banks to transfer funds internationally (a world network is being established using computers). The mother computer in Brussels, Belgium, headquarters for the Common Market nations. Inflation is also hastening the fulfillment of Revelation 13:16, 17: "And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead; and that no man should be able to buy or to sell, save he that hath the mark, even the name of the beast or the number of his name."

How long will the children of God in the United States be permitted to operate Christian schools? How long before congregations true to Christ face intense persecution? How long will it be possible to broadcast the gospel over radio? Dr. J. Vernon McGee, whose "Thru the Bible" radio program covers much of the world, wrote recently that "three years may be the limit for getting the Word of God to the world—even by radio . . ." Yes, the indications are that we have "but a short time."

Space has not been devoted to the armaments race and threats of nuclear wars, abnormal weather and unusual changes observed in the sun, pollution, shortages of food and energy, etc. The devil knows that he has but a short time. What about you and me? Are we ready for eternity? "And the witness is this, that God gave unto us eternal life, and this life is in his Son" (1 John 5:11).

But when these things begin to come to pass,
look up, and lift up your heads, because your
redemption draweth nigh (Luke 21:28).

Larry Miles, a member of the Portland Avenue congregation, is working in Cincinnati and has taken classes at Cincinnati Bible Seminary.



Reflections On The Restoration Movement: The Second Generation

Larry Miles

David Libscomb and THE GOSPEL ADVOCATE: 1831-1880

In this article, we are going to continue the series dealing with the second generation pioneers of the Restoration Movement. Daniel Sommer is quoted as saying that David Libscomb did more than any other individual in the Southland to stem the tides of liberalism. The subject of our essay was born on January 21, 1831 in Franklin County, Tennessee. His parents were Granville and Nancy Libscomb. David was named after his maternal grandfather.

While David was still very young, Granville Libscomb, along with his wife and some of his relatives were converted to the teachings of The Ancient Order and became simply New Testament Christians. These constituted the start of the Old Salem congregation. Dr. Earl Irvin West, in his biography of David Libscomb entitled *The Life And Times Of David Libscomb*, tells about this event,

The Old Salem congregation began in May 1834 with two white male members and two female. Also, five colored people belonged. By Christmas that year the number had grown to thirty-four whites and twelve blacks.

Granville Libscomb owned some slaves as was the practice in the South. But he felt that slavery was not right. In 1835, he moved his family to Illinois in order that he might free his slaves. Within the year his wife Nancy died leaving him with three small children. Granville returned to Central Tennessee in 1836. On August 11, 1837, he married Jane Bredden.

David Libscomb accepted the Lord Jesus and was baptized into Christ by Tolbert Fanning in 1845 at the age of fourteen. He attended Franklin College and graduated in 1849. He then spent two years managing a plantation in Georgia. He then returned to Tennessee and settled down to farming and preaching. An important event took place in 1855. It was in that year that Tolbert Fanning and David's brother, William Libscomb established *The Gospel Advocate*. At this time we would like to pass on to you what David Libscomb considered his code of life. Dr. West, in *The Life And Times Of David Libscomb* writes these words,

David Libscomb's own code for life was very strict. He believed in working hard, staying out of debt, and practising thrift. He never spent a nickel in his life unnecessarily and was a shrewd business man.

The next event of importance was the Civil War. David Libscomb believed that it was wrong for the Christian to engage in war. On July 23, 1862, David Libscomb married Margaret Zellner. They had one child who died in infancy. In January of 1866, *The Gospel Advocate* resumed publication with Tolbert Fanning and David Libscomb as editors. Fanning soon withdrew and David Libscomb was the sole editor. We mentioned above Libscomb's belief that Christians should not engage in war. At this time we want to give his view concerning the Christian's relationship to Civil Government. In the December 11, 1866 issue of *The Gospel Advocate*, David Libscomb wrote,

Thus the true position of the church of Christ to this world-power is definitely fixed. The Christian's connection with it is marked by the pen of inspiration, and no man need be in doubt in reference to his duty to it. This connection is one of simple submission to, not of active participation in, or support of. There is not a word or information in any Christian to support, maintain, or defend any institution or organization of man, farther than a quiet, passive, but conscientious and faithful submission to its requirements. That submission, he must render, not as a duty he owes to government, on account of any virtue or merit it possesses, but as a solemn duty he owes to his Maker. This sense of duty to God connects him with all the governments and powers of earth alike. It permits him to become the partisan of none... If we follow the examples and precepts of the Bible, as taught and presented under the dispensation of God to man, but especially in the examples and precepts of the Saviour and his apostles, we will never come into a closer contact with these governments than that of submission to their authority.

In 1867 P.S. Fall, John T. Walsh, Jacob Creath Jr., T.W. Brents and Carroll Kendrick were added to the editorial staff of *The Advocate*. In 1870, E.G. Sewell was added as co-editor. This arrangement gave Libscomb more time to preach.

What were "Uncle Dave's" views concerning instrumental music? Libscomb wrote this in *The Gospel Advocate* dated September 11, 1873,

The New Testament is at once the rule and limit of our faith and worship to God... Our rule limits man's worship to the exercises approved of in the Bible...

Prayer, praise, thanksgiving, singing and making melody in the heart unto the Lord are acts of worship ordained of God. But no authority do we find for the organ... Again, if we open the door to expediency, where shall we close it? Why stop at the organ? If we can make an inanimate object as the organ answer as a substitute for singing, why will not one do for praying? Counting beads in the same character of substitute for praying that the organ is for singing...

Whatever Jesus found in Judaism that he approved, he retained in Christian worship. Whatever he disapproved, he left out. He found the organ in use among the Jews. He left it out, failed to adopt it in the Christian worship. When Christ dropped it out, who dare place it in.

There were some around who wanted Libscomb to state his convictions concerning the Sunday School method of teaching. In

a later article, we will discuss this question more in depth. Writing in *The Gospel Advocate* dated April 27, 1876 he wrote the following,

There is just the same authority for teaching old and young the Bible in classes or in a school on Sunday at church as there is for preaching sermons. God requires the Bible to be taught to the old and the young. He has not ordained any specific mode of teaching, but has set the example of teaching in the public sermons, by questions and answers, by reading the Scripture to one or more, or letting them read it and question them in reference to its meaning, or by simple verbal statement to one or more.

It is the duty of the Church to teach children and old people who can be induced to attend the meeting. It is right to teach them in the way it can be most effectively done. We have not had any doubt for years that the most effective way of teaching people the word of God, if they will study, is to take them in classes, read and study the word of God . . .

In the next article we will be dealing with the influence of David Libscomb and his place in the Restoration Movement from 1880 until his death in 1917. In other articles, we will be mentioning some of these facts more. So, until next time, **MARANATHA!**



J.R. Stewart - Brown

Cape Town, South Africa

March 14th

We ask again for your prayers for our young men on our borders, defending our country, and for their families at home.

Prayers for the work amongst the colored and African people, and for those who are working with them, for faithfulness, wisdom, and knowledge in these times of uncertainty.

Prayer of South Africa, Rhodesia, South West Africa, and Zambia, for our missionaries in these countries and all troubled countries, for God's work to go on till Jesus comes.

One can't but feel very disturbed at times, when the news is read on the television and in the papers; so many changes have taken place.

Our minister Alan Fraser, and his wife, were away last week to Orangemiend (on the border of South Africa and South West Africa) for preaching and teaching, as we have a Church of Christ there. We pray for God to bless their visit there, and that many souls may be added to His Church.

We also thank God, for one of our young men, Robert, a member of the Church of Christ, who has come back from the border after 2 years service. We Praise God for his safe return, and rejoice with his family, for his safe home coming.

We have had many visitors lately, thanks to God for open doors, so that our cottage meetings can go on, and so reach many souls, who have not yet heard the truth.

J.C. Shewmaker

Searcy, Arkansas

March 15th

Joyce is enjoying her weekly class with a group of young married ladies, in which she is teaching on Bible related subjects, such as husband-wife relationships, personal relationships with God, parent-children relationships and relationships with others.

The news from Rhodesia doesn't sound too good—a Rhodesian plane went down by terrorists, with 59 civilians aboard. We knew personally one of the air hostesses. It is our prayer that the forthcoming elections in April may be unmolested by terrorists so that a stable government may be set up.

Shichiro Nakahara

Shizuoka City, Japan

March 26th

We had a church family retreat March 21st through 23rd up in a mountain camping site, where we usually have our summer Bible camp. About twenty of us from our own congregation were present at the camp retreat and most of our time was spent in Bible study, prayer and discussions that dealt with various problems we are facing. The Lord has used every phase of our program for His greater glory and honor as well as helping us all grow in the knowledge and grace of our Lord Jesus Christ. Everyone has been so encouraged with good words of the Lord that they are now more willing and ready to be deeply involved in the work of the Lord. I stayed up till four in the morning, started out at nine p.m., with a few boys for the solution to their problems. We all could feel His presence and leading of the Spirit throughout the camp. I believe we've accomplished the objective we had set for the retreat this time, and the church has been enabled to step forward with the task of evangelism. It has also helped us all united in one purpose and mind to serve the Lord better and more effectively. Teruko spent most of her time preparing the meals for all of us for the whole three days. The Lord gave her strength to do her hard job in good order.

One of the greatest blessings we've got from the Lord is the fact that one of our boys, 19 yrs. old now, working for a bank in town has begun to consider to be a preacher. He was baptized three years ago and has been very faithful, serving as one of the S.S. teachers with Teruko in the same class. We want you all to be praying for him. His parents are strong Buddhists and he feels he can expect some troubles from them. He needs our prayer desperately right now. He can be a greater assistance to me and to the work here in the future. We cannot let this go away with the Devil. No! Never! Being a Christian is the farthest most people can go here in Japan, and so much so, this is a very rare case and it is no other than the work of the Holy Spirit. This is our foremost concern right now for all of us. Please be praying for him.

Joy Garrett

Salisbury, Rhodesia

March 18th

We had a fine service this morning at Glen Norah. There have been quite a few baptisms there recently and a growth in the congregation. However, just after Bob had finished his sermon it began to rain, and there are so many holes in the roof of that old shed, the drips were sprinkling part of the audience. It is distracting to have the one side completely open, so that you can see all who pass on the road or who are also trying to hold a service under a tree. We are all wanting the completion of the church. Bob is almost finished with the walls of the Church at Glen Norah, but it will take about \$4,000 U.S. to put the roof on it. Pray that God will provide it even as he has bit by bit enabled us to do the rest.

The Highfield Church building was full Saturday afternoon for the monthly Bible Class which was on Jehu this time. Leaders of many church groups were there. Arcturus Mine and Patronage Mine, the two newest congregations are doing well. Mandora has been having difficulties: threats, Bibles and song books siezed. Prayer is needed for all the attacks of Satan. We do ask for prayer for our churches and our nation.

Donald R. Harris

Salisbury, Rhodesia

March 21st

The Political scene is very lively, yesterday while we were in town there were two ZUPO cars with loud speakers advertising for their Party. It is anyone's guess whether the elections will take place as advertised next month, and who will be elected if they do. We watched two women yesterday trying to cross the street at the signal light. Apparently they did not know to look for the lights. There are thousands this way who neither know the laws or what voting is. I wonder how they know who to vote for. Only God knows.

We want to thank all of you faithful Christians who have stood with us in these times of trial. The court case has been set up to May 10. We are thankful for this extra time, and fully realize it is from the Lord. Perhaps the Lord is giving them extra time to repent who are instituting this court action. Please keep praying that the Lord's will is done.

The electrical conduit work is nearing completion. We still have two more circuits to do and the power to install before pulling wire. I am training a young African Brother to do this kind of work, (Johannes by name). He has been a Christian just a short time now—he came to me the other day rejoicing that his wife has now obeyed the Lord, PRAISE HIS NAME!

Elaine Brittell

Zambia, Africa

February 26th

As Brother Luhano preached of Christ and pointed souls to love and serve Christ—asking all who had Bibles to read the passages

-8 souls confessed Christ and were baptized into his family. Also 14 confessed wrongs and now are serving their Saviour again.

Klaus Muller and his wife Christiana arrived on the Lord's day from West Germany on their way to Kalomo, Zambia where they will work in Namwianga Christian secondary school. Brother Klaus gave a very encouraging lesson from God's Word this past Lord's day using Moses, Peter and David as examples of how they followed God's commands and guidance.

Now at the prison only women can have services on the Lord's day with the women, so 3 or 4 of us go to sing, pray and speak from God's Word. Please pray the message of Christ will bear fruit in their lives.

The church apartment will soon be ready for the window panes and painting. We thank our Lord for this blessing.

David S. Brown

Salisbury, Rhodesia

May 8th

The elections for a majority rule government in Rhodesia are now history. We had prayed much for a peaceful election, and The Lord openly answered the prayers of His people. Perhaps you are now aware that Rhodesia is now, Zimbabwe-Rhodesia.

There are a number of different mission groups in Zimbabwe Rhodesia. All that I have spoken with, say the time has come for their work to be placed on an indigenous footing. This has been my own conviction for some time. It was this in view that we began seeking God's guidance in the matter of serving Him in another area, or even in another country. I noticed that the method of the apostle Paul was to plant churches and then later visit them. That does not mean he only stayed a short time in a certain place. Some places he stayed longer than others, but the principle was to plant a congregation, minister to the building up of The Lord's people, and then move on to serve elsewhere. Later he visited these churches, and helped them with spiritual problems, but they were autonomous, and indigenous and never became a part of a "little kingdom" he was building for himself. Christ was Head, and they were looked upon as being a building of God, and they acted accordingly.

The Lord has directed us to do a work in South Africa, and with such clear answers to our prayers, we believe this move is of The Lord. I shall be working with Bro. Stuart Cook in the Johannesburg area, where there is a real challenge, and good opportunities to serve The Lord. At the invitation of the Waterfalls church, Bro. Sheba Mushonga will be helping in the ministry here. There are wonderful opportunities in the work in Zimbabwe Rhodesia still, but we believe The Lord would have us bear testimony elsewhere, and the Brethren here carry on The Lord's work. Lord willing, I shall be visiting the Brethren in Zimbabwe fairly often, just to give ministry, and thus to encourage them in the way of The Lord.

The Lord prospering our way, we hope to move into this new field around the first of July or shortly thereafter. We would appreciate the prayers of God's people as we enter this work. Also, I would ask you to please pray for the Brethren we leave behind in Zimbabwe Rhodesia.

Our sincere thanks to all who have stood with us in fellowship in God's work, and who have shared in our burdens. We are asking God to raise up "prayer partners," some Elijahs to stand with us in the fellowship of prayer. Would you allow God to use you in this way? If so, would you kindly drop us a line, letting us know that we can count on your fellowship in prayer. God bless you. (Phil. 1:3-6.)

WHY READ REVELATION?

Wilbert M. Winter

First of all, God wants us to know what it reveals or unveils. He promises a blessing both to the one who reads, and to those who hear it read, who will take the message to heart.

Further, we have here the last recorded words of the Lord Jesus Christ, graciously appealing to selected congregations in Asia Minor, warning them and whenever possible commending them for their faithfulness.

Do you wish to give our Lord and Savior the honor and worship due Him? John's Revelation opens heaven and shows us angelic beings prostrate with praise and adoration to the Lamb, to the resurrected and glorified Son of God.

Seven beatitudes are scattered throughout this writing. How could we better occupy our time than in memorizing these promised blessings? I challenge you who read these lines to do so. God, who cannot lie, will fulfill His every word.

In these times of testing, how may we arm ourselves to withstand the deceit of our arch-enemy, Satan? His activities are plainly set forth in the pages of this prophetic book. And one day, on the stage of history a pseudo-messiah will step forth to act as Satan's servant. He'll not hesitate to accept the rulership of earth, and he'll seem to have all the answers for earth's problems. Be on guard for the coming of the Man of sin and of lawlessness. He is a "Beast" and he'll demand worship of all those who know not God and who have refused or neglected to obey the good News of salvation through the atoning death of Jesus of Nazareth.

O beloved, believe what the God of heaven is telling us in these days about Himself, His Son, His Spirit. It will put urgency into our prayers and stir us to save not only ourselves from this crooked and perverse generation, but to snatch endangered souls as it were from the very flames.

"He who has an ear, let him hear what the Spirit says to the churches."

"Amen. Come, Lord Jesus."

AT BILL AND BETTY'S

GONE AWAY

Pam Young has gone away! She was the young woman whose husband had left her, and last June she had a baby by another man. Our minister's wife went to see her when she heard she was in trouble, and persuaded her to go and see Mrs. Matlin, who works for our Social Work Council, and they really were marvelous. In the end she decided to have the baby adopted, and they handled everything for her, even finding a foster home where the baby could be looked after when it left hospital and before it went to its new parents. The worst trouble was over Pam's husband.

"Mrs. Matlin says Fred will have to know," Pam said to me one day last summer when I called in to tell her about the Wive's Group outing.

"I hoped he wouldn't have to know anything about it, but Mrs. Matlin says he'll have to sign the adoption order as well as me. It just doesn't seem to make sense when it's not even his baby."

"Are you sure you've got it right, Pam?" I said, "I wouldn't have thought it had anything to do with Fred."

"Well, apparently it has," Pam said bitterly. "You see he's having to make me and the kids an allowance. That gives him some sort of right to keep tabs on me. And once he knows what has happened, he will get a divorce, I'm quite sure of that."

"But there wasn't any likelihood of him coming back anyway, Pam, was there?" I asked gently. "I thought you said there was someone else."

"Well, I could hope, couldn't I?" Pam said sharply. "There was always hope as long as he wasn't actually married. Once he gets a divorce—well, that's final."

Things turned out as Pam had anticipated. Once the Child Care Officer had contacted Fred Young about signing the adoption order, he started proceedings for divorce, and last week Pam told me the divorce decree (which she hadn't defended) had come through.

"Within three months he can marry again," she said. "And I suppose it serves me right."

"You'll have to pick up the pieces and start all over again, Pam," I said, wishing I was one of those people who always seem to know the right thing to say at the right time.

"That's just what I going to do," Pam said shortly. "I'm moving out. I've answered an advert for a housekeeper to a rich old man in the wilds of Norfolk, and I went down for an interview last week. Mum had the kids. There's a cottage with it, and eggs and vegeta-

bles provided from the estate. The kids will go to school on the school bus, so things should work out O.K. I start at the beginning of June.”

“But Pam!” I said, “won’t you be lonely? How will you make friends down there? Is there a lively church? I just can’t believe that you’re leaving us.”

“I expect I will be lonely,” Pam said, and her voice sounded as if she were completely drained of any kind of emotion. “And there isn’t a church. At least, not as far as I know. And frankly I’m glad. God hasn’t done anything for me. I’m fed up with religion, Bet, if you must know. Oh, I know you and the rest of them have tried to be kind, and the minister’s wife has done her best. But you’re all ‘do-gooders’ really, and I’m just about fed up with being on the receiving end.”

I felt quite sick, and couldn’t really believe it was happening. But it was true all right. And last week Pam moved out. Sometimes I think I’m a complete failure as a Christian, and I wondered where I had messed things up.

“You can’t win ‘em all, Bet,” Bill said, when I was telling him about it on Monday night. “You can only do what you can, when you can, and hope that it will be enough. Even the disciples didn’t have a hundred per cent success.”

“But she was so bitter, Bill,” I said. “As if we had all failed her! And we did, too.”

“She’s bitter at the moment, Bet,” Bill said. “But give her time. She’s got to go away to lick her wounds—like an animal does when it’s hurt. Maybe you haven’t seen the last of Pam Young.”

I just can’t get Pam out of my mind. I do hope she’ll be all right in Norfolk.

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ETHICS:

Drudgery

So much of our daily work is dreary and monotonous. It seems to lack meaning and purpose. How can such work be related to the service of God?

Many of the jobs people have today are dull, monotonous, and dreary. At Carisbrooke Castle in the Isle of Wight there is a large treadmill, inside which a donkey used to walk to draw up water from the well. Many of the tasks given to human beings in this industrial age are scarcely less monotonous. There is the almost endless repetition of the same pattern of action, like that of the man

tightening nuts on an auto assembly line, or that of a woman filling a succession of cans.

Such soul-destroying work may be contrasted with the skill and creative activities of the ancient or medieval craftsman. The farmer, the smith, the potter, of Biblical times could find joy and satisfaction in their creative, if hard, work. But how can a Christian nowadays make anything of these jobs for which there is so little to show?

The Wage—or the Work?

It must be frankly admitted that we sometimes bring this problem on ourselves. These dreary jobs are often better paid, and we want to earn good money right from the start, no matter what the work. We forget that the nature of the work does matter, even more than the wage, and we need to give careful thought to the kind of work for which we are endowed. There *are* more interesting jobs, although they are often poorly paid; but these jobs may be far more worthwhile.

Not all folk, however, are in a position to choose. Limitation of talent or opportunity, or economic pressure, force many to take up whatever employment is available, even if this should prove ungenial. But such jobs have redeeming features. They carry with them few worries. Just because they are repetitive, little mental energy or concentration is required. Because there is little responsibility, the mind is set free for other work which is more responsible and creative, outside the job itself. Also the worker may find more opportunity for developing friendships, especially with fellow-Christians in business fellowships or Christian organizations. Such compensations are worth seeking.

Never A Dull Moment?

Part of this general problem may be solved in the future by the introduction of automation. But it will never be possible or desirable to abolish all monotony from work and life. As servants of God we must accept the fact that a certain amount of monotony is an essential part of character training. "The Lord is more interested in the workman than the work;" He makes good use of monotony in molding our character.

Do not imagine that His great servants never had a dull moment. Moses worked for long years in the wilderness as a shepherd; it must have been unexciting most of the time. The Saviour Himself toiling in the carpenter's shop until He was thirty faced "the trival round, the common task." A life *full* of interesting and exciting events would be about as wholesome as a diet of strawberries. If accepted in the right way, monotony can be the raw material out of which steadfastness, patience, and perseverance are developed.

Monotony In Every Job

Actually, monotony is found in all jobs; it is only a matter of degree. The life of a film star may appear to be full of excitement

and glamor; in fact, it consists mostly of tedious rehearsals and repetitions of the same actions. The jobs of other people usually seem to us more interesting than our own; just as to the cow on this side of the river, the grass on the other side always looks greener. Everywhere and always there is need for people who will tackle the monotonous jobs cheerfully.

This is especially true of the work of the churches. It is easy for Christians to develop the mentality which craves for and revels in the spectacular and unusual. This has been aptly called "the age of conferences," and there is a type of Christian who flits around to all the big conventions, campaigns, or meetings, and regards with indifference or even scorn the humdrum services upon which the work of the kingdom really depends. There are those who on literary grounds have accused Isaiah (40:31) of anti-climax, when he speaks of waiting upon the Lord for strength to mount up with wings, to run, and to walk. But the prophet has the order right. It requires far more strength to walk along the dull tracts of life and service than it does to run or to mount up in emotional and spiritual exaltation.

Incentives

The Christian, then, should cheerfully accept his assignment of monotony both in his job and in his various spheres of Christian service. He should "turn his necessities to glorious gain" by doing all his work as unto the Lord and not unto men. In doing it for Christ, he will also be serving his fellow-men. In this connection it is a great help to try to see the end-product of the work. How does it serve and help others? What need does it supply in modern society? Try to see your little part in the context of the whole product and service, as this tends to give your work meaning and purpose.

This sense of purpose is enhanced by the realization that the Christian worker is Christ's ambassador in the place where he is employed. Let him therefore set out to be cheerful, courteous, and helpful to all who work with him, that he may witness by the quality of his life and labor, to which he will have opportunities to add the testimony of the word of mouth. His wage also is part of the purpose of the work: "let him labour, doing honest work with his hands, so that he may be able to give to those in need" (Eph. 4:28). The money we earn enables us to meet our own needs; it also enables us to minister to the needs of others, and to contribute toward the work of the kingdom of God.

Your Second Job

This last point is important. For the fact is that again and again Christians do their best and most lasting work for God outside their daily job. This is in no sense an excuse for neglecting your job, working with your eye on the clock, preoccupied in mind with what is going to happen after knocking-off time. Such conduct is harmful both to the work itself and to the progress of the Gospel. At work

we should be *working*. But it remains true that many Christians who are honest and industrious at work do far more for the Lord in what has been aptly called their "second job."

The occupation of Paul of Tarsus was tentmaking, and by this he earned his living so as not to be a financial burden to any of the young churches. But his real work that his "job" enabled him to do was that of a pioneer missionary and apostle. You, too, can compensate for a dull job by the creative and fruitful work that you do for the Lord outside. Here is a clerk who adds up figures in a ledger all day. He is also the captain of a Boy's Brigade company, who loves every aspect of his work with boys and has led many of them into God's Kingdom.

Compensating Activities

There is an unfortunate tendency today for people to squander money and time in compensating activities. They react from a dull job by rushing to the entertainment world for excitement. This is in part understandable. People do indeed need a complete change from the treadmill tasks by which they are often imprisoned, and there is a legitimate way of meeting a part of this need in sport, recreation and entertainment. But it is very much more satisfying and fruitful to find that compensation in creative hobbies and useful service. One of the authors was once employed in a bank, a job which has its full quota of routine and monotony. But the work of lay preaching was found to be a complete change, giving deep personal satisfaction and fulfilling a need at the same time.

Ask yourself, what can you do outside your job, which will make that job itself more significant and act as a complement to its deficiencies? William Carey, the pioneer missionary to India, is quoted as having said, "My work is to preach the Gospel—I cobble shoes to pay expenses." Your job can pay your expenses so that you are free to do a greater work.

The Vision of the Whole

At the time of the Industrial Revolution many people in England were de-personalized by their work and were made to feel insignificant and valueless. But they found dignity, significance and fulfillment in their local church, as sons of God called to fellowship and service with Him. There they learned to think and speak, to discuss and organize, to accept responsibility and serve. It is often forgotten that this is where the Trade Union and Labor movements began.

The changed circumstances of today have not altered this basic need and principle: we must all try to see our job in a much wider setting. The work the Lord has called and endowed us to do is, in most cases, far wider than our daily jobs, although the latter is an important part of it. Even if the job has to be somewhat dull and dreary, life as a whole need not be so. It is this vision of the whole which redeems the part.

Above all, the right incentive can transform every part. Although Jacob had to toil at the monotonous task of shepherding for seven years to win Rachel, yet "they seemed unto him but a few days, for the love he had to her" (Gen. 29:20, ASV). Because Christ loves us, and we, too, love Him and seek to serve Him, the dreary days are shortened, the hard tasks made easier and the heavy burdens light.

Questions for Discussion

1. Discuss the part played by monotonous work in shaping the characters of (a) Joseph; (b) David; (c) Peter.
2. What other considerations besides wages should guide you in the choice of a job?
3. Give as many reasons as you can why a Christian should work hard.

(By permission of Scripture Union, from *The Christian's Conduct*.)

Doing What Comes Naturally

Dr. Horace E. Wood

One of the first evidences of genuine conversion to Christ is the desire to make Him known to others. A Christian's chief concern about a lost soul should not be to fill his stomach with food, nor to place clothes upon his back; nor should he be concerned about educating him. Putting first things first, he should be apprised of the fact that he is lost, and that Christ died for him.

The last words of our blessed Lord were, "Go ye into all the world and preach the gospel to every creature." (Mark 16:15.)

Some there are who deny that we of the church age are to act at all on this commission as given here, insisting that it was intended for a Jewish testimony in the coming era of the great tribulation. This is fanciful in the very extreme. Far more important than any quibbling as to the exact character of this commission is the truth of our responsibility to carry the story of redeeming love to all men everywhere. It is given, not alone to those we may think of as official ministers, or specially designated missionaries, but to every believer in the Lord Jesus Christ, to endeavor to make Him known to others and so win as many precious souls as possible while the day of grace is continued. This is the first great business of every member of the church of the living God. All are called to be witnesses, according to their measure.

It is ours to "go" (Matt. 28:19), to "pray" (Matt. 9:38), to "help send forth" (Acts 13:3), and to sustain those who are able to leave home and friend as they hasten forth into distant lands to carry the gospel to the regions beyond (3 John 6-8).

Granting that you who are reading this are a born again person, let's consider you for a moment. What comes naturally for you? Is it being at the top of your business? Is it selling more insurance

than the next fellow, thus getting your name on the honorable list? Is it seeking pleasure day after day, week after week, year after year? Are you hungry? It is a known fact that a hungry person is a healthy one. This is so true in the physical, ah, but also true in the spiritual. Are you hungry for the things of the Lord? If so, you are a healthy Christian. Do you find it difficult to talk to a person about the Lord? There are times when we must answer in the affirmative. Could this momentary condition be due to a lack of spiritual appetite? Too much candy will dampen the appetite for strength foods. So will too much worldly contact dampen our keen appetite for the things of God.

For many years a dental salesman who is a Jew has been coming to my office. This man lives in the New England states. He makes the journey to Dallas about four times a year. We have learned to look upon this man as a good and true friend. Some time ago, late one evening, he came by my office. During the conversation I asked him how he felt, as his age was advanced. His answer was, "I am tired and sick. My heart is playing out, and I am not well." Now as I stated, he had for years been visiting my office with supplies, and I had never thought of telling him about Christ. He was a Jew; it wasn't the thing to do. This was such a poor excuse; but in weakness I used it to ease my conscience. On this particular occasion the Holy Spirit had other plans for me. I said to this man, "Ed, I wish that you had my friend to help you." Immediately he came to attention and asked who this friend was. I answered him, "The Lord Jesus Christ." "Oh," he said, "I am a Jew." "Yes, Ed, but you need Him just as badly as I do." He then proceeded to tell me that he believed in God, and that "We Jews do this and that." I said, "Ed, do you believe that the Messiah is coming?" "Oh yes! We Jews believe that He is to come." "Ed, when He comes, do you believe that He will remove your sins?" "Oh yes, we Jews believe that." Then I said, "Now let's just suppose for a minute: Is it possible that He has come, and you didn't know it?" He thought for a moment and answered in the affirmative. "Now, if Jesus has come, and you didn't know about it, and when He comes He is to take care of your sins—what kind of shape does this leave you in, Ed?" He answered, "Pretty bad."

I had in my possession one of Brother R.H. Boll's little pamphlets entitled, "How God Forgives Sin," which is a most marvelous writing. I asked this Jew if he would read it. He replied that he would be glad to read it.

Several months passed, and he returned. I asked him if he had read the little pamphlet. He said that he carried it with him and had read it over, and over and over again, and that it was the finest thing he had ever read. I discussed the Lord Jesus further with this Jew; and as he started to leave, I told him that I was not interested in leading him to a church, but to the Lord Jesus Christ, and that there is no name under heaven given among men, "Whereby we must be saved."

Recently, while passing through Baltimore, I called his home and talked with his wife. She was most cordial. No doubt Ed had told her of our conversation. I have sent him several religious books; and he is reading, searching, I trust, for "My Friend."

Mine and your little world may be small, but Jesus said "Go." He didn't say how far. It could be only a few feet. When the commanding officer speaks, a loyal soldier has but to obey. It is ours to act upon His instructions. The blessing of God has always rested in a very special way upon the individual or church that was missionary-minded. None ever lost out by obedience to our risen Lord's command, by doing that which comes naturally to a true soldier.

(From *GOOD TIDINGS* Magazine, 1955.)

NEWS AND NOTES

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

There is a small congregation now meeting in our home about six miles west of Brookville, Indiana. We believe the time has come for us to worship elsewhere—probably in rented facilities with a view toward buying or building.

We hope there is a family among Word and Work readers who would be willing to help my wife and me in this effort. If you like to work with young people here is the ideal place.

We would help you find employ-

ment and a place to live.

Please write or call Charles E. Kranz, RR 3, Box 389, Brookville, Indiana 47012, telephone: 317-647-4809.

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—Mrs. J.R. Stewart - Brown

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