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Louisville Christian Fellowship Week

Inside Covers

32nd Annual Louisville Christian Fellowship Week

August 13 - 17, 1979

DAY SESSIONS: Portland Avenue Church of Christ, 2500 Portland Avenue.

EVENING SESSIONS: Sellersburg Church of Christ, Sellersburg, Indiana.

Theme: CURRENT CHALLENGES THAT CONFRONT CHRISTIAN FAITH

MONDAY Chairman, Jim Rowe

Evening Session

7:00- 7:30 Singing
7:30- 8:30 "Stand Fast in the Faith" Nathan Burks

TUESDAY Theme: Challenges in Society Chairman, Rick Coleman

Day Session

9:00- 9:20 Prayer Time
9:25-10:20 Bible Exposition: 1 John Elmer Ringer
10:20-10:35 Break
10:35-11:15 Challenges in the Workplace Bill Smallwood
11:20-12:00 Challenges in Education (Christian Schools) Earl Mullins, Sr.
12:00- 1:30 Lunch
1:30- 2:25 The Bible and Evolution—Basic Concepts and Fallacies of Methods Joe Overman
2:25- 2:40 Break
2:40- 3:20 Challenges in Education (Public Schools) David Ingalls

Evening Session

7:00- 7:30 Singing
7:30- 8:30 Daring To Be a Daniel Ray Naugle

WEDNESDAY Theme: Challenges in the Church (Evangelizing and Planting) Chairman, Robert Gill

Day Session

9:00- 9:20 Prayer Time
9:25-10:20 Bible Exposition: 1 John Elmer Ringer
10:20-10:35 Break
10:35-11:15 Challenges to Planting Churches Richard Ramsey
11:20-12:00 Challenges to Evangelizing Our Jerusalem Harry Coultas
12:00- 1:30 Lunch
1:30- 2:25 The Bible and Evolution—Problems with Geologic Columns Joe Overman
2:25- 2:40 Break
2:40- 3:20 Challenges to Evangelizing Our Samaria and World Vernon Lawyer

Evening Session

7:00- 7:30 Singing
7:30- 8:30 "Lift Up Your Eyes" Robert Boyd

(Continued Inside Back Cover)

THE WORD AND WORK

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

Wm. Robert Heid, Editor

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Robert Heid is a minister in Louisville, Kentucky.



God's Family

W. R. H.

A ROYAL PRIESTHOOD

But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light. I Peter 2:9.

I have rejoiced and relaxed in the truth of this passage since about as far back as I have known the Lord, but I now find it time to take a fresh look at its magnitude and potential as I try to keep on keeping on. May it refresh your spirit also.

When the Holy Spirit designates believers as "an elect race,!" it is not with a purpose of turning us into gypsies or strolling wanderers through the countryside. The priests of Israel were the most organized and strictest in discipline of all the people. Theirs was an orderly ministry in the things of God, and a constant example of right living and knowledge of the Scriptures. Their priestly garments served to both identify them and keep them mindful of their responsibility before God and man. No doubt, they needed this constant reminding, for "who is sufficient for these things?" (To mediate between sinful man and his Maker.) At Jesus' death, He became the One Mediator, but He has set us as a kingdom of priests.

Peter further states that we are a "holy nation." Holy means: dedicated to religious use; belonging to or coming from God; consecrated; sacred. Paul begs us to present our bodies a living sacrifice that is holy and acceptable. The Gk. word in the original here means the fleshly body. Then he goes on to show that the inward man is also to be transformed by having had his mind (intelligence) renewed by the Holy Spirit at the new birth. Evidently, holiness of the physical and spiritual life are inseparable.

Peter reaches the climax of verse 9 when he says that we are "for God's own possession!" We could wonder, "What advantage to God, that He possesses us?" It is all in order that we might show forth the excellencies of Jesus. As we comprehend the riches of His grace toward us, we will by nature (our new nature,) shine before men, that they may glorify God. This is becoming a witness that needs no prompting, a light that cannot be hidden, a servant who

now sees himself as a slave of Jesus Christ, even as the apostle Paul identifies himself many times.

How often we have tried to present Christ Jesus from some lesser position. Perhaps we have thought to be "Hail fellow, well met" when searching out the sinner in his pig pen. (We note, here, that until the prodigal son hungered and "came to himself," he was unready to come home.) Yes, we must come near to the sinner. Jesus leads us in this way. But we must possess something that he sees, needs, and wants, before he will make any move toward it. And he needs to see someone standing straighter than himself.

Not long ago, someone was speaking of the "Jesus people," and said they are strong on "Praise the Lord and pass the potatoes." I am happy to have met Jesus people to whom this does not apply. Nevertheless, it undoubtedly describes many who over-emphasize fellowship and under-emphasize ministry. How much better to say to that person whom we would lead to Jesus: "Praise the Lord and *have some* potatoes." Christians are urged to maintain gainful occupations, that they may have whereof to give to those who have need. This could involve sums much greater than a peck of potatoes. Why not, in this area, be ready unto every good work?

To show forth the excellencies of Jesus is, of course, an impossible task, except as the Holy Spirit enables us. "How shall I my Savior set forth? How shall I His beauties declare? Or how shall I speak of His worth? Or what His chief dignities are?" Consider these attributes of Our Lord:

1. He was love. No personal gain or ease or glory tempted Him.
2. He was unchanging. Great was his faithfulness, morning by morning.
3. He was a servant. He came not to be ministered unto but to minister.
4. He was the great giver. He fed, taught, healed, forgave, all at His own expense. ("He perceived that Power had gone out from Him.")

There are many and various ways to work or witness for the Lord, since the lost men and women of our acquaintance have all kinds of needs. The very idea in the words "Royal Priesthood" is of a strong character, with an eternal message, reaching out an effective hand. This constitutes "serving the Lord, Christ." There are other acts of fellowship and companionship which also tend to strengthen the ties within the body, but these are of more mutual help and sharing. Witnessing is a one-way street, whereas fellowship is a two-way.

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

I am concerned that there is a lack of preachers among us and that some of those who once preached have turned almost wholly to secular employment. When one of our churches needs a preacher they likely "rob" another congregation in securing one. Not many of our young men have any inclination to preach. What can be done about this situation?

Placing blame merely to excuse ourselves is not a very profitable endeavor, but honestly and properly analyzing a situation so as to seek out a remedy is. I suspect that no one segment of the people are wholly to blame for the apparent shortage but that there is a contribution from several sources.

Probably one of the first needs is for many of our people and churches to be convinced that there is a legitimate need for what we might call a full-time, trained preacher. Quite a number of our churches have got along either with appointment preaching or with a man who has had to provide a good portion of his income from some other source. There seems to be a rather prevalent idea that the man who does not have other such interests and who has "nothing to do except preach a couple of sermons a week" is a lazy parasite. We may be in need of some enlightenment as to the value of full-time work. Too many, I am afraid, think that this is a surrender to "the pastor system" of our religious neighbors. It need not be so at all!

Now our purpose here is not to belittle those many good, honorable men who are part-time preachers, who may spend the week teaching school, for example, and then preach for a church on the week-end. There are a number of variations of this part-time "full-time" arrangement. There are some churches which have prospered under such an arrangement. It may even be said that some of these men are doing a better job than some of those who are wholly supported. I have no doubt it would be a fairly successful arrangement if all our churches were fully organized, working churches with qualified elders and deacons and if the expectations of the society in which we live were somewhat different. We do not reject the idea

of "tent making" so long as this is in the will of the Lord. There are a number of churches which for practical financial reasons must use this arrangement.

There is something to be said in favor of the full-time, fully supported man, however. Especially during his early days in the ministry of God's word, a man needs time to study and grow. The older, experienced man may more easily get by on his store of knowledge and his grasp of the scriptures than the young man. It is not a good experience to have been so busy during the week that one has to "come up with a couple of sermons" instead of having found that in God's word which feeds our soul and will feed others. There is a difference between saying something and really having something to say—especially in preaching! Of course the fully-supported, full-time man can squander his time with those things which do not help much. He can enjoy socializing more than spending the necessary time in the study. He can develop too many interests that have nothing to do with his preaching. We are not hereby justifying such a course. What we are saying is that in order to give out regularly with that which is fresh, helpful, and true to God's word, one must take in. A man who is able to speak in public may do a good job of filling in with a message now and then, but that regular, steady drain of regular preaching to the same congregation is another matter! We do not discount the work of the Holy Spirit. In fact, this writer fully believes Him to be a necessary Helper to any worthwhile preaching. But the idea that He will under ordinary circumstances fill our minds with what to say when we have ignored the word of God is pure bunk! The anemic condition of many Christians today is at least partially the fault of a pulpit which has not delivered even good milk from God's word.

Moreover, the full-time man has the better opportunity of extending the pulpit beyond the walls of the church building. His own gift, personality, and preparation may be a factor, but he will have more time for radio work, writing, teaching "from house to house," counseling, etc. He will not be as limited in conducting evangelistic meetings. Not all secular jobs will allow him to be available for funerals—and we sometimes preach to more unregenerate people on these occasions than almost any other. Half a loaf is better than no loaf, but not better than a whole loaf!

How does all of this relate to the preacher shortage? Let us take an example. Some young man begins preaching, largely supported in some other way than by the church. It is often "a hard row to hoe." He may often have to preach or teach partially unprepared, and this is discouraging. He probably neglects his family, just like any other "moonlighter." Then a problem arises in the church. Being financially independent, he is more easily able to resign and avoid the criticism that has arisen. For a while, then, he does not actively preach. Churches may not invite him, supposing that he has decided this is not his calling. He in turn interprets this

as possibly an indication that he is ineffective as a preacher. Meanwhile, his secular job goes well and income increases. His way of life expands. But once again, maybe in a meeting, he is stirred to preach. Now he must take a great cut in income if he goes "full-time," a cut that he "cannot afford," and it takes a pretty good crisis to effect such a re-direction of life. The details may vary somewhat, but in practical terms there is one less preacher. You can say that we are better off without such a man, but that may be harsher judgment than we would be willing to apply if the shoe were on our foot.

All of this has been a sort of preface to help answer the question, "What can be done?" Churches and Christians generally need to adopt a better attitude toward the encouragement and support of preachers. No, we do not want to attract those who are drawn only by the money and the prospects, and we do not believe that preachers should be little tin-gods on a pedestal. Only those who have been there know the discouragements a dedicated preacher faces, however, and we ought not (when there is no real necessity for doing so) add the discouragement of half support. Certainly there are those who will make the necessary sacrifice, who will not falter, who will know how to be abased, and who will toil away in spite of the lack of funds. But it may be that there are those who are turned away before they have had the opportunity to develop that kind of character. We can be thankful that many churches have come to regard a preacher as a human being with a family and many of the same needs and expenses as others. There is room for improvements by others, and we suspect the improvements will not necessarily corrupt those who preach.

Even more important, likely, is the need for improvement of attitudes in Christian homes toward preaching as a life work. Yes, God is able to reach down and put His hand on those who have come from broken homes or other most unpromising backgrounds. He has done so. But He often also uses the less unusual method, too. Ours is a materialistic age which declares, "That's nice," when a son in some other Christian home decides to prepare and preach or to be a missionary, but our sons "just aren't inclined that way" (in fact, did not get any encouragement to incline them in that way!). No, I do not believe we should on our own make preaching or elders or missionaries out of our children, but a Christian home should be a place where such a calling would be well received and encouraged under God. What a sad commentary on any Christian home when the young person suspects that such a commitment would not be well received. Unnecessary and unfair criticism of preachers in the home will not do much toward encouraging the choice of such a life by our young people.

Preachers can do something toward encouraging young people to make a choice of preaching. This may be by a word well chosen on an appropriate occasion. But it may also be by the right kind of "professionalism." Some will object to the use of this term, but it seems to me that, while we reject the wrong implications of the

term, there are some good things about it that we want. A bright college student, for example, may be "turned off" by a preacher whose grammar is bad, whose reasoning is faulty, or whose own pet biases dominate his preaching. We live in a world where it is more than ever needful for the man of God to give evidence that he knows what he is talking about. We need some "heroes" among the servants of God, those whom we can look up to as examples, those who are a credit and not a disgrace to their calling. No, we are not advocating the removal of the stigma of the cross or the conforming of the message of God to human judgment. The need is that we not make the case worse than it is. We ought not as Christians and as preachers leave ourselves open to justified criticism of being ill-equipped and ill-prepared for our work.

Probably the answer to the question lies most of all in the matter of doing what the Lord taught us to do—praying to the Lord of the harvest for laborers. This may be laborers other than preachers, but they are included. Christ is building the church, and that includes the providing of those necessary gifts and workmen for the job. He sets the members of the Body as it pleases Him. He enables and equips those whom He calls to any specific tasks. (This does not remove human responsibility to train and use what He gives.) Yes, I believe in a call for a preacher—not the mystical, miraculous direct voice from God, but an awareness and an assurance that "this is where God wants me." The Christian who knows that preaching is God's will for him will not easily be put off by the hindrances and discouragements. So, perhaps we have not because we have not asked—at least, in a serious, continuing sort of way. Or maybe we have asked amiss, desiring preachers who could relieve us of responsibility or appeal to our vanity.

Maybe as an act of judgment God withholds. Sometimes He gives people what they deserve. Refusing to hear those who faithfully declare God's word could surely invite Him to send those who tickle the ears and do not disturb the fleshly lusts. If such be the case, we had better repent . . . and pray!

113 N. 6th Street, Oakdale, La. 71463

PROPHECY:

THE PRINCE OF PERSIA

Dr. Daniel Fuchs

Dearly Beloved Friends: "... Now will I return to fight with the prince of Persia . . ." (Dan. 10:20). We have seen many cataclysmic political upheavals this past decade, not the least of which is the recent revolution in Iran. Iran is modern Persia. Suddenly Israel's former ally has become her intransigent foe. We who love Israel would be dismayed if it were not for the fact that even though these events took us by surprise, God wasn't surprised at all! Twenty-five

hundred years ago Ezekiel foretold an alliance between Russia and Persia. (See Ezek. 38:5.) God is still in control.

The prophetic Scriptures have much to say about Persia. At the close of Old Testament history Persia was the world empire and it owned Palestine. It was the successor to Babylon and much of Daniel's prophecy is definitely relevant. One of the problems of studying Persia in prophecy is the fact that because most of the prophecies have already been fulfilled, we have forgotten that there is much still to come.

All students of the prophetic Word realize that frequently there are passages where even in a few sentences both fulfilled and unfulfilled promises are clearly stated. One of the most evident is Isaiah 61:1,2:

The Spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God . . .

In Luke 4:16-20 our Lord quoted Isaiah's prophecy as He declared, "This day is this scripture fulfilled in your ears" (vs. 21), but observe He stopped at "the acceptable year of the Lord" which describes His first advent. What follows in Isaiah "the day of vengeance of our God" belongs to the second advent and judgment.

As Isaiah the prophet looked into the future he envisioned what to him was a mountain peak. What he actually saw was not one peak, it was two. From his perspective he did not realize that there were two mountain tops with a valley between.

The prophecies about Persia show that Daniel viewed the future from the same point of perspective. Daniel, chapter 10, is the most detailed of the predictions about the country which is now Iran. This chapter is the first part of Daniel's final vision of chapters 10-12. These chapters should be read as a whole. Dr. Arthur Petrie in his splendid commentary, "The Message of Daniel" said,

... Chapter 10 has been called the Prologue, chapter 11 the Prophecy, and chapter 12 the Epilogue. The importance of the section may be seen by the facts following:

1. It is given by the voice of a celestial being.
2. It is given in the presence of the 'man clothed in linen,' the Lord Himself. He is present during the entire prophecy and, like the book of Revelation, He Himself closes the book by final words to Daniel, as He did by final words to John. (p. 110)

When we seek to learn about the time this prophecy would be fulfilled we must remember the mountain peaks of which Daniel prophesied. Some of this vision has been fulfilled in inter-testament history. Daniel 11:1-35 is one of the clearest outlines of inter-testament history from Daniel's time (6th century B.C.) until Antichus Epiphanes (175-164 B.C.).

Part of this section (Dan. 11:1-35) has been fulfilled, but most of this section is yet to be realized. Note, "but the time appointed was long" (10:1); "what shall befall thy people in the latter days" (10:14); "for yet the vision is for many days" (10:14). Chapter 11:35 clearly states, "... even to the time of the end, because it is yet for a time appointed." All of this shows that most of this great prophecy takes place just preceding the coming of our Lord.

This truth is very evident when we realize Who the "man clothed in linen" of Daniel 10:5-9 is.

1. Daniel saw a 'man clothed in linen,' and then describes the person. The description is very similar to that of the person seen by John the Apostle as set forth in Revelation 1:13-15. I believe this of Daniel 10:4-9 to be a Christophany, an appearance of the Lord Himself. He is present throughout this closing section of the book.

It is as though He is presiding over the things taking place; and I believe that to be the case. There is no break between the chapters, and when we come to the last chapter, He is again mentioned as being still present. And indeed He closes the book, for from chapter 12:7-13, and more particularly from verse 9 to verse 13, He is the speaker. The picture, then, is of the Lord Himself watching over, controlling, and guiding the destinies of the events of the last times. He stands, unseen by man, amid the events transpiring to end the kingdom of darkness and of Antichrist, and to set up the kingdom of light and of Christ. We are reminded of the words of the poet:

'Careless seems the great Avenger;
history's pages but record,
'One death grapple in the darkness
twixt all systems and the Word—
'Truth forever on the scaffold,
wrong forever on the throne—
'But that scaffold sways the future,
and behind the dim unknown,
'Standeth within the shadow,
keeping watch above His own!

—James Russel Lowell

2. The effect of the vision upon Daniel was similar to the effect upon John the Apostle, when he saw the Lord while on the isle of Patmos. Daniel was entirely overcome by it, and could not stand before Him. This is ever the attitude of those who see the Lord—utter self-abnegation, utter self-loathing. No flesh may glory in His presence. (Ibid, pp. 112, 113.)

I have often written that the purpose of the prophetic Scriptures is not to satisfy our curiosity about what's to happen in the future. There are two main purposes in the prophetic Scriptures: the first is to testify to our Lord Himself, "the testimony of Jesus is the spirit of prophecy" (Rev. 19:10). The other main purpose is to comfort the Lord's people who in the midst of persecution might be tempted to

feel that God is no longer in control. The fact that the Holy Spirit wrote about what's going on today is a source of great comfort to the student of the Scriptures. What is going on today is not an accident; our Lord knew about it long ago.

There is another source of great comfort which is very evident especially in Daniel chapter 10 when we consider what is going on today in Iran in the light of prophecy. This truth briefly stated is that God has His angels, His messengers, who actively fight for His people. Angelology is a forgotten branch of theology. We lose much comfort by ignoring this splendid truth. It is one of the most important truths revealed in Daniel chapter 10.

In verse 13 we are told of the "prince of the kingdom of Persia" who withstood the attendant of our Lord. There is another prince in the same verse who is "Michael, one of the chief princes." He is Michael the archangel who has a peculiar relationship to Israel and to the resurrection (Dan. 10:13, 21; 12:1-2; 1 Th. 4:16; Jude 9). It seems definite that the word "prince" used of Michael means that he is a heavenly angel and also that the same word for "the prince of the kingdom of Persia" denotes an evil angel who opposes God. Note also that these angels "fight" (vs. 20). There is a struggle between God's angels and the angels of Satan. It is interesting also to observe that our Lord called Satan, "the prince of this world" three times (John 12:31; 14:30; 16:11). Paul names Satan "the prince of the power of the air" (Eph. 2:2). Later in the same epistle he says, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).

The Greek word "prince" in Ephesians 2:2 is *archon*; the word for "principality" in Ephesians 6:12 is *arche*. The Scriptures plainly teach there is a vast world of evil angels who oppose the work of God and they are headed by Satan.

Daniel 10:13 shows that a conflict had taken place in the heavens. Daniel knew nothing about this until he was told it by the angel. The angels of darkness led by "the prince of Persia" were defeated by the angels of light led by the archangel Michael.

Michael is yet to work mightily in behalf of Israel," And at that time shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book" (Dan. 12:1).

I admit that I was dismayed when the Iran revolution succeeded. It is a very serious situation for the nation of Israel. In my dismay I turned to the Scriptures. The study of Daniel 10, the one chapter of all of the Bible which tells the most about Persia in prophecy, has comforted me. Our Lord Jesus Christ is still in complete charge. The fight is not ours. Not only will our Lord return and be the Victor, but also Michael the prince will return to fight with the prince of Persia and all other world leaders who show their rebellion to God by hating the Jews.

Jack Blaes preaches at the Antioch Church, Frankfort, Ky. and teaches at the Portland Christian School in Louisville.



Viewing the News

Jack Blaes

WAGES FOR HOUSEWORK COMMITTEE, a Canadian organization, named Margaret Trudeau as Housewife of the Year. And since you have asked why is Mrs. Trudeau such an outstanding housewife, I'll pass the word along: "The courage displayed by Margaret in leaving her husband to seek her own indenty" so impressed the Wages for Housework ladies that she was the outstanding candiate for the award. I have an idea that most Canadian housewivs will consider it an honor not to be considered at all by the committee in the future.

SUPREME COURT DECIDES teachers should be American citizens. Justice Powell reasoned: "Some state functions are so bound up with the operation of the state as a governmental entity as to permit the exclusion from those functions of all persons who have not become a part of self-government."

EQUAL RIGHTS AMENDMENT suffers another defeat in Florida. The vote by the Florida Senate was 21 to 19 to reject the proposed Equal Rights Amendment to the U.S. Constitution. The White House sent aids to lobby for its passage as did Governor Bob Graham. The situation so far for ERA is that it is three states short of the 38 required for it to be added to the Constitution.

U.S. NEWS AND WORLD REPORT FOR June 11 has a good article on "Bureacrats: How Good . . . How Bad." Quite a bit of food for thought, you should read it. Of special interest to me was the item about Andrew Bavas,

a \$44,000-a-year urban-affairs expert working for the department of Health, Education and Welfare who refused a raise of pay slightly less than \$1,300, and, as a result, lost his job. "Laws make it impossible for federal employees to refuse raises." And stay on the job, that is. Andrew found out the hard way. But the article points out that there is something good about the system.

"THE AMERICAN PEOPLE ARE BEGINNING TO FEEL that their own government can't deal adequately with crucial issues," President Carter told a news conference on May 29. This is a very dangerous statement. Who can know for sure what the feeling of all the American people is on any given issue? And if it is said enough it soon may convince the people that they do feel so. And that is just the thing that can lead to a seriously harmful change in our form of government. These are the kinds of words and ideas to bring in the one world government earnestly sought by all of the President's men who are responsible for international relationships.

CASTRO AND COMPANY STILL HAVE FRIENDS. Actor Harry Belafonte joined with Congressman Ronald Dellums (D-CA) in campaigning for Leftists candidates in Berkley's April 17th municipal elections. Belafonte had nothing but praise for the Cuban revolution, and, in typical communist fashion, called for coalition politics. "Black people," the successful American actor proclaimed, "must join with Chicanos, Native Americans, Asians and progressive white people

to battle against reaction (read opposition to the communist party line)...” As if those words and associations were not enough to let America know where he stands, the ungrateful actor made this very significant statement: “When I was growing up I modeled myself after W.E.B. DuBois and Paul Robeson.” Both of the very successful black men were notorious Communists.

HOW IT IS DONE. In spite of our Declaration of Independence, America is quite dependent. Imports account for at least 75 percent of the nation’s supply of each of 15 widely-used minerals, including asbestos, tin, cobalt, manganese, florine, nickel and titanium. Cobalt and manganese are essential to the production of steel. 98 percent of our cobalt comes from the African nation of Zaire, and more than one third of our manganese ore is imported from Gabon. Cobalt is a very strategic mineral in the aerospace industry. Kolwezi (Zaire) furnishes about 68 percent of our cobalt. Business Week reports that the Soviet Union, in an attempt to control the mineral wealth of Africa is encouraging the formation of African mineral cartels and phasing out of foreign participation in mining. That is one way it is being done. Now for another:

Last year there were two rebel raids on Kolwezi (Zaire). Leading the rebels were Cuban insurgents both, of course, backed by the Soviet Union. The Communist Party, Marxist-Leninist’s newsweekly, The Call reported that during the four months before the attacks on Kolwezi the Soviets had bought up large quantities of Zaire’s cobalt, and during the invasion “Soviet-backed mercenaries systematically sabotaged Zairean cobalt and copper production, cutting off 65 percent of the world’s supply for the next six to nine months.” Prices went sky high and the Soviets made huge profits. Now, instead of Salt Talks with those bandits...

“MAKE ME A CHILD AGAIN, JUST FOR TONIGHT.” Not really, didn’t you notice my tongue in my cheek? Beginning July 1, 1979, it will be illegal for a Swedish parent to spank, slap, or otherwise strike his child. The Swedish poppa is also

forbidden to treat his offspring in “humiliating” manner. Legal experts in Sweden believe that this includes placing a child in a corner, depriving a child of dessert, or even asking questions concerning what the parent may consider errant behavior. While the State schools will be showing junior videotapes of what the Ministry of Justice says are his rights, and how to deal with straying parents; government messengers will deliver to the not-so-free homes brochures reminding the proud parents of their obligations toward their children and pointing out that even the slightest corporal punishment is prohibited. As of now, the socialist government of Sweden will allow a parent to get angry at his unruly heir. Furthermore, said government grants permission for the indignant pop to let the little angel know he is angry. As yet, there are no guide lines either as to the quantity of anger a parent may at any given time keep under rigid control or as to how openly he may make his ire known. But it is pretty clear who is in control of whom in Sweden. It is especially clear that God’s word on the loving and training of children has been left far behind.

DEATH PENALTY ADMINISTERED IN FLORIDA. We take no comfort that a human being has died in an electric chair in these United States. We cannot agree, however, with Henry Schwartzchild of the American Civil Liberties Union who said: “The official homicide of John Spenke-link this morning is a constitutional legal, social and human outrage.” Rather listen to the instruction of righteousness: “Therefore he that resisteth (is disobedient to) the power (of government), withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil... And wouldest thou have no fear of the power? Do that which is good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain.” Quoted from Roman 13:2-4. And capital punishment is a deterrent to capital crime.

Thank you for reading. Let us not neglect to pray for all in authority.

Societies in Our Churches

Jack E. Thompson

Problems with co-operative works among the churches! How this seems to plague us in every effort we make for the Lord together. Why do we have such a problem of sustaining *and liking* our homes for children and adults, our schools and college, and even home mission work? Aside from questioning the activity itself, the basic problem lies in structure. We have too many "societies" running things for our churches.

The missionary society was a very heated question in the 1800's. Regardless of *your* position, the Bible mentions nothing of a group of Christians banding together to direct mission work apart from a local congregation. The local church led by the elders oversaw this (Acts 13:1, 3). And if a society structure to missions was brought up today among us, I feel many would speak out against it quickly.

However, we do not apply this principle very well to local work. And this is where our basic problem lies. Most of the co-operative works that we support—radio programs, homes, camps, schools, assistance to sister congregations—are directed by either individuals or a board, not a local congregation. This, brethren, is *against* New Testament principles (Acts 6:1-7; 13:1, 3). It may be one way of accomplishing the objective but it is not the *Bible way*, and we suffer for it.

Let us look at this problem in a very practical way. First, the "society" or board of directors.

I suppose one purpose in having a board is to give each congregation an equal voice and part in the activity and not to allow one church to dominate the control. However, this has more bad points than good ones. One is that there is no day to day, week to week contact between board members and the ones for whom the ministry is being provided. The administration has to represent them. Therefore, the board members cannot make wise decisions because they simply do not know personally the needs and problems.

Another item is the isolation of the work. With no definite tie to any congregation, the activity faces the world alone. Subjectiveness takes over with self-preservation ensuring existence. Many decisions are made that are not acceptable to the local congregations. The churches want change, but it is hard to implement. As they begin to feel the growing separation between themselves and the work, their support begins to decline. Therefore, the board ends up running the work apart from *every* church. And we loathe the day that the work was begun.

Now, let us look at the *Bible way*.

One advantage would be to the work itself. The local congregation taking the oversight feels the responsibility. This is part of their church, and if something is lacking—spiritually, physically, or

financially—they will see that the need is met. They see the needs for themselves. This would not exclude support from other churches, whether sought or offered, and would ensure responsible leadership.

An advantage to the local congregation would be that they would become involved. They would see the progress, the way lives have been touched and changed by their ministry. And this would change them. The ones reached would find a place to labor for the Lord. And the workers in the ministry itself could be put to use in the local church as well, both of which would strengthen the congregation.

Certainly, the ideal situation is hard to come by, but the basic principle remains the same.

The Bible way or “societies”—the choice is yours, as an individual and as a congregation. Let me know of your choice. PO Box 543, Pine Prairie, LA 70576.



Reflections On The Restoration Movement: The Second Generation

Larry Miles

David Lipscomb and The Gospel Advocate: Part II, 1880-1917

In this essay, we are going to continue our study of the life and ministry of David Lipscomb. His was a full life of service to the Master. One theme that permeated his life can be best summed up in a statement he made in the *Gospel Advocate* in 1866. It reads as follows: “Wherever God, through the truth may lead us.”

As the 1880's progressed, David Lipscomb's time was occupied by the editing the *Advocate* and by preaching the Gospel. But the idea of Christian education was clearly on his mind. It had been on his mind for many years. In 1884, he helped establish the Fanning Orphan School and served on its board until his death. The school was conducted by Charlotte Fanning, the widow of Tolbert Fanning.

James Alexander Harding had come to Nashville to preach a series of meetings and to conduct a debate with the Baptists in the late 1880's. Both he and Lipscomb were staunch believers in Christian education. The time that Harding and Lipscomb spent together was partially used to discuss to the possibility of establishing a Christian School in Nashville. Harding, because of prior evangelistic meetings scheduled could not commit himself to the work until 1891.

It was in 1890, that David Lipscomb first publically endorsed the idea of a school in Nashville. In the June 17, 1891 issue of *The*

Gospel Advocate, there appeared this notice of the idea of a school,

It is proposed to open a school in Nashville, in September next, under safe and competent teachers, in which the Bible, excluding all human opinions and philosophy, as the only rule and practice; and the appointments of God, as ordained in the Scriptures, excluding all innovations and organizations of men, as the fulness of divine wisdom, for converting sinners and perfecting saints, will be earnestly taught. The aim is to teach the Christian religion as presented in the Bible in its purity and fullness; and in teaching this to prepare Christians for usefulness, in whatever sphere they are called to labor. Such additional branches of learning will be taught as needful and helpful in understanding and obeying the Bible and in teaching it to others.

The Nashville Bible School opened its doors on October 5, 1891 in facilities on Fillmore Street. Nine students showed up the first day. By the end of the term there were thirty students who finished the course. The teachers in the School were James A. Harding, William Lipscomb and David Lipscomb. The classes taught besides Bible were as follows: English, Latin, Greek, mathematics, logic, metaphysics and natural science. There were three courses taught daily in the Bible. One in the Old and one in the New Testament and one on a Biblical topic. The first year closed on May 26, 1892. Of the thirty-two students who finished the years' classes, twenty-four intended to preach the Word.

Not all around shared Lipscomb's and Harding's belief that Christian Schools were needful or in fact scriptural. The person we are going to quote from was not totally opposed to schools teaching the Bible but was opposed to the abuses. In the November 21, 1893 issue of the *Octographic Review*, Daniel Sommer wrote the following,

There is a Bible School in Nashville, Tenn., which we presume is doing a good work, but if the brethren who have it in charge ever call it a college, and give the pupils a regular collegiate course, and a diploma with titles, then we predict that it will be an institution of mischief. Collegism among disciples led to preacherism, and preacherism led to organism and societyism, and these led to worldlyisms in the church.

Sommer, near the end of his life was asked what kind of school he would endorse. Writing in the *Apostolic Review* dated March 2, 1937, he wrote the following,

My prompt reply was—"An untitled school such as Buffalo Seminary, which Alexander Campbell conducted for years before he seemed to have thought of Bethany College." Such a school did not graduate pupils, and thus did not confer on them any empty pompous titles. To such a school pupils went to learn without any idea of degrees or titles of any kind. And such schools could never have impoverished the brotherhood by using millions of money to pile brick and mortar and secure furnishings.

More will be said about the life of Daniel Sommer in a later issue.

As the years went by the *Advocate* enjoyed great success. In 1895, some of the writers were as follows: F.D. Srygley, T.R. Burnett, J.D. Tant, E.G. Sewell and J.C. McQuiddy. The enrollment of the Nashville Bible School for the year 1895-96 was up to 110. In May of 1896, five diplomas were given out to these five men, John Nelson Armstrong, R.C. White, J.E. Dunn, G.W. McQuiddy and L.K. Harding.

As the turn of the century drew near, Lipscomb continued to edit the *Advocate*, teach in the Nashville Bible School and to preach

the Gospel. The front page editor of the *Advocate*, F.D. Srygely passed away on August 2, 1900. Thus the *Advocate* lost one of the best writers in the brotherhood. James A. Harding had gone to Bowling Green, Kentucky to start Potter Bible College. He had taken J.N. Armstrong with him. In 1902, Lipscomb deeded sixty-two acres of his farm to the school.

In the religious census of 1906 the Churches of Christ were listed as being a separate communion from the Disciples of Christ. What had been evolving for decades now was officially sanctioned by the government. The Churches of Christ were a distinct communion.

In the early 1900's, David Lipscomb continued to preach in the Nashville area. In 1906, he was seventy-five years old. His health was getting worse as the second decade of the twentieth century broke on the scene. In 1916, he passed his eighty-fifth birthday. His days of writing and teaching and preaching were over. In 1917, he grew steadily worse. His death came on the Lord's Day, November 11, 1917. Dr. Earl Irvin West, in his book *The Life and Times of David Lipscomb*, gives us this account of his funeral:

The funeral services were conducted at the South College Street Church building the following afternoon at 3:30. Visiting brethren came from far and wide. Lipscomb, always opposed to show, a lover of simplicity, had wanted a plain funeral. A double quartet from the Nashville Bible School sang. At Uncle Dave's special request Dr. C.A. Moore, long a fellow-elder at the South College congregation, and E.G. Sewell preached the funeral. They were assisted by E.A. Elam and J.C. McQuiddy. . . . Pallbearers at the funeral were David U. Lipscomb, Horace S. Lipscomb, H. Leo Boles, John E. Dunn, Sam H. Hill, and John T Lewis.

The influence of David Lipscomb lives on in the *Gospel Advocate*, and David Lipscomb College. May we always be willing as David Lipscomb was to believe and follow the statement, "Wherever God, through the truth may lead us." Until next time, **MARANATHA!**

(This article continues the theme presented by Alex Wilson the past three months.)

No Mass-Production in Christian Experience

by John R.W. Stott

There are people today, as there have always been in the Church, to whom the Holy Spirit has given special experiences. There are many Christians now who (it is claimed) have had a "pentecostal" experience which they call a "baptism with the Spirit". What are we to say about them and their experiences?*

The first thing to be said is that the Holy Spirit is God the Lord. He is the divine Spirit, free and sovereign. We have no wish to limit

*Earlier in his book, the author had already shown from Scripture that baptism with the Holy Spirit refers to God's giving the Spirit to *all* converts at the *time of their justification* (Acts 1:4, 5; 2:38, 39; 1 Cor. 12:13).

his working; indeed, even if we wished to, we could not. Although I believe we must insist that, according to the New Testament, God's *norm* is one initiatory "baptism" with the Spirit, followed by an increasing appropriation of his fullness which involves a steady growth in holiness and into maturity, yet it must be added that within this process of growth there may be many deeper experiences and that sometimes the Spirit works more abnormally still. In writing about these experiences, I would emphasize first their varied character, next their secondary importance and thirdly their continuing incompleteness.

No Cookie-cutting Sameness

First, their *variety*. The New Testament teaching may be summed up as "one baptism, many fillings." A fresh filling may precede a fresh responsibility and be given to equip us for new work. Or it may follow a period of disobedience or dryness, and the penitent believer may find himself suddenly lifted to a new plane of spiritual reality.

To some extent these experiences will vary according to our natural temperament. The Holy Spirit does not obliterate by new creation what we already are by creation. He frees us to be ourselves according to our full potential. But our basic temperament remains unchanged, which is one major reason for the wide variety of spiritual experiences. One should not expect extroverts and introverts to experience Christ in identical terms.

Yet *all* Christians can expect fresh experiences of God. God is no lover of staleness or stagnation. He promises that his mercies will be "new every morning" (Lam. 3:23). Sometimes the Holy Spirit floods our hearts with a tidal wave of his love. Sometimes our hearts "burn within us" as we see Christ in the Scriptures as we have never seen him before (Lk. 24:27, 32). Sometimes we experience a quickening of our spiritual pulse, a kindling of our love for God and man. Sometimes in the dignified reverence of public worship, or in the spontaneous fellowship of a home meeting, or at the Lord's Table, or in private prayer, invisible reality overwhelms us. We become still and *know* that God is God. We fall down before Him and worship.

These deeper experiences which I have so far mentioned might be called "usual", because they relate to the love, joy and peace which scripture indicates are common to all believers, in some measure. But there are other experiences of a more "unusual" kind because they are not part of the regular Christian experience which the New Testament portrays. Sometimes the Holy Spirit may even give to the believer what he gave to the apostle Paul, "visions and revelations of the Lord," so that Paul said he was "caught up to the third heaven" (2 Cor. 12:1-4).

Sometimes, especially in times of revival, believers have claimed quite extraordinary visitations of God. Sometimes a preacher is given a marvelous access of supernatural power for the particular ministry

to which God has called him. We have probably read of such experiences in the biographies of great men of God such as John Wesley, George Whitefield, D.L. Moody and others.

I do not for a moment deny any of these things. Nevertheless, these are not the general or common purpose of God for all his people, but the unusual and exceptional ministries of the Holy Spirit to some. Those to whom the sovereign Spirit grants such experiences should indeed bow down and worship God in gratitude. But they should not, if they are true to Scripture, refer to any of them as the baptism of the Spirit. Nor should they urge the same experiences upon others as if they were the norm. Nor should they suggest that such unusual experiences are the secret of either holiness or usefulness, since many in the history of the Church have been powerful in character and ministry without them, while the Corinthians, who had some of them, remained carnal.

It is the great *variety* of such experiences which we need to observe. I have no wish to question their validity. What worries me is the wooden stereotype which a few zealous souls try to impose on everybody, when they insist on a so-called "baptism of the Spirit" subsequent to conversion, which must take a certain shape and be accompanied by certain signs. It is this that I feel obliged to reject as incompatible with Scripture. But let us not replace one stereotype by another! All we can say is that the Christian life begins with a new birth, which includes the "gift" or "baptism" of the Spirit, and that it is followed by growth into maturity, a process which may include a wide diversity of deeper experiences.

How Important Is New Birth?

From the varied character of these experiences I turn to a consideration of their *secondary importance*. They may be deeply moving. But none of them can possibly compare in importance with God's first work of grace when he had mercy on us and reconciled us to himself. Some Christians talk of their further experiences in exaggerated language, as if previously they were in bondage, now they are free. But when we become united to Christ by faith, something so tremendous happens that the New Testament cannot find language adequate to describe it. It is a new birth, yes, but also a new creation, and life from the dead. We were slaves, now we are sons. We were condemned and under the wrath of God, now we have been justified and adopted into his family. What subsequent experience can possibly compare with this in importance? We must be careful, in describing deeper experiences, not to denigrate regeneration.

Not Yet the Millennium!

My third point about subsequent experiences is that they are all *incomplete*. Some speak of theirs in such a way as to suggest not only that not much had happened to them before, but that nothing much more could happen to them after! They give the impression that they have arrived. This was the Corinthian self-satisfaction

which Paul described with such biting sarcasm: "Already you are filled! Already you have become rich! Without us you have become kings! And would that you did reign, so that we might share the rule with you!" (1 Cor. 4:8).

They behaved as if they were enjoying their own little private millennium! But the same New Testament which speaks in such strong terms of what God has done for us in Christ keeps reminding us that we have only begun to enter in to our inheritance. We are to hunger and thirst for more. Thus in the New Testament we find side by side expressions of satisfaction and of dissatisfaction. On the one hand "we rejoice," on the other "we groan" (Rom. 8:23; 2 Cor. 5:2). It is true that joy is part of the fruit of the Spirit, but there is also such a thing as Christian sorrow. We read of the Old Testament saints whose "eyes shed streams of tears" because men were disobeying God's law (Psa. 119:136), of the Lord Jesus himself who wept over Jerusalem (Lk. 19:41), and of his apostle Paul who on occasions could write only "with tears" (Phil. 3:18). I wish more of us were sensitive Christians, deeply disturbed by the continuing sinfulness of the world, the church, and our own heart. Not till the consummation will God wipe away all tears from our eyes (Rev. 21:4).

Prescriptions: Apply As Needed

In conclusion, I take the liberty of issuing some practical exhortations—first to those of us who have received no exceptional manifestations of the Holy Spirit; secondly to those who have; and thirdly to all of us, whatever our experiences may have been.

First, let me address those who may have received *no unusual experiences* of the Holy Spirit. It would be easy for us, through fear or pride or envy, to question or even deny the validity of such experiences when claimed by others. But it would be wrong for us to do so for no better reason than that others claim to have had them, while we have not. We must certainly "test everything" and in particular "test the spirits" (1 Thes. 5:21; 1 Jn. 4:1). We may also feel it wise in regard to some claims to suspend judgment. At the same time, provided that there is nothing in the claimed experience which is contrary to Scripture, and provided that the fruits of the experience seem to be beneficial to the believer and the church, we must be humbly ready to recognize the unusual operations of the Holy Spirit in others. We all need, in these days in which the Holy Spirit seems to be stirring, to be sensitive to what he may be saying and doing among us. We must be careful not to quench the Holy Spirit by resolving to contain him within our own safe, traditional patterns. On the other hand, we should also not manifest a sinful discontent with his more normal operations in us. Abnormal experiences are not necessarily to Christian maturity. We should rejoice in what we do know of the Holy Spirit, and in the love, joy, peace, and power which he has given us.

Secondly, a word to those who may *have been given some unusual visitation of the Spirit*. You are, of course, thanking God for the great grace he has granted to you. It is understandable that you should want to bear witness to what God has done for you. But I beg you not to seek to stereotype everybody's spiritual experience, or even to imagine that the Holy Spirit necessarily purposes to give to others what he has given to you. It is spiritual *graces* which should be common to all Christians, not spiritual *gifts or experiences*. The *gifts* of the Spirit are distributed among different Christians (1 Cor. 12); it is the *fruit* of the Spirit which should characterize all.

In a word, let your experiences lead you to worship and praise; but let your exhortation to others be grounded not upon your experiences but upon Scripture. More particularly, I would appeal to you not to urge upon people a "baptism with the Spirit" as a second experience entirely distinct from conversion, for this cannot be proved from Scripture. Instead, please urge upon us what is constantly urged in Scripture, namely that we should not grieve or quench the Holy Spirit (Eph. 4:30; 1 Thes. 5:19), but rather walk in the Spirit, and be filled with the Spirit (Gal. 5:16; Eph. 5:18). Urge these things upon us, and we shall be thankful.

Thirdly, an exhortation to *us all*, whatever our spiritual condition may be. Let us constantly seek to be filled with the Spirit, to be led by the Spirit, to walk in the Spirit. Can we not gladly occupy this common ground together, so that there is no division among us? Further, we can agree that *the main condition of being filled is to be hungry*. The Scripture tells us that God fills the hungry with good things. This does not mean that we can ever in this life be filled to hunger no more. Of course, God does satisfy our hunger and quench our thirst, but it is only of the next life that it is written "they shall hunger no more, neither thirst any more" (Rev. 7:16). In this life our hunger is satisfied only to break out again. Jesus said, "Blessed are those who hunger and thirst for righteousness" (Mt. 5:6), implying that hunger and thirsting after righteousness is as much a permanent state of the Christian as being "poor in spirit" or "meek" or "merciful." So let neither those who have had unusual experiences, nor those who have not, imagine that they have "attained" and that God cannot fill them any fuller with himself! We all need to keep obeying the gracious invitation of Jesus, "If any one thirst, let him come to me and drink." Only so shall we "daily increase in the Holy Spirit more and more, until we come unto God's everlasting kingdom."

(Taken from *Baptism and Fullness: The Work of the Holy Spirit Today*, by John R.W. Stott. Copyright by the Tyndale Press, Leicester, England, and used by permission of InterVarsity Press, USA.)

THE BLESSED HOPE

Compiled by Alex Wilson

"The early church thought more about the second coming of Jesus Christ than about death or about heaven. The early Christians were looking not for a cleft in the ground called a grave, but for a cleavage in the sky called glory. They were watching not for the 'undertaker' but for the 'Uppertaker.'" —Alexander Maclaren

"Never was there a greater mistake than to fancy that the doctrine of the personal return of Christ is calculated to paralyze Christian diligence. Surely there can be no greater spur to the servant's activity than the expectation of his master's speedy return."

—J.C. Ryle

"Christianity spread with astonishing rapidity during the first three centuries. It spread to all parts of the Roman Empire, even to regions beyond Roman territory. . . . There were several reasons for this remarkable progress. (1) The Christians expected the speedy return of the Lord. There was but little time to organize, no time to be idle. The essential thing was to preach the Gospel 'unto the uttermost part of the world' before it was too late."

—Qualben, *A History of the Christian Church*

"The Church is cold and formal; may God wake it up! And I know of no better way to do it than to get the Church to look for the return of the Lord. Some people say, 'Oh, you will discourage the young converts if you preach that doctrine.' Well, my friends, that hasn't been my experience. I have felt like working three times as hard ever since I came to understand that my Lord was coming back again."

—D.L. Moody

"Above all, avoid dogmatism. None have injured the doctrine of the second coming so much as its over-zealous friends."

—J.C. Ryle

"Wrongly dividing the Word of God too often has led to wrongly dividing the people of God. If we feel there must be some degree of 'strife,' let it be the 'striving together' (side by side) of Phil. 1:27 on behalf of a common Gospel!"

—N.S. MacPherson

"Jesus said, A nobleman went into a far country to receive kingly power and then return. Calling ten of his servants, he gave them ten pounds, and said to them, *Occupy till I come* (Luke 19:12, 13).

The sincerest saints can become so captivated with the 666 that they forget that an unsaved world is sick, sick, sick. Some are so involved investigating the ten toes of Daniel's image that they never use their own two feet to 'go and bring forth fruit.' They watch, but they need to occupy.

“On the other hand, some become so occupied with occupying that they hardly have a thought about the ‘blessed hope.’ They get frustrated wondering, ‘What is this world coming to?’ because they forget Who is coming to this world! They want to keep their feet on the ground, and that is all right, but they fail to keep their eyes on Jesus, and that is all wrong. They occupy all right, but they need to watch.”
—Raymond Cox

“I don’t hear much about Your coming again. People seem to talk about everything else, things like diets, bank accounts, new cars, fancy boats and yachts. Quietly Your Word pleads with us to await that day, yet we seal our ears. A long time ago the world buzzed with the same silly chatter. Yet only one man listened—and built a boat.”
—Theresa Greenwood

PREREQUISITES OF A MISSIONARY

Jerry Carmichael

What does it take to be a missionary? Have you wondered if you would receive the call from God? Who will? The qualifications of a missionary (or minister) may be summed in five words: Conversion, Consecration, Call, Commission, and Commendation.

1. *Conversion*—One who goes to preach the gospel to convert others must have been converted himself. In order for us to reach someone’s heart with the gospel, our own heart must have been changed. We must know that we have been saved before we can convince another of his need of salvation. Jesus said, “Except ye be converted, . . . ye shall not enter into the kingdom of heaven.” (Matthew 19:3) James said, “He who converts the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.” (James 5:20)

An example of a conversion that led to a great missionary work is Saul of Tarsus, who after his conversion in Acts 9, began preaching Christ. From there this former persecutor of the Christians went about preaching Christ to the lost so that they could “be converted, that their sins may be blotted out.” (Acts 3:19)

2. *Consecration*—A missionary must be consecrated to God, His Son, the church, and the Word. Dedication usually means the setting apart of things for God. Consecration is the act by which a person is dedicated to the service and worship of God. Today the words are interchangeable. Consecration is the giving of the “total person” to Christ and His work.

Barnabas is an excellent example. In the early days of the church, Christians sold their possessions, giving the money to the Lord’s work. Barnabas sold land, and brought the money to the apostles—a total dedication to the church. Here was sacrificial giving

of possessions. But even greater was the giving of his life to spread the Gospel.

Later we meet Barnabas in Acts 9 when he stands up declaring Saul's conversion and boldly preaching in Damascus. In Acts 11:22 Barnabas was sent from Jerusalem to Antioch where he exhorted the Christians to cleave (be consecrated) to the Lord. A year later, because of his consecration, he and Paul were chosen to take the relief collection to Jerusalem. Later they went on the first missionary journey. (Acts 13, 14)

3. *CALL* – The call of a missionary must come from God. It is not a call to an extended vacation overseas or in another city. Rather it is a call to hard work, an all day task, seven days a week. The call is not just a “feeling”, but a conviction from the Holy Spirit.

While Barnabas and Saul were ministering in Antioch with other prophets and teachers, the Holy Spirit extended the call, “Separate me Barnabas and Saul for the work whereunto I have called them.” (Acts 13:2) After this call, the group fasted, prayed, and laid their hands on these two, and sent them forth with God's blessings to preach the Gospel. The job was not easy—Satan constantly attacked their work. But one thing was sure! *Souls were saved* because of their call.

4. *COMMISSION* – A missionary must carry out the Great Commission. As one is sent forth to preach, he must realize that the mission field is where lost souls are. His commission is to tell them that Jesus died for them, providing salvation for their souls.

Our commission may not be to go to Africa or Asia to teach those who've never heard the message. We may be sent next door, or down the street, or to our own family, but we *must* tell of the Christ. The whole meaning of “commission” is found in “mission”! “We've a story to tell to the nations, that shall turn their heart to the Lord!” Let's be mission-minded in our daily lives. Speak to those around you and you will be experienced should God commission you to go!

5. *COMMENDATION* – Our congregations need to be commending men and women to the grace of God. The church at Antioch commended Paul and Barnabas. They reported to that congregation the work they had done. Antioch was the sponsoring and supporting church. (See Acts 14:26, 15:40)

We need more of our churches sponsoring men and women in the field. Let us pray that God will raise up one from our congregation for us to commend to His work. May we all be commended to the grace of God, that should he so choose, we might bring forth an abundant harvest of souls when Jesus returns.

Missionary Messenger

"Greater things for God"

David S. Brown

Johannesburg, South Africa

March 19th

All over the world opposition to true Christianity is increasing. Some authorities estimate that more Believers have been killed for their faith in the last 80 years than in the previous 1900 years. It is interesting to note that something like 80 million people in various countries have come under rule of Governments that do not allow freedom to preach the Gospel.

On the African continent Marxists are responsible for the deaths and persecutions of thousands of Christians. Here in Rhodesia, in many areas, the church has already gone under-ground. It is my view that the day of the missionary as we have known it, is now over. Local churches and individual Christians must stand under the headship of Christ, and look to Him for every need, and be led by the Holy Spirit in spreading the Glad Tidings to others, in these last days.

I wouldn't be surprised but what the months ahead will declare the type of building the missionary has done, as the faith of Christians is subjected to the fires of persecution. The kind of ministry that makes Christians dependent upon God, rather than the missionary, will stand far better than the other.

The Lord continues to bless His work in spite of the many changes and much uncertainty. Many are coming to realize through all of this, that they need a Saviour, and a foundation that's steadfast and sure, and a future that's secure in Christ.

Thank-you for your prayers and fellowship in the furtherance of the Gospel. Pray much for Rhodesia, and for the Lord's people here, as we all "wait for His Son from heaven."

David S. Brown
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Shichiro Nakahara

Shizuoka City, Japan

April 17th

In my last letter I mentioned of a young man who was inclined to become a preacher, and his conviction is firm and strong enough to overcome many an obstacle lying in his way. He is only twenty now and working for a bank in town for one year. He told his parents about his desire to be a preacher, and you know what they

said—they told him that he could not or they would not let him stay at home any longer, nor could he possibly expect any kind of aids from them from now on, if he would not change his mind. So I asked him what he really would want to do. His reply was that he would quit the job and give his life to the Lord for service. He feels much need of his formal training and education in mission and the Bible, and we as the church are beginning to pray and consider what we can do to help him with his calling. We want you all to pray for this young man whom the Lord has raised as a worker from amidst us. He became a Christian three years ago and his growth is tremendously fast and steady. Jesus told us to “make disciples” and he is the first one I’ve ever been able to make in that very sense. It is, of course, of the Lord Himself through the working of the Holy Spirit that any man can be called into service. We’re all happy but at the same time we keenly feel our greater responsibility toward him. We are discussing on various future plans as to how and what needs to be done in connection with his situation.

My left eye is not too good. It seems getting worse a little at a time. When I woke up, everything looked foggy, which I had never felt before. I wish you all to remember me in your prayer.

May 7th

My wife, son and I had a most wonderful time of fellowship with a group of comparatively young Christian couples of the Ochanomizu church in Tokyo, where Dean Bixler ministered on April 29 and 30. I had Bro. Yajima, who wants to be a preacher, take my place on the 29, the last Sunday, so that I could meet an engagement to preach that Sunday at the church in Tokyo. It took us about two hours from here to there in the car, spending the morning with the Christians in worship. Then, about 39 of us went on in separate cars to the Tama Retreat Center managed by the U.S. Air Force to have a two-day meeting, and I was asked to give a series of lessons on Christian Education at Home. I had to prepare four separate lessons that would cover two hours at each session, and each lesson seemed to have greater attraction for them just as much as they were hungry and receptive. I don’t know of any group of people who showed that much keener interest in what I had to say on the subject than they did. It sure was a mountain-top experience in my teaching experience. I had a card today from the group leader, saying that the lessons were just what they had long wanted and needed and the meeting itself was successful indeed. We thanked the Lord for the given opportunity in which I could be made useful for the glory and honor of our Master and Lord. I was also requested to write an article on the same line of thought and it is to be out in print sometime in June in pamphlet form. They are to be distributed to all the churches of Christ in Japan.

My eye shows no improvement, nor it doesn’t seem to get any worse, either, which I’m very thankful for. I have been under two different doctors’ care. One is for my high blood pressure and the other for my eye. I must go for a regular check up and treatment

every other week. Either of these troubles have little affect upon my activities for the Lord and the church. The Lord continues to provide me with enough strength and health to carry on the work needed to be done. And your prayers have meant me so much and I will continue to count for them, too. So please remember my health in your daily prayer.

We're always mindful of those who continue to support us and the work as well with prayer and financial support.

Donald R. Harris

Salisbury, Rhodesia

April 27th

We haven't completed the electrical in the new home yet due to the lack of labor money. I am trying to obtain a proper electrical box.

The court action against the Trustees is due May 10, and we shall know better after that, what will be.

A New Black Government has been elected and should take its power June 1st. We will have to wait and see how this will also affect the work.

I would also like to put a special memorial letter in the *Word and Work* concerning my father who passed away April 17.

My Dad

My dad was not the greatest Christian or father in this world, nor the greatest Christian worker or money giver. My Dad was not the greatest of many things, but my Dad did have Love for others and he loved Jesus. He loved to sing Christian songs at the Song Services. I praise God, that a measure of that love fell on me. It my Dad ever taught me anything in my life he taught me, Love others. He did have his faults like we all do. I praise God, that he has gone Home before me and beat me in that most important race. Please give thanks with me for having a father such as this. May the Lord bless and care for my mother, Dale (our son), my brother and three sons. Most of all, may they see all things work to the good of those who love Jesus. My Dad most certainly did.

Barney Harris 74 years old
621 Ballywood Dr.
Irving, Texas 76050

Alvin Hobby

Livingstone, Zambia

April 27th

Day before yesterday, Georgia and I came back from a 13-day "vacation" at Namwianga. We went up there on Thursday, the 12th, for a lectureship for church leaders, which lasted until Sunday, the 15th. Then, the Mitchells, the Perrys and the Frank Alexanders left to go to Malawi for a missionary retreat, leaving us to stay in Perry's house and look after things for a while. It was really a nice rest for us. We became better acquainted with some of the new workers there and got to be back at "home" for a few days.

It seems that the election in Zimbabwe-Rhodesia went off well, with Muzorewe being elected the first black Prime Minister of the country.

Everything was very quiet when we returned to Livingstone, especially with a curfew from 8 p.m. to 6 a.m. Nothing drastic had happened while we were away.

Joy Garrett

Salisbury, Rhodesia

April 24th

Our hearts were full of gratitude to God as we met at the new Glen Norah Church building this past Sunday. For over six years we had met in the builder's shed which had a dirt floor, many holes in the roof, and an open side through which a constant stream of people walking by disturbed the service. Now all is peaceful and the floor is concrete. During the Easter holidays the men from different Salisbury churches came and helped Bob who is the only carpenter among them. Only one third of the asbestos roof is completed—which section we met under. Praise to God that in the middle of a strife torn land He enabled his servants to keep on building and to meet in peace to worship Him.

Across from the Glen Norah Church building is a new home owner township called Glen View. The government builds a bathroom and the buyer (who must earn between \$40 and \$80 Rhodesian a month) must put up a small house himself. There was a tremendous response for these tiny pieces of land. Thus far four of our brethren have been allocated sites. Bob, some time back, bought some old tents at an auction sale that he is lending them until they complete their building. These brethren have been in most cases renting one room. Bob and the four men went together to select their sites which are all together. What a blessing to have Christian neighbors!

Thomas W. Hartle

Cape Town, South Africa

April 23rd

The small congregation I am now laboring with, and decided to do so voluntarily, permanently, has brought about an exhibition of deep appreciation. This is the congregation who meet in a school room, namely Bokmakirrie, Athlone.

While I have been assisting them for the past six months in preaching, visiting and teaching in cottage meetings, at their regular services and Bible studies—after much earnest prayer I could see the deep need for assisting them as I have decided, and feel fully assured that it has been “a humble leading of the Lord.”

Have been busy in that area making new contacts, duplicating outlines as to what we stand for as the Church of Christ, distributing the same in that area along with tracts too, encouraging those young people who were baptized in March along with older ones to share in doing their share, to tell their friends and neighbors about the various meetings we convene on various evenings.

The attendances at regular services are now averaging 22; the Bible study on Wednesday evenings averages 24; the cottage meetings held in various homes during the week on Tuesday evenings average 25 (gauging it over the month)—and for this we give God the Glory. More and more visitors are attending all meetings—this is wonderful—and amongst which, along with the other young people, are prospects of many turning to the Lord in obedience to the Gospel.

We are especially praying for the home in which I conduct the Bible study on Wednesday evenings, where the father and mother are Christians, but not the children, except that one of the young daughters was among the five young people who were baptized during March. There are 3 more daughters and two sons, and we further pray that others as visitors who attend the Bible study may "give cause for great rejoicing" in the near future Lord willing.

And ask to share in your prayers, on my behalf to the intent as I now labor full time as an Evangelist with this congregation mentioned, that God will grant me the needed health, grace and strength, to teach, preach and compile lessons and other mediums I may use, that shall "create, cultivate and bring about a growing congregation" to the Glory of God. Plans to conduct a gospel campaign in that area are still being considered sometime for a future date, Lord willing.

AT BILL AND BETTY'S

There's No Second Chance

I knew something was terribly wrong as soon as I saw Pat's face. Pat is my eight year old and she's just moved up to the Junior School where the twins go. She burst through the door like a tornado and flung herself into my arms.

"Whatever is the matter, darling?" I said as I gathered her close. But she just lay there sobbing and I thought it was best to let her have it out.

"It's Phyllis," she choked out at last. "She's dead!"

I felt myself go cold. Phyllis is one of her best friends and she had only been to tea at our house a few days before. It didn't seem possible.

"Dead? Pat," I said. "But how?"

"She ran across the road at dinner time," Pat said. "The crossing man wasn't there and she didn't look."

"Oh Pat!" I said, hugging her to me and hating myself for the selfishness that made me thankful it wasn't Pat.

"Mummy, why does God let it happen?" Pat said, sitting up and rubbing her eyes on her sleeve. "Phyllis was awfully nice, not horrid like some of them."

The ready tears filled her eyes again at the thought. I was silent, praying for the right words in this terribly difficult situation.

"It's very hard to understand, darling, even for grown-ups," I said. "You see God doesn't want us to be like puppets, dancing obediently on the end of a string. He wants us to be free people so that our obedience to him is because we want to obey him, not because we've got to. If we're free people, he can't mollycoddle us, keeping us always in the safe places where no harm can come."

"I suppose it's like you trusting us to do things on our own?" Pat said, obviously trying hard to understand.

"Yes," I said. "There are all sorts of things in the world that are good in themselves if we use them carefully. Like cars. But if people drive too fast or without thinking, accidents happen. You can't really blame God for that."

"But was the car going too fast?" Pat demanded.

"I don't know," I said. "But it might have been. And then Phyllis—" It seemed callous to make the point but I felt I had to paint the whole picture.

"She had probably been told dozens of times about her curb drill. You know how often I keep on about it. And they have special lessons about it at school, but she forgot—and forgetting things sometimes brings tragic results. That's not really God's fault either, is it? I am sure Phyllis isn't unhappy now," I went on gently, still holding my little girl fast. "She will be with Jesus, and when we are with him we can never be unhappy again. It's the people who are left behind that are unhappy. Her Mummy and her Daddy and her friends."

Pat didn't say anything but she seemed a lot calmer. I always feel so terribly inadequate at times like these.

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REPRINTS:

Modernists Are Apostates—1945

Stanford Chambers

Christians in general are slow to realize the menace of "Modernism" and the extent of this modern falling away. There are writers and teachers who think Paul's forecast of the apostasy was fulfilled during the "Dark Ages," but bad as indeed was the apostasy of that time, it was not of the atheistic type of this twentieth century apostasy. The Papacy does not deny the deity of Christ nor the inspiration of the Bible, but our latter-day falling away from the faith denies

both and much besides. But people in general do not register this appalling fact somehow, and so fall easy victims, being taken captive before they are aware.

In his page in World Wide Christian Conservative Dan Gilbert relates some experiences he has had among our modern apostates which should prove quite enlightening. Note a few extracts:

“One minister commented: ‘The machinery of Protestantism is securely in the grip of the liberal element. That is what really counts. So long as the great seminaries, the publishing houses, the denominational organizations are controlled by liberalism, there is no chance for the orthodox to make a comeback.’ ”

This is in reference to The Federal Council of Churches, which through “denominational machinery,” is gradually gaining control and increasing its power. This “council” is modernistic.

Quoting further from the same source:

“In Washington, D.C., I addressed a group of ministers on the subject, *The Faith of the Fathers*.” When I had concluded, a well-known Methodist minister spoke up. He said, ‘We liberal clergymen are no longer interested in the fundamentalist-modernist controversy. We do not believe we should even waste our time engaging in it. So far as we are concerned, it makes no difference whether Christ was born of a virgin or not. We don’t even bother to formulate an opinion on the subject.’ ”

In Arlington, Virginia, I spoke to another group of ministers. One of them commented at the conclusion, ‘We have *closed our minds* to such trivial considerations as the question of the resurrection of Christ. If you fundamentalists wish to believe in that nonsense, or argue about it, we have no objection. But we have more important things to preach about than the presence or absence of an empty tomb some twenty centuries ago.’ ”

What are the more ‘*important things*’ which these liberal ministers are concerning themselves with? One of the Virginia ministers gave the answer, “We are interested in *human life and human destiny* on earth. We don’t know or care whether there is life beyond the grave. We presume there is a God, but we know that He will ever be a mystery to us. We do not know or care whether God possesses personality or not. He may be just an impersonal force.”

I commented in these words, “Well, just what does religion mean to you then?”

He answered, “Religion means very little – if anything. In the modern world, religion has no vital place. The function of the modern minister is to guide the thinking of the people – along social and economic lines.”

I asked “what places have *morals* in your preaching.”

He countered, “Morals, like religion, are *out of date*. The world today requires a new social order. The young generation won’t need either morals or religion, if we create a social order in which poverty and ignorance have no place.”

I commented, "But you are the pastor of a church. A church is a place of worship, surely the worship of Almighty God has some place in your church program?"

He replied, "Very little. We are moving in the direction of the elimination of prayer from our church service entirely. We still include it, occasionally, to please those who are accustomed to it. Prayer is sort of a habit with many folks. It takes time to educate them to a realization that it is a *hang-over from the superstitious past.*"

The conversation turned to a consideration of the training of youth. One of the ministers declared, "We do not teach the Bible to our young people. Our youth program is centered around recreation. We teach the young folks to play together, and think together—along social and economic lines."

The leading Methodist minister of Washington said flatly, "In our denomination what you call the *Faith of the Fathers* is approaching *total extinction*. Of course, a few of the older ministers still cling to the Bible. But among the younger men, the real leaders of our denomination today, I do not know a single one who believes in miracles, in answers to prayer, in what you call the New Birth, in the return of Christ, or any of the things that you classify as fundamentals."

As Mr. Gilbert says, "One would like to think these cases extreme" and exceptional. Alas, it is not so. Some of our readers may recall a series of articles in the *Cosmopolitan* magazine a quarter of a century ago entitled "Blasting at the Rock of Ages," by Harold Bolce. It was then considered that his was an over-statement of the matter when he declared that every state university and every other higher institution of secular learning in our nation were denying the inspiration of the Bible. Today, however, he could write that men sitting in Bible Chairs are also denying the inspiration of the Bible, and that there is not a leading denomination in the land that is not affected thereby, even to the extent of disruption in many of them. Seminaries are being taken over, and the "sacred desk" has become a propaganda station—hundreds of them have.

It would be the height of folly not to consider these appalling facts in the light of the second chapter of 2 Thessalonians. Will this apostasy be stayed? What is being done to counter-act it? It goes on while Christians sleep. One is reminded of Jesus' word, "When the Son of man cometh will he find faith on the earth?" The tide set in will not be stopped. There may come counteraction to retard it (and there may not), "But the Spirit saith expressly, that in later times some shall fall away from the faith." and in the light of developments who can deny the truth of that statement? Having the word of prophecy made more sure unto us, let us give heed thereto as unto a lamp shining in a dark place.

NEWS AND NOTES

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

Dugger, Indiana:

The work here is still going great. We had 12 decisions during 1978, nine of them being baptisms, 2 rededications, and one for membership. Our attendance has increased for all services. We have had over 100 for Sunday School several times.

I meet with a small youth group on Sunday afternoons for singing, Bible lessons, and prayer. This group has been formed into a small choir called "Sonshine Choir." They have been to one of the area churches to sing during Revival, preparing to go to another, and went to the nursing home in January. They have shared their messages in song for our Sunday evening service several times.

The church has made some improvements on its property. We have added central air conditioning to the parsonage. Extra insulation has been added to the attics of the church and parsonage. New sidewalks and a driveway at the back of the church were added last summer. The Ringer property across the street has been cleared off and parking area made. We are in the process of painting the church basement. Brother Lloyd Pirtle, one of our men, has been doing the work in repainting.

The church has continued its Sunday morning broadcast of our worship service. This has been a blessing to the community as the Word goes out over the air.

—Jerry Carmichael

In February of this year a group of ministers, who have been meeting to discuss the decline of Churches of Christ in this area, was called upon by the LaGrange Church of Christ to help restore the work. Out of this plea was formed the Greater Louisville Outreach (GLO). The group consists of: Rick Coleman, Minister Highview Church of Christ; Ted Hardin, Minister Fisherville Church of Christ; Paul Kitzmiller, Minister Rangeland Church of Christ; Michael T. Sanders, Minister Buechel Church of Christ; Henry L. Ott, Minister Community Church of Christ; H.E. Schreiner, Director of Highview Christian Academy.

It is the purpose of this committee to establish and help support full-time ministry at new congregations or congregations that have dangerously diminished. At this time, we are helping to support Bro. Tom Hardin in the work at the LaGrange Church of Christ. This support will continue for two years, at which time the work will be reviewed for further support. We are presently confining our outreach to the Greater Louisville area.

The program that has been adopted to gather funds permits each person who is interested in the spreading of the Gospel to pledge \$1.00 per week. You may send your pledge to:

Sandy Pearl, Financial Secretary
9003 Independence School Road
Louisville, Kentucky 40228

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