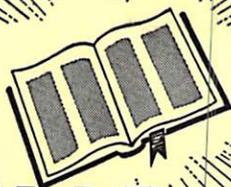
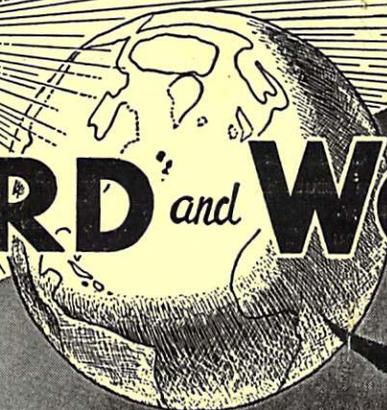


*"Holding fast the faithful Word . . ."*



# The **WORD** and **WORK**



*"Holding forth the Word of life."*

JANUARY, 1991

## **GREAT IS GOD'S FAITHFULNESS!**

**84 Years Ago — Model T Fords, movie projectors, Ty Cobb . . . and a new magazine.**

**75 Years Ago — Woodrow Wilson, John D. Rockefeller, Norman Rockwell . . . and a magazine gets a fresh start, in Louisville.**

# NEWS AND NOTES

## IMPORTANT DATES FOR 1991 to Mark in Your Calendars:

**Feb. 15-16**, Forum on Issues in Bible Prophecy. See below.

**Feb. 22-23**, 17th Annual Tell City-Lilly Dale Workshop, at Lilly Dale this year. See back cover.

**March 22-23**, "Encouragement Week-end" sponsored by the School of Biblical Studies, Louisville. More details next month.

**April 20**, annual Ladies' Inspiration Day, this year at Cramer Church, Lexington. Theme: "The Be-Attitudes, God's Formula for Happiness."

**Aug. 5-8**, 44th Louisville Christian Fellowship Week.

**Nov. 18-21 (or 11-14?)**, 16th Annual Central Louisiana Christian Fellowship, in Glenmora.

We will publish more information about these events as we receive it... and other events too, such as camp schedules. We appreciate those churches which send us information, especially those who ask a member to serve as "reporter" and send us every 2-3 months the most important goings-on in your congregation.

### Linton Church of Christ, Indiana

During 1990, seven precious souls accepted Christ and were baptized into Him. The Lord also added to our number 5 dear ones who responded to move their membership from other congregations to the Linton Church of Christ. There have also been 10 other responses for rededication and prayer for a closer walk with the Lord.

At the Pleasant Grove Church of Christ, 7 young people have accepted Christ in the past few weeks.

### Louisville Thanksgiving Day Meeting

This annual meeting for the greater Louisville area was attended by around 500 people. Orell Overman from the Pleasant Grove Church spoke and the Portland Christian High School chorus sang several numbers. An offering of \$5,155 was given, most of it for PCS and the rest for the School of Biblical Studies.

### Words of Life Ministry

Earl Mullins, T.Y. Clark & Cleo Rus-

sell spent a few weeks in the southern Philippines in late Nov. & early Dec. in order to help the Mullinses get established. (Ragena Mullins will go in Jan.) The Mullinses' address will be P.O. Box 212, Cagayan de Oro 9000, Philippines. Bro. Earl will hold teaching conferences with preachers in 5 locations during Feb., Lord willing.

### Forum on Prophecy

An open forum on pre-millennialism & a-millennialism will be held Feb. 15-16 in New Albany, Ind. at the Scribner Middle School, 910 Vincennes Rd., corner Cherry Street.

The forum's purpose is to present differing prophetic views in an atmosphere of brotherly love, to clarify misunderstandings and promote study of God's Word. Themes include Christ's 2nd coming & related events; God's kingdom; promises made to Israel; the throne of David. Presenting the pre-mil. view will be Paul Kitzmiller, Vernon Lawyer, George Marsh, & Earl Mullins Jr. Presenting the a-mil. view will be 4 brothers from conservative Churches of Christ.

Meeting times will be 7:00 Fri. nite, plus 9-12 & 2-5 on Sat.

-Nick Marsh, New Albany

### Antioch Christian Camp, Frankfort, KY

A meeting of church leaders was held Dec. 8 at the camp. It was to draw up plans for a Camp Association and to select camp directors for summer 1991. The resident supervisor is Joe Strunk, minister of Antioch Church of Christ. For more info write him at 355 Bark Branch Rd., Frankfort 40601.

During 1990, the 4 weeks of camp were attended by 114 campers. For the first time a music week was held, directed by John Fulda. The camp is committed to reaching out even more.

### Southeast La. Christian Fellowship

Word recently came re: the 1st S.E. Christian Fellowship, planned for Jan. 14-17. Night sessions were at the Amite Church of Christ, day sessions at Shiloh. Speakers included brothers C. Istre, Clark, Broussard, Robinson, Ramsey, Coon, Naugle, B. McReynolds, Pound, Overman & Coultas, on various topics related to the theme, "Contending for the Faith."

# THE WORD AND WORK

*"Declare the whole counsel of God"*

Alex V. Wilson, Editor

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No. 1

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**THEME:**

# Great Is God's Faithfulness!

**75 Years . . . in fact, 84 Years!**

Alex V. Wilson

It was 1908. Teddy Roosevelt was president. Model T Fords began rolling off the assembly line, and Thomas Edison won a legal dispute over the rights to the moving picture projector. The Detroit Tigers won the American League pennant, sparked by a young outfielder named Ty Cobb. AND, down in New Orleans, a few disciples of the Lord Jesus began publishing a Christian magazine named *The Christian Word and Work*. Its motto was "Work and Worship." An editorial stated, "One of the leading ideas in establishing *Word and Work* was to locate isolated congregations and put them to work, by telling them how well others are doing who are similarly situated." The subscription price was \$1.00 a year, and for some months a special offer was made—3 months for only 10¢. (By 1914 the price dropped to 50¢ per year, 5¢ per copy!)

"As it was in the Beginning"

Some interesting items are found in the few issues I have seen from the 1908-1915 era. Regular columns at that time included a "department of first principles," "department of work and worship," "department of prophecy," one entitled "for winners and watchers of souls," a current events section, reports from the mission field, and comments on Sunday school lessons. There was also a monthly column, "Our Boys and Girls," which was "edited by Cousin Ellen."

An article from 1913 caught my attention. It is entitled, "Immorality Laid to Women's Garb." It describes how a state legislator from Cincinnati, alarmed by "a great wave of immorality now sweeping over the country," introduced a bill asking the governor to appoint a commission to "prescribe the fashions to be worn by women in the state of Ohio." One wonders what resulted.

But it is the advertisements which perhaps strike you the most. You could buy a teachers' reference Bible with concordance, Bible dictionary and other helps for \$1.75. And those early issues contained ads not only for religious supplies and books but also for a coal dealer, a pharmacy, an insurance agency, a clothing store, typewriters, and "self-sharpening secret-spring shears—always sharp." At the bottom of the table of contents page is another ad: "HOSIERY—Darn-proof, Guaranteed; 12 pairs, \$1.00. Intense Black, Tan or assorted. Gents or Ladies . . ." from a hosiery mill in North Carolina. Another page is headed, "Our advertisers are strictly reliable men. You may deal with them knowing that you will receive a square deal." An editorial says some readers dislike having ads in the magazine, to

which the reply is given that they might not be needed if readers would pay for their subscriptions on time and would help increase the journal's circulation. (In some ways, conditions haven't changed much.)

### Moving North — 75 Years Ago

It was 1916. President Wilson and the whole country were fearful about the war in Europe. Wilson also advocated women's suffrage, but even that year—*before* women got to vote—Jeanette Rankin was elected as the first woman to the U.S. Congress. That was also the year that Einstein developed the theory of relativity, Rockefeller's personal wealth passed one billion dollars, and a young painter named Norman Rockwell for the first time had a drawing appear on a magazine cover.

AND, in New Orleans, editor Stanford Chambers proposed that *Word and Work* magazine be edited by R. H. Boll and published in Louisville. The offer was accepted, and a new era began. Ernest Lyon's article in this issue will tell you more.

This month we are looking back to our magazine's roots and beginnings. We are pausing to thank our Lord. Truly, "through many dangers, toils and snares we have already come; 'Tis grace has brought us safe thus far, and grace will lead us home." Brother Boll used to say of *Word and Work* that it was always "dying, and behold—it lives!" (2 Cor. 6:9)

Some of our recent subscribers, who perhaps have never met a *W & W* editor or writer and to whom their names are meaningless, may find parts of this issue dull. Don't lay it aside, however, for there is good spiritual nourishment in the teaching articles. And believe it or not, you can benefit from the testimony of those who served our Lord in the early years of this century. Meanwhile, for many of our longtime readers this may be the most enjoyable issue in a long time.

"O magnify the Lord with me, and let us exalt His name together" (Psa. 34). And then, having looked back, let us look forward in practical ways. If God has blessed you through *Word and Work* then please pray for us, renew your subscription on time, encourage other folks to subscribe, order extra copies to lend or give away, and urge your church to order a bundle (ten or more copies sent to the same address receive a discount: only \$5.50/year per copy). God has been faithful to us; we want to be faithful to Him.

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## Word and Work's 1st Editor:

# STANFORD CHAMBERS, TRIPLE THREAT

Alex V. Wilson

## PART I

In the days before football became so specialized that each player concentrated on offense alone, or defense, or kicking extra points and field goals, etc. some backfield stars were called "triple threat" players. They were good at passing and running and kicking, all three, so when

they got the ball the defenders never knew what they might do because of their multiple talents.

In serving Christ, Stanford Chambers was at least a triple threat to the hosts of wickedness. He was gifted by the Lord as an evangelist and church-planter, Bible teacher, counselor, editor and writer, song-leader, school administrator, and more besides. But he was always careful to give glory for his accomplishments to the Most High, and to realize that his own labors would be fruitless apart from "power from on high." I remember one year when he gave the daily Bible expositions at the Louisville Fellowship Week. Each morning as he arose to walk to the pulpit he started leading the chorus, "I need Thee, Oh I need Thee! Every hour I need Thee . . ." He was depending on the Lord for ability to teach, not on his own wisdom or study or many years of experience.

Most of the following facts are taken from a sketchy autobiographical article he wrote in the Aug.-Sept. 1945 issue of *Truth Advance*, a magazine he edited for a long time, and from a series of articles in *The Exhorter* in 1964-65. He was born (1876) in Missouri, but was brought up in Indiana, adopted by Louisiana, and spent most of his life in Kentucky. Both of his parents and all his grandparents were "adherents to the [Restoration Movement] plea that all Christians should be Christians only"—proponents of every believer's right to study Scripture for himself, teach it as he understood it, and practice "New Testament simplicity in public worship and in daily living, observing the Lord's Day as indeed His day."

#### *An Unusual Call to Preach*

He became a minister of the Gospel due to God's "unmistakable answer to long continued and at last desperate praying for one most dearly beloved," his father. After interceding for his father's conversion for a long time, a new thought unexpectedly came to him while at prayer one day. "Lord, if you will help me or someone else do something or say something to bring Pa to Christ, I'll preach the Gospel." The *next morning* during the meeting at "Old Shiloh" Church the prayer was answered! Only God knew of the vow or even of the prayer that had been made so fervently, but there could be no turning back after such an obvious call. Like Paul, Stanford Chambers responded, "Woe is me if I preach not the Gospel." Like Christ, he also said, To do so "is both meat and drink." He thrived on it.

He preached his first sermon on April 16, 1898, while in State Normal School in Terre Haute, Indiana. He was twenty-two years old. His second sermon was given at his home church, later known as Berea, which then met in a schoolhouse near Sullivan, Indiana. During the fall of that year he married Tacy Jane Blakeman. For almost seventy-one years she was a devoted wife, loving mother of their six children, and dedicated follower of the Christ she and her husband loved so much.

The day after the wedding the new husband and wife went to Tennessee to attend the Nashville Bible School. It had been started seven years earlier by David Lipscomb and James A. Harding. Both

of those men were outstanding Christian examples, leaders and Bible teachers. Both also combined firm convictions with large doses of freedom. For example, Brother Harding had started a weekly meeting during which any topic of interest could be discussed, and every student or teacher could present his views openly without fear. "On subjects of unusual controversy he invited speakers on different sides of the issues so that students could learn every side of a question." Thus writes L. C. Sears in his biography of Harding, *The Eyes of Jehovah*. He continues,

Perfect courtesy and high respect for the views of others was always true of the school under Harding and Lipscomb. On the "rebaptism" issue, which was threatening to divide the church, J. D. Tant was invited to give a series of lectures opposing the views of Harding and Lipscomb. [Stanford] Chambers relates that he was surprised to see Harding, after a lecture, put his arm around Tant and walk with him to Harding's home for dinner. He learned to his astonishment and his great joy that "brethren could be brethren though they differed."

Such Christian tolerance and love, and such openness of mind, left impressions on students that influenced the church for a generation or more. Dr. T. W. Brents, who differed radically from E. C. Sewell on the appointment of elders, was invited to present his views and Sewell to present his. After their discussion Lipscomb commented, "Now, young people, we have done our best to help you. You will have to study your Bibles and make up your own minds."

Teachers did not dictate to the students what they must believe or teach. They held the principle: "I'm not right; you're not right; but *the Bible* is right." They presented from the Scriptures the truth, as they understood it, and then left students to reach their own conclusions on the basis of their own study. It was a high respect both for the authority of the Scriptures and for the intelligence and the integrity of each man's mind and conscience. (pp. 145-7)

### *Establishing New Churches*

Due to lack of finances, the Chamberses remained at the school only one year; but that experience made an indelible impression on them. He later wrote, "In the Nashville Bible College and through J. A. Harding, we began to be impelled to pray for open doors of opportunity to give out what we with unspeakable joy had received." Soon after arriving back home near Sullivan, Indiana, he and his friend Edward Neal were invited to hold gospel meetings at the Milan schoolhouse on the banks of the Wabash River. That river served as their first baptistry, as folks came to Christ through their preaching. This was followed by other meetings during that summer of 1899, in at least nine different locations. That was a heavy preaching schedule for a young man whose only experience had been one year at Bible school plus preaching two times before enrolling! True, both Ed and Charles Neal helped out with the preaching during some of those meetings; yet he alone held a three-weeks' series of meetings in which twenty persons were converted and some others

restored to the Lord. And his service during that first year of preaching was most impressive: "115 sermons, 27 baptisms, a number of restorations, received in all \$37.92. It was a most joyful year."

According to his article in *The Exhorter*, he preached 33 times during his second year, and 48 times during his third—the only other years for which he recorded statistics for us. I don't know if the 115 sermons claimed for his first year was a typographical error or not. Whatever the case, he adds matter-of-factly, "I was preaching by night and teaching school by day." He was a fulltime public school teacher and evangelist at the same time from 1899-1907. Maybe that was due to financial needs; even back then more than \$37.92 was needed to support a family.

Many small towns sprang up in that part of the country during those years, as coal mines boomed. Brother Chambers and his co-workers planted new churches in a number of those towns—I could not discover how many. Here are only two examples of his churchplanting ministry.

In the summer of 1904 he held daily gospel meetings for three weeks at the Atlas schoolhouse. As a result thirty-five people were either baptized or restored to Christ. They were eager to have a church house, and within a few months had bought a lot and constructed a building. Another series of evangelistic meetings was soon held, adding twenty-two more members.

In May 1905 a tent was set up in north Linton, and gospel meetings were held for five weeks. On the opening night the members of the Atlas church came riding into town on hay wagons, carriages, and buggies, "singing the gospel all the way as they came. It 'set things on fire.' The town took notice. The tent was soon filled to overflowing. It was estimated that a few nights we preached to a thousand people." Brother Chambers and W. J. Brown did the preaching, which resulted in "75 additions." After resting a month, more meetings were held, resulting in more conversions and the establishment of a congregation that continues to this day.

### *Growing in Faith*

But Stanford Chambers was not only preaching and teaching; he himself was learning to trust God more and more. The Bible taught him to do that, and James A. Harding had always emphasized and exemplified it too. Brother Chambers learned very well the lesson of God's faithfulness. He wrote about the time a Christian man had endorsed him at the bank for a loan of \$100. "I was not insolvent, but my goods were not immediately convertible into cash." Just one day before the note at the bank was due, he still had no cash on hand. Nobody but the Lord knew this fact, but that night after prayer meeting another Christian brother said, "Brother Chambers, the Lord so greatly prospered me on my last job that I want to share a little of it with you for the Lord's sake." He put a check into his hand... for exactly \$100.

Having a generous God made him generous. Years later, at Portland Ave. Church in Louisville an unknown but obviously poor man came to the meeting one night. It was mid-winter and bitter cold,

and he had no overcoat. He asked for help, and though we don't know what other help Brother Chambers gave him, we do know that later that night the man left with an overcoat and Brother Chambers went home without one. It's easy to "trust God" for someone else's needs; he trusted Him for his own.

So far we have covered only the first 32 of Brother Chambers' 93 years (1876-1907). During that time he was born again, called to preach, married a dedicated disciple, studied in Bible School, taught in public school for eleven years (three of them before going to Nashville), and preached the Gospel for eight years establishing a number of churches. Other great things lay ahead as he left Indiana to go south.

(To be concluded next month)

\* \* \* \* \*

## A Brief History of WORD AND WORK

Ernest E. Lyon

Seventy-five years ago this month *The Word and Work* magazine moved from New Orleans to Louisville and R. H. Boll became the editor-and-chief with E. L. Jorgenson as publisher. This issue, therefore, marks the seventy-fifth anniversary of the magazine as published in this city. I wish every reader had the privilege, as I have, of owning a bound copy of the 1916 edition. Be sure to read in this issue the wonderful statement of aims and purposes set forth by Bro. Boll at that time, aims and purposes that are still being carried out. However, since the magazine had an earlier beginning, we will go back now to the very start of the paper.

In March, 1908, a new paper was born in New Orleans with the title of *The Christian Word and Work*. In March, 1968, Stanford Chambers wrote of that occasion and stated that "the prime mover and managing editor was D. L. Watson, M.D., an elder of the Seventh and Camp Streets church." I am fortunate in possessing two of the 1908 issues of the magazine and several copies from 1912-1915 and I would not want to take away any credit due to Dr. Watson, but Bro. Chambers seems to me to have been the "prime mover" in the paper as well as the main editor throughout the stay in New Orleans (through December, 1915). A number of others had a good part in the magazine helping the editor, who was a teacher in the Christian High School of New Orleans, and for each of them we are thankful. An interesting part of the history in New Orleans is that after two years the magazine became a weekly and continued that way for three years and then changed back to a monthly, which it has been ever since, with a change in recent years of combining the November and December into one, making eleven issues a year. In 1914 the name was changed to the present one of simply *Word and Work*.

From the beginning, articles have clearly shown that this is truly a non-sectarian magazine. Articles from many other sources have been picked up as they were valuable to the presentation of Jesus Christ and Him crucified and risen. Regular writers from other sections of the country contributed to the magazine, which continued

when Bro. Chambers decided that Louisville would be a much better location to be a good influence for the spread of the gospel and the strengthening of believers. For example, the January, 1916, issue, the one whose 75th anniversary we are celebrating, had articles by R. H. Boll, E. L. Jorgenson, Stanford Chambers (still living in New Orleans at that time), H. L. Olmstead, "Brother Barnabas," J. N. Gardner, W. J. Brown, David L. Cooper, and Don Carlos Janes. Included were "Lord's Day Lessons," with R. H. Boll writing the lessons. This section was also issued separately for Sunday schools to use. Eventually, as you know, that section became a separate publication and is still used in many churches today for their Sunday school work.

In the February, 1916, issue, Stanford Chambers, H. L. Olmstead, and E. L. Jorgenson were listed as co-editors with Bro. Boll as editor-in-chief. That policy continued for some time but was eventually dropped for the one name with which this magazine was associated for so many years, R. H. Boll, the prince of teachers for all who knew and heard him.

As I mentioned earlier, though most articles in *Word and Work* were written by members of the group called "Churches of Christ," the idea was never imparted that only those belonging to such congregations were saved. Nor were articles by Christians from other backgrounds kept from its pages. For instance, during the first year of Bro. Boll's editorship, he reprinted in *W & W* articles by well-known Bible teachers D. M. Panton, G. H. Pember and perhaps others. He also ran two articles from the *Sunday School Times*, without giving authors' names. And in an article he himself wrote, entitled "About Books," he recommended books by J. M. Gray and R. A. Torrey (both connected with Moody Bible Institute), Charles Hodge, J. M. McGarvey, Hannah Whitall Smith, and Philip Mauro. Of all those whom I have mentioned in this paragraph, only McGarvey was from the "Restoration Movement." Bro. Boll was careful, however, to urge his readers to be discerning. He ended the just-mentioned article by saying, "Every book written by man—no matter who the man—comes under the rule: 'Prove all things, hold fast that which is good.'"

I hope that all of our readers know that one policy has continued from the beginning of the magazine—no editor or writer for the paper gets a penny for his labors, all doing it out of a love for Christ and for the spread of His Word.

#### Printers, Writers and Other Helpers

I am not sure who printed *Word and Work* in New Orleans, but I do know of at least three that have done the printing through the years here in Louisville. The Pentecostal Publishing Company was the printer for several years. Then Don Carlos Janes established a print shop, with Tona Covey as the beloved and efficient typesetter and (probably) printer. Some time later the Heid Printing Company became the printer and has continued to this day, publishing the paper with loving concern. To the Heid family we owe a great deal of thanks for their many contributions to this magazine through the years.

In addition to the magazine itself and the "Lord's Day Lessons," *Word and Work* has published a great many tracts and several books,

too numerous to name them all. Several of the tracts by Bro. Boll were widely circulated and had a great deal of good influence. I am sorry that many of those have gone out of print and printing costs today prevent their being reprinted. Occasionally an issue gives a list of those available today. They are still very useful.

I wish it were possible to print a complete list of names of those who wrote a good deal for the magazine. It would include many missionaries, which reminds me that from the beginning it has always been very mission minded. The two churches that have supplied the most workers for the magazine (Portland Avenue by far the first, followed by Highland) still have missionaries in the field. The complete list of writers would include almost every well-known minister in the group from which the editors have come and it is so large that I am afraid I would miss some of the important names. I will list several of them later who served as editors at one time or another.

What I said of the writers for *Word and Work* receiving no pay is true also of numerous other people who have labored to get the magazine in the mail, keep the subscription list up-to-date, and the many other things without which no magazine could continue. My own familiarity with such workers features the Lale sisters, Mildred and Edith, who are gradually retiring from the picture; they are nieces of Bro. Jorgenson and long-time members at Highland. To them and to all the many others who have served like them should go our heartfelt thanks. Louise Wells is the present office manager.

#### Mergers and Editors

When *Word and Work* moved to Louisville E. L. Jorgenson was the publisher for a good many years. He was succeeded by J. R. Clark, who also joined with Bro. Jorgenson as co-editor when the Lord called Bro. Boll home in 1956. The publisher is not always listed, so I will not try to continue that list. Stanford Chambers, who moved to Louisville in 1923, started another magazine in 1938, *Truth Advance*; it combined with *Word and Work* in March, 1957.

In September, 1962, Gordon Linscott became the editor-publisher with E. L. Jorgenson and J. R. Clark as associate editors. Bro. Linscott continued as editor through the November-December issue of 1975. William Robert Heid became the missionary editor after the *Missionary Messenger* stopped being issued as a separate magazine and its material combined with *Word and Work*. (Victor Broaddus later re-started the *Missionary Messenger* after he opened the missionary office in Lexington.) Bro. Heid became editor of *Word and Work* in January 1976. Ten years later—June, 1986—Alex V. Wilson became a co-editor with Bro. Heid, and then became sole editor in May, 1987, with the latter's homegoing. In his first editorial, Bro. Wilson reminisced about his predecessors:

*Word and Work* has a rich heritage. Think of its founder and first editor, Stanford Chambers. A stalwart defender of the faith and proclaimer of the Gospel. Then R. H. Boll, outstanding editor for forty years! A master-teacher of all the word of God, and especially of God's grace. Then co-editors E. L. Jorgenson and J. R. Clark. Faithful, loving, humble men, concerned to build bridges and remove barriers among the people of God. Then Gordon Linscott, with his deep passion for our Lord and Savior Himself, and our need to know Him. Then W. Robert Heid, with his much-needed

emphasis by life and teaching on Christian homes and solid family relationships.

### Emphases

One of the features of the magazine that I treasure very much is the obituaries of so many people whom I knew and loved, including all of these editors except the present one, who is continuing the high standard of the past. It is still a publication that you can lend or give to anyone without any apology for its contents and with the realization that you are doing a good thing for them in doing that.

I hinted above at some of the major emphases of *Word and Work* throughout its more than fourscore years. Bro. Wilson wrote an editorial about "what specific facets of truth need to be given top priority in this magazine," and gave thirteen such priorities: 1) the Lord Most High, Himself, and thus His grace and our worship of Him. 2) The Cross, basis of our salvation. 3) Holy character. 4) Evangelism and world missions. 5) Christian education: fruitful Bible teaching. 6) Lessons from the past, lest we become unbalanced or faddish. 7) Hope for the future, found in Christ's return and other prophetic teachings from Scripture. 8) Strength for the present, made possible by the energizing, indwelling Holy Spirit. 9) Strong Christian families. 10) Unity among God's people. 11) Social issues: enlightenment, and encouragement to be salt and light in our rotten society. 12) Practical training for Christian workers and church leaders. 13) Revival—"God moving among us in ungrieved, unquenched power."

Decades earlier E. L. Jorgenson had sounded out a loving warning related to this matter.

Among the many heresies, there is "the heresy of emphasis," wrong emphasis; and of this heresy, too many Christians of our kind have been guilty. If we aspire to be "New Testament Christians," a people after the pattern of Paul and Peter, James and John, we must put the emphasis where they put it. Christ was central... Jesus Christ himself, the glorious risen, living Being who is the center of all that concerns Him—He is our main concern. It is quite possible, in fact easy, to become taken up with "movements" and subjects good as they may be, more than with Him, our only Lord and Savior.

My prayer is that *Word and Work* will continue its influence for good until the Lord comes for His church. If He does not do that before March, 1998, I hope that someone will write a history of the paper on its 90th anniversary that is worthy of a truly fine paper in the work of the Lord.

\* \* \* \* \*

## Aims and Purposes of WORD AND WORK, 1916 (and 1991)

R. H. Boll

The first thing we want to say about *Word and Work* is that it goes out on a mission of *peace and good will*, for God's interests and not man's. It is not designed to compete with any other publication; to build up or to defend any personal interests whatsoever, or to

magnify man in any wise; but to the *glory of God* and for the true blessing of its circle of readers. We trust that the merits of this magazine will be such as to make a place for it in Christian homes and everywhere.

It is our chief aim to produce a *clean* magazine: free from objectionable controversy, from personalities, and bitter sayings; clean in principle, and clean in doctrine—in short such a journal as can be passed out to friends with the assurance that it will in none of its features reflect discredit on that lofty Name by which we are called.

Another point of no less importance is that the magazine shall be *non-sectarian*, to the extent that God may grant us wisdom and grace to enable us to make it so. We intend that it shall hold up the standard of simple and non-sectarian Christianity. There is a sectarianism without; and a sectarian tendency inheres in the flesh of us all. We hope to hold a good ground against the outspoken sectarianism; and to fight a good fight against the other sort which rises up unaware, subtly and insidiously from within.

It behooves us well to be *watchful*. Those who have subscribed themselves as simple Christians to stand by the word of God alone, and to repudiate all human authority in doctrine; who have set themselves to be simply members of God's church, and subject to the Lord Jesus Christ—have taken high ground. And high ground has to be maintained. Light burns at constant expenditure of fuel or power; but darkness comes of itself. "The price of liberty is eternal vigilance;" for the bondage of creed creeps in upon us on noiseless feet.

There is a constant adverse current, and if once we rest on our oars, thinking we have at last found the right channel we shall presently wake up far adrift from our course. A great man said, "Every generation needs a reformation." If that is correct it is because every generation is apt to drift, or else to stagnate, to depart wilfully, or to stop at some mark reached by their fathers, or to try to conserve their light by shutting the lid down upon it. And then it is a fight to regain the right principle and to go on again. We can have God's light only in constant communion with him and his word. For neither can sunlight be carried about in a box, but be had only in connection with the sun itself; nor can the living water be had except always fresh from the living Fountain. When we try to preserve it in cans and cisterns it becomes scummy. And the people who use it stagnate also. Having no heart to see for themselves what God says, they become chiefly anxious to know what good brethren teach, and fearful only lest they might come to be considered unorthodox. And so, unwittingly they slip their necks under the yoke of human tyranny and fall under the bondage of a human creed, whether that be formal or informal, whether written or unwritten.

Without at all wishing to accuse anyone of such failure as that, we desire simply to make it known that it is one of the chief aims of this magazine to work for the pure New Testament Christianity and

the truth of the word of God. We shall be little concerned about "the representative views of the brotherhood"—of any brotherhood; but very greatly concerned as to God's word in all its utterances, and shall strive to draw always from the living Fount; and to guard against the encroachment of sectarianism.

The editors of this paper have convictions of their own, strong and deep on many matters of faith. But these convictions whatever they be are not the standard of doctrine of this paper. The word of God is the standard and to it the convictions of the editors are themselves subject. And it may be well to say here that, while it would not be expedient to open the paper to every disputant and to every scribe who may differ with anything that may have appeared in it, and to make a public forum of its columns (which would be very unprofitable for its readers)—yet on any considerable matter of difference, we expect to call upon some of the best and ablest brethren who may hold an opposing view to set forth that view. Thus we hope to provide that the views and convictions of the editors shall not dominate the teachings of this magazine, but that the way shall always be open for friendly comparison of differences, and mutual helpfulness in searching out the truth. *We shall have discussions, but never strifes.*

As for the rest, the magazine must speak for itself. May God bless it, and help us to make it such that his blessing can justly rest upon it.

## ARTICLES BY FORMER EDITORS:



### "Restoration a Must" — for Individuals and Churches

Stanford Chambers, 1960

On what scriptural grounds do you say that "restoration is a must"? Is the restoration of the externals important? Just when is "restoration" achieved?

Most of the seven letters to the churches of Asia were for their restoration. Ephesus must remember whence she had fallen, must repent and do the first works and get back to her first love, else her candlestick would be removed out of its place. Where little hope is expressed in the *church's* repentance and restoration to the original ground (as in the case of Laodicea), the *individuals* could hear and heed, nevertheless. The Galatian epistle is for the purpose of restoration of the churches of Galatia (and any like them) to the foundation on which they had been planted—"My little children, of whom I am in travail again until Christ be formed in you."

When a train is off the track, it needs to get back, that is, it

needs to be restored. If a traveler in the forest gets off the path, he must get back to the point of departure. That churches can get off the track is plainly evidenced by what we have mentined above. The various religious bodies of today are going in different directions. They teach contradictory doctrines. Many have lost their first love, if they ever had first love to lose. Many have made shipwreck of the faith and are now denying "the Master who bought them." Apostate churches of all the large denominations have gained control and now manipulate their synods, their conferences, their missionary societies, their theological institutions and hold most of the property. Every denomination in Christendom is affected and divided by modernism. It would not be time well spent in our trying to restore the many apostate churches, but there are individuals who are subject to the call "Come out from among them, and be ye separate, saith the Lord." There is restoration for the individual. "Ye that are spiritual restore such . . . in the spirit of meekness" (Gal. 6:1).

"The law of Jehovah is perfect, restoring the soul." "The law of the Spirit of life in Christ Jesus" makes one "free from the law of sin and death." Let it be relied on. When is the restoration of the individual perfected? As long as one is in the fleshly body, there will always be more restoring to be done. But he is well on the way to its perfecting if he is "strengthened with power through his Spirit in the inner man, that Christ may dwell in" his heart by faith, and he is "rooted and grounded in love."

When is a church restored? When its is made up of restored individuals. Enlightened by the word they can be reported as continuing "steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." External there? But let these activities of life and service and worship be in the Spirit and in truth, as restoration requires, and the externals are not only not found any hindrance but, indeed, very important. As long as we are physical as we are, there is necessity of physical expression. Coming "together on the first day of the week to break bread" (Acts 20:7), was external, but the early Christians had regard for the Savior's request, "Do this in remembrance of me."

A good picture needs a frame to hold and protect it. The picture is not for the frame, but the frame for the picture. The frame might be made so beautiful and attractive that it draws attention away from the picture and robs it of the due appreciation. Some restoration is required there. Nevertheless, don't count the frame of no consequence. Rob the picture of its frame and you will soon have no picture. Our Lord designed a few externals and we are not to count ourselves so well advanced as not to need them, so wise as to declare them unnecessary. One does not commend his own spirituality by discounting the ordinances our Lord put down in His will. What have our Quaker Friends demonstrated here?

Individuals yielding to divine restorative measures, who heed the call to come out of sin and the world, also those who heed the call to come out of this Babylon (which Christendom verily is) are due to receive the spiritual treatment prescribed in the second part of the Great Commission (Matt. 28:20). They need shepherding; they

need fellowship; they need the opportunity afforded them of observing what the Savior has commanded. Let it not be denied them; let them not suffer neglect in these matters. This observing requires the "assembling of ourselves together." The assembly is in the Lord's own providing, and is not to be forsaken (Heb. 10:25). "Where two or three are gathered together in my name, there am I in the midst of them." There you have a church—not in a denominational sense. It is not attached. It is under no ecclesiasticism. It owes no allegiance to any hierarchy, no prelate, universal bishop, is under no earthly headquarters. The headquarters of the church of the Lord is in heaven, where the Head is. It is a "habitation of God in the Spirit" (Eph. 2:22). The free, autonomous congregation is the hope of the simple Christian in the midst of a hostile world, the hope of successful restoration ministry.

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## Tolerance, Intolerance, and Other Christians

Stanford Chambers, 1961

Is not one great hindrance in the way of undenominational and unsectarian religion today the spirit of intolerance exercised by so many?

Intolerance, bigotry, prejudice, love of party: these are fruits of the flesh, products of "the spirit that now worketh in the sons of disobedience." The servant of the Lord is not to be possessed thereby. There is a nobler motivation for him. "In the spirit of meekness correcting them that oppose themselves" is his line. The partisan spirit is of the flesh, and to pursue it is in the last analysis selfishness; it is a Pharisaical attempt to show superiority over others and their party. This should be prayerfully avoided—with the Spirit helping us.

But how easy it is to be intolerant toward the intolerant! Some seem to find it easier to be tolerant toward error and wrong practice than to be tolerant toward those opposing the same! In the church at Ephesus was a marked intolerance which the Lord Jesus commended. "Thou canst not bear evil men." Again, "Thou hatest the deeds of the Nicolaitans, which I also hate." He that had the sharp two-edged sword censured Pergamum because they tolerated some holding the doctrine of Balaam and some holding the doctrine of the Nicolaitans. He that "hath his eyes like a flame of fire" held it against Thyatira that they tolerated the woman Jezebel in her false teaching and practice, together with her followers there. Pergamum and Thyatira could have avoided this censure from Him whom they called Lord had they exercised the intolerance of evil which He commends at Ephesus.

If we can strike the righteous balance between bigotry and partisan prejudice on the one hand and the "sweet-spiritedness" that see tolerableness in everything but intolerance, happy are we. Only the Spirit of our Lord can make us equal to this. May He be merciful to us all.

But the Christian's attitude toward God's people within denominational folds?

This question assumes that denominational folds shelter people of God. It should not be denied or disregarded. Many there are within denominational walls who are not void of love for the Lord and for His cause, who "bear about in" their bodies "the marks of the Lord Jesus." Denominations with all their subdivisions and with all their liberalism compose Christendom, the Babylon of prophecy. Comes the clear call from heaven, "Come forth, my people, out of her" (Rev. 18:4). Laodicean apostate Christendom, a veritable Babel of confusion, is spued out (even as Christ is barred out) and her judgment is pronounced. But the call unmistakably means that God has a people in Babylon; it would not make sense if it were not so. And any who are subject to this call to "my people," are my brethren, members of the one family, members of the body or church of the Lord Jesus Christ—of "the general assembly and church of the first-born who are enrolled in heaven" (Heb. 12:23). My brother belongs to me, for we "are severally members one of another." "In (or by) one Spirit were we all baptized into one body." I need my brother, my brother needs me. I cannot assume the attitude "I have no need of thee." He has not by a wrong profession or affiliation made himself "not of the body."

How can I enjoy fellowship with any one of these "my people"? An ecclesiastical curtain hangs between. He is on the denominational side of the curtain. He may not recognize me; I may not have been able to see him to recognize him. There is the pity of it! But if and when I do discover one to whom I am related through the one Lord and Savior, what is to be my conduct toward such? Who can lay down any hard and fast rule? No two cases are alike. If he is not wedded to the name and party of his affiliation (and many have been discovered like that), fellowship can soon be exercised, a fellowship that can grow and increase, love finding the way and impelling thereto. My fellowship with such a one, walking together with him so far as we are agreed as to direction, is not fellowship with the party of his affiliation. He is in a good way to enter into a freedom in the truth of our "one Lord," and I am in a good way to help him to the attaining of the freedom. I should, by the Spirit's enabling, help him to heed the call to come out and be separate from Babylon's confusion.

On the other hand, however, he may be so wedded to his party that he is in no attitude to heed the call. That is a different matter, altogether. He has not an ear to hear. I am trying to pull him out, and he may be trying just as hard to pull me in. "Looking to thyself, lest thou also be tempted," there is good counsel for me.

Again, he may be a very brotherly sort of brother who comes as a well-known representative of his party, and my "walking with him" may indicate to others that I recognize his party. I, having knowledge, am seen eating meat in the idol's temple, and those not in the know are emboldened to eat with regard to the idol, supposing that I do the same. In my trying to be so good and courteous to the one, I may do great injury to the many. Many are the instances, too, where the

amiable, winsome one has turned out to be a real propagandist of his denomination.

Love does not find a way to exercise itself in such a way as to disregard the enjoined separation and compromise true freedom in Christ by being over sweet and agreeable. 2 Cor. 6:14 ff. does not allow the obedient Christian to be just a "Yes man," much less a "Yes, yes man."

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## Four Indisputable Things

R. H. Boll



In a day of confusion and uncertainty, when many old landmarks seem to have vanished, and dear old cherished beliefs are tottering; when the questions are many and satisfying answers few, it is good to find some things that are undeniably true upon which, as on foundation stones, we can safely build. Four such indisputable things I wish to point out.

1. The first is that *there is no book like the Bible*. That the Bible stands among books in a class by itself, that it is different from all other books in the world, that it is the most remarkable and wonderful book in the world, is really not open to dispute. From any standpoint the Bible is a wonder.

1. Take it as to its age—where else can authentic writings of such age be found? Its newest portions are near 2000 years old; its oldest part 3500 years. "Time," said a wise man, "is a terrible sifter of books. Most books die in the year in which they are born. If a volume survives five or ten years it is above the ordinary. If it continues to hold interest for 50 or 100 years it has some special worth. If it is preserved even longer there must be some sort of pure gold in it." Judged by that standard, the Bible stands pre-eminent and commends its worth and value by the mere fact of its great age and its power to hold its own in the test of time.

2. There are indeed other ancient writings with us, some which have been preserved for their merit and excellence—as for example philosophical works of Greece, the poems of Homer, or the writings of ancient Latin poets and authors. But who has seen them outside the schoolroom and the libraries? The Bible, however, is not a book of mere antiquarian or scholarly interest. Though old, it is not outworn and dead. It is a living book. It is not found by isolated copies in the great graveyards of ancient lore, or alone on the dusty shelves of

the musty halls of learning, but by numberless copies in the countless homes of the common people. No modern book, no other book whatever, can compare with it as to circulation. The sum total sold of a hundred of the "best-sellers" taken together does not anything like equal the number of copies of the Bible that are sold every year. The great printing presses working day and night, year in, year out, cannot produce enough Bibles: the demand is always greater than the supply. It has been translated into more languages than any other book. In an editorial headed "Five Million Chinese Bibles," one of our editors marvelled at the fact that the Bible Society had received an order for five million Chinese Bibles that year. "What do the Chinese want with a book," he asked, "most of which consists of the affairs and history of an obscure little nation that lived long ago in a small strip of land at the back side of the Mediterranean? Is it for its interesting and pure narrative prose, or is it for its beautiful poetry, or for the marvellous eloquence found in portions here and there, or for its high ethics that men are interested in it? But there are many other volumes of fine prose, of great poetry, or fervid eloquence, of lofty morals, or profound wisdom, which have hardly produced a ripple in comparison with the tremendous waves of interest this book has created." His final conclusion was that the Bible contained something over and above all common excellence—something that grips the heart of mankind universally. What is that thing?

3. Again the sage of this world who told us how time so terribly sifts the books of men, spoke of the writings of Plato—how that, in his judgment, there were never more than a dozen people living at any one time who could fully understand and appreciate Plato; and for the sake of the dozen persons (he said) those writings have been tenderly handed down through the centuries. "Tenderly handed down!" That is said of ancient Plato's writings. But with the Bible it was far otherwise. No other book has ever outweathered such storms of opposition, malice, and hatred. Through long periods, kings and rulers, civil and ecclesiastical authorities joined their efforts to destroy this book from the earth; and even onto this day in some parts of the world has the ruthless power of despotism sought to extirpate this Book. "Fifth-columnists" also boring from within, have all along tried to undermine the divine authority and message, have denied it, reviled it, ridiculed it. Critics have "unmasked" it, and shot it full of holes. For all that the old Book is marching on triumphantly, sublimely indifferent to all hostility, and in greater force than ever before. The very hatred and opposition it has stirred up testifies to its greatness and importance. Was there ever any other book like that?

4. Nor is that all. It is fairly demonstrable from historic fact and record that this book was about 1600 years in-the-making. Different men of different degrees of culture and different stations of life—kings, princes, shepherds, fishermen—men writing in different languages (Hebrew; Aramaic; Greek) at widely separated times and places, have independently contributed to this collection of writings which make up the Bible. And yet the Book, though it deals with many great and difficult matters on which men always among themselves disagree, is a harmonious whole. From the first chapter of Genesis to

the last of Revelation, throughout all its pages one increasing purpose runs. What has its beginning in the first book of the Bible finds its glorious consummation in the last. Some years ago Dr. Howard Kelly of Baltimore (a scientist of high standing, both in his own chosen line of gynecology, and in other departments of science—a fellow of all the greater scientific fraternities and societies of the world) addressed a meeting of ministers in this city. Among other things he explained the use of a button he carried on the lapel of his coat—a brass button with a great question mark on it. “This,” he said, “opens the way for serious conversation. People ask me what the button means. ‘That stands for the great question,’ I tell them. ‘And what is the great question?’ they always ask. ‘What shall it profit a man if he should gain the whole world and lose his own soul?’ And then I talk to them about God and Christ, about life and death, about sin and judgment, about forgiveness and salvation. ‘But Dr. Kelly,’ some of my scientific friends will say, ‘you don’t mean to say that you believe in *the Bible*?’ ‘I certainly do.’ ‘But—do you believe in miracles? Do you believe that Joshua made the sun stand still and that the whale swallowed Jonah?’ ‘Yes,’ I answer them: ‘when dealing with Almighty God all things are possible. But there is one miracle I don’t believe.’ ‘And what is that?’ they ask. ‘I don’t believe that this old book came into existence of itself.’” And then he tells them the story of the Book, as strange as any miracle. It is truly a wonderful book, and it has proved its worth and power in its fruit throughout the centuries. A tourist armed with his guide-book went up to the curator of the famous Tribuna of the Uffizzi gallery at Florence, Italy, and said, “Are these your master pieces?—I certainly don’t see much in them myself.” “Sir,” said the curator, “these pictures are not on trial: it is the visitors who are on trial.” Neither is the old Book on trial; but it tries and tests and judges every soul to which its message comes. There is no book like the Bible.

II. The second indisputable fact is that *there is no God like the God of the Bible*. That is to say that in all the lore and all the religions of mankind there is no God who could hold a candle to the God of the Bible. Some may think that this can be disputed. Very well: let them bring out their idols of gold or silver or wood and stone; or the more modern gods that have sprung out of man’s fancy or philosophy—strip them of all the features that have been borrowed and plagiarized from the Bible—and see what you have left. The sublime teachings concerning our God in such passages as Isaiah 40, Jeremiah 10, Amos 4, Nahum 1, Micah 7; the grand display of His character and ways in His dealings with Israel in the Old Testament; His wonderful love and holiness set forth in His Son, Jesus Christ our Lord, who is “the effulgence of His glory, the express image of His substance,” are utterly beyond comparison; and none of the gods fabricated by men’s hands and minds can be mentioned alongside of the God of the Bible.

III. The third indisputable fact is that *there is no Savior but Jesus*. My first point was that there is no book like the Bible; the second that there is no God like the God of the Bible. But now I am not saying that there is no Savior *like* Jesus—for that might imply that there are other saviors around—what I am saying is that there is

no other Savior but Jesus. There is no competition here. There are none who even so much as pretend to be saviors. All your uplifters and reformers and educators and culturists must have something to begin on. Only Jesus bids me come "just as I am, without one plea," and promises that him who cometh He will in no wise cast out. A Chinese student is credited with the following parable, which sums up the matter admirably: A traveler in the night lost his way and fell over a precipice, and lay mortally injured and broken at the bottom. Along came Gautama Buddha—a kindly, sympathetic soul, and said to him, "Son, it grieves me to see you in this miserable state. But all I can tell you is that you must gather yourself together and climb up out of this pit; then take the path that leads to yonder blue hills far away, and ascend them step by step. When you have reached the highest crest you will pass in Nirvana, where never pain shall trouble you again nor fears molest. Behold, that is the way of the Karma. Good bye." Next came Confucius. He is a dry and dour sort. "Ah," he said, "I see what has happened to you. Did I not warn you of this? If you had followed my teaching you would not be where you are. Well, son, you have made your bed, and now you must lie on it. Good bye." —Then came Mohammed and viewed the wreck. "Too bad, too bad," he said, "but it could not be helped: it had to be so. That is Kismet (which means Fate). Good bye." —At last came the Lord Jesus Christ, and saw the wretched, helpless victim. He tenderly lifted him and healed his wounds and bade him stand upright; then led him by the hand and set his feet upon firm ground and lovingly said, "Come follow me." None other can do that, but He can and does, and a myriad of witnesses do testify to the fact.

IV. Finally, the fourth absolutely indisputable fact is that *there is no life so good and pure and true as that which is lived in conformity with that Book and the will of this God, and the salvation of this Savior*. This needs no argument. Some may try to deny this on the ground of the faults and sins of some professing Christians. But we are not speaking of that. The fact remains that in all the world the noblest, purest, most unselfish and self-sacrificing life is that which is lived in closest conformity to the old Book and its God and its Savior. When Henry M. Stanley found David Livingstone in Ujiji, and abode with him about a month, his soul was deeply impressed with the greatness of the man. "Here is a man," he wrote afterwards, "who is manifestly sustained as well as guided by influences from heaven. The Holy Spirit dwells in him. God speaks through him. The heroism, the nobility, the pure and stainless enthusiasm at the root of his life, come, beyond question, from Christ. There must therefore be a Christ, and it is worth while to have such a Helper and Redeemer as this Christ undoubtedly is, as He here reveals Himself in this wonderful disciple." And like things can be said of many who have committed themselves to this Christ, the Christ of the Bible, Jesus the Son of God.

On these four indisputable facts you can safely build your house of hope, my friend; and by these four sign-posts you can find your way through all the labyrinth of tangled paths, back to God and heaven and home.

# UNFULFILLED PROPHECY

E. L. Jorgenson, 1958



Whether or not we shall preach the unfulfilled prophecies is not a matter for us to decide. God Himself decided that long ago. It is not even left for us to decide whether we *may* do so or not, for we *must* do so or disobey God. To every preacher, Paul in the Scriptures by the Spirit has said, "Preach the Word"; and he has himself set us the example of declaring "the *whole* counsel of God." Jesus also has said that "Man shall not live by bread alone but by *every* word that proceedeth out of the mouth of God." So then the preaching of unfulfilled prophecy comes under the general direction, "Preach the Word." Of course, we have no authority to speculate in this realm any more than in any other department of the Word; but we do have the right to elucidate, illustrate, and enforce in our own language (that is to "preach," not merely to quote) the sense of the written Word in this department precisely as we do in other fields of scripture.

Not only does the preaching of prophecy come under the general direction to preach the Word, but it comes under *specific* instructions also—as if God had foreseen the need of calling particular attention to this duty. Thus we read, "We have the word of prophecy made more sure; whereunto ye do well that ye take heed as unto a lamp shining in a dark place" (2 Pet. 1:19). And again, "Ye should remember the words which were spoken before by the holy prophets"—we should not only know them but we should *remember them* (2 Pet. 3:2). Other scriptures on this line would be those for instance, in which the book of Revelation is urged upon our attention (1:3; 22:16). It is a motto among some people that we should do whatever God commands if for no other reason than *because* He commands it. If then we could see no underlying reason or purpose in teaching this part of the Word, no good result to be obtained by so doing it would behoove us to do it faithfully.

But the case is not so. There *are* reasons, *revealed* reasons; there *are* purposes and uses good and sufficient:

1. One purpose of unfulfilled prophecy is to establish, strengthen and confirm faith, whenever the thing predicted comes to pass. "I have told you before it come to pass, that, when it is come to pass, ye may believe." John 14:29 (cp. John 2:19-22; 13:19; 16:4). The only requirements here are that we must know the prophecy was uttered *before* the event is predicted (that is, that it is truly prophecy and not history), and that it shall be fulfilled in our lifetime. On the same principle these predictions which were both *uttered and fulfilled before our time*, such as the destruction of Ninevah, and the dis-

person of the Jews, form a mighty argument for the inspiration of the scriptures and go a long way toward establishing faith. Those *uttered before*, but *fulfilled in our time*, are however the most potent of all in this class; for of them we are *sure* that they are not history but truly prophecy; and these impress us most powerfully because they come to pass under our own observation. But let it not be overlooked that such predictions must be known and grasped before in order to have their full effect. The Savior clearly contemplated that His disciples should understand beforehand in the passages cited under this head.

2. Another use and purpose of unfulfilled prophecy, and a very considerable one too, is that by it we may warn and stir and move men to godly living, on the strength of what it predicts. The third chapter of second Peter illustrates this fully. That chapter might well be called, "The appeal to a godly life on the ground of unfulfilled prophecy."

Peter's purpose is to remind believers of the words spoken by the prophets and the commandment of the Lord Jesus. The particular thing of which he would remind them is the promise of the Lord's coming with its related events. He stops to meet the skeptic's sneer, "Everything is going on as it always did; why look for His coming?" answering it by reminding them that so it was also in Noah's day. And then suddenly came the end of the world—the end of *that* world, by water. The same word which brought water then, will bring fire in its time. Then he takes up the believers' difficulty—"why is the Lord so long in coming?" It may seem long to us, it is not long with the Lord; with him a thousand years is as twenty-four hours to us. Then mark the appeal of verses 11, 14, and 17: "Seeing that these things are thus all to be dissolved;" "Wherefore seeing that ye look for these things;" "Ye, therefore, beloved, knowing these things *beforehand*,"—"What manner of persons ought ye to be in all holy living."

Every *modern* appeal must likewise be based on some form of unfulfilled prophecy. You cannot get ten steps without it. Everybody preaches it. Whenever we appeal to heaven, to glory, and reward; whenever we threaten with hell and the wrath to come; yea, whenever we say that Jesus is coming, or make *any statement* concerning things to come, we make use of unfulfilled prophecy. Every book in the Bible contains some of it, and most of them abound in it. Indeed very few chapters are without it; and everybody, *everybody* preaches it—even those who preach against preaching it. Who then can consistently oppose using unfulfilled prophecy? No one can move any one to do anything without motive, and it is hardly too much to say that all motivating power, at least of that kind that appeals to the alien, lies in unfulfilled prophecy. I do not mean in the prophetic books alone, but in the predictions scattered throughout the entire Bible; whether they be promises of reward for well-doing or threats of punishment for evil-doing.

We hear much talk nowadays about preaching the essentials and leaving other things alone—at least if they cause disturbance (of course it is a simple matter for men to see to it that they *do* cause disturbance if they choose to do so); but have the brethren quite overlooked the fact that whatever motive is required to lead a man to take the necessary steps is also essential to his salvation? We are agreed that the

essential steps are three or four? Very well then, let us agree that whatever hope, warning or threat is necessary to make a man take those steps is also necessary to his salvation. *No one has really preached "the essentials" until he has preached whatever it takes to move men (those who can be moved) to take the essential steps.* This point is of great importance and is being generally overlooked. Whenever our brethren begin really to ponder it, all talk about preaching the essentials and leaving unfulfilled prophecy alone will cease. Then we will be down to rock bottom in all our discussions; then the question will be stripped so we can see it; then, instead of a mere charge that Brother So-and-So is preaching things in the realm of unfulfilled prophecy which, though they may be true, are disturbing the churches, we shall have what may be really a very proper charge, namely, that So-and-So is preaching things in the realm of unfulfilled prophecy *which are not true.* And this can then be taken up for investigation in brotherly fashion.

3. A third use and purpose of unfulfilled prophecy is to put a lamp into the believer's hand so that he may not stumble. The first verse of the sixteenth chapter of John is exceedingly significant. "These things have I spoken unto you that ye should not be caused to stumble." Glance over the "these things" which the Savior had spoken unto the eleven. They are predictions for the most part—predictions of coming persecution, of the coming Comforter, of the witness the eleven were to bear. Read on into chapter sixteen; see how He speaks to them of things whose "hours" had not yet come (1-4), unfulfilled prophecy! That is, unfulfilled at that time. And spoken for the express purpose that the disciples should not stumble. A knowledge of prophecy then keeps disciples from stumbling! That is a rather "practical" effect, is it not? Let us connect this passage with another one: "We have the word of prophecy made more sure; whereunto ye do well that ye take heed as unto a lamp shining in a dark place" (2 Pet. 1:19). It ever a pilgrim on a strange road on a starless night needed a lantern, the Christian needs a lamp for this trip that he has never made before; a lamp *that shines ahead* too, ahead where the road lies. The "word of prophecy" is that lamp. Not a lamp like the twelfth of Romans telling him what to do; but a searchlight that shines ahead pointing out in advance such things in the future over which he would be likely to stumble without that light. Hosts of people are stumbling now for the lack of this lamp. As a case in point, read this letter which appeared in The Sunday School Times during our great world war:

"I want to ask you about this war. It has completely upset my faith and confidence in God's lovingkindness and tender mercy. I have given up my Sunday school class after a thirty-five years' tenure. I felt I had no message for the men. . . . I was seventy four years old on the 19th of this month. I am not sorry that I am near the end of life. The woes of this world are too terrible to bear. I never had anything to affect me as this war has done."

Here is a man who stumbled for no other reason so far as his letter reveals than that he was without the light of unfulfilled prophecy. Who shall say that if this man had known the revealed truth concerning the last days beforehand, so far from stumbling on account of the war, he would actually have waxed stronger in faith as he

saw the very things coming to pass which God had centuries ago predicted. But he had evidently been fed by the "Peace, peace, where there is no peace" prophets until he believed the Gospel would gradually sweep in every man and nation, before the Savior's coming, and this was God's purpose in this age, and that the church militant was about to become also the church triumphant in the earth. And now with the near collapse of civilization goes the collapse of the old man's faith.

"He (the Spirit) shall declare unto you the things that are to come." John 16:13  
"Behold, I have told you beforehand." Matthew 24:25

\* \* \* \* \*



## ASHAMED OF JESUS

J. R. Clark, 1961

A Hindu, who came to the United States, asked his hostess at dinner, "What do you think of Jesus?" She answered, "We do not talk of such things at the dinner table." Later he approached a business man in his office in the presence of others, and asked, "What do you think of Jesus?" The business man said in a low voice, "Come out on the balcony and we'll talk about Him." Said the Hindu, "America is the only nation that I have found in all of my travels who is ashamed of its God!"

The average Christian is not ashamed to go to church, but in their day by day contacts they hesitate to line up with Jesus. A business man invited a devout Christian to a party. The Christian knew that there would be drinking and rough talk. He said simply, "Yes, I'll come if you permit me to bring a friend." "Yes, sure, bring him along. There is always room for one more—by the way, who is the friend?" Said the Christian, "The Lord Jesus Christ." The business man was taken off guard. He hesitated a moment and then ventured, "I think your Friend would not enjoy our party."

My brother, are you ashamed of Jesus? Perhaps not at church, but at school, at your office, at social gatherings, in this work-a-day world, are you ashamed of Him?

### I. WHY ARE CHRISTIANS ASHAMED OF JESUS?

Brother Wm. J. Campbell of Iowa used to say, "The reason Christians are ashamed of their religion is *because they have such a meager amount.*" One who has only a little money might be ashamed of that little. He who has a limited amount of clothing, and worn out at that, might be embarrassed. A person who gives little in the offering plate may try to hide it. A man with a limited education thrown among educated men might be ashamed. So it is with you and

Christ often. If He dwells in your heart in a full, complete way, you will be glad to own Him and to speak out for Him. But if you are ashamed of Him, likely your Christian experience is meager and lacking.

Others are ashamed of Jesus *because of what people think*. We live among people whose portion is in this life. It is difficult to be other-worldly in a worldly environment. The flesh does not relish being ridiculed, laughed at, persecuted. If I am an all-out Christian, my friends may call me a fanatic or poke fun at me. I want to be one of them—a hale fellow well met. In that case I am ashamed of my Lord. A woman in a certain community became interested in a tent meeting. She passed by in the evenings with her basket, going to market, and paused to listen. But she did not wish her neighbors to know that she was interested in the gospel. However, she was so fascinated that she finally sat in the back of the tent. But always she brought her basket, so her neighbors would think that she was going to market. One night the pull of the gospel was so great that she went forward to accept Christ as her savior. That night the minister whispered to her, "Tomorrow night you will not need to bring your basket."

The basic reason for men's being ashamed of Jesus is *because of the stigma connected with the gospel*. Paul says in 2 Tim. 1:8, "Be not ashamed of the testimony of our Lord, nor of me his prisoner; but suffer hardship with the gospel according to the power of God." In verse 12 he says, "For which cause I suffer all of these things: yet I am not ashamed;..." And in verse 16 he adds, "Onesiphorus... was not ashamed of my chain." The Lord said, "For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels."

At the heart of Christianity is a cross and the cross stands for crime and disgrace and execution! Today the cross has been glorified in some quarters: the nails pulled out and the blood washed off. We see it on church spires and as ornaments on the lapel of the coat. But the real meaning of the cross—suffering, crime, death, disgrace—cannot be hid. If your favorite preacher were hauled off to jail you might be ashamed to own him, even if he were innocent. The Apostle Paul had plenty of jail experience. That is the reason that Onesiphorus and Timothy were commended for not being ashamed of him or exhorted not so to be. The Lord was arrested, tried, and finally crucified for blasphemy of which He was not guilty, and for crime He did not commit.

Two girls on a ship found a certain passenger repulsive because of ugly scars on his face and hands, until they learned he had obtained these marks while rescuing his beautiful daughter from a burning building. To her those were beautiful hands. And to us the scars of Jesus should be glory marks, tokens of the great love He has for us. Are you ashamed of His scars? Or are you ashamed of the Lord who rescued you from sin? The Stigma of the gospel means salvation.

## II. WHY SHOULD WE NOT BE ASHAMED OF JESUS?

The answer to this question is, first, *because we know Him* and know the provision He is making for our future. "I am not

ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day." We know Him experimentally as our Savior and Lord. We know that He is the Son of God and that He is now glorified with the Father. Why should we be ashamed of so great a One? All else fades into insignificance as we contemplate Him!

As Paul, we are not ashamed of the gospel, *because it is the power of God unto salvation*. Men are not ashamed of power: power weapons, powerful cars, strong muscles. The gospel has unique power. The word translated power in Romans 1:16 in the Greek is "dunamis" from which comes the word dynamite. The gospel is God's dynamite, able to blast away sins, before which the Law of Moses and any effort of man were and are powerless. Why should we be ashamed of this gospel of power?

And we dare not be ashamed of Him down here, *lest He be ashamed of us up there* when we go into the presence of the Father. "For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels."

That will be a great day when the Lord Jesus takes you by the hand and leads you to the Father and says, "Father, here is a person who was not ashamed of me on earth and I wish to confess him before thee as a faithful, consecrated Christian." O. O. Howard, a famous general, declared that the happiest moment of his life was when he was singled out in the presence of superiors and cited for a medal. So shall it be a happy moment with us when Jesus confesses us before the Father!

To believe that Jesus died for you is to believe that your life is all wrong. To repent is a humiliating experience, for it is taking sides with God against yourself. To submit to baptism is to say that the old life is fit only to be buried out of sight and to give way to a new life. My sinner friend, are you ashamed thus to own your Savior and Lord? Will you say with the poet:

"I'm not ashamed to own my Lord,  
Nor to defend His cause;  
Maintain the honors of His word,  
The glory of His cross."

\* \* \* \* \*

## Do You Know You're Saved?

Gordon R. Linscott, 1979



Last night I talked to Jim, across 3000 miles of America. We talked about Gladys, his wife of 43 years. She left him one day re-

cently, and he didn't appear to be terribly upset about it; in fact, he was rather expecting it. For several weeks she had been dropping hints: "When I'm gone . . ." "You know? Sometimes I just don't feel at home here." "I feel in my heart that it would be far better for me to leave and be with Christ." The last time we talked with her, it was the same thing; she talked about death as casually as if she were going to the store. For six years she lived with cancer, and last year—it appeared to us who looked on—it was almost like a second honeymoon, for her and Jim.

"She wasn't afraid to die," Jim told us later. "She had been delivered from that old religion of works, where you never really know how you stand with the Lord." This turned the conversation to J.C. Bunn, a pioneer preacher in the northwestern states who had himself gone to be with the Lord a few months earlier. Illinois was his home when he began preaching about the turn of the century, but the Pacific Northwest was to become his "parish". I doubt that there is a single church of Christ in those states (Montana, Idaho, Washington, and Oregon) where Jesse Bunn has not preached. My first experience in "protracted meetings" was under the tutelage of brother Bunn at Billings, Montana, for four weeks in the summer of 1941.

"Do you remember the meetings brother Bunn held in Lewiston in 1952?" Jim asked me. "He started off by asking, 'How many of you know that you are saved?' Not many hands went up. I don't know what else he preached about those two weeks; I just remember his asking, 'Do you know you're saved?'" I recall his pointing out that the word *know* is found some forty times in First John.

### WORKS AND FEAR

Several times during our conversation on the telephone, Jim expressed gratitude that he and Gladys had been set free from fear and salvation by works. What was he talking about? Why did he link fear to works?

The principle of salvation by works is explained very briefly in Romans 10:5: "For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby." "Moses . . . says that the man who perfectly obeys the law shall find life in it" (Phillips). "Perfectly obeys" is the key thought. "For whosoever shall keep the whole law, and yet stumble in *one point*, he is become guilty of all" (Jas. 2:10). The books of Romans and Galatians expand this thought and develop the ramifications of it. Since there is not even one person (apart from our blessed Lord) who has ever been perfectly obedient to God, it follows that salvation by works is no salvation at all. The person who is earnestly trying to improve the quality of his obedience has good reason to fear; the best he can produce is "filthy rags" (Isa. 64:6). The obedience that saves is the obedience of Jesus: ". . . through one act of righteousness the free gift came unto all men to justification of life. For as through the one man's (Adam) disobedience the many were made sinners, even so through the obedience of one (Jesus) shall the many be made righteous" (Rom. 5:18, 19). "One act of righteousness"—there's our hope! "My hope is built on nothing less than Jesus' blood and righteousness . . . dressed in His righteousness alone, faultless to stand be-

fore the throne!”

Fear has its roots in uncertainty. That is why my obedience brings me under bondage to fear. There is always a question: Have I done enough? Am I really well-pleasing in the sight of God? “When ye shall have done all the things that are commanded you, say, We are unprofitable servants” (Lk. 17:10). To the extent that I depend on my own obedience to make me acceptable to God, to that extent will I be unsure about my salvation—and to that extent will I be uneasy—fearful—about standing face to face before God in judgment.

### GRACE AND CERTAINTY

Nowhere in the scriptures does God encourage doubt and fear. Quite to the contrary! Consider the purpose of the entire epistle of 1 John: “These things have I written unto you, that ye may know that ye have eternal life...” (1 Jn. 5:13). The person who hopes to contribute something toward his salvation cannot have that certainty. Self-dependence (even in the smallest measure) does not honor God; in fact, it casts doubt on the sufficiency of His provision. Therefore, God “credits righteousness apart from works” (Rom. 4:6 NIV). Works, whether good or bad, are not entered into our account. Rom. 3:16 explains why: “For this cause it is of faith, that it may be according to grace; to the end that the promise may be sure...”

If my salvation is to be sure, it must be a free gift. If I do more than stretch out a grateful hand to receive it, then grace is no more grace (Rom. 11:16); it may be a bargain, but it is not a gift. To those who simply believe God (as exemplified by Abraham and David in Rom. 4), salvation is granted as a gift—no strings attached. At this point, about 79.4% of my readers hit the floor in protest: “Yes, but...” “What about...?” The most natural tendency in the world is the urge to justify ourselves. My human nature is willing to concede that “Salvation belongeth to Jehovah” *provided* that I “have to do something”, be it howsoever insignificant. In some fashion I must qualify to be eligible to receive the gift. God says He is not going to share His glory with another. Salvation is His work, and He is going to do it all—and receive all the credit—or not at all.

When the struggling is finally over and I am ready to leave my salvation totally in God’s hands—based on His work at Calvary—I enter into a marvelous awareness of peace with God (Rom. 5:1). “Arise, my soul, arise! Shake off thy guilty fears! The bleeding sacrifice in thy behalf appears...” In response to the truth of Charles Wesley’s hymn, I see myself standing firm and unwavering on the grace of God—fully relying on His unspeakable Gift. Where once there were fears and doubts, there is now abundance of assurance. “Much more... much more... much more...!” (Rom. 5:9, 10, 15, 17).

This is where Jim and Gladys found themselves during these past few years. This is why Jim could say that they had been delivered from fear and the bondage of trying to produce good works. This is why the reunion of the family was more celebration than lamentation. They know where she has gone, and they know the Way to go to meet her.

What about you? Do you know you’re saved?



## Spiritual Plateaus

W. Robert Heid, 1982

*"I press on toward the goal unto the prize of the high calling of God in Christ Jesus." — Phil. 3:14*

The above utterance was from the apostle Paul, under the direction of the Holy Spirit, and was written for our admonition as well as the Philippians. It has become a memory passage for many of us, but ought to be a pole star as we sail the trackless seas of life in Christ. May these lines renew in me a vision of that "prize," the high calling that is ours. And may we, together, lift up our eyes to see how high that goal looms above us.

### A PLACE OF REST

When we come up out of the waters of baptism, with the glorious presence of God's Holy Spirit within, there is a peace that passes understanding, with joy unspeakable and full of glory. This is that joy "that I know, when first I found the Lord." We bear that precious Name, and have a song in our hearts that proceeds to tell the whole world that we have been born anew. We pray and we read in a way that is utterly new to us, and the light of God's word beams into every corner of our being. We revel in the pleasures that are ours in our Lord Jesus and in the fellowship of His saints. His Spirit bears witness with our spirit, that we are Sons of God. This is it!

It is because this plateau of Spiritual life is indeed such a wonderful place, and so easily identifiable, that many are content to abide here and serve and wait. They delight in the five (more or less) steps of obedience that they have taken. They love to hear them preached again and again, since this is what all of the sinners need to hear, and be repeatedly reminded that they are "Safe in the arms of Jesus."

### A PILGRIM ATTITUDE

One of my fondest memories of Brother Stanford Chambers was a conversation he held with me about the time we were to print his book "Conquering and to Conquer." He told me of a new concept of the meaning of 2 Thes. 2:7, which had just recently cleared in his thinking, and which he planned to include in the forthcoming book. Briefly, he no longer understood "that which restraineth" to be the Holy Spirit and to be taken out of the way; but by close examination of the words in the Greek, concluded that "He that *held on*" (in the heavenly places) was no less than Satan himself, and when his grip in the heavenly places would be broken, then he would descend to the earth in fulness of his Satanic meanness, and then the "mystery of lawless-

ness would no longer be mystery, but a brutal and violent fact." I was not only thrilled and convinced by Bro. Chambers' exegesis of the verse referred to, but marvelled that one of his age and depth of insight, would yet be studying the word with so open a mind as to change a position that he had long held, when he saw that new light. May his tribe increase!

### THE OLD PATHS

I am aware that twice in the book of Jeremiah, God speaks of the old paths. We need to seek them out and to walk therein. But many today who think themselves to be in the old paths, are only in the current rut. Formality does not guarantee orthodoxy. Tradition does not prove anything of itself. If we look for some "old paths" in the Bible, we might find: Abraham's path from Ur to Canaan. Abraham's path up Mt. Moriah. Eliezer of Damascus, seeking a wife for Isaac. Jacob seeking the birthright. Joseph forgiving his brothers. Moses' mother hiding the baby Moses. Moses abdicating the court of Egypt. These are old paths that really went places. And time would fail us if we tried to mention even a percentage of the other old paths listed in God's guide book, taken by Gideon, Samson, Jephthah, etc.

It is a sad day when Christians do not desire to press on to higher ground, yet many today can see nothing ahead to challenge them. We need not slow down and crystalize because of our years. It was Caleb, one with Joshua of the two oldest men to enter the promised land, who said "Give me this mountain" (where the giants were known to dwell). He certainly was not running down like an old clock. The joy of the Lord was his strength, and he was well able to conquer the mountain that challenged him.

There are spiritual plateaus that are higher than where we are now encamped. This I mean:

There are areas of liberality in giving, that few have any desire to explore. We say that God's shovel is bigger than our shovel. Then why do we shovel so sparingly?

There are sick and invalid people (saints or sinners) who would be so happy for any act of service. We have so long turned this over to the Government and other institutions, that we rarely feel the pleasure of doing humble, menial service for Jesus.

There are arenas for prayer-warfare—where we can wield the whole power of heaven against the host of wickedness. There are fears within and foes without. Satan trembles when he sees the weakest Christian on his knees. But who likes to kneel? Prayer is a territory that few explore. Although, what we have explored has proven to be most glorious.

There is a higher place, the path to which reads "Be filled with the Holy Spirit." It is a hill of glory, a veritable mount of transfiguration. Its pathway is Sanctification, a getting real close to the Lord Jesus. But do we aspire to be on His right hand, or on His left? A negative attitude concerning the Holy Spirit grieves Him and impoverishes us.

There is a high ground of brotherly love and appreciation, but the path thereto is blocked by pride or bigotry. I can never see the

good things in other people as long as my eyes are turned inward, upon myself. There is so much good and pleasant fellowship upon that plateau, but many never get the faintest taste of it. How can you appreciate a brother or sister, if all you can observe is their shortcomings (as compared to your own merits)?

There is a mountain-place for communion with God Himself. He has made us that haply we might feel after Him and find Him, although He is not far from any one of us. We ought to help one another to climb this mountain, also.

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## **VOICES from the FIELDS**

Irene Allen

Eagle River, Alaska

December 1980

Our Christmas letter had already been prepared when it became evident that Winston was having symptoms of a heart attack. EKG, treadmill test and angiogram were conducted and the cardiologist reported that hygrade narrowing of all three major heart arteries left bypass surgery the "treatment of choice." On Nov. 26 at Providence Hospital, Anchorage, quadruple bypass surgery was performed and recovery is progressing at the normal rate. An unrelated complication has developed for which remedial work will be done.

We're thankful for the Lord's sustaining power and for the many prayers offered on our behalf. The men of the church are presently filling in for Wiston. Plans for the future are being prayed about.

My dear friend, Mary Jane Wasson, from Illinois (whose family worshipped with us during two military hitches) flew up to be with me during these stressful days. She has been a tremendous help and blessing and I thank God for sending her.

The month of November has broken all records for cold. Mary Jane and I have dealt with unfamiliar maintenance jobs, frozen water at the trailer, and have driven back and forth to the hospital every day. Our thermometer has been stuck on minus 20° for days (up to minus 50° windchill).

We trust you will continue to intercede on our behalf during the six to eight weeks of recovery ahead. Winston is doing well, though complete recovery will take time. [Editor's note: Dennis & Betty Allen are now visiting Eagle River for several weeks, till Winston recovers.]

Myrna & Nemesio Auxtero

Bohol, Philippines

November 20/28, 1990

An avid persecutor used to stone us from time to time in one of our evangelistic outreaches. He violently ejected us and forbade us to step on that ground any more. Later his twelve year old son fell down from a 60-foot coconut tree. The relatives came to us for help. He barely survived the three operations. His survival was a miracle. The boy now attends Bible studies. Please pray for the conversion of his parents. They were touched by the Christians' act of kindness.

In the churches there have been at least 12 baptisms in the past 2 months. Two of our congregations are constructing very simple

make-shift chapels. Nemesio and I recently pioneered another congregation, the 14th one. Five families faithfully worship there each week. They were converted during the nine nights of evangelistic services that were held [instead of nine nights of prayers for the dead, the widespread custom there.—editor] after the death of a church leader's nephew.

There are so many people needing medical attention. Medicines are too expensive. Please pray for healings.

*Last Minute Report:* EMERGENCY! A typhoon struck with winds at the speed of 150 mph. It was devastating. Damage to crops and property amounted to millions of pesos. All the inter-island boats between Cebu and Talibon sank. Some of our members' houses were destroyed. Two families had to be housed temporarily in the parsonage. A churchmember who is a fisherman was missing afterward. After 3 days he was found dead on an island. He has 5 kids. Our students struggle between the hardship of coming to Bible School and the burden of reconstructing their living quarters. No government aid reached our people. May hearts be touched by the needs of these poor brethren. Pray for strength for people in the Philippines.

James Ashley (personal letter)

Solomon Islands

November 28, 1990

I'd like to tell you about the trip we made last month to the evangelistical Bible college at OnePusu. I had volunteered to teach a translation-principles seminar there, because I felt that it was important for the future leaders of the church to realize the importance of using a Bible that spoke the language of the people. The seminar was from Oct. 24-26, and in our evaluation it went very well. The whole family went with me by canoe, and we are thankful to God that the seas were relatively calm for the 50 mile trip. (It rained and we got drenched, but the sea itself was calm and we had a good trip despite the rain. We even had the thrill of seeing a large manta ray—about 7 feet wide—swimming toward us.)

I do not enjoy teaching and I do not feel that I can do a good job of it, but I think that this was an instance where I can say with the apostle Paul that God is glorified in my weakness. Because of Him the lectures went well, the material was appropriate, and the students learned. I really think that He guided me in what I presented to them. There are 42 students and 9 staff members at the college (representing 24 languages from around the islands.) I had seven sessions with them teaching them (in Pijin) through lectures, skits, and exercises. Afterwards several people commented that it was the best seminar they had attended in their time at the college. If possible, they would like to have the seminar presented each year. So we think we met our goals in teaching there, and we want to thank you for praying for us because that is what made our work effective.

We've also had a number of other projects on our schedule, and since coming back to Sa'a from OnePusu we have been able to finish a couple of them. David and I completed checking Matthew, and

then Timo and I were able to finish checking Mark. A couple of people have reviewed Matthew (we still need several more) and we have begun translating Matthew back into English so that a consultant can check our work. That is now scheduled for February, but the consultant needs the back translation ahead of time so that he can examine it in advance. One project I still have not been able to complete is a trip to Ulawa island, and that still weighs on my mind. I will need a couple of free days, calm seas, and a canoe and outboard which are in good repair. (There are two men who I can sometimes hire to take me places, but one man's engine broke down and the other one's canoe has cracked.)

Tomorrow we are leaving to go on our tour of the island. We will be stopping in ten different villages around Small Malaita, staying overnight at each place, introducing ourselves, telling about our work, and answering questions. We want to encourage the people to be more supportive of their translators David and Timo, and we hope that people will become interested in using what we will eventually publish.

Jonathan & Rozalia Garrett      Academia Los Pinares, Honduras      Nov. 1990

We are nearing our 4th "month-versary," and we're finding that married life stores many-many pleasant surprises. It is truly beautiful to share 2 lives together . . .

Jonathan is still teaching 5th grade. Rozalia teaches 2 sections of 7th grade math, 12th grade Sociology and is the Guidance Counselor.

We strongly believe that God is using us at this school in these capacities. Please pray for us for strength, health, wisdom and protection. Our influence on these children and consequently on this nation cannot be underestimated. We have a unique opportunity to reach the most affluent and influential people of Honduras through their children, and possibly affect the future of this nation through the leaders that may come out of our school. Our school is well known as the best in the nation for its academic and spiritual excellence.

What makes the difference in this school as opposed to others is the commitment of teachers to academic excellence as well as to reaching these students for Christ. All of us from N. America are missionaries, and dedicated to building relationships, not just teaching subjects. We run many clubs and after school activities that are geared for the spiritual development of the students. These are in addition to in-school chapels and Bible classes. All 500 students are influenced and hopefully changed through these efforts. An in-class experience Rozalia is so excited about is her opportunity to teach Marriage and Family (in Sociology) from a Christian perspective. In reading our own marriage books, we have learned how little training and education most people receive prior to marriage. This year's class is especially exciting as they are so responsive to Christian ideas. One girl recently shared with Rozalia that she recommitted her "whole" life to Jesus. We give God the glory for His power and move in our students' lives! We have witnessed many spiritual vic-

tories this year and we trust the Lord for more. Please pray for us all (teachers and workers) and the students. . . .

Jonathan had a chance to be part of a day's fellowship with the church body when they rented a Pinares school bus and went to a place where six new converts were baptized in the river. They had a picnic afterwards.

Ted & Crystal Hardin

Honduras

December 1990

Inflation still plagues the economy. The lempira, two per dollar when we came, is now six per dollar. The government has allowed the prices to go up a little on the controlled items, but milk producers don't even bring their milk to market because it costs more to transport it than they can sell it for. (Flash—government allowed milk prices to rise, so it's once more available.) Many voices are calling for strikes, but we hope that won't happen. Ted is trying to get the board to raise the salaries of our lowest-paid workers, but tuition went up only 15%, and the whole operation is in the red at present, so there's no money for raises. Pray for Ted as he works with the board and administrative team to resolve this problem.

Several teachers have remarked that there seems to be more openness to the Lord this year in the high school. There is also a real opposition and oppression from the enemy. Please pray for the penetration of the gospel into the hearts of these unsaved kids, and for a clearer witness by the MK's and other Christians.

Crystal has just finished a two-week study of prophecy with her sixth-graders, emphasizing being close to the Lord and trying to tell others about Him. They had been asking a lot of questions about nuclear war and the end of the world in view of happenings in the Middle East. She will teach a little bit later on the differences between Catholics and Protestants, presenting that Protestants look to the Bible for doctrine, whereas the Catholics accept church tradition as well. She needs wisdom to make the presentation is a sensitive, non-threatening way (most of her students are Catholics), laying the foundation for a personal relationship with Christ whatever the religious background. Please pray for her.

Please pray for the following matters also:

1. Future plans for the Hardins as their children approach college age.
2. Ted's work with the Christian relief organizations such as World Vision. He is trying to develop a relationship in which our teachers and students receive valuable training in Christian outreach thru third world development projects, and the organizations receive extra hands when possible.
3. Efforts to find scholarship money for children of leaders of the Honduran evangelical church, a growing but very poor segment of the society. Right now \$15/month would provide a 1/3 scholarship for a student. Anyone who would like to help may send inquires to: Evangelical Scholars, c/o Ted Hardin, Academia Los Pinares, Apartado 3250, Tegucigalpa, Honduras C.A.
4. Efforts to transform the lives of some of the most influential people in Honduras. For example, we have the children of both the President and Vice-president of the country in our school.

# TELL CITY—LILLY DALE WORKSHOP

AT THE LILLY DALE CHURCH OF CHRIST

Theme: "LIVING FOR JESUS . . ."

## FRIDAY — FEBRUARY 22, 1991

7:00 p.m. (E.S.T.) Singing and Welcome

7:45 Living for Jesus Means a Commitment to Christ  
Harry Coultas

## SATURDAY — FEBRUARY 23, 1991

8:30 a.m. Prayer

9:15 Means a Commitment to the Word David Tapp

11:00 Means a Commitment to the Family Rick Murphy

12:00 Lunch Served by the Ladies

1:30 Means a Commitment to the Church Nathan Burks

2:45 Means a Commitment to Service Julius Hovan

**SATURDAY — Nursery provided for up through age three.**

**OVERNIGHT LODGING FOR FRIDAY NIGHT** may be arranged by calling the Marshes at 812-836-2338 or Lincoln Trail Daystop Inn at 812-547-3474.