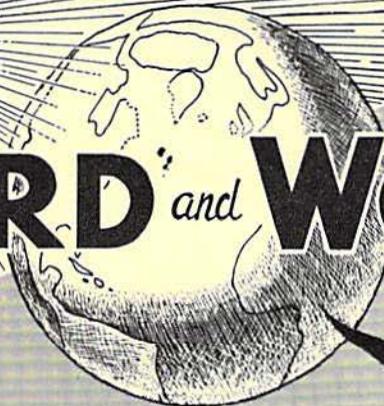


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Achsah

(Judges 1:15)

“Thou hast given me the Southland
Though my heart yearned for the hills –
Good and fertile land but arid
Without brooks and gushing rills.

Springs of water, O, my Father,
For the land is hot and dry,
Give thy daughter springs of water
Lest the children faint and die.”

So He gave her springs of water,
Upper springs and nether, too,
Bringing hope and joy and gladness,
Giving life to not a few.

Jesus, too, gives living water
Unto all who drink of Him,
Springing up to life eternal –
Living wells, full to the brim.

Come and drink, O thirsty Mother,
Drink and give your children drink,
Ere the evil days o’ertake you
And their feet slip o’er the brink.

Let not one of them be missing
When your Father calls them Home;
Bear your fruit for life eternal,
Keep them watered till He come.

—Mrs. Paul J. Knecht



Talking Things Over

G. R. L.

Not long ago I read an article by a man who said that he was a legalist and he was proud of it. Most Christians shy away from that label, even though they may not be sure of what it means. "Legalism" generally carries with it a bad connotation. But is it really bad? Just what *does* it mean? If a person insists on faithful obedience to the Word, does that make him a legalist? Some seem to think that it is legalistic to be careful of particulars—and so they are careful *not* to be careful, lest they be considered legalistic. Since "legalism" is a term that comes up whenever grace is mentioned (and the two concepts are closely related), it is good for us to look behind the label and see what it stands for.

LEGALISM

Webster's Collegiate Dictionary gives a definition that is in agreement with the Biblical principles we're dealing with (the word "legalism" and its derivatives are not found in the Bible): "The doctrine of strictness in conforming to a code of deeds and observances as a means of justification." The last five words are of key importance. Legalism is not merely strictness, for some legal systems are very lax. For example, anyone acquainted with Roman Catholicism knows that it is full of loopholes for the benefit of the person who has not strictly conformed to the code. Yet it is most certainly a legalistic system. The reason for conformity is the determining factor—"as a means of justification." There are all degrees of strictness within legalism. Some are very strict (after the order of the Pharisees, trying to adhere exactly to the Scriptures); others are very lax—tolerant of almost anything, and imagining themselves to be living under grace. But all are conforming to standards of some kind "as a means of justification." This is not grace.

What the dictionary terms "legalism," the Bible calls "law" or "works". Paul clearly describes the principle: "And the law is not of faith; but, He that doeth them shall live in them" (Gal. 3:12). We might paraphrase, "I receive according to what I do." Justification, however, requires doing everything, and doing it perfectly, "For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all" (Jas. 2:10). This is why salvation by works (by legalism) is impossible: "The law is spiritual; but I am carnal" (Rom. 7:14). "The mind of the flesh is enmity against God; for it is not subject to the law of God, *neither indeed can it be*"

(Rom. 8:7). The Scriptures bear abundant witness to the righteousness of God's demands and to the utter failure of mankind to live up to them.

MODERN IDOLATRY

Legalism ignores the Scriptures and says, "It is possible to keep the law (the New Testament law, of course). It is not only possible, it is essential to salvation." This is obviously faith in one's own abilities (in contrast to Paul's "in my flesh dwelleth no good thing"). Faith in self is nothing else than worship of self—a kind of idolatry that began in Eden. "I *can* be like God, and I can do it by myself." In the words of Martin Luther, "Trust and faith of the heart alone make both God and idol . . . Whatever then thy heart clings to and relies upon, that is properly thy God." The legalist relies upon himself; he is his own god. If he has any sense of security at all, it is because he feels reasonably sure that he has done an acceptable job of keeping God's commandments. He has not the sense of amazement of a pardoned convict, but the self-satisfaction of a worker at the end of a hard week. And though he has been "working for God," he little realizes that he has been worshiping himself. Idolatry-- this is another reason why "by works of law shall no flesh be justified in his sight."

THE APPEAL OF LEGALISM

The principal appeal of legalism is to our sense of reason. Doesn't life in general follow the rule, "You get what you have coming to you"? Or more philosophically, "Every cause has its effect." We are accustomed to being the cause for the effects in our lives. This appeals to the ego, too, for we love to see ourselves as the center of the universe. The natural appeal of legalism is witnessed by the fact that *every* pagan religion (and many that are called "Christian") is legalistic in structure. To the natural, unregenerate man legalism makes sense.

Legalism appeals to the preacher, too. It is not only easy to preach the principle of law-keeping--it is difficult to avoid it. I speak from experience. It is much easier to threaten church-members with hell fire if they don't attend prayer meeting than it is to nurture them in the admonition of the Lord until they have begun to hunger and thirst after righteousness. And the law-approach certainly gets more response! But if the congregation is being led into that dark idolatry of self, what has been gained?

That legalism does have a strong natural appeal to us is a testimony to the fallen nature of man. The distance of that fall--which is the distance between law-keeping and grace--is spelled out for us in Isa. 55:9; "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." The offer of God--wine and milk without money--is foreign to human experience. Our thoughts are: "You get what you pay for." We have lived so long in the framework of law that we cannot see beyond it; surely salvation must result from something we *do*!

And yet, salvation is a free gift of God. The last appeal of the Bible is to believe this fact and to act upon it: "He that is athirst let him come: he that will, let him take the water of life freely" (Rev. 22:17). This is the grace of God.

P.C.H.S. Building Fund Progress Report

Don Wright, Chairman

One year ago the P.C.H.S. Alumni Building Fund Committee presented their first slide program to the Portland Avenue congregation. Since that time, the committee has presented this program to 17 congregations, traveling nearly 1,000 miles. This program is designed to give an insight into the operation of Portland Christian School and the purpose for the expansion program. We also distribute an informative brochure at each church. In addition we have had articles in *The Exhorter* and *The Word and Work*, and have sent letters to churches and individuals. The committee sponsored a song rally at Portland in October, 1965. The students at P.C.S. have helped raise funds through various class projects. The committee held an area-wide "P.C.H.S. Building Fund Sunday and Song Rally" on May 1 at Sellersburg. This was one of the highlights of our program for this year.

So far response has been good, but we are short of our \$200,000 goal. The total amount raised this far is \$31,190. Out of this \$13,263 has been spent for property and \$1,223 for expenses, leaving a cash balance of \$16,704. We are disappointed but not discouraged, for we feel the Lord is directing in all things. We have tentatively set August '66 for the ground breaking, but this date will be changed if the present plans do not work out.

The most important job right now is providing those things necessary to meet state requirements. In order to do this, we may have to divide our expansion program into two phases. The committee is studying this now and definite proposals will be announced later. In any event, if the expansion program is to be successful, we must have the prayerful support of all those who are interested in Christian education. We on the committee have pledged ourselves to take this expansion program before the Lord at least once each day; we hope each of you will do the same. Then we will know that whatever the results, they will be in accord with His will.

We feel our plea is simple, our course just, our attitude humble, our God able, and we trust our faith is strong. But in the final analysis the success or failure of this program depends on God. So won't you join with us in prayer for P.C.H.S., the expansion program and the building fund committee? And then follow the dictates of your heart.

Contributions should be mailed to: P.C.H.S. Building Fund, 2500 Portland Avenue, Louisville, Ky. 40212. May the Lord bless you richly.

"How Long, O Master?"

E. L. J



The caption this time is quoted from Rev. 6:10. It is evidently a martyr cry out of the midst of the great tribulation, from those who have been slain for their faithful testimony. To us who have been taught that while we are in this life we are to love and pray for our enemies, the martyr cry sounds vengeful; but we must remember that these, like David and other inspired prophets in the imprecatory Psalms, have now the mind of God, and are fully imbued with His program: They know that vengeance belongeth unto God, that He will repay, and that so it must be—in the eternal outline of God's good will. What concerns us specifically, in this study of "the long delay," is that even these martyrs (no doubt *all* sleeping martyrs, and probably all that "sleep" in Jesus) are concerned about the reasons for the long delay.

It has been a full one hundred years (we are writing in April) since Alexander Campbell died. It seems unbelievable that I myself have lived nearly four-fifths of that century—within 20 years of overlapping Campbell. It does not seem long. Abraham Lincoln, first of our four martyr presidents, has been gone only a few years longer than Campbell. Napoleon Bonaparte, the "Little Corporal," whose exploits and conquests seem now so far away, gave up at Waterloo to the Duke of Wellington only a hundred and fifty years ago. (Soon after that history-changing event, he gave up to God. He had been banished from France for a second time to the lonely little isle of Elba, between Italy and Corsica, when he cried: "O Thou Nazarene, Thou hast conquered.")

It is but a human argument: but in view of these and other time-periods, could it be that the waiting time has been not, in fact, as long as it seems, or as we are inclined to think it has? These periods may seem long indeed; and yet the lives of our fathers and grandfathers overlapped them easily. What light do the Scriptures throw on this problem?

Without doubt, there is much in the Old Testament prophets that would have important bearing on our inquiry. That may be the reason that Peter makes reference to "the words which were spoken before by the holy prophets" in direct connection with his classical answer to the scoffers (2 Pet. 3:3 ff.), who asked: "Where is the promise of his coming?" His answer to the problem of the long delay is simply this: "God is longsuffering, not wishing that

any should perish, but that all should come to repentance" (v 9); again (in v 15), "account that the longsuffering of our Lord is salvation." So then, the clearest word of New Testament teaching on our inquiry is this, that God waits to be gracious. He can well afford to wait, for to Him a millennium passes as a day, and a thousand years as a night. True, the population increases, but He is most concerned for those now living.

This article, though longer than usual, can be scarcely more than a mere introduction to so great a problem (I am still hoping that others will write). It will not be of any interest to Christians who harbor sin and darkness in their lives, and who can only quake at the thought of Christ's coming. Nor will those who, willfully or otherwise, have no right understanding of the Second Coming—of the joy unspeakable and full of glory that shall be theirs who love His appearing—take any interest in our present inquiry. But there are those who wait and watch, who look and long for the Lord's return; and if these are less worldly, and more "other-worldly" than their fellows, there may be some who, through sheer sense of curiosity, will want to see what it is that makes them so. For what is more conducive to a godly frame of mind than the constant thought of the imminency? I know a few beloved brethren who say that there must first be certain heavenly signs. I take no issue, for even these admit that the signs and the coming (the rapture) may be so closely connected—the one on the heels of the other—that it comes to the same result, the same warning and promise: "Take ye heed, watch and pray! for ye know not when the time is."

We may well ask, "What bearing on this question has Rom. 13: 11, 12?" Paul's assertion in v. 11, "now is salvation nearer to us than when we first believed" is, of course, true and comforting, but proves nothing as to the full waiting time. The statement in v. 12 is important: "The night is far spent, and the day is at hand." But the passage still does not fix the *termini* of "the night" and "the day" (the *a quo* and the *ad quem*). It seems impossible to say whether Paul dates "the night" from creation, from the fall of man, or from a later time—though by "the day" he must mean the second coming in all its light and glory.

Space is running short, but the late parables of Jesus cannot be passed by: the Virgins, the Talents, the Fig Tree, the Nobleman, the Vineyard—all recorded in the synoptic gospels (Mt. 25, Mk. 13, Lk. 19 and 20). Beyond question, these parables foreshadow the Second Advent, though we are not inclined to press every detail into the picture. These teachings give a clear impression of a *possible delay*, though never so as to destroy the tip-toe expectancy of the early believers. It was in the supreme wisdom of the Father that neither the Son nor angels knew (at that time at least) the exact time of Christ's Return (Mt. 24:36). Therefore He could well say, alongside intimations of a possible delay, "Watch therefore—; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Thus, our precious Lord prepared His people

for a possible waiting time, while they still keep watch every day and every hour for the blessed moment—yea, even for the signs and events which *may* be heralds of His approach.

For "yet a little while (how short, how short), and he that cometh shall come, and shall not tarry." How short indeed it will then seem through a vast and endless Eternity!



Fear Of Death

J. R. Clark

When I was minister at Dugger, Indiana, Brother E. H. Hoover was with us in a Gospel meeting. One day we visited a young woman who was dying with cancer. Though she knew that she had only a few weeks to live she was cheerful and unafraid. She gave a warm testimony of her love for God, and of her joyful hope. She was not a member of our group. As Brother Hoover and I walked home we talked of the lack of such an attitude among our people. We talk courageously about death when we are in good health, but how would we react if the doctor gave us only three months to live? Perhaps the monster Death would suddenly become real to us and throw us into a panic. This should not be so to the Christian.

Non-Christians have reason to fear death. Death is the fruit of sin. In Hebrews 2:15 the writer speaks of those "who through fear of death were all their lifetime subject to bondage." Again in 1 John 4:18 John says, "Fear hath punishment," meaning that fear is aligned with judgment, a little foretaste here and full measure in the hereafter. Luke, in speaking of the latter days, sees "men fainting for fear and for expectation of the things which are coming on the world" (Luke 21:26). Fear of death is a normal state of the alien sinner. In Revelation 21:8, the fearful are listed with unbelievers.

But it is a different story with the child of God. We are told to "Fear not their fear." "Since the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14, 15). To this agrees 2 Timothy 1:10, which reads, "He abolished death and brought life and immortality to light through the gospel." "O death where is thy sting? The sting of death is sin," says Paul. This is a victory shout! From these passages we learn that God in dealing with

the fear of death, with one master stroke put down both the devil and death! He did this through giving His only begotten Son to die for the sins of the world. Thus He removed the sting from death to those who accept His Son as Savior and Lord. To them, Death is like a poisonous snake with its fangs removed: harmless but repulsive.

The Apostle Paul is a good example of the correct Christian attitude toward death. In Philippians 1, he expresses a desire to magnify Christ in his body, whether by life or death. He says, "But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sake." And in 2 Corinthians 5: "whilst we are at home in the body, we are absent from the Lord. . . and are willing rather to be absent from the body, and to be at home with the Lord." In 2 Timothy 4 he speaks happily about approaching death: "For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness. . . ." Paul's attitude toward death should be our attitude.

How may we cast out the fear of death? The New Testament gives a threefold answer. First, we need more faith. Lord, I believe, help thou mine unbelief! Faith gives reality to things hoped for. Jonathan said that God could give victory by many or few. Then he went out against the enemy singlehanded, with his armorbearer, and God rewarded his faith. David demonstrated faith in God in going out against Goliath. Faith casteth out fear.

Next, hope is an antidote to fear of death. Death does not hold a hope, but the second coming of Christ does. In the New Testament we are taught to wait for, long for, watch for, pray for, and to love Christ's appearing. In 1 Timothy 1:1 Paul speaks of "Christ Jesus our hope." If this hope has not driven out fear, we need more of it!

The third grace that casts out fear is love. "There is no fear in love: but perfect love casteth out fear, because fear hath punishment: and he that feareth is not made perfect in love" (1 John 4:18). If one is fearful, his love is weak. He thereby has a characteristic of the world, which is associated with punishment and judgment. Peter says, "and fear not their fear, neither be troubled" (1 Pet. 3:14).

If you as a Christian have the fear of death you need more faith, more hope, and less interest in the things of the world! Perhaps most of us fall short in these graces.

"I realize simply that it is God who has given me the ability, the opportunity and certainly any supposed earthly glory that might come through playing ball. I enjoy the sport I am in, but only because I feel that this is where God would have me serve Him." —Bobby Richardson.



Truth Advance Section

Stanford Chambers

Questions Asked Of Us

What shall we say when we are pointed to the use in Daniel of the 70 weeks measuring the time to the cutting off of Messiah meaning 70 times 7 years? It is claimed to establish the year-for-a-day method of reckoning prophetic time...

When Gabriel said "Seventy weeks are decreed upon thy people." he really said seventy sevens. It is like our saying ten dozen or seventy dozen. The word in Daniel is for a collection or group composed of seven. The context must indicate seven of what. Plainly here it is sevens of years, seventy sabbatic years. The sabbatic year was every seventh year, the year the Israelites were committed of God to let their land rest. Prior to the Babylonian captivity this commandment they had refused to obey 70 times, that is seventy sabbatic years they had refused to observe. Because of that God emptied the land of them and let their land rest. That was what determined the length of the captivity. Now at the end of the time decreed, Daniel (in ch. 9) is praying for forgiveness and for restoration to the land. God, foreseeing the small number desirous of returning and the vast majority that had become fixtures in the productive valleys in which they had been privileged to live, reveals to Daniel that the time of the indignation would be extended to 7 times 70 sabbatic years (seventy weeks of years). It is not a figurative number at all, and no one informed will use such an argument. The 70 years captivity was ten weeks, but weeks of years, sabbatic weeks.

Some are quite positive in declaring that Babylon is to be rebuilt before the consummation of the age; do they interpret some Scripture as so teaching?

Zechariah 5:5-10 is one passage. The woman is interpreted to be Babylon, and the ephah (their bushel measure) the symbol of her commercialism, and the house built in the land of Shinar, the city reconstructed. The "wind" and the "wings" are said to refer to the aircraft that comes into such great use in commerce in the last days. If such be the forecast, so be it, but the interpretation seems a bit fanciful. We rather think of Babylon in Rev. as the religio-politico-commercialized Christendom of the end time. We keep an open mind, however, on the question.

Why is the devil called the "red dragon"? See Rev. 12:3.

The great red dragon is the devil or Satan, and he is a "mur-

derer from the beginning," and the bloodshed he is responsible for, from Abel on down warrants the description inspiration gives him.

What is your answer to those who affirm that the tribulation in Rev. 7:14 is just the tribulation which the saints of God have suffered during the whole Christian dispensation, and that the great multitude in that chapter are all the hosts of the saved during the time the gospel is preached?

This is a vision given John, and he is given a challenging question: "these that are arrayed in the white robes, who are they, and whence came they?" John could not answer, but said, "My lord, thou knowest." Then the elder answered, "These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb." If these blood-washed multitudes had been the saints who had suffered tribulation all along through the centuries, John would easily have answered the elder, in fact the question would not have been put. John was right then suffering tribulation, being banished to the Isle of Patmos. All the saints of all centuries are blood-washed. But this is a unique company, redeemed in a unique time, and the tribulation is unique; it is, literally, "tribulation the great," called in Rev. 6:17 "the day of his (their) wrath." In Rev. 3:10 it is "the hour of trial, that hour that is to come upon the whole world to try them that dwell on the earth." The one left in the bed or in the field or at the mill when the other is taken in that "twinkling-of-an-eye change" and rapture of such as "prevail to escape all these things" (Luke 21:36). They are such as neglected or refused to "make supplication" that, as the Savior exhorts, they might "prevail to escape" such unprecedented tribulation (Mt. 24:21, 22; cf. Lu. 21:25, 26). So the tribulation comes upon them as likewise it comes upon the whole world. Instead of being like the Philadelphians they are like the Laodiceans; they are spued out and suffer the judgments of God, the visitations of His wrath "upon the sons of disobedience." But "when thy judgments are in the earth, then will the people of the world learn righteousness." (Isa. 26:9). That is why "the great tribulation" comes in waves—in the breaking of the seven seals, the sounding of the seven trumpets and the pouring out of the seven bowls of wrath, "which are the last." Repeatedly do we find it stated of the people in general, "they repented not," which, however, does not preclude exceptions. The 7th chapter of Revelation shows gratifying exceptions from among both Israel and the Gentile nations. God grants "repentance unto life."

What does Paul mean in 1 Cor. 11:16 where he says, "We have no such custom, neither the churches of God"? What custom?

They had no such custom as their women being in the assembly where prayer was wont to be made with uncovered heads, neither, of course, their men with covered heads. Orthodox Jews do practice the latter custom.

What is the most distinctive sign to be seen at this time that the day of the Lord (Jehovah) is drawing nigh?

Who can say positively? Some think the terrifying lawlessness bursting forth out of the underworld like the belchings of volcanos, drawing the attention of every nation of earth. Some say the most distinctive sign is the budding forth of Israel's fig tree yonder in the land of their fathers, the land guaranteed to Abraham and his seed forever. The new and recognized little nation of Israel is the forerunner of the Israel that is yet to be. Why not get full benefit from each of these developments? And there are other signs. "Watch."

You emphasize the importance of the New Testament image of Christ's church, but many of us are far from clear as to what that image is

The picture has to be developed in each individual mind. You develop your own image of the same by your study of the Word that sets it forth. There are certain earmarks, however, not difficult to discern. Our Lord's church became a living organism, Spirit-quickened and Spirit-indwelt on the day of Pentecost. Its constituents were baptized believers. They had accepted Jesus as Savior and Lord, and He had added them to His body the church. Their praising Him and their togetherness were spontaneous—not by rule or ritualistic decree. It is written of them, "And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." All this is tangible and within easy reach of born-again believers. Does it have your AMEN? Simplicity and purity are plainly seen, and liberality. For "not one of them said that aught of the things he possessed was his own," and "there was none among them that lacked." The divine family relationship was recognized with joy. Go ahead now developing your picture, holding the outline so plainly given us.

How is the Church of Christ different from the Christian Church? Are they going to unite?

It is a transgression of "what is written" to pervert the meaning of Scriptural terms. Just because "everybody's doing it" is no warrant for our doing it. Whatever is Christian is of Christ, and whatever is of Christ is Christian. This writer "joined" the Christian church in 1894 and has never changed, or he "joined" the church of Christ in 1894 and has never changed. Use the term church of God, and the same is true. The querist is thinking and speaking in the denominational sense, which is not to "speak as the oracles of God," but which to do is not a matter of preference and choice, if we would be true to Him who called us. Is He the head of the church, really, and not a mere figurehead? The local, autonomous church is the only organization found in the N. T. The body of Christ or church of Christ is made up of saved individuals. It can not be produced by the uniting of two or more religious bodies. I may discover saved individuals in Babylon (called to come out of her, Rev. 18:4) and may have fellowship with some such, but I cannot have fellowship with Babylon or any one of the daughters of this "mother of harlots."

For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places. But all these things are the beginning of travail. —Matt. 24:7, 8.



Wars, Famines, Earthquakes

Winston N. Allen

In response to questions asked by His disciples, Jesus listed several definite signs which would herald the approaching end of this age. Based on the Lord's promises recorded in Rev. 3:10, Matt. 24:37-42, 1 Thess. 1:9, 10 and other passages, it is my conviction that Christ will return for His church before the Great Tribulation breaks in all its fury upon a Christ-rejecting world. If we now see signs of the approaching end of the age, the rapture of the church must be near. It has been illustrated like this: if people are observed purchasing Christmas gifts in the middle of November, we are reminded that Thanksgiving is near; not because there is any relationship between Christmas gifts and Thanksgiving, but simply because Thanksgiving comes before Christmas. If we see events and world conditions rapidly shaping up for the Great Tribulation, surely the coming of the Lord for His bride is at hand.

Three of the signs Christ listed in Matt. 24 are wars (nation against nation and kingdom against kingdom), famines, and earthquakes. Only Deity could look 2,000 years into the future from the time this prophecy was given and definitely state that man with all of his scientific achievements would not solve the problems of war, famine and earthquakes. Immediately after listing the three signs in Matt. 24:7, Christ stated, "these things are the beginning of travail." He is comparing the end of the age to child-birth. It is common knowledge that as child-birth approaches, travail (labor) pains have a beginning time, after which travail pains increase in number and intensity. The climax, the final travail pains in this comparison which the Lord is giving, will be The Great Tribulation (v. 21).

Wars

It is significant to note that during the past 50 years wars, famines, and earthquakes have been increasing in number and intensity. Was the first World War the beginning of travail? Nothing like it had ever been known before in the history of the world. Truly this was kingdom against kingdom; it was global in scope. Thirty-seven million lives were lost and the cost was estimated to be \$137 billions. World War II (far more costly and destructive than World War I) is now history, and there is much talk about World War III. Our

nation alone spends more than \$50 billions annually for national defense. The leading editorial in the Anchorage Daily Times (March 8, 1965) was under these headlines, *Violence, Confusion Plague World Leaders*. The build-up of armaments always issues in war, and each war sows the seeds for the next. The number and intensity of wars will increase until the climax is reached at Armageddon. Not until the Prince of Peace is here during His millennial reign will peace prevail and the Father's "will be done on earth as it is in heaven."

Famines

Famines are increasing in number and intensity. In 1920 the great Chinese famine occurred. This was followed in 1925 by the more destructive Russian famine during which an average of 30,000 Russians died of starvation every day. This was the most destructive famine recorded in human history up to that time. What about the decades of the sixties and seventies with regard to famines? On Jan. 6, 1966, *The Wall Street Journal* published a full-page ad addressed to President Johnson and signed by 83 leaders in the United States under these large headlines, *Famine Stalks the Earth*. The Oct. 4, 1965 *U. S. News and World Report* ran an article dealing with famine entitled *The World's Biggest Problem*. At the present time half of the people of the world go to bed hungry every night. Dr. Raymond Ewell, vice president for research, State University of New York at Buffalo, issued the warning, "A world famine striking hundreds of millions or even billions of human beings is near. It will be the most colossal catastrophe in history." Two major causes of approaching world-wide famine are the exploding population rates and record-breaking weather. Currently I am collecting information showing that weather records all over the world are rapidly being broken. Droughts, floods, blizzards, tornadoes, hurricanes are major world problems. Three articles last year in *U.S. News and World Report* had these headings: *What's Happening to the Weather?*; *Man vs. Nature: Still a Losing Fight*; and *The Elements: Still Untamed and Deadly*.

Earthquakes

What about earthquakes? Both the Old and New Testaments contain a great deal of information about earthquakes during Bible times, particularly the Lord's control and timing of quakes (it is also interesting and profitable to study instances of His miraculous control over the weather). Evidence shows that God has been shaking the earth more often and with greater intensity during the past 50 years than ever before. The great earthquake of 1923 in Japan took 180,000 lives. In 1932 in China, 143,000 were killed by a major quake, and 830,000 lost their lives in 1956 in China during the earth's worst recorded earthquake. The March 27, 1964 quake in Alaska was the second mightiest in the recorded history of man. Seismologists all over the world are alarmed by the unusual increase in tempo of earthquakes during *this decade*. The news today (March 22, 1966)

tells about a major quake in North China which was rated as 8.3 on the Richter scale, making it one of the strongest ever recorded. Dr. Perry Byerly, formerly professor of seismology at the University of California, recently stated, "Something worldwide is going on . . . great forces are at work in relative patterns . . . This is due to something below, a great strain that is accumulating. . . ."

The strongest and most destructive earthquakes will occur during the Great Tribulation after the rapture of the church. Rev. 6: 12, 13 describes a great earthquake which will move every mountain and island out of its place. Rev. 16:18 foretells a quake "such as was not since there were men on the earth, so great an earthquake, so mighty." When men refuse to hear and heed His Word, God often speaks in warning and judgment through the forces of nature which He originated and controls.

Lawlessness

Not only will wars, famines, and earthquakes herald the approach of the end of this age (the Great Tribulation) but also, paradoxical as it may seem, there will be increased missionary activity and increased lawlessness or crime. Jesus said, "this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations, and then shall the end come" (Matt. 24:14). He also said, "because iniquity shall abound the love of many will grow cold" (Matt. 24:12). Potentially, if not actually, at the present time (by means of radio, TV, the printed page, and personal work) every nation has opportunity to hear the gospel. This generation has witnessed a rapid acceleration of missionary activity all over the world.

At the same time apostasy and crime are increasing by leaps and bounds. The leading editorial in the Aug. 30, 1965 *Anchorage Daily Times* had this heading: *Lawless Atmosphere Now Prevails in Nation*. Crime is increasing 5 times as fast as the exploding population rate (of course many crimes are never recorded on earth). The Oct. 1964 *Reader's Digest* carried an article entitled *Wild Youth: A Nationwide Problem*. On April 6 of last year Chet Huntley in a televised documentary program said, "Almost everything we hear and read seems to justify the fear that we are being overwhelmed by a wave of crime and violence." Within the past year *U.S. News and World Report* has run a number of articles dealing with the alarming increase of crime and lawlessness in the United States. "Evil hearts of unbelief" are multiplying, and even many theologians are asserting "God is dead;" (truly "the fool hath said in his heart, there is no God"). The stage is rapidly being set for the brief but world-wide rule of Antichrist (to be followed by the millennial reign of Christ and His saints). Prophecy is being fulfilled before our eyes.

"He is nigh . . ."

No wonder the Lord said, "When ye see all these things, know ye that he is nigh, even at the doors" (Matt. 24:33). "But take heed to yourselves, lest haply your hearts be overcharged with surfeiting,

and drunkenness, and cares of this life, and that day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:34-36).

Will this generation see the return of the Lord? Jesus said, "This generation shall not pass away, till all these things be accomplished" (Matt. 24:34). What generation is He talking about? Evidently the generation which sees (or saw) the *beginning* of travail will also see the conclusion.

Will you consider the possibility, if not the probability, that some who lived at the time of the first World War will be among those caught up to meet the Lord in the air (1 Thess. 4:13-18)? On the other hand, will you weigh seriously the tragic likelihood that some who experienced the beginning of travail will also suffer the climax, the Great Tribulation (and eternal torment), because of failure or refusal to trust and obey Christ as Savior and as Lord? The signs of the times are calls to repentance, to a closer walk with the Lord, to increased missionary activity, to prayer and watchfulness.

"Therefore, be ye also ready; for in an hour that ye think not the Son of man cometh" (Matt. 24:44).



Those Jews

Amazing!

And God's Word

Alex V. Wilson

The Jewish people have had an astonishing history. There is only one reasonable explanation for the things they have experienced. That explanation is God. Nothing else can explain the many detailed prophecies about the Jews which have been fulfilled through the centuries. Notice some of these prophecies:

PREDICTION: About 2000 B.C. God told Abraham, "Know with certainty that your descendants will be strangers in a land that is not theirs, and will be slaves there, and they will be oppressed for four hundred years. And they shall come back here (to Canaan) in the fourth generation" (Gen. 15:13-16). **FULFILMENT:** In the days of Joseph the Jews went to settle in Egypt. After his death, the Egyptians enslaved them. Centuries later God sent Moses to lead them in their exodus from that land. "The time that the people of Israel dwelt in Egypt was four hundred and thirty years. And at the end of four hundred and thirty years all the hosts of the Lord went out from the land of Egypt" (Ex. 12:40-41). God's prophecy and promise had come true.

PREDICTION: Approximately 713 B.C. the king of Babylon sent some diplomats to Hezekiah king of Judah. On that occasion God prophesied through Isaiah that at a future time Babylon would carry away the royal treasures and the royal family of Judah. What made this prediction very remarkable was that in the time of Hezekiah, the kingdom of Babylon was not very strong or important. Assyria was the mighty foe which Judah feared, yet God prophesied that Babylon would be the nation which would overcome Judah in the future (Isa. 39:1-7). **FULFILMENT:** "In the third year of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. And the Lord gave the king of Judah into his hand, with some of the vessels of the house of God; and he brought them to the land of Shinar (Babylon). Then the king commanded to bring some of the royal family to serve in the king's palace" (Dan. 1:1-4). This took place about 606 B.C., over 100 years after Isaiah had predicted it!

PREDICTION: The prophet Jeremiah lived during that time when Judah fell to Babylon, and God foretold through him exactly how long the Jews' captivity in Babylon would last! "This whole land shall be a ruin and a waste, and these nations shall serve the king of Babylon seventy years. Then after seventy years are completed, I will punish the king of Babylon and that nation" (Jer. 25: 11-12). **FULFILMENT:** Nebuchadnezzar took the first Jewish captives in 606 B.C. Seventy years later, in 536 B.C., "in the first year of Cyrus king of Persia, that the word of the Lord by Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia (who had just conquered Babylon) so that he made a proclamation" allowing the Jews to return to their land (Ezra 1:1-3).

Some people scoff at the Bible, saying, "There is no way of proving that those predictions really were fulfilled as the Bible claims. Maybe the 'predictions' were written after the 'fulfilments' had already occurred!" But there are some Biblical prophecies about the Jews which have been fulfilled in the centuries since the Bible was written. In fact some of them have taken place in our lifetime! Notice the following:

FOUR MAIN PROPHECIES

1. The Jews would be **SCATTERED**: "If ye are not careful to do all the words of this law . . . the Lord will scatter you among all peoples, from one end of the earth to the other" (Deut. 28:58, 64). "They shall be wanderers among the nations" (Hosea 9:17). **FULFILMENT:** Through the centuries Jews have been scattered over the entire globe. Even now they are found in many different places. Someone has said that they drink out of every river in the world, from the Ganges to the Mississippi. No other people have been so widespread in the earth as the Jews.

2. They would be **DESPISED AND PERSECUTED**: "You shall become an object of horror, a proverb and a byword among all

the peoples where the Lord will lead you away." "And among these nations you shall find no ease, and there shall be no rest, but the Lord will give you a trembling heart, homesick eyes, and a languishing soul; your life shall hang in a doubt before you; night and day you shall be in dread, and have no assurance of your life" (Deut. 28: 37, 65-66). **FULFILMENT:** Anti-Semitism, or bitter prejudice against Jews, has been a common attitude in many lands at many times throughout world history. Hitler, Adolf Eichmann and the Nazis, who slaughtered five million Jews, were not the first to try to wipe out the entire race. Throughout the Middle Ages and Modern Times as well, the Jews have been the target of wild rumors, banishments, imprisonments, and massacres. No other people have been so constantly hated as they. And God knew it ahead of time, and foretold it in His word.

3. They would **NEVER BE DESTROYED:** "Thus says the Lord, who gives the sun for light by day and the stars for light by night, 'If this fixed order departs from before me,' says the Lord, 'then shall the descendants of Israel cease from being a nation before me for ever'" (Jer. 31:35-56). **FULFILMENT:** In spite of unequalled hatred, persecution and slaughter, the Jews have never been wiped out by force. Also, they have never disappeared through merging with other nations by intermarriage. There are still millions of Jews living at this time.

4. God would **RESTORE THEM TO THEIR LAND AND TO HIMSELF:** "I will take you from the nations and gather you from all the countries, and bring you into your own land. And you shall be clean from all your uncleanness. A new heart I will give you, and I will put my Spirit within you, and cause you to walk in my statutes. You shall dwell in the land which I gave to your fathers; and you shall be my people and I will be your God" (Ezek. 36:24-28; also study Jer. 32:37-42, Zech. 8:1-8, Rom. 11:25-27). Note that there are two parts to this prophecy-promise. First, God would restore them to their land, permanently and prosperously (Ezek. 34, 36, 37). Second, they would repent and God would *transform them* spiritually and morally. **FULFILMENT:** The second part of this prophecy has never yet come to pass, except for those few Jews through the centuries who have received Jesus as their Messiah. But many Bible students believe that the first part of the prophecy may be taking place before our eyes! On May 14, 1948 a Jewish national state was established in Palestine for the first time since 70 A.D., when Rome destroyed Jerusalem. And Ezekiel's words have come to pass: "And they will say, 'This land that was desolate has become like the garden of Eden; and the ruined cities are now inhabited and fortified'" (36:35). At present the Jews still reject Jesus Christ, but perhaps soon the prophecies mentioned above will be completely fulfilled. For God keeps His promises, and brings His predictions to pass. Let us trust His work wholeheartedly. —In *Christian Platform*.

A Spiritual Xray

Dawson Trotman

In all our churches, I am sure there are men and women who have been Christians for five, ten, or twenty years, but who do not know of one person who is living for Jesus Christ today because of them. I am not talking now about merely working for Christ, but about producing for Christ. Someone may say, "I gave out a hundred thousand tracts." That is good, but how many sheep did you bring in?

Some time ago I talked to 29 missionary candidates. They were graduates of universities or Bible schools or seminaries. I talked to each one from a half hour to an hour. Among the questions I asked were two which are very important. The first one had to do with their devotional life. "How is your devotional life?" I asked them. "How is the time you spend with the Lord? Do you feel that your devotional life is what the Lord would have it to be?"

Out of this group of 29, only one person said, "I believe my devotional life is what it ought to be." To the others my question then was, "Why is your devotional life not what it should be?"

"Well, you see, I am here at this summer school," was a common reply. "We have a concentrated course. We do a year's work in only ten weeks. We are so busy."

"All right," I said, "Let's back up to when you were in college. Did you have victory in your devotional life then?"

"Well, not exactly."

We traced back and found that never since they came to know the Savior had they had a period set aside for daily devotions. That was one of the reasons for their sterility—lack of communion with Christ.

The other question I asked them was, "You are going out to the foreign field. You hope to be used by the Lord in winning men and women to Christ. Is that right?"

"Yes."

"You want them to go on and live the victorious life, don't you? You don't want them just to be baptized and then go back into the world, do you?"

"No."

"Then may I ask you something more? How many persons do you know by name today who were won to Christ by you and are living for Him?"

The majority had to admit that they were ready to cross an ocean, learn a foreign language, but they had not won their first soul who was going on for Jesus. A number of them said that they had got many people to go to church; others said that they had persuaded some to go forward when the invitation was given.

I said, "Are they living for Christ now?" Their eyes dropped. I then added, "How do you expect that by crossing an ocean and speaking in a foreign language with people who are suspicious of you,

whose way of life you are unfamiliar with, you will do something there that you have not yet done here?"

This is not for missionaries and prospective missionaries only. It is for all of God's people. Every one of His children ought to be reproducers.

Are you producing? If not, why not? Is it because of a lack of communion with Christ, your Lord—that closeness of fellowship which is part of the great plan? Or is it some sin in your life, an unconfessed something, that has stopped the flow? Or is it that you are still a babe? "For when for the time ye ought to be teachers, ye have need that one teach you again . . ." (Heb. 5:12). —from *Born to Reproduce* (46 pp., 15c)



Never Alone

J. H. McCaleb

There I was on a television news reel. Just a flash and it was over. Doubtless, no one else recognized the picture. Others did not notice me.

In this instance my presence as a courtroom spectator held no particular significance. The act was not subject to criticism. Nor was there anything to hide. It just happened that the situation was unobserved. Our daily walk includes many similar incidents that go unnoticed, unmarked and generally unseen. However, we should remember that nothing ever escapes the eye and the interest of Almighty God.

"O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising; thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether."

These beautiful words from the one hundred and thirty-ninth psalm are both a comfort and a warning. God's protecting hand is with us always; but, likewise, His chastising arm rebukes our straying steps. We do well to realize afresh that God sees all and knows all, and that we can find happiness only in doing His will. And so we repeat the final words of the psalm:

"Search me, O God, and know my heart; try me, and know my thoughts; And see if there be any wicked way in me, and lead me in in the way everlasting."

Precious Reprints

A Righteousness of Faith

R. H. Boll — 1955

The thing that makes the gospel *good news*, and makes it "the power of God unto salvation to everyone that believeth" is, as Paul declares, "that therein is revealed a righteousness of God from faith unto faith: as it is written, but the righteous shall live by faith" (Rom. 1:16, 17).

"A righteousness of God" here does not mean that God is righteous, or the righteousness that is an attribute of God's character. This had been revealed from the beginning and had been known all along, and is not in itself any gospel to sinful man. But in the gospel is revealed a righteousness which is *from faith*—the "righteousness of God through faith in Jesus Christ unto all them that believe" (Rom. 3:22). It is a gift (Rom. 5:17) freely bestowed upon those who believe. It consists in "being justified freely by his grace, through the redemption that is in Christ Jesus." A very simple thing, a glorious gospel, the power of God unto salvation!

RIGHTEOUSNESS—A FREE GIFT

Paul points out the fact of man's need of this "righteousness," and the manner of its reception in Rom. 1-5. In chapters 1-3 he shows that both Gentile and Jew were devoid of righteousness: that all were under sin, and "that there is none righteous, no not one" (Rom. 3:9, 10). What that means for us can be seen from 1:18—"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness." The need was great and terrible. "*But now*," he continues (3:21), "apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe."

He illustrates it by Abraham, who "believed God, and it was reckoned unto him for righteousness." Abraham believed in a God who giveth life to the dead, and calleth the things that are not as though they were. Regardless of all obstacles, he looked unto the promise of God, fully assured that what He had promised He was able also to perform: "Wherefore also it was reckoned unto him for righteousness." Now this applies to us also, he says, who as sinners believe in God's free justification: "Now it was not written for his (Abraham's) sake alone, that it was reckoned unto him; but for our sake also, unto whom it shall be reckoned, who believe on him who raised Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification." So concludes the fourth chapter of Romans; and the fifth opens with the triumphant declaration, "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ;" with all the blessed consequences of this fact (Rom. 5:1-11).

LAW-RIGHTEOUSNESS—A CONTRAST

Later in the epistle to the Romans, Paul touches again on this great theme. The Jews, he shows, despite all their zeal for God, failed of this righteousness: "Wherefore? Because they sought it not by faith, but as it were by works." The Gentiles, on the other hand, who had not followed after righteousness, "attained to righteousness, even the righteousness which is of faith." "For Christ is the end of the law unto righteousness to every one that believeth" (Rom. 9:30; 10:4). Paul proceeds then to draw the contrast between the righteousness a man would obtain by law-keeping and the righteousness which is freely received by faith in Jesus Christ: "For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby. But the righteousness which is of faith saith thus . . . if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:5, 6, 9, 10). Paul elsewhere expressed his own hope of being found in Christ, "not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith" (Phil. 3:9).

FORETOLD AND FORESHADOWED

Long ago this God-given righteousness was foretold and foreshadowed. In the garden of Eden it was typified by the robes of skin wherewith God clothed Adam and Eve, who were not able to make themselves adequate covering for their nakedness; and similarly in the removal of the filthy garments of the high priest in Zech. 3, and the clothing of him with rich apparel. The prophets also foretell of this "all perfect heavenly dress": "I will greatly rejoice in Jehovah, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath *covered me with the robe of righteousness*" (Isa. 61:10). "This is the heritage of the servants of Jehovah, and *their righteousness which is of me*, saith Jehovah" (Isa. 54:17). In the prophecy of Christ in Jer. 23:5, 6, it is written: "This shall be the name whereby he shall be called: *Jehovah our righteousness*." For the Lord Himself is the righteousness of those who are "in Christ." Hence Paul writing to the Corinthians says, "But of him are ye in Christ Jesus, who was made to us wisdom from God, and righteousness, and sanctification; that according as it is written, He that glorieth, let him glory in the Lord" (1 Cor. 1:30, 31). No one not clothed with this righteousness of God can stand before Him. And for this cause the gospel is "the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek: for therein is revealed a righteousness of God from faith unto faith."

BLESSINGS THAT FOLLOW

The blessings that follow from the reception of this gift of God by faith in Jesus Christ, as enumerated in Rom. 5:1-5, are:

1. "Peace with God." How much that means let the forgiven sinner tell. All other peace is summed up in this.

2. "Access by faith into this grace wherein we stand." Though we were saved by grace (Rom. 3:24; Eph. 2:8, 9), we may not understand or realize that now we also *stand in grace*. The whole Christian life is based on this standing.

3. "We rejoice in hope of the glory of God." Those who are justified by faith, and who stand in grace—and they alone—can rejoice in this hope. On no other basis can anyone have any real hope.

4. "We also rejoice in our tribulations," because these contribute to and fit us for our hope. It is a stronger hope that comes out of the crucible of experience and trial.

5. This hope is certified to us by the love of God, of which we are made conscious by the indwelling Spirit. ("Hope putteth not to shame because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given us.") The gift of the Spirit is the chief of the blessings that follow our justification by faith.

"MUCH MORE"

From this point on to the end of this passage—read all of Rom. 5:6-11—the apostle strives to set forth the wonder and glory of the love of God. "While we were yet weak," he says—unable to help ourselves, in fact "dead" (Eph. 2:1)—"Christ died for the ungodly." This is the supreme demonstration of God's love. A man may die for his fellow-man—hardly for one who is only a just and righteous man; but for a *good man*, a noble, loving, big-hearted friend—one might even die. That would be the utmost limit, and as far as human love can go. "But God commendeth his own love toward us in that while we were yet sinners (neither righteous nor good) Christ died for us." (Note the close identification of God with Christ here: *Christ's death is God's love for us*.)

Now comes an all-important "*much more*." Having done this for us, He is much more certain to do the next thing: "Much more then, being now justified, shall we be saved from the wrath of God through him." To make this clearer and stronger yet, "For if, *while we were enemies*, we were reconciled to God through the death of his Son, *much more*, being reconciled, shall we be saved by his life." He did the harder thing—dying for us—when we were yet sinners and enemies: shall He not much more, now that we are reconciled and justified, do the much easier thing for us by His life? For "he ever liveth to make intercession for us" (Heb. 7:25). And now, as once the thought of God was a dread and terror to us, we now "rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation."

To God I'm reconciled, His pard'ning voice I hear;
He owns me for His child—I can no longer fear.
With confidence I now draw nigh,
And "Father, Abba, Father," cry.

Such is the blessed assurance that springs from justification by faith.

SHALL WE BELIEVE IT?

When expounding Romans 5:1-11 in a western city, it chanced that I heard of three different comments on the lesson by three different men. One said, "He is a once-in-grace-always-in-grace man." Another sized me up as a "faith only" preacher; while the third was sure I must be a "holiness" advocate. Yet I had only endeavored to bring out the meaning of Paul's inspired words in this passage. Whatever inferences, false or true, may be drawn from it, the words of the text are God's words, faithful and true. We shall do well not to becloud it with captious questions, or lose its precious teaching by having our attention diverted from it to doctrinal polemics. Let us take it all as it stands—not to the exclusion of other truths of God's word—but let us take *this*, believe it, treasure it, and rest our hearts upon it. Thus shall we find a taste of that "peace of God which passeth all understanding."

Truth and Peace

James R. Ross

"Truth must have priority over peace, unity, fellowship. . .," or so says one writer on the subject. This idea is widespread among many good folk, and its opposite is also widespread: peace must have priority over truth. Both of these statements are unfortunate, not only because they are wrong, but because they try to make us think that one or the other must be the truth. If we are given such an alternative, we are forced to choose error, for both are in error. The Bible does not say that *any* abstract concept must have priority. Rather Jesus Christ must have the preeminence (Col. 1:18). He alone determines truth, and He alone makes peace.

In Christ one cannot know the truth and not be at peace with God and fellowman. Again, one cannot know peace without knowing it in truth. There is no peace without truth, and there is no truth without peace. To refuse to wrangle with someone who disagrees with us does not necessarily mean we are sacrificing the truth for peace. It may mean that because in *truth* we are one in Christ we should, therefore, be at peace with one another. On the other hand, when we oppose someone and openly engage in conflict with them, it does not necessarily mean we are being unfaithful to the cause of peace, because peace is peace only in Christ. When we are out of Christ or in opposition to Christ, we cannot help but be in opposition to those who are in Christ or who are doing His will.

The danger we must avoid is the danger of identifying what *we* believe with truth or of identifying a state of apathy ("Who cares?") with genuine peace in our Lord. And we should never think that truth and peace are alternates. They are really a pair, and one is never found apart from the other, because both are summed up in Christ.

Precious Memories

Mrs. Paul J. Knecht

Ten years ago the May issue of *Word and Work* was devoted to tributes of one whom many of us knew and loved as a faithful servant of God. Strictly speaking, the words of commendation and commemoration were not to him, but to the Lord Jesus whose Spirit was in him and whose words dwelled in him richly. Brother R. H. Boll, long-time editor and owner of the *Word and Work*, is still remembered gratefully by those who knew him best. The Lord used him throughout his Christian life as a channel of blessing to others. Our family was among the many lives touched and encouraged by the grace of the Lord in him. For ten years we were blessed through personal contact with this faithful teacher and follower of Christ. He taught powerfully the word of God, shunning not to declare "the whole counsel of God."

Brother Boll took the trouble to make acquaintance of each member of the family personally and his prayers went up effectively on our behalf. He was keen to perceive any sign of grief or distress of soul and often at such times would say to the troubled one, "God loves you" or "The Lord loves you." There was a panacea in that and the ability it had to lift up the spirit of the discouraged one and center it in the One who never fails, whose love is infinite, and whose power to heal and bless can be had for the asking and the faith to receive it.

On one occasion he had nothing to say when he shook hands. The customary comforting words were missing but the handclasp was warm and firm, and the Lord gave the following lines to express it. They were written then and are published now for whatever of comfort they may bring to any one who needs to appropriate the truth that God loves him.

God's Love

You sensed a sadness in my heart
And had no word to say,
But took my hand in both your own
In such symbolic way
That I was made to understand
How God, my Father, holds my hand.

One hand clasped mine; my trembling one,
Unable to hold on,
Was covered by your other one
Lest it, too soon, be gone
And miss the comfort of your touch
And I should sorrow overmuch.

God holds me in His blessed hand,
If He should let me go
For just a moment, I'd be gone—
Too far, too soon, and so,

He puts the other hand above
To give assurance of His love.

Oh, love that will not let me go!
Strong fortress of my soul!
He keeps me ever in His clasp
And under His control—
One hand beneath and one above—
Blest prisoner of Redeeming love.

Christ, The Light of The World

E. A. Rhodes

Jesus said, "I am the light of the world: he that followeth me shall not walk in the darkness but shall have the light of life" (John 8:12). Paul wrote, ". . . the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in light unapproachable" (1 Tim. 6:15, 16). And John: "And this is the message which we have heard from him and announce unto you, that God is light and in him is no darkness at all" (1 John 1:5).

Jesus was and is indeed the light of the world and we who walk with Him do not walk in darkness, but have the light of life. This light comes from His life for "in Him is life, and this life is the light of men." We who have received eternal life have now the source of hope and joy and peace and love. And this light which shines down the pathway on which we walk, shines more and more unto the perfect day!

"But we all with unveiled face, beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit" (2 Cor. 3:18). When Moses returned from the mount after having been with God for forty days and forty nights, his face shone. He had been in contact with the *light*. Even now our hearts may be illuminated so that our faces may "shine" with the "light of His countenance," to give unto others "the light of the knowledge of God in the face of Jesus Christ" (2 Cor. 4:6). As we behold Christ (as in a mirror we behold our own face), we see something that amazes us—His righteousness, holiness, purity of heart; His love, joy and peace—yea His great excellencies! And continually gazing upon them we are changed into the same image from glory to glory, even as we have received from God the Holy Spirit that this very thing might be accomplished in us! It is the purpose of God to enlighten every one who comes to Christ with the knowledge of the glory of Christ and for us to walk in the light of this glory with the Lord perfecting us until the day of His appearing! This He will do if we but give ourselves unto Him and let Him live in us using us according to His will. Amen!

Missionary Messenger

"Greater things for God"

TEACHING BIBLE IN THE HIGH SCHOOLS OF RHODESIA

(Front Cover Picture)

W. L. and Mrs. W. L. Brown,
Salisbury, Africa, March 31

Among the opportunities found in Rhodesia is the privilege of teaching God's Word in all the public schools. European, Euro-African and African schools all set aside periods for religious instruction for which the government is to be commended. Several of our missionaries are teaching in the various schools in Salisbury and surrounding townships.

The past two Wednesday mornings I've had the pleasure of going with Leslie to one of his classes in the African Township, Highfield. I found a chair in the front of the class room, and watched the students pour in from roll call. I didn't count them but I would guess there were between 60 and 70. When they were all in their places my husband said, "Good-morning, class" to which they all responded. "Is everybody happy?" he asked, and a chorus of voices replied, "Yes." "Good. Be seated" he said. Then they sang their theme song, "Come To The Saviour," and how they sang! After a prayer the lessons began. Having finished The Sermon On The Mount, they took up the Parables of Jesus last week. I was impressed with the teaching and the response from the class. Each lesson was simple, plain and practical, and suited to the African background. Knowing the African and his background, along with a God-given talent for teaching, he surely does well, I think. I enjoyed both classes very much. —Mrs. W. L. Brown

I enclose a small report of our work that you might know that all is well with us, and we see no change in conditions here. We feel there are as many—or even more—opportunities than ever. People here are still receptive to the Gospel, and any missionary can find more to do than he can cope with if he will "get out and work."

Picture is of Community Secondary School, where we have a class of about 70 students.

Please pray for us and for Rhodesia. —W. L. Brown

Dennis and Betty Allen
Hong Kong, April 9th and 19th.

Since the trouble is continuing here and we know you are hearing about it in the States, we thought we should write again and let you know we are all right. In fact, there have been no incidents in this part of the city at all so far as I know. We have just stayed

at home the last two days and gotten a lot of much needed work done on the house. We are trying to get things arranged more conveniently and efficiently so we can keep operating without an amah with less time expended for the necessary work.

After the first night the paper said Nathan Road was a shambles with cars overturned and burned, many stores looted and burned, street installations torn up, and lots of debris in the streets. Pots and bottles were thrown from 18 story buildings down into Nathan Road. It all started from what appeared to be an innocent peaceful demonstration against ferry fare increase (proposed) of less than 1¢ U.S. But after seeing how it developed, no one could feel it was spontaneous. There were thousands of youths battling the police. Only when tear gas was used and a curfew imposed were they finally dispersed. The same thing happened the second night in spite of repeated warnings and thousands of police and troops on the streets.

Apr. 19.) Things went back to normal very quickly after the riots, although there is a good deal of talk in the papers as to the real cause of them.

Saturday seventeen students and young people were baptized. We were able to borrow the baptismal pool at the Peace Clinic, so it was much more convenient than going to the beach. Eleven were from the new roof top school where we have been teaching Bible classes recently. Six were from Shun Ning Road. Sunday we had a communion service at the roof top school for these new converts. They seem very interested, and I think there will be others later.

We were all four interviewed last week by the principal-to-be of the new H.K. Christian College--a huge primary and middle school which is to open in Sept. They want to use missionaries on the staff as much as possible and there is to be emphasis on the Bible. We were interested in it much as Mr. Broaddus was in the old Man Sang college where he taught Bible (the principal of this new school was the founder of Man Sang). It would give personal contact with hundreds of teen age youngsters. There are many prosperous business men in HK now who bear the imprint of Mr. Broaddus's teaching, so it might be a good opportunity. Meanwhile our hands are full with the roof top school.

Shichiro Nakahara

Shizuoka City, Japan, April 5

We thank the Lord for His rich blessings upon us. We have had four baptisms very recently. They are all High School girls, though one of them has just completed High School and now is working in town. We had a 3-day special meeting for our young people, mainly for the purpose of training leadership among them, and the most we had was 34. Everyone who attended the meeting has been edified and drawn closer to the Lord and has been helped to renew his or her zeal for the work and the responsibilities as Christians. I should say these four are its results. It took us some two months to get this program under way. Much needed preparation was well done and our attendance was exceedingly good. Everything went along fine. The Lord was with us and the Spirit was

our True Teacher, who had led this meeting all way through according to His will and purpose.

Another blessing we are now enjoying is the fact that the Lord has provided us with a car. It is a very small used car, which is limited to only four passengers, but it has been fully used for the work here. It's been our problem that several of our Christian ladies had long desired to come to our mid-week prayer meeting but they were all afraid to come out at night, but now the problem has been entirely solved. I can take them back home any time. One of the S. S. classes of Prairie Creek Church of Christ in Dallas, Texas, and also Linda Heights Church of Christ there had sent to us some \$400 to get the car. We will send you a picture of it as soon as it comes out.

Winston and Irene Allen
Anchorage, Alaska, April 13

Our long winter is now giving way to signs of spring. Daytime temperatures in the upper 40's and 1-1½ hours of daylight are a real comfort. This winter was not nearly so cold as last winter, but we had much more snow and it has remained longer.

In a number of ways our second year here is proving more difficult than the first. However, we retain the peace that we are in the center of God's will and continue to trust Him for more fruitful times. We do thank the Lord for His faithfulness, through many of you, in providing for our material needs, in this State where living expenses are probably higher than on any other mission field. Though missionary work costs dearly here in dollars and cents, we are still debtors to lost souls.

We appreciated Brother Linscott's recommendation (March 17, 1954) of the "Exodus" movements as an advantageous means of doing missionary work. Such a method would greatly strengthen our efforts here; in fact we have long felt it was imperative and have earnestly prayed for such a movement. It is sad there are so few of those who have experienced His saving grace who are assuming their personal responsibility to reach the lost in this generation.

A family of four has promised to attend our next Sunday's services. Mr. Jolly has a Mormon background but admits he is seeking something secure and manifests a real openness. His wife has never made any commitment and also expresses a desire to learn. *Please pray for this family and for us* that we may have wisdom in presenting the Word to them.

The Gallatin church is sending Brother Crowder to Anchorage for an evangelistic meeting July 10-17. Securing a building, also the audience, for this effort is a problem which only the Lord can overcome. Your persevering prayers may well make the difference regarding this meeting's success.

Jack and Rena Chrissop,
Cape Town, April 12

You will rejoice with us at this delightful news from the Woodstock congregation. An elderly, faithful brother has for the past 40

years prayed that one day his wife would accept the Lord and join him in a Christian life. A couple of weeks ago his prayer was answered, and his wife was baptized. Some 25 years ago another brother also of the Woodstock congregation left the church and went the way of the world. Meetings with Brother Hartle were of no avail until one quite recently. He is back in the fold again, rejoicing that the Lord has washed away the errors of the past twenty-five years.

The Simonstown congregation has been without, through illness, the help of faithful Brother Saul. He had a stomach complaint and had to go to the hospital for an operation which was, thanks to the Lord, a success. He is now fit and well again and taking an active part in the services.

Elaine Brittell,
Livingstone, Zambia,, April 6

The Lord let Aunt Sarah know the Tonga and Lozi tongues, so I read a verse in Tonga and she repeats it in Lozi and all the old folks say they understand and always ask if I am coming to read again tomorrow. I go there now each afternoon from 3 to 4, have Bible, singing and prayer, then have a Tonga class at the school from 4 to 5. One of the Lozi women wants to become a child of God on Lord's day. She will go with me in the car to church. She is very large and it is too hard for her to walk to and from church. She sits much of the time at the Old Folk's Home when she isn't shelling peanuts or drying leaves for her relish for the cold season.

Twenty-eight were at Mujala Lord's day for worship. Some of the women are ill with fever.

Thomas W. Hartle,
Cape Town, April 11

The building project at Bonteheuwel moves along, despite the fact that their surplus funds have been exhausted. Their regular weekly offerings and some voluntary donations have enabled them to reach the "peak of the roof height." We must not fail to mention the voluntary labor given by the members themselves, supervised by Brother Bunting Gray, 63 years old, who has now fully transferred his membership from Woodstock to Bridgetown, having seen the need both for physical support, but financial support too, and to be a "spiritual guide to them" also.

Our series of meetings held from the 23rd to the 27th of March, with a visiting speaker, showed an average attendance of 35, and yet this average figure was augmented by the support of other congregations. We feel that all who heard were edified and strengthened.

J. Miller Forcade,
Tokyo, Japan, April 10.

Many missionaries count on doing nothing else but study the language for the first two years they are in Japan. But as we are older, we thought best to carry on an active program of teaching in English even while trying to learn the language. For the first one

hundred days after we arrived in Chuo Rinkan we averaged about one new student per day. Many of these came only a few times, but others have continued for almost the entire year. We still get new students without any special advertising on our part, but not as many as we did at first. Only a few weeks ago we were averaging teaching 40 individual students each week. This is the spring vacation time in Japan so our student attendance has decreased to about twenty-five.

Our teaching has been done without an interpreter by using bilingual (Japanese-English) New Testaments and other Bible material. We teach English as a way of contacting the Japanese and not just to teach English. During this past year we have sold and given away many New Testaments and gospel portions in our home, on the trains, at the stations and on the streets wherever we could contact receptive persons. So far we have not baptized a single Japanese, but we are not discouraged as we are trying to build for eternity and not just to send a good report to our brethren and friends in the United States.

I have been invited to begin teaching Bible to a group of volunteer students at Obirin College next month. They estimate a total enrollment of 2,500 in the high school and college departments. Of these there are 900 from which our volunteer students are supposed to come. They are leaving me free to teach what I choose in the way the Lord may direct. Please pray the Lord to bless us, not only in this new undertaking but also in a continuation of the work we have done for the past year.



Creeds and Creedism

Willis H. Allen

The word "creed" is from the Latin "credo" (meaning "I believe") and signifies that which one believes. Therefore, one who has any faith at all has a creed—that which he believes. But, as generally used the word may mean any one of scores of religious doctrines or dogmas, standing for a system of religious faith, and usually expressed in a definite statement. In the history of Christianity many creeds have been formulated, and they form the basis for the existence of the almost countless sects and parties in religion. Mr. Campbell was not far wrong when he said that no human creed

can be found that has not caused a division for every generation of its existence. That makes such creeds basically wrong in themselves, for divisions and parties among the people of God are severely condemned in the Scriptures, and are, therefore, sinful.

I once read an editorial in a religious weekly in which the writer said, "True Christian creeds are always based on facts, never on opinions or theories." The accuracy of that statement I would challenge. If there were no opinions or theories to uphold, the need for creeds would not exist. In the closing statements of his article, this editor further said that there is but one true Christian creed: "I believe in God, and in all that He tells me in His Word." That creed I accept, and so will every true Christian. And the acceptance of that statement eliminates the necessity for the existence of any other creed. Moreover, if this editor himself acted strictly on this statement, he would not be in the denomination of which he claims to be a member. For the word of God tells him nothing about such a denomination, nor of any other. And if all professed Christians acted harmoniously with that statement, it would do away with sectarianism and all of its attendant evils.

It must be conceded that at the base of all division and sectarianism in Christendom is creedism. The writer has personally known of cases of preachers and other church leaders who stated that their personal convictions did not concur with their stand, but were forced to hold such a position by their creed. This is not honest, but it shows the influence of creedism.

We can accept the Bible as our creed, believe everything it teaches, and stand together in unity. But so-called "Christian creeds" do NOT always set forth a basis of facts. They contain theories and opinions which all cannot accept, and, therefore, bring about dissension and discord, and ultimately division. This stand upon the Bible alone as our creed may allow for misinterpretations and misunderstandings without marring the unity of the body. But when those misinterpretations or opinions are made a test of fellowship, then it becomes sinful. The law of love in Christ Jesus makes allowances for misunderstandings between brethren without malice and separation. No man or set of men has the right to set up theories and interpretations and compel that they be accepted and avowed in order to fellowship and communion in a religious group. And that is the very thing that is done in every religious denomination, including that of the Church of Christ. Before one can enjoy communion in any of these groups, he must subscribe to the "creed" (not necessarily written out) of that particular group, and agree to defend its peculiar tenets. Even when brethren set up their interpretation of certain scriptures and attempt to bind them on other brethren in order to enjoy fellowship with them, they are no less guilty of trying to establish a "creed" than if they formulated a definite written "confession of faith." The Bible is God's Word, and contains all that man needs to know for his eternal salvation. That is a sufficient creed for all



A Christian Views The News

Ernest E. Lyon

When in his Farewell Address George Washington declared, "Promote, then, as an object of primary importance, institutions for the general diffusion of knowledge," he was not speaking, as most people now assume, of public schools. There were no state-supported public schools in that day. The schools were free common schools, free from State control, Christian in character, supported by parents and other interested people. That education was of a much higher order than you probably think. Du Pont de Nemours made this statement in a report in 1800 on *National Education in the United States of America*: "Not more than four in a thousand are unable to write legibly—even neatly." We should also remember that *The Federalist* papers were written largely for farmers and townsmen to convince them that the Constitution should be ratified; contemporary college students find them difficult reading!

State support of education was a revolutionary idea we borrowed from Europe, especially from Prussia. Horace Mann (1796-1859) and James G. Carter (1795-1849) were pioneers in working for the support of this idea and achieved it first in Massachusetts. Those who are concerned about the present effort to completely secularize the schools may be amazed to know that it was the Unitarians who first strongly promoted public schools. They hated the idea of Biblical Christianity and were anxious to divorce it from the schools. They were "statists" and, implicitly or explicitly, socialists, and the schools were one of their major efforts at secularizing our society.

It may sound modern to read that Horace Mann spoke of the "right" of every child to an education, but don't let it deceive you: no child was denied an education then. I recently read that Mann's co-worker, James G. Carter, stated that the State-controlled schools were to be "an engine to sway the public sentiment, the public morals, and the public religion, more powerful than any other in the possession of the government." These men admittedly intended to remake the world by socializing the child in the public schools. Many of those who worked along these lines would speak of "the property of the State," not the property *in* the territory of the state; and even of "the children of the State" instead of the children who lived in the territory of the state. Add to this the typical statement made by Colonel Francis Wayland Parker (1837-1902) in the 1895 N.E.A. meeting in Denver: "The child is not in school for knowledge.

He is there to live, and to put his life, nurtured in the school, into the community." Now you may begin to see that John Dewey's educational theories were no great break with a "conservative" past in education and that he had a prepared audience for his socialism and the ways of developing it in the schools. The development of the Bolshevik Revolution of 1917 did not bring about revolutionary ideas here; it opened the eyes of some to begin, maybe too late, some resistance while greatly increasing our ideas of subversion.

Dewey, an avowed Socialist, member of the Interscholastic Socialist League and its successor, the League for Industrial Democracy, applied the developments of his predecessors to his day, teaching that morality was a province of the State rather than of the soul and religion. He taught "changing the world through action" as opposed to the older Christian and American belief in "changing the self" through regeneration of the individual. There is not room enough here to discuss many of Dewey's anti-Christian ideas, and others more able have treated this in books that ought to be more widely read. I would, though, like for you to read carefully this statement by Dewey in *A Common Faith*: "I cannot understand how any realization of the democratic ideal as a vital moral and spiritual ideal in human affairs is possible without surrender of the conception of the basic division to which supernatural Christianity is committed." Dewey's idea of a democratic "Great Community," to be developed from the "Great Society" (no new term), had no room for God and for what he called "supernatural Christianity." His ideas also found a stumblingblock in the family. Read carefully this statement by James Bryant Conant, taken from his *Education in a Divided World, the Function of the Public Schools in our Unique Society* (1948): "Wherever the institution of the family is still a powerful force, as it is in this country, surely inequality of opportunity is automatically, and often unconsciously, a basic principle of the nation; the more favored parents endeavor to obtain even greater favors for their children. Therefore, when we Americans proclaim an adherence to the doctrine of equality of opportunity we face the necessity for a perpetual compromise. Now it seems to me important to recognize both the inevitable conflict and the continuing nature of the compromise." All these ideas were closer to the ideas of Marx than anything American, obviously. We may also add that Marx's tenth point in his *Communist Manifesto* was a demand for State schools.

Although it may seem like heresy to the generations born after State schools became a reality in this country, I would like to state my firm conviction that the State has no more business *controlling* education in a free society than it has controlling and operating religion, the press, radio, television, or any business. That last statement is one that may acquire for me a reputation of being a "wild-eyed radical," but when I observe the results I recognize the dangers. The American compromise of keeping control in the hands of the public instead of in the State itself is gradually losing ground to the consolidated schools under the almost exclusive control of

State agencies. Such a thing is not necessarily a danger to the Church, at least not to Christ's Church, but it is a danger to a free society. Satan cannot raise any opposition that is too great for God—but God would not have us try to increase His opposition! There are many thoughtful people who have been driven, as I have, to this conclusion. If any of you who have thought on these things more than I have would care to go further with this, please contact me at 1734 Deer Lane, Louisville, Ky. 40205 and I would be glad to offer this space for suitable material.

In 1963 twenty-five per cent of all grade school children in the U.S. were in non-State controlled schools (many of them under controls as bad) and the percentage is increasing annually and the development of free high schools is growing rapidly also. Some state educators fear a downfall of the State-supported school by the end of the century and a drive is under way to control these schools by gradual increase of government aid. Will it succeed and the drive to destruction of "liberty of conscience, and reason also" continue in the schools as well as elsewhere? If so, the time when church schools will become a *necessity* is closer than we may think.

WOODLAND BIBLE CAMP

LOCATION: Camp will be held at our own beautiful camp grounds. The location is two miles south and one-fourth west of the Ellis church, which is about half way between Linton and Dugger, just south off Highway 54.

COST: \$12.50 per person. The fee includes insurance, which protects each person while travelling to and from the camp as well as giving coverage for sickness and accidents during the week.

REGISTRATION: Places will be reserved in the order that registrations are postmarked. All registrations will be acknowledged by mail and cabins assigned before opening day. **DEADLINE** for registering will be one week prior to your camp week. **NOTICE:** Those who want to be in a cabin together must send in registrations together. Send your registration, which will include your NAME,

MAILING ADDRESS, SEX, SCHOOL GRADE NEXT YEAR, and DOWN PAYMENT of \$3.00 to Eugene W. Pound, 110 "B" St., Northeast, Linton, Indiana 47441. Be sure to include COMPLETE MAILING ADDRESS. Make all checks payable to Woodland Bible Camp, Incorporated.

CAMP WEEKS

WORKERS' WEEK, June 13-17, is for men and women who would like to come and work to get the camp ready for the summer sessions. Workers will stay overnight in the cabins. Food expense will be shared equally by those present. The Director for this week will be Orell Overman.

JUNIOR WEEK, June 19-24 is for all who will be in the 4th, 5th and 6th school grade next year. The Director for this week will be Orell Overman, assisted by Robert Morrow.

INTERMEDIATE WEEK, June 26-July 1, is for all who will be in the 7th, 8th, and 9th school grade next year. The Director for this week will be Eugene Pound, assisted by Vernon Litherland.

SENIOR WEEK, August 7-12, is for all who will be in the 10th, 11th, and 12th school grade next year. It will also include a provision for those of college age. The Director for this week will be Robert Morrow, and Assistant Director will be announced later.

FAMILY WEEK, August 14-19, is for those would like to come and bring their children for a week of camp. There will be Bible classes for adults and children both. The fee for family week will be \$12.50 per parent and \$10.00 for children. The Director for this week is Earl Mullins of Louisville, Ky.

NEWS AND NOTES

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

WORKER NEEDED

This little church wishes to send out an S.O.S. for a minister, as this little group is dying a slow death without one. We do not wish to sponsor a student or a part-time minister, as this is a man's job—full time and then some.

There are four churches of Christ here. We have a brick church building (debt free) and a building fund for a parsonage, and the desire to win souls to Christ. The field is ripe and ready for harvest. Who will answer the call?

Contact Bro. S. W. Rue, 203 West 2nd Street, Crowley Louisiana 70526. —C. W. Underwood

Another Worker Needed

The brethren apparently don't care if this lone "outpost" (Ft. Lauderdale, Fla.) passes into the hands of our enemies. If this sounds pessimistic, well so be it. It is a case of actions speaking louder than words. Bro. Allen, like myself, is hoping against hope for some kind of a miracle. But if this miracle doesn't show up sometime in the near future, it just may be too late. —Brady M. Green, P. O. Box 6051, Pompano Beach, Fla.

Worker Needed Here, Too

When I read the last issue of the W & W and saw where Christians from that part of the Lord's field had migrated to other places in order to help start new congregations, I wanted to tell you the Black Hills is a place that ought to be worked. . . . Knowing what Louisville and surroundings bring forth, I am putting a call for a worker. We have the Homestake gold mine here. Several preachers have worked there for a time to further the work of the Lord May the Lord send us a worker. —Ethel Mattley (former missionary), 21 Lincoln Ave., Deadwood, S. Dakota.

This Worker Went

We appreciate your article in the W & W about the exodus of Christians to New Jersey and other places, encouraging our folks to launch out to

Florida's mission points. We truly need the strength and encouragement that would come from this type of thing.

We have just finished a revival meeting with Orell Overman. We feel that we were revived. It was a wonderful time of fellowship and blessing. We feel that time will tell the true results of the meeting. There was one rededication. Some came who were not Christians.

May the Lord send a mighty revival among all of us. —Bill Spears, Orlando, Fla.

Grayson, Ky.: I have received inspiration from reading the W & W in our library, especially the articles on eternal security and the liberty that we have in the grace of God. I rejoice in the fact that we have access to such a magazine. —George Markey

Hawthorne, Calif.: We enjoy the W & W so very much, as it is a spiritual blessing to us. Have taken the magazine since 1957 and have come to depend upon it. —Mrs. Don Banta

St. Louis, Mo.: I could not resist writing you my commendation and the assurance that I share with you unreservedly in what you had to say in "Talking Things Over." We simply must choose between law and grace as the ground upon which we stand. We cannot have both, and we cannot straddle the line!

As we capture the thought of salvation by grace, we will find that we already occupy common ground with many whom we have not known or recognized in the past, and our problem then will be one of study and deeper penetration into the Lord Jesus that we may come closer together in and by and through His grace. —W. Carl Ketcherside

Upper Darby, Pa.: This business of faith and grace versus legalism has become a vital issue with us the past few months, and we are happy to see you folks bringing it to a head in W & W. How we wish we could get

hundreds of our brethren to read this.
-Mrs. W. F. Frisbie

Loveland, Colo.: I strongly agree with you that our turning Christianity into a legal system is in large measure responsible for the sad, divided, warring condition in which we find ourselves today . . . I am grateful that brethren are beginning to recognize the fallacy of the legalistic system which we have gradually allowed to fasten itself on us.
-Obert Henderson

Gallatin, Tenn.: W & W is a wonderful publication, and so helpful and inspirational. -Mrs. W. J. Fitts

Lexington, Ky.: I like the combination of Word & Work and M. M. We never cease to pray for the Word & Work.

We had splendid services Sunday, April 3rd., and an inspirational afternoon at Ebenezer in hearing the Southeastern Christian Choir sing the great Songs of Zion interspersed with Negro Spirituals which always add spice and a message in song that cannot be added otherwise.

And we were greatly blessed at Cramer and Hanover Church in the evening by visiting with our beloved and godly man of God, Dr. Horace Wood, the land of our Saviour's birth and life in the world. It was truly a great climax for a wonderful day of fellowship in Christ. -H. N. Rutherford

A Tribute to Chester Gilbert

Chester Gilbert was God's laugh at the devil. Raised an orphan in obscurity, no formal education, yet a spiritual giant, mighty in the scriptures. He clearly understood prophecy and the deep things of the Word. His humility, simplicity, love and steadfast unmoveable faith, won the admiration of all who knew him.

"Bro. Chester" was a cherished visitor in our home for many years. I have personal knowledge of many who were saved, including myself, partly because of his life.

Faithful unto death and resting in hope of a glorious resurrection, may we meet him in the Celestial City.
-Gordon L. Strickland, Miami, Fla.

Louisville, Ky: WORDS OF LIFE report shows a need of about \$500 to catch up with the bills. A recent radio survey found that 125,000 people are listening to the program each week. The program needs a new treasurer.

Is there someone here who would do this needed work? -Ernest E. Lyon

Abilene, Texas: Bro. Hall Crowder's schedule developed a conflict because of a necessary change in summer camp plans. So Bro. Eugene Pound was contacted, and he has been able to reschedule some of his activities so as to be with us for the originally planned June 5-12 date. Bro. Pound has been with us on other occasions for meetings and has been well received. We look forward to a week with great blessings and good messages with this servant of God from Linton, Indiana. Planned for the first Sunday of the meeting is "Homecoming Day," with a basket lunch at the building following the morning service. We are also planning some special home prayer meetings for about two weeks preceding the meeting. Present plans are for the ladies of the congregation to have two meetings and the men two meetings. We will have further word on this phase of the activity a bit later.
-Carl Kitzmiller

Louisville, Ky: HOMECOMING DAY
Last Lord's Day was an enjoyable day, and one of blessing for us here at Shawnee. While we did not see some who we had hoped would be present, there was a good attendance at the morning service. Brother Schreiner brought an excellent message on OUR GREAT HOMECOMING. At the evening service, a fine message was brought by Bro. Robt. Garrett, depicting some of the work he has been engaged in in mission work in Rhodesia. The pictures were excellent and informative.
-Willis H. Allen

Dallas, Texas: The meeting at Eastern Hills with Brother J. Z. Wood was well attended, with several responses to the invitation. Brother Wood is visiting in Louisiana this week seeking students for SCC. -Neal Phillips

W. & W. LESSON QUARTERLY

I especially appreciate the good manner in which Brother Carl Kitzmiller has been writing the lesson material for the Word and Work Lesson Quarterly. Particularly good is his starting point "Background and aim of the Lesson" which seems always to bring the printed text into practical application to the problems of today. And the abundance of material that is wrapped into each lesson gives much

more solid food than most classes can cover in their allotted time.
The coming group of lessons, deal-

ing with the Ten Commandments as interpreted and applied by Jesus, is excellent. —Robert Heid.

“Holes In My Heart”

Thomas Hudspeth

One day a Quechua-speaking Indian in Bolivia, having heard that a missionary living near his mountain home had medicines available at a small cost, went to see the American. After filling the sufferer's request, the missionary showed Eufrasio the Bible Society's translation of the New Testament in his mother tongue and urged him to take a copy at a very small price.

“No, I have been told the Bible is a bad, immoral book,” said Eufrasio.

“Rather,” replied the missionary, “it is a good book. It is God's book and shows us the way of salvation.”

With further explanation and persuasion, the Indian agreed to take the Book and began to read it. He could not read too well, but patiently he spelled out the words and persevered in his reading for several months.

The Book began to speak to him, as it did to the little African boy who said, “That book makes holes in my heart,” and Eufrasio resolved to return to the missionary for further instruction. This was gladly given.

With the background he now had from his reading, it wasn't difficult for him to take the step of personal faith in Christ as his Lord and Savior. Then, like the Ethiopian eunuch after his interview with Philip “. . . he went on his way rejoicing.”

Eufrasio now became a diligent student of the New Testament. His home was so difficult to reach that a missionary could visit him only occasionally. His new-found faith was soon shared by his wife and family and one or two neighbors, for he was a faithful witness.

At last, a never-to-be-forgotten visit was made to his home by the writer and his wife. It was a hard day's ride over difficult trails on mules that were anything but cooperative. Once arrived, we were given a very warm welcome. Eufrasio and his family were husking corn and we wanted to pitch in and help, but, no, the corn could wait for another day. They must take advantage of every minute of our visit.

The believing neighbors were immediately told we were there and soon an informal Bible class was under way.

New Testaments were brought out and the questions began to fly! What did this passage mean? Why this expression? How should they act under certain circumstances? Did the Bible have an answer or instructions as to how to act or respond in this, that, or the other condition in which they might find themselves? Rarely

have we met a group so keen to know the "whole counsel of God" and put it into practice.

That evening's discussions continued until bedtime, and even then it didn't end! We all spread our blankets on the dirt floor of a kind of veranda—Eufrazio, his wife and four children on one side, we on the other. More questions were thrown from his side to ours. What did this expression in the Book of Revelation mean? This other? So it went into the wee small hours. To us it seemed that never had so much Bible inquiry been packed into so few hours.

This man continued to be a shining light in his own little community for many years.

"Thou shalt be saved, and thy house," was Paul's word to the Philippian jailer. Here, in Eufrazio and his family, we have an excellent example of Paul's meaning—all brought about by the reading of a New Testament in his own language. —in *Bible Society Record*.

"Mumbo Jumbo," They Said

David A. Sherwood

Sometimes Christians act more like Pagans than anyone I know! In fact, at times the similarity is downright startling. It is enough to make me wonder sometimes . . .

One of the outstanding characteristics of Pagans ancient and modern is the fact that they *use* their gods. Religion, in the hands of these "pagans," becomes the device they use to manipulate, placate, and otherwise control the somewhat bothersome gods for their own ends.

The gods are not worshipped because they are Gods and *deserve* or inspire worship. On the contrary, they are worshipped because, as everyone knows, this is the way to butter the old boys up. The priests, witch doctors, and what-have-you become the Dale Carnegies of the underworld, overworld, or otherworld. For a slight remuneration they will give you advice on the slickest way to beat the gods out of a blessing!

Is it too much to suggest that this same spirit exists in many professed Christians? Could it be that some of us view Christianity as a cool angle for beating the system?

Sometimes we act as though by performing a few ritual functions we somehow turn the trick and obligate God to us. So baptism becomes our talisman, the Lord's Supper our rabbit's foot, and lip-service our liturgy. We begin to crank the prayer-wheel and wait for the blessings to roll in.

God becomes our cosmic bellhop, or benevolent, soft, old grandfather. He is our Genie and we know just how much we have to rub

the lamp. We have learned all the words to His hymn which begins, "Open Sesame . . . "

Am I exaggerating? Examine yourself. What is your attitude toward the worship services of the church? Your private worship? How do you view your baptism—something you did which "fixed you up" for eternity? Are you attempting to serve Christ or are you wondering when He is going to get around to serving you?

Are you counting on your "obedience" to a few of God's commands to automatically swing open the pearly gates or are you trusting in the blood of Christ with a *living faith* for the forgiveness of your sins?

"For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by men and hating one another; but when the goodness and loving kindness of God our Saviour appeared, he saved us, not because of deeds done by us in righteousness, but in virtue of his own mercy, by the washing of regeneration and renewal in the Holy Spirit, which he poured out upon us richly through Jesus Christ our Saviour, so that we might be justified by his grace and become heirs in hope of eternal life" (Titus 3:3-7).

"For by grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast. For we are his workmanship, created in Christ for good works, which God prepared beforehand, that we should walk in them" (Eph. 2:8-10).
—In *Firm Foundation*

Lloyd H. Jones

(1889--1966)

Probably the sad news of the passing of L.H. Jones came as no surprise to those of us who knew him. He had been in declining health for several years, and was suffering from a prolonged cold. However prepared, it is never easy to face a separation of one who has been so close to those who loved him.

The Jones family has been a great part of the spiritual strength of the Ebenezer church for well over 100 years. Some of the early signers of the church covenant were of this family. Toward the close of the 19th century the name of S.H. Jones appeared as the church clerk. Such was the family of "Judge" Jones.

The good causes and worthy projects of Mercer County have ever found Lloyd Jones as friend and advocate. Once president of the Mercer County Farm Bureau, once director of the Mercer County Chamber of Commerce, active in the Camera Club, veteran of World War 1, until recently a director of Southeastern Christian College, all Lloyd's influence was on the side of true Christian living and service.

We doubt that the community causes were as close to Uncle Judge as was the welfare and progress of the Ebenezer Church. Here for over 60 years he planted his roots, developed a sense of responsibility, faced problems, encouraged leadership, taught and worshipped. Here he fostered the Wednesday evening services. Very, very seldom in our memory, dating back to 1929, did he miss many morning services. He did not make many talks, but we believe his finest was his last one two weeks ago. He admonished the young people to trust in the blood of Jesus! Our love and sympathies go to the family.

—N. Wilson Burks

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