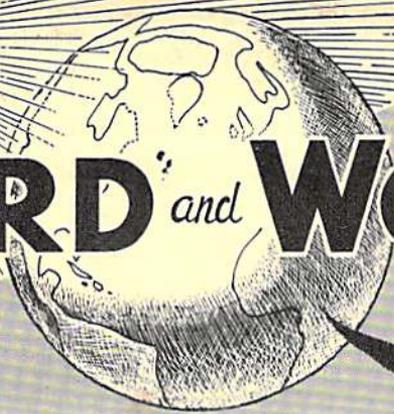


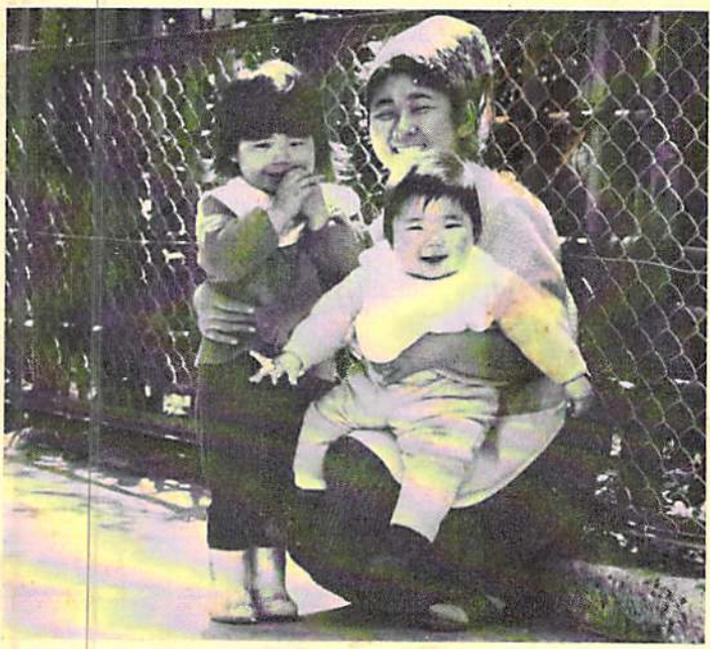
"Holding fast the faithful Word . . ."



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

"Holding forth the Word of life."

AUGUST, 1966



NEW BOOKS ON EVOLUTION

WHY SCIENTISTS ACCEPT EVOLUTION —by Robert T. Clark
and James D. Bales

The authors, both professors at Harding College—have produced a scholarly (but easily read) expose of the real reason why Darwin, Huxley, Lyall and others chose to believe the theory of evolution. The origin of the theory is traced through the writings of the evolutionists themselves. Every biology teacher (or student), evolutionist or not, should certainly have this vital information. Place copies in your school and public libraries.

Paperback, \$1.50; Cloth, \$2.50.

STUDIES IN THE BIBLE AND SCIENCE —by Henry M. Morris

Has the Bible really been discredited by the discoveries of modern science? Can evolution be reconciled with the Bible record? Is the Biblical revelation of God's purposes for the world true? The author, a qualified member of the scientific community, speaks as a scientist who has complete confidence in the reliability of the Bible record—even when it speaks of the world of physical phenomena. He gives particular attention to the philosophy of evolutionary development and the underlying principle of uniformity. Fascinating reading!

Cloth, \$3.50.

A RELATED STUDY

THE GENESIS FLOOD —by John C. Whitcomb, Jr., and Henry H. Morris.

"This book warrants the careful consideration of all those concerned with the relation between Christianity and science. The treatment of the presuppositions of much current scientific thinking is excellent and the proposed Scripture framework for historical geology should encourage scholarly contributions based on Christian presuppositions." —Gordon Van Wylen, *Chairman, Dept. of Mechanical Engineering, University of Michigan.*

Cloth, \$6.95.

Kentuckians add 3% sales tax

THE WORD AND WORK

2518 Portland Ave.

Phone 776-8966

Louisville, Ky., 40212

THE WORD AND WORK

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

GORDON R. LINSKOTT, Editor—Publisher

WM. ROBERT HEID, Missionary Editor

E. L. JORGENSEN and J. R. CLARK, Associate Editors

THE WORD AND WORK, 2518 Portland Avenue, Louisville, Ky. 40212

Second Class Postage Paid at Louisville, Kentucky

Single subscription \$2.50; clubs of four or more \$2.25; Special rates and terms for congregational distribution; Free to missionaries.

VOL. LX

AUGUST, 1966

No. 8

In This Issue:

Talking Things Over —G. R. L.	266
How To Pray For Missionaries	267
TRUTH ADVANCE SECTION—Questions Asked of Us —S. C.	268
Coming World Events —Alex V. Wilson	271
Can We Evangelize the World? —J. C. Bailey	274
Danger of Rebellion —J. H. McCaleb	275
Is War Obsolete? —J. Richard Lewis	276
Finding Purpose in Life —Billy R. Lewter	277
Sarah and Hagar —Mrs. Paul J. Knecht	280
Another Look at the Jerusalem Council —James R. Ross	281
Brands From the Burning —E. L. J.	284
PRECIOUS REPRINTS —"It is the Last Hour" —R. H. Boll	285
Poem: Stir Me!	288
MISSIONAR MESSENGER	289
Christ's Concern Our Concern? —L. K. King	292
You Can't Argue with Evidence —Paul M. Caldwell, Sr.	293
What is Prayer? —Joseph Carroll	294
The Greatest Mission Field —Leroy Garrett	295
How the Lord Sent Me —Elida Jo Blythe	296
A Christian Views the News —Ernest E. Lyon	298
NEWS AND NOTES	301
A Lending Library for the Christian Public	302
Impressions of the NACC —G. R. L.	303
PCS Expansion Moves to Planning Stage —M. Brent Hickman	304
LOUISVILLE CHRISTIAN FELLOWSHIP WEEK	Inside back cover



Talking Things Over

G. R. L.

This week I heard a man say that the Restoration Movement has not yet restored the New Testament church. Sometimes I wonder if we are even moving in that direction. A couple of remarks heard recently would indicate that we may be moving *backward*.

THE ROAD TO ROME

The remarks I refer to come from two different segments of the Restoration Movement, and the men who made them were from different parts of the U. S. A. Yet both of them said almost exactly the same thing: "A person has to take the Lord's Supper to keep saved." "Romanism!" I thought. Startled to hear such a statement from any non-Roman Catholic source, I mentioned it to a friend. "Haven't you heard that before?" he asked. "When I was in Nashville and Murfreesboro, I heard it often." How general such feeling is I don't know, but it appears that somewhere within the Restoration Movement there is a sizeable group that is moving in reverse—toward Rome.

But what is wrong with that? Is a thing bad just because it is in agreement with Roman Catholic principles? Certainly not. And although I speak critically of the Roman system as a whole, I would like to make it clear that I have no such feelings toward Roman Catholics as individuals. Now back to the issue. It is necessary to do certain things in order to "keep saved"?

ORDINANCES AND SACRAMENTS

According to Roman theology, grace is conferred upon the believer by means of the sacraments: Baptism, Confirmation, the Eucharist (Lord's Supper), Penance, Extreme Unction, Orders, and Marriage. These (except for the last two) are the things normally considered to be essential to salvation, since grace comes through them. In this system the Lord's Supper is a "channel of grace;" grace is given as a result of its observance. The principle involved (in spite of the use of the word "grace") is clearly that of law: Put a coin in the machine and out comes a candy bar; observe the Lord's Supper and you receive "grace" in return.

Two things are wrong with this. First, the grace of God is free, not bartered (Rom. 11:6; Eph. 2:8, etc.). It is not offered in exchange for some deed we do, nor as a consequence of some deed. "Ye are not under law, but under grace" (Rom. 6:14). Second, we are "kept by the power of God through *faith*" (1 Pet. 1:6). "He is able to save to the uttermost them that draw near unto God

through him" (Heb. 7:25). Through what channel does the grace of God flow to keep us? Not through the Lord's Supper, or any other sacrament (or "ordinance," if you prefer), but through faith—simply by our reaching out and taking for ourselves God's effective working on our behalf.

Think for a moment about one consequence of holding a "sacramental" view of the Lord's Supper (that it is *the* thing that keeps us saved). Every other commandment of God is immediately put on a lower level. The Lord's Supper becomes "essential to salvation;" obedience to the other commands is *optional*. Is it this thinking that gives us so many "Sunday morning Christians"? Is this why our meeting around the Lord's Table is often cold and mechanical? Is this why many are careless about "the weightier matters . . . justice, and mercy, and faith"?

Some preachers have reacted to this situation by adding more "sacraments" that must be observed in order to stay saved: Attendance at *all* meetings of the church, liberal giving, etc. This makes a fine showing on the record, but Penance or Extreme Unction would confer just as much grace. (What is the difference between a Roman sacrament and a Restoration Movement sacrament? Both are man-made.) The solution is to get back to God's ground for right-standing with Him—*grace*. There is a place for the Lord's Supper and all the other commandments of God in this system, but not as "channels of grace"—means of keeping saved—*sacraments*.

Let's keep the Restoration Movement moving along, all the way back to the Bible.

How To Pray For Missionaries

It is not enough to say "God bless our missionaries." Here are some suggestions to help in praying for essentials.

1. It is not necessary that you ask God to give us good health. The important thing is that He give us the measure of health that will best glorify Him.

2. We do not want you to pray that God will give us an easy path on the mission field and remove obstacles, but rather that He give strength and grace to overcome for Him.

3. It is not so important that you pray that God should bless our activities, as that He should censor our activities, for it is easy for time and energy to be spent on second best things.

4. Do not pray for us as though we lived on a higher plane. We can become lonely, discouraged, irritable, and impatient and we can do a lot of missionary work simply in the energy of the flesh. Pray that the love of Christ may constrain us in all that we do.

5. Pray that, like the Apostle Paul, we may be willing to deny ourselves in order to make our lives an example to the believers. Sometimes this means the forfeiting of rights, privileges and material conveniences we have taken for granted all our lives but which are a stumbling block on the field.

—Author Unknown



Truth Advance Section

Stanford Chambers

Questions Asked Of Us

Who are legalists? Who are extremists? Who are heretics? Is there not the tendency to put the church under law? If the congregation is autonomous, how can men dictate as to its practices who are non-members? For instance, there are men who would deny the congregation the right to apply its funds to the caring for orphans or other homeless or needy. May a church carry on or help to carry on a school?

He is legalistic who makes one's salvation depend on his good works or his right doing. The Judaizing disturbers of N. T. times made salvation depend on keeping the law given through Moses. Gentiles, who were a law unto themselves, or produced their own code of morals and ethics, sought the approval of God by living up to their code. Justification on the basis of law keeping, whatever the law or code, constitutes legalism. Paul states his case in Phil. 3:5, 6 as a doer of the law. Outwardly, he was found blameless. Inwardly he fell short, and the law could do nothing for him. That is exactly where Christ found him, and the two verses following show that despite transgressions and falling short of law's demands, grace bestows the gift of righteousness upon those who by faith accept Christ Jesus as Redeemer and Savior. The legalist finds in Jesus truly an example and instructor, and hopes to measure up so as to be permitted to "enter in through the gates into the city." He hopes to enter into life eternal because of his good manner of life. He will live, if he walks properly (but no one does!). The one living by the faith of the gospel of Christ walks because he lives, having accepted the gift of eternal life. He walks because he lives; the legalist hopes to be granted life because of his walk. Now reread Gal. 3:26, 27.

Extremists? Extremists there are, of course. "The pendulum swings." The answer given to the question Who is the extremist? depends on who gives the answer. Who does not profess equilibrium? However, there is the norm afforded us in the infallible word of God. He who stands foursquare on the word is an extremist in the eyes of those who disbelieve in inspiration. To such a disbeliever, Christ Jesus is an extremist, and His teaching is by them rejected, even as He is rejected. Let those who are confident of the inspiration and balance of Holy Writ be not shied away from those "extreme" (?) utterances of the Lord Jesus. Take your place by His side, suffering with Him "without the camp," bearing His

reproach joyfully. You will at the same time be taking your place by the side of other "extremists." Exercise that type of faith Moses exercised when he made that momentous decision which made him an "extremist" the rest of his life. See Heb. 11:24-26. He left the big crowd, not being ashamed to be found in the small and despised crowd. They who set their sail to the popular breeze are themselves yet to be exposed as "off center."

Heretics? Who is not "orthodox" in his own estimate? The heretic in fact is he who makes his own "orthodoxy" an occasion of disrupting the fellowship of those in the body of Christ, thus causing division. He seeks to "draw away disciples after him." He is motivated by an ambition for leadership. But again, you may stand upon the living word in truth and be stigmatized "heretic."

The N. T. churches were autonomous, free of outside jurisdiction. Churches of today that are set up after the N. T. order are autonomous. Men outside the membership have no right to be dictating, and the congregation is amiss that permits it. The funds are the build-up of the congregation, and the congregation has every right to decide how the funds shall be used, and to assume responsibility for the same. Outside meddlers should be told, "Hands off." Caring for orphans and other homeless or needy is a duty divinely enjoined. The ways and means and method of discharging said duty are not enjoined, and it is no outsider's prerogative to prescribe or proscribe. No principle is involved. Were some morally questionable enterprise undertaken enlisting funds or labors of Christians (and an autonomous church could so decide), other congregations and individuals would be within their rights if they withheld their co-operation and they could declare their reasons. The activity engaged in is to be ordained of God. The method of doing it is another matter. "Go" is commanded of gospel messengers; how and how far a messenger is to go is left to spiritual sense and judgment. He who goes by automobile does not follow any Bible example, but in the going he does. Why should people of God fail to discern the difference here?

Take note:

- The church at Jerusalem cared for any who had need.
- Funds were required and used to do that.
- There were widows, both Hebrew and Greek, on relief.
- To minister to saints' needs tables were set and served.
- Tables had to be placed and sheltered; but where?
- The problem grew as numbers increased, and there arose complaints of neglect.
- By apostolic instruction men of quality were appointed "over this business."
- Famine came, and the problem of relief came to be too much for the Jerusalem church.
- Men from Jerusalem (Agabus one of them) went forth to inform other churches.
- The church at Antioch responded so generously as to come

in for special mention.

The famine continued, and the problem of relief grew bigger.

Paul's concern was aroused and he went before Gentile churches on behalf of Jerusalem.

Churches became concerned and appointed men, one in particular, to raise funds.

We read of no one charging "a raid upon the church treasury."

The grace of liberality thus exhibited brought such benign fruitage as in 2 Cor. 8 and 9.

The household of Stephanas (1 Cor. 16:15) "set themselves to minister to the saints." They come in for special commendation by the apostle Paul. Moreover, the church at Corinth is exhorted to enter into co-operation in the good work. It is too bad that some are so fettered by "the letter" that they are void of the Spirit. Some are so afraid of doing something in a wrong way that they fail to do the thing itself. Would they let the house burn rather than use a "wrong" method of putting the fire out?

"Back to Jerusalem." A popular slogan a few decades back. Some things at Jerusalem are approved undeniably. "For neither was there any among them that lacked . . . distribution was made according as any had need" (Acts 4:34,35). An "institutional church"? Decisions had to be made as to who had need. Disbursement of funds had to be made. Foodstuffs had to be purchased. Conveyance had to be engaged, transportation had to be done, storage provided. Books had to be kept. Food had to be prepared. A culinary department had to be kept in operation, domestic science had to be practiced. The seven men appointed "over this business" were not appointed merely waiters. Being set over this business, they would see that there were indeed waiters and waitresses in sufficient numbers that all should be served without partiality. The seven men would serve as foremen or supervisors. Sanitation had to be supervised. There had to be lodging as well as food, and someone would have to see that provision was made that no one lacked. "Behold how these Christians love one another!" Spontaneity stood out, to the glory of God through Jesus Christ His Son.

"And they continued stedfastly in the apostles' teaching (doctrine) and fellowship, in the breaking of (the) bread and the prayers" (Acts 2:42). So there was the teaching department, the most important feature. The institution (the church) did not exist for the sake of an institution. The church is "the pillar and ground of the truth." Those saved are saved to serve; the church is saved to serve, and each and every department of service or ministering is for the saving of lost souls. The church is what its individuals are, and its individuals are to have the same set purpose the church has. There was stedfast teaching and there was stedfast observance thereof. In Acts ch. 8 the tidal wave of persecution scattered the Jerusalem church in all directions, but rooted and grounded "in the apostles' teaching" as they were, those scattered abroad "went everywhere

preaching the word." Thereby Christianity of the true type was scattered like wildfire. The loss of all things material did not dampen their ardor nor prevent their being true "fishers of men," as the apostles had so gloriously come to be, as well as to inspire their converts to be the same. Those who "went everywhere preaching the word," profiting by the apostles' teaching, had knowledge of the word to be preached, but also were obviously given instructions as to the how, the effective method of doing it. And so they did it. They were not going everywhere to establish congregations; that would be and was the precious byproduct, but they preached Christ. As Lord and Head of the body, He adds to His church those that are being saved (Acts that they "observe all things whatsoever I have commanded you." 2:47). All such are of course, as far as possible, to be so taught. The church assembly comes as the result, which is according to His will and purpose.

The question pertaining to school work we must defer till our next issue.

Coming World Events

Alex V. Wilson



Do you want to know the future? Are you interested in these questions: What will happen in the world in coming years? What will be the politics and religion and economy of tomorrow? What events lie ahead for humanity?

Bible prophecy tells us some of these things. God has revealed them in order to show His knowledge of the future and also His sovereign control of all things. He has unveiled the future, not to satisfy our curiosity but to strengthen our faith and hope in Him.

The 13th chapter of Revelation is an important prophetic passage. Sincere Christians have had different interpretations of this passage, so you must study it for yourself and reach your own conclusions. But I believe it predicts that world-wide, anti-Christian government, religion, and economy will be set up before Christ establishes His kingdom in power and glory.

Rev. 13 tells of a world-wide ruler who bitterly opposes God's people. He is symbolically represented as "the Beast." To the Christians to whom the book of Revelation was originally written, this beast was Caesar, head of the Roman empire. At that time the Caesars demanded that their subjects worship them. Christians refused to do so, and therefore were being horribly persecuted. Certainly the Caesars of Rome were a fulfillment of this chapter. But some Bible

prophecies have more than one fulfillment. There may be one or more partial fulfillments before the final, complete one takes place. (For example, Solomon was *a* fulfillment but Christ *the* fulfillment of God's promise to David in 2 Sam. 7:12-17). Thus John Stott remarks that the Beast of Rev. 13 has "reappeared throughout the history of the world. (He appears) whenever antichristian authority persecutes the Church." But since the details of this chapter have never taken place, we know that the final, complete fulfillment is still future.

Let us notice six facts about this ruler, "the Beast." He will be supported and empowered by "the Dragon," Satan himself (verse 2; see Rev. 12:9). The apostle Paul also taught this fact, for he wrote about "the man of sin," "the wicked one . . . whose coming is according to the working of Satan with all power and signs" (2 Thes. 2:3, 8-9). All the world will acknowledge the military power of the Beast, saying, "Who is like him and who is able to war with him?" (v. 4) He will scoff at the true God and will make many amazing claims about himself, "speaking great things and blasphemies against God" (5-6). He will terribly persecute God's people: "It was given unto him to make war with the saints, and to overcome them" (v. 7). His government will be world-wide: "There was given to him authority over every tribe and people and tongue and nation" (v. 7). He shall also receive worldwide worship: "All that dwell on the earth shall worship him, every one whose name hath not been written in the book of life of the Lamb" (v. 8). This man is the world's future dictator and deity! Mankind shall have one ruler and one religion!

Next we read about another man, also called a "beast" in this chapter but called "the False Prophet" in Rev. 19:20 and 20:10. He will be the Beast's executive secretary and public relations officer and secretary of religion and secretary of commerce all in one! "He exerciseth all the authority of the first beast in his sight. And he maketh them that dwell on the earth to worship the first beast." "And he doeth great signs" and deceives people by these Satan-empowered miracles (12-15). And he shall establish world-wide economic control, a complete monopoly over all that is bought and sold anywhere: "And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead; and that no man should be able to buy or to sell, except he that hath the mark" (16-17). This is one way that God's people will be persecuted. Since they will not worship the Beast, they will not be given this "mark," and therefore they will be unable to buy or sell anything. They will suffer terribly.

We must add that though Revelation foretells these trials and tribulations, it is mainly a message of HOPE for God's people! For in spite of all the troubles, sufferings and persecutions which may come, now or later, our faith rests securely on the two great themes of the book: First, God is on His throne, controlling and overruling all world events from heaven (Rev. 4-6). Therefore these "tragedies" have purpose and value for those who love God (Rom. 8:28). Sec-

ond, Christ shall return, overthrowing those who oppose Him and His people, and giving His followers all the blessings that result from perfect communion with Him (Rev. 19:22). The defeat of the Beast and False Prophet is specifically mentioned in 19:19-20 and 20:10.

Present Trends

Having seen that there will be a world-wide government, religion, and economy in the closing days of this age, let us now ask a question. Can we see any trends today toward this world unity? In what direction are international affairs tending to go? We should avoid being too dogmatic, but let us examine the trends of the times.

World-wide government: The world is divided into several camps for various reasons. Communism opposes democracy; nationalism opposes internationalism; emerging nations oppose the older powers; and racial tensions flare. Yet it is possible that men everywhere will give allegiance to any superhuman-genius who may arise with solutions to mankind's staggering problems such as the population explosion and the threat of nuclear destruction. The United Nations, though ineffective now, provides a possible organization for world domination by a popular dictator. (And when "the Beast" comes, he will be very popular.) Other trends toward international cooperation and merging include the talk about a future United States of Europe.

World-wide economic control: The European Common Market is a trend in this direction. Recently there has been more talk about an international monetary system, with standardized currency and coinage, etc. Also, more and more countries are following the principle of government control of farming, manufacturing, shipping, buying and selling. This could pave the way for international economic control such as Rev. 13 predicts.

World-wide religion: Here there are many remarkable trends. Arnold Toynbee, the world's most famous living historian, says that hope for the future depends upon taking the best features of all religions and merging them into one religion for all men. Both the Protestant and Catholic ecumenical movements are heading in that direction, at least gradually. A Hindu philosopher was a speaker at the Asian Christian Youth Assembly held in the Philippines in December 1964. He began his message with a Hindu prayer! Then he told the audience, "Let us remember that God made all religions." Also, in June 1965 representatives of seven world religions held a joint service to celebrate the 20th anniversary of the United Nations. The seven religions were Hinduism, Buddhism, Judaism, Islam, Roman Catholicism, Protestantism, and the Greek Orthodox faith.

These are just a few signs of the times which ought to remind us of Christ's counsel: "When these things begin to come to pass, look up and lift up your heads; because your redemption draweth nigh." "Be on the watch at all times, and pray that you may have strength to escape all that is destined to happen, and to stand in the presence of the Son of Man" (Luke 21:28, 36).

—in *Christian Platform*

Can We Evangelize The World?

J. C. Bailey

(After some 40 years as an evangelist in Canada and Montana, J. C. Bailey went to India—when the door opened and no others offered themselves. I have known Bro. Bailey for many years and hold him in high esteem.—Ed.)

Someone has said that every old man gets either bitter or soft. I can remember forty years ago, looking over what, to me, were old men and assessing them as to whether they were soft or bitter. I realize now that what I called "soft" then might well be called forbearance or longsuffering. That what I called "bitter" might well be but mature judgment and lack of the frivolity of youth. Let me say in advance that what we call pessimism will occupy a large place in this article.

I am sure that *we* can evangelize the world. I am sure that what was done in the first century can be done in the twentieth century. That is not the point we are discussing. Neither am I suggesting that anything I question here is wrong in itself. However, in the end, can we have these things, and multiply these things and get the job done?

Yesterday I was reading in one of "our" papers and a church was describing the new building they had erected. They were telling about all the things they had. One thing was wall-to-wall carpets. Now if one church has a right to have wall-to-wall carpets, of course, all churches have the same right. Can we get the gospel preached in this generation and spend millions of dollars on wall-to-wall carpets? Our wall-to-wall carpets could compare favorably with all the money we spend to preach the gospel overseas at least in one year! Do these rate equally? If they do not, then we are not good stewards.

Let us suppose we should suddenly begin to take this matter seriously at home. I mean this matter of world evangelism. This would well be true for there is a definite growth in the right direction. We would quit fooling around missing a meal a month and miss a meal a day. We would let our righteousness exceed the righteousness of the scribes and Pharisees and money would pour into what we call mission work in an unbelievable volume. We would be begging men to go overseas to make use of the money that would be available. We would cut out our attendance at the movies and devote *all that money* to work overseas. Soon India would be vying with the United States in claiming members of the Lord's church. This is not an idle dream. I am here and *I know*. *Despite the apathy on the part of most members toward India* we have a potential here second only to the United States in this generation and maybe more.

We recently approached a church about helping with the work in a new field. They were sorry but they had bought a "field." They had spent more on that piece of land than all the money that has been spent in three years in India in baptizing 4672 people. I am finding no fault. I am simply answering my own question. We can not evangelize the world while a church spends more money on a bare piece of land than *all churches spend in the second largest nation on earth*. There was not a paise for India. A paise is about one-fifth of a cent.

Brethren are supporting us. Brother Johnson and his wife are now with us. They are being well supported. This is fine but certainly is not the answer to our problem. It is only a start.

Our work has not been a failure. Thousands of souls have been born into the family of God and each soul is worth more than the wealth of the world. The number of members of the church will increase in the next 25 years at a rate that we would not have dared to hope 25 years ago. Despite this we are not evangelizing the world nor do I see any prospect for that.

Like Job who will prove me a liar? You say, we shall do it by radio, by television. Certainly we should use these mediums but as far as getting the job done they too will not do it. Those who have any ideas along this line just do not *know* the world in which we work.

—in *Firm Foundation*



Danger of Rebellion

J. H. McCaleb

He boarded the elevated train and slumped into a rear seat. Immediately his hand reached for a cigarette and lighted it. Almost simultaneously the conductor's voice was heard over the public address system as he stated the company prohibition regarding smoking inside of the car. The passenger was not impressed at all; he kept on smoking, openly and without apology.

This incident is typical of a current rather widespread disrespect for law. It is natural for raw human nature to rebel against restrictions; however, when public opinion joins in this revolt, the consequences become chaotic. Society then faces the disaster of sure disintegration.

The Children of Israel were blessed with the personal guidance of God. Furthermore, through Moses, they were given a written law. In spite of these favors, the Children of Israel sinned, and sinned again, as a result of their rebellious attitude. And God punished them.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great a salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him. . . ?"

"It is a fearful thing to fall into the hands of the living God."

Is War Obsolete?

J. Richard Lewis

An era ended with General Douglas MacArthur. Until then war was for the sole purpose of winning or trying to win. As he said, "There is no substitute for victory." It seems today that there has been something substituted for victory, and we should say today, "There *was* no substitute for victory until . . ." Policy was formed during the Korean conflict of maintaining the "status quo." If we win, the world structure of power might become unbalanced and all kinds of terrible things result. And what if we lose? We can't afford that. Therefore armies engage in combat today merely to maintain the "status quo" in international power.

The sad—yea, sickening, even horrifying—thing about all this is that we as children of the only true and living God have assumed the same idea about the Christian warfare. There was a time when one believed "There is no substitute for victory." The "hot war" was not old fashioned nor did it belong to another era. The words "conflict," "police action," etc. had not replaced the word "war." There was a time among Christians that there was contact and conflict, and *war* with the world. But we expanded our borders and a balance of power was attained (so we thought) between the world and Christians. At the first, whatever we might lose in the struggle was worth it, because the principle (Truth) was right beyond all doubt. Not so now.

We listened to the propaganda of the world and decided that the world could win, or even probably will win. Therefore we must struggle merely to keep things as they are . . . respectable, plush, self-sufficient; the consequences might be too calamitous if we win. Thus we find ourselves utilizing modern methods of the struggle—the "cold war" of discussion with nothing decided or accomplished, hoping at best for a suitable compromise; espionage—infiltrating the enemy, gaining his confidence, and hoping unexpectedly at some point to turn the tables on him. Guerilla warfare of small bands and sudden (often haphazard) attempts to strike a vital organ, but nothing sustained.

The mighty passages of Paul where he uses the figures of the soldier, war, and deadly conflict seem no longer to hold meaning for our day because we ascribe to them the ideas of war we now have. We don't wish to risk losing. The government might tax our property, and how could we ever pay that? The sanctions that society would place upon us might remove our fine, air-conditioned, carpeted buildings. If we're held in contempt, our prestige and pride are gone. No longer is suffering for righteousness a virtue. No longer are Christians willing to give up home, job, and friends for a piercing witness for Christ. We've found a "better" way. Maintain the "status quo" and we can retain our religious respectability and not have to give up the flesh-pleasing things of the world.

Finding Purpose In Life

Billy Ray Lewter

Man has changed! Work centralization and population increases led men to dwell together. This affected man's personality and attitudes. Family responsibilities were turned over to other groups, weakening kinship ties. Pressure toward specialization and division of labor brought alienation, insecurity, and conflicts. Awareness of alternatives caused breakdowns in traditional values and led to an awakening of the masses and emergence of nations.

Yet was this a change in man or society? It a wealthy American essentially different from a shepherd who wandered over Israel in the days of David? Isn't the question most often asked of psychiatrists the same David wondered over, "What is man?" Or in other words, "What is the purpose of life?" Man has made much progress and is very boastful of his achievements, yet Billy Graham said, "Our generation will go down in history as the generation of fools." "Professing themselves to be wise, they became fools" (Rom. 1:22).

Each of us often ponders this same question. Some are very concerned because we are driven in different directions by inner urges and conflicts that leave us at a loss to understand ourselves. Even many Christians still need to be more sure of the nature of man and the purpose of life that they may be "wise unto salvation."

As Man Sees Man

Many have painted a rosy picture of man. Pelagius (early church) saw no intrinsic evil in man. Man had power, will, and reason that could enable him to live a good life. Mirandola (15th century) believed man by his own free will traced the course of his nature. It is in his power to descend to brutish forms of life or rise to superior orders even to be divine. The poet Swinburne wrote, "Glory to Man in the highest, for man is the master of things!" Today, men believe sin is a "psychopathic aspect of adolescent mentality" and do not hold man's nature responsible for evils in society. Man is born as a blank slate and is conditioned by society.

Yet because of hatred, war, and crime many have looked at the nature of man as being evil in itself. In the early church Athanasius believed man was perfect originally, but sinned and fell from God's grace. The image of God in which man was created, was not annihilated however, but lost to sight and obscured. Augustine also taught men were not totally depraved but still have inherited a sinful nature. Tertullian wrote, "Every soul is counted as being in Adam, until it is recounted as being in Christ and remains unclean until it is so recounted."

Outside the church, Ibn Khaldun (14th century Arabia) felt man's nature was evil, and human society arose from necessity to keep men off each other. Machiavelli (16th century Italy) felt man was evil, thankless, and greedy. To maintain society, rulers should

suppress these tendencies any way possible, honorable or not. Jonathan Swift (*Gulliver's Travels*) portrayed man as a greedy grasper, a puppet putting on a show that made God laugh, and a vermin, thinking himself wise and rational. Erasmus thought "Jupiter" had given one ounce of reason to each pound of emotion; then put reason in a cramped corner of the head and gave emotion the rest of the body. Eric Fromm, modern psychologist, attributes the growth of social systems like communism to man's anxiety-laden search for psychological security.

As God Sees Man

The life is in the blood (Lev. 17:11), thus the heart is the center of a man's life. The heart is mentioned in the Bible over 720 times. "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?" (Jer. 17:9). Jesus said, "For it is from inside, from men's hearts and minds, that evil thoughts arise—lust, theft, murder, adultery, greed, wickedness, deceit, sensuality, envy, slander, arrogance and folly! All these evil things come from inside a man and make him unclean" (Mk. 7:21-23, Phillips). This same heart is in every one of us.

Thus, God does not paint a rosy picture of our lives. "There is none righteous, no, not one" (Rom. 3:10). ". . . the way of man is not in himself; it is not in man that walketh to direct his steps" (Jer. 10:23). We cannot control the forces that operate in our lives; the god of this world, Satan, blinds our eyes (2 Cor. 4:4), and his spirit works in our minds (Eph. 2:2). No matter how much wisdom we may attain, we are without hope and lie in the hands of the devil.

On the other hand, if we accept Jesus who bore the penalty for our sins, we can live in righteousness (1 Pet. 2:24). Then as Ezekiel prophesied (36:26) we will have a new heart. Instead of blindness, there is light (Eph. 1:18); instead of Satan, it is the Spirit of God motivating us (Phil. 2:13). God can and longs to deliver us from the power of darkness and translate us into the kingdom of the Son of His love (Col. 1:13).

Resulting Conflict

The Bible plainly teaches total depravity. God wrote the Bible, and from His view we are completely corrupt; from our viewpoint, however, there seems to be some good in most people, very few are totally bad. A. W. Tozer (*The Pursuit of God*) explains this as the "voice" of God hovering over our hearts and "drawing" us to Him (Jn. 6:44). This is the cause of troubled consciences and longings for immortality. Every good thing produced has been the result of our response to this "Speaking Voice."

This drawing of God probably is the source of "religious" feelings that all races possess. Some "religious" people have a semblance of peace; yet it is quite possible to learn a few right answers without having a saving experience. Just being religious does not satisfy. Something is missing. There is a lack of meaning to life. Meditation on the difference between what we crave and what we actually have can only bring misery. This leads many to suicide (100,000 attempts

yearly in U. S.). Many simply ignore the problem and refuse to face facts. Others try to make the best of a bad situation, as existentialist Sartre; "Man can count on no one but himself: he is alone, abandoned on earth in the midst of his infinite responsibilities, without help, with no other aim than the one he sets himself, with no other destiny than the one he forges" (*Life*, Nov. 6, 1964).

Destiny *does* depend on us! God said, "See, I have set before thee this day life and good, and death and evil—Therefore choose life" (Deut. 30:15, 19). Life (history and destiny) finds meaning only in Christ, but the choice is ours! As the situation stands, we are like Nicodemus and Jesus; there is no common ground between us. We must have our whole system of values replaced; in other words, we must be "born again."

The Purpose of Life

The purpose of God in putting us on earth was to bring glory to Him. His assignment to man was to rule over the earth; but through sin, Satan gained control. All will yet be brought into submission to God, though, and those redeemed will rule with Christ. Knowing God's eternal plan, it is easier for us to apply His principles: Deut. 10:12 says to serve, love, and walk with God; Micah 6:8, to do justly, love kindness, and walk humbly; Mark 12:30, to love the Lord with all the heart, soul, mind, and strength.

The purpose of life is found in looking at God in three ways: as the creator of all; the redeemer of those who accept Him; and as a trinity. God *created* each of us and gave us a particular place, family, and task. "Work out your salvation with fear and trembling: for it is God who worketh in you both to will and to work" (Phil. 2:12,13). We are responsible for the plan and purpose of our life; not to work for salvation, but to work out what God has put in. This is different for each, because salvation and guidance are personal. Moses didn't build an ark (as Noah) at the Red Sea, nor did Daniel (as Samson and David) kill the lions.

God also *redeemed* us from our sinful nature. He forgave, and appointed us priests, to offer our lives as a living sacrifice to God and man. Because He forgave us, we are expected to forgive our fellow men.

God also is a *trinity*, existing as the Father, Son and Holy Spirit in union. For us, this means we must not isolate ourselves but live in community with others, and in union with Christians. We must share and sacrifice for others. Although this is contrary to our nature, we cannot put ourselves first. What is the purpose of life? To be freed from human nature's rule and find fulfillment in the Will of God. "For of him, and through him, and unto him are all things" (Rom. 11:36)

This is an important matter to consider. First, our own nature must be controlled by the Holy Spirit at all times to achieve peace. Next, as the framework for our attempts to help others discover the significance of Biblical principles and truth and put "self" in its proper perspective. This gives wisdom, meaning, and a feeling of worth to each individual life, even in a world of sin.

Sarah And Hagar

Mrs. Paul J. Knecht

MORE STRIFE

One more instance of conflict between Sarah and Hagar is given us. It began with Ishmael's mocking on the day that Isaac was weaned (Gen. 21:9). The margin gives "playing" as an alternative rendering for the word translated "mocking," which might seem to temper its meaning. But Paul in his letter to the Galatian, in referring to this, uses the word "persecuted" which fixes the meaning for us. Ishmael was persecuting Isaac. This seems to indicate that Sarah's efforts to humble Hagar had failed, if indeed humbling had been her purpose. If Hagar had given up her pride and submitted with a contrite heart to Sarah all the years of Ishmael's life, Ishmael surely would have had a different attitude toward the child Isaac, who was quite young yet, there being fourteen years difference in their ages.

The situation is different now. The child of promise has come and is not Ishmael. Abraham does not suggest that Sarah deal with her maid as he had on the occasion of their former conflict, but is troubled when Sarah tells him to cast out Hagar and Ishmael. Moreover, he does not "hearken to the voice of his wife" as he had done then, giving rise to the whole awkward situation. Perhaps he had learned to be cautious and to wait for higher leading. While he hesitated, grieved in his heart because of Ishmael, God told him not to be grieved because of the lad but "in all that Sarah saith unto thee, hearken unto her voice; for in Isaac shall thy seed be called." That settled it for him. It might even indicate that Sarah herself had received some light from God in the matter. He rose up early to do his Lord's bidding, and sent her away. We need not wonder that the man who had let his loved wife enter the harems of two different heathen kings, trusting her to the care of God, had a faith that could send Hagar and son Ishmael, who must have been dear to his heart (Gen. 17:18), into the wilderness at the word of his Master and Friend. God who had safeguarded Sarah and who had told him to send Hagar out would let no chance circumstance befall her. Abraham's faith was truly great. It goes without saying that such a man would pray for her, perhaps to the end that God might humble her, thus accomplishing in the wilderness what Sarah had failed to accomplish by dealing hardly with her.

This is the last we hear of Sarah for thirty-seven years. How she felt at the offering of Isaac, if she knew it at all (for Abraham may have been dwelling at Beersheba—Gen. 21:33,34; 22:19), we are not told, but it is safe to surmise that her faith went right along with Abraham's if she did know it. God had been good to her and she knew Him. She died at Hebron at the age of 127 years, the only woman in the Bible whose age is given, unless it be that of Anna (Luke 2:37). Abraham came from Beer-sheba to mourn for her and to purchase the burying place, the field of Machpelah. Hers was the first body to lie in the cave that later received the bodies of the rest of the "fathers of Israel" and their wives, Abraham, Isaac and Rebekah, Jacob and Leah. Near to the home where she had lived, she and they still wait for the coming of the Lord when their bodies will be raised again.



Another Look at the Jerusalem Council

James R. Ross

The Restoration Movement has been split time and again by questions relating to the cooperation of local congregations. The first major split in the nineteenth century centered in the missionary society through which Disciple churches now conduct their various benevolent works. More recently the Churches of Christ have been split by the "cooperation" question. A sizable minority has maintained that it is unscriptural, and therefore, not proper for churches to support cooperative works such as orphan homes, national radio programs, and colleges.

The question at root appears to be this: Are local congregations of Christians warranted in seeking the will of their Lord and in accomplishing that will in any larger context than the local congregation? It should be noted that there is no question as to the ultimate Lordship of Christ or as to the peculiar authority of the Scripture. It is only a question of whether or not we may seek and must seek to understand our Lord's mind as revealed in Scripture in a larger context than the local church.

To this end I desire to call our attention to an example of what I shall call a conciliar, mediatorial authority: that is, an authority in the church which grows out of a council involving more than one church and which seeks to mediate to believers the authority of Christ Himself.

Only one example of such authority is mentioned in Scripture (Acts 15), and here, as in descriptions of other offices such as elders, the primary purpose of the author is not to define in any formal way the organization and work of the official body. It must be kept in mind that the primary purpose of Acts 15 is to explain a major step taken by the early church which confirmed the opening of the door of the gospel directly to the believing Gentile.

Three Assumptions and Three Appeals

However, there are three underlying assumptions in this chapter which tell us something about the nature of the conciliar authority manifested here. First, there is the evident assumption of the *need for an external, catholic unity on certain serious questions*. The acceptance of Gentiles without circumcision is throughout the Acts and the epistles felt to be *essential* to a proper understanding of the gospel. And it would not be sufficient for each local congregation, much less each individual Christian, to decide the matter for itself.

To repeat, there is a basic assumption of a need for a common position on this question—and by inference on like questions.

In the second place, there is an assumption that *no definitive answer could be handed down by any local group of officers* or even by an Apostle. Therefore, it was quite natural for the local congregation, in which the question had most critically arisen, to send representatives to another highly respected church (which was also directly involved) and there attempt to find an answer suitable to all concerned. The Jerusalem Church was thus naturally chosen. The fact that the disturbance had its source in certain Judean Pharisees also pointed to this meeting place. The decision reached here, it was felt, would not only apply to the two churches most vitally concerned at the moment but to the church everywhere. In a word, the decision was not local but catholic (universal).

In the third place, there was an assumption—perhaps the word “faith” is better—that *the deliberations of the council would be controlled and used by the Holy Spirit in such a way that the final decision could be said to be not only the decision of the church but of the Holy Spirit* (Acts 15:28). This statement cannot be taken to mean that participants in the Jerusalem council simply gathered, pooled their personal opinions, heard a motion, took a vote, and automatically called the result the work of the Holy Spirit. Instead, there are evident three grounds of appeal, all in agreement. The first appeal is made to a *special revelation* given to Peter in connection with the preaching of the gospel to and conversion of Cornelius (Acts 15:7; comp. Acts 10). The Jerusalem church had already examined this revelation and its implications and had fully accepted it (Acts 11:1-18).

The second appeal is to the missionary *experience* of Paul and Barnabas and of Peter. In this case, at least, the experience did not simply consist in some vague “feelings” of certain Christians, but it was the miraculous manifestation of the baptism of the Holy Spirit with the resultant ability to speak in tongues, or it was the concrete result which Paul and Barnabas had seen as the fruit of their missionary labors among the Gentiles. There were definite “signs and wonders” which God had wrought among the Gentiles through them” (Acts 15:12).

A third and last, and possibly decisive appeal, was to *Scripture*. Both the supernatural revelation given to Peter and the experiences of the missionaries to the Gentiles were declared by James to agree to the “words of the prophets” (Acts 15:15). The plural “prophets” is used, and although Luke records only one quotation, it would be necessary to understand that a group such as this, given their respect for and training in Scripture, would spend a great deal of time in discussing the *whole* testimony of Scripture relative to the questions at hand.

McGarvey's Objections

Upon a proper interpretation of and evaluation of this council hangs the proper understanding of any kind of mediatorial authority beyond the local congregation. Not a few churches have denied

the existence of any such mediatorial authority. Typical of this interpretation is that of J. W. McGarvey, one of the best minds produced by the nineteenth century Restoration Movement out of which have grown the modern Christian Churches and the Churches of Christ.

McGarvey says that Acts 15 cannot "be pleaded as a precedent for the existence of any ecclesiastical court whatever outside the individual congregation, or for the purpose of settling by authority any question of doctrine."* He gives these three reasons for his claim: First, he contends that the Jerusalem council did not receive an appeal from a congregation to a higher court because "in fact no decision had been rendered."** But it is obvious that a decision had been made by the Antioch church. They had been acting on their own convictions for a number of years. In fact, Antioch was the first church to receive uncircumcised Gentiles. As far as Antioch was itself concerned, there was no problem. The problem arose when intercourse with other Christians brought on a conflict between differing views. It is evident that Antioch hoped to have the conflict settled by the Jerusalem Council.

Again McGarvey objects that Acts 15 was not an overture from a church to a representative body because only elders of a single church were present. But who was present? According to the explicit statement of Acts 15 there were present at Jerusalem (1) the elders of the Jerusalem church including James, (2) members at large from the Jerusalem church, (3) Paul and Barnabas, who were considered Apostles, (4) other Apostles of Christ or at least Peter and (5) "certain other" brethren of the Antioch church. Whether this last group was elders or not—and it would seem logical that the elders would come up—the fact remains that the Jerusalem Council was composed of men representative of not only Antioch and Jerusalem but through the missionaries of almost the whole of Christendom.

The final objection of McGarvey as to any precedent here for conciliar authority is that the council decided "a question of doctrine affecting the salvation of souls; and this no set of men except the Apostles have ever had the right to do."*** This is begging the question, even if the contention upon which it is based were proper. But worse, even his contention upon examination will not stand up. For, as has been shown, the question was not decided simply by the Apostles, "inspired" as they were. The fact remains that a "set of men" including the Apostles, but not limited to them, did decide a question of doctrine "affecting the salvation of souls."

What shall we conclude from this study? First, I think we must admit that the conservative Restorationist's rejection of any sort of representative council is quite out of accord with the New Testament record. In the second place, our error has doubtlessly contributed to the rationalizations—such as "A Christian college is doing a work for the church, not a work of the church."—and alter-

cations amongst ourselves. Finally, it must be concluded that we do have common problems and common tasks which can properly be handled by the church at large.

*J. W. McGarvey, *New Commentary on Acts of the Apostles* (Cincinnati, Ohio), p. 71.

***Ibid.*, p. 56.

****Ibid.*, p. 70.



Brands From The Burning

E. L. J.

It is a twice-told tale (Numbers 16 and Numbers 26), that in Moses' day the earth opened its awesome maw and swallowed up Korah, Dathan and Abiram alive. They were rebellious and impenitent against the constituted authority that God had given to Moses and Aaron over Israel; and, more than was comely, they were ambitious to take over their positions. Yet, a "tale" is scarcely the word for the story, for it is recorded by Old Testament inspiration, and well supported in the New Testament (Jude 11).

From the record in Numbers 16, one would think that Korah's entire family was wiped out. This, however, was not the case. One little verse of seven words (Numbers 26:11), easily over-looked, records the truth: "Notwithstanding, the sons of Korah died not." Were these the younger sons, still in the age of innocence, that God made this difference? Were they older, but yet had not consented to their father's evil deed—men of faith? (for when God makes a difference among adults, it is always because of faith); Or was it a later group of Korah's descendants who, in inexpressible gratitude, wrote that lovely sheaf of 12 or 13 Psalms that bear the inscription, the "sons of Korah"? Some of these questions are not answered in the scriptures; but it cannot be doubted that these "sons" were of that family. And truly they had cause for gratitude—even as we have who have been saved by grace; for they were as brands plucked out of the burning, saved, but so as by fire. "Thou that liftest me up from the gates of death," said David, "that I may show forth all thy praise" (Ps. 9:13).

The first of the Psalms by "the sons of Korah" is the forty-second, which also is the opening Psalm of Book II. It is the cry of a thirsty soul. We must cogitate on this piece of Holy Writ, and on related sayings of Jesus, for yet another month.

to think seriously 284

Precious Reprints

"It Is The Last Hour"

R. H. Boll — 1937

"Little children," says John the beloved apostle, "it is the last hour; and as ye heard that Antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last hour" (1 Jn. 2:18). As all the rest of the New Testament, so John's writings also are "eschatological." They are written as in the shadow of the great event, as upon the eve of the Lord's coming. This attitude was enjoined by the Lord Himself (Lk. 21:36). It was then and is now the only right attitude for a Christian. If told to stand in expectancy and readiness for a certain event, the time of which is not revealed, the only proper thing to do is to expect that event constantly, to watch for it daily, and so to live and to think as though the event were "Just around the corner." That was the attitude of the early church.

"The Lord is at hand," said Paul. "The coming of the Lord is at hand," said James. "The end of all things is at hand," said Peter. "The time is at hand," said John. The fact that 1900 years have passed away since they began to wait for "the blessed hope" has nothing to do with the matter. It neither proves that the Christians of other days were deceived in their looking for Christ, nor does it imply that it may be yet another thousand years, or a hundred, or ten, or one—nay, the true believer will take the delay as an incentive to watch more intently for the Lord's appearing. However it may be, whether many years or few had passed, the one thing for every Christian to do in his time is always to look for Christ, and to live each day as in the light of His return. So in any case to regard himself as living in "the last hour," was exactly the right attitude and frame of mind for John and for all Christians of that day.

WHY "THE LAST HOUR"?

Nevertheless John had a special reason for saying "it is the last hour." He had seen signs of it. It was a matter of common knowledge among the churches that Antichrist was coming. Already (John says) there were many antichrists. These little antichrists were the pre-cursors, the advance-agents of the great final Antichrist. Their appearance marked the time. It showed which way the wind was blowing. *By this*, John states, he and the brethren knew that it was the last hour. "But," one may object, "it was *not* the last hour." Was John mistaken? If he was mistaken in this, how could we trust him in other matters? And what value are we to place on his inspiration? The answer to this is first of all that he did not make this statement, "It is the last hour," on the authority of his inspiration, but upon the evidence of the signs which he had observed—name-

ly the rise of many antichrists: "whereby we know that it is the last hour." John could no more reveal the date of the great Day than Christ Himself. All that he or any other could do was to note the God-given signs which heralded the approach of that Day.

In the second place, John was not mistaken. He was quite right. The signs were there just as he said, and John had judged them correctly. So soon did the times take on the marks of "the last hour"; and there has never been a time since when those marks were absent. In our day the signs (not only those John saw, but more besides) have multiplied so strikingly that with more good reason than ever we are compelled to say solemnly "It is the last hour!"

"A LAST HOUR"

But not even this vindication of John's statement is all that is to be said. John's utterance was more careful and cautious than our English translation of his words shows. He did not say "it is *the* last hour." There is no definite article in the Greek of this sentence. Exactly what he said was, "Little children it is *a* last hour." John knew and understood that his time was moving on to a crisis—and how could he know but that it was that final crisis? Nevertheless he did not say so. The end of an epoch had come. It might well (so far as he or any other Christian knew) be the full end of the age. But all he said was that it was *a* final hour.

Such final hours have come repeatedly. History moves in cycles. Grace first, then, following grace rejected, blindness, then judgment. This cycle has come and gone, again and again; yet each time more meaningfully, and more and more prophetic of the final issue. The reader of the Old Testament finds many a "Day of the Lord," each taking on more definitely the features of the last great day. The Flood, the destruction of Sodom, the expulsion of the Canaanites, the overthrow of Jerusalem by Nebuchadnezzar, the fall of Egypt, of Babylon. Each of these was in turn a day of the Lord, typical of the final one, "the great and terrible day of the Lord." Thus also the whole age since John's time has moved onward in spiral lines, epoch upon epoch, crisis after crisis, each in its turn foretoking more and more emphatically the great impending End.

TODAY'S LAST HOUR

It is a last hour now, as never before. Everyone—not Christians only—knows that the world is moving on to a tremendous crisis, such a crisis as since the days of the Flood has not been known—a crisis involving all mankind, all nations and governments, and everything that concerns humanity. Whether it will be the last and final one we cannot say. Like John and the church of his time we know it is a last hour; and since we cannot know but that it is *the* last, it behooves us to regard it as the last and to order our affairs accordingly. In fact all signs point that way. So far as we can see and judge, no fuller warnings could possibly attend the last crisis; and nothing that could presage the Lord's coming to receive His own to Himself

(1 Thes. 4:16, 17—an event which necessarily precedes His manifestation with His saints in glory, Col. 3:4) seems to be lacking. With better reason than any generation of former times we may now look up and lift up our heads; “because your redemption draweth nigh” (Lk. 21:28).

WHAT SHALL WE DO?

We will not here enter in upon a discussion of the coming Antichrist, and of the many little antichrists of which John speaks; nor of any of the “signs” to which the word of God calls our attention. Granting, what probably no one will deny, that surely it is “*a last hour,*” and may very likely be *the* last hour—what shall we do in view of such a fact? Peter’s inspired instruction for such a case is to be “of sound mind,” and “sober unto prayer: *above all things* being fervent in your love among yourselves” (1 Pet. 4:7, 8). Paul in 1 Thes. 5 says (in view of the impending Day), “let us not sleep, as do the rest, but let us watch and be sober . . . putting on the breastplate of faith and love, and for a helmet the hope of salvation.” And in Rom. 13:11-14 (after having urged the supreme obligation of *love*): “And this, knowing the season, that already it is time to awake out of sleep: for now is salvation nearer to us than when we first believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness and put on the armor of light. Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.”

Most solemn and impressive are the words of our Lord Jesus Himself: “But take heed to yourselves, lest haply your hearts be overcharged with surfeiting and drunkenness and cares of this life; and that day come upon 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” (Lk. 21:34-36).

“He that hath ears to hear, let him hear.”

ANY ONE WANT \$1,000.00?

Arthur Everts, a Dallas jeweler, placed on deposit \$1,000.00, and for years has offered it to any Christian who would give one tenth for one year to the Lord’s work and then say at the end of the year that God had not kept His promise of blessings. He made this offer all over America and in foreign countries. He signed up one tither after another. Thousands gave it a try. NOT ONE CLAIMED THE \$1,000.00!

Why? Because no man can out-give God. “Give and it shall be given unto you.” Care to try God? —Julius Hovan

Stir Me!

Stir me, O stir me, Lord, I care not how;
But stir my heart in passion for the world;
Stir me to give, to go, but most to pray;
Stir till the blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no cross is lifted high.

Stir me, O stir me, Lord, till all my heart
Is stirred in strong compassion for these souls,
Till Thy compelling "must" drives me to prayer;
Till Thy constraining love reach to the poles,
Far north and south in burning, deep desire;
Till east and west are caught in love's strong fire.

Stir me, O stir me Lord, Thy heart was stirred
By love's intensest fire, till Thou didst give
Thine only Son, Thy best-beloved One,
E'en to the dreadful cross that I might live;
Stir me to give myself so back to Thee
That Thou canst give Thyself again through me.

Stir me, O stir me, Lord, for I can see
Thy glorious triumph day begin to break;
The dawn already gilds the eastern sky.
Oh, church of Christ, awake, awake!
O, stir us, Lord, as heralds of that day,
The night is past, our King is on His way!

—Unknown

The passion for lost souls is the mark of a Spirit-filled Christian. Not the seeking of numbers to build up some organization, neither for the help others can give to the church, nor for any personal glory it will bring to one, but simply seeking them because they are lost eternally unless some one tells them of God's power to save through the blood atonement in the death of God's Son on the cross. The motive is the same in the Christian's heart as was and is in the heart of God: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life." The Holy Spirit sheds abroad the love of God in our hearts, and if not quenched we will win souls.

—F. M. M. in *The Evangelist* (1947)

Missionary Messenger

"Greater things for God"

OUR FRONT COVER PICTURE: We are pleased to have this recent picture of the wife and children of our brother Moto. His English classes in the YMCA English School have presented him with a vast number of contacts with college-age young people, and his witness to them has borne much fruit.

Motoyuki Nomura
Tokyo, Japan

I am going to leave this early afternoon for an International Bible Camp that takes place at Okutama, followed by four other Christian encampments throughout the next six weeks until August 21. I have been also invited to three more camps to preach, but my time and physical strength do not permit me to attend more than what I have already taken on. I am going to participate in these camps as director or lecturer as well as chaplain. I earnestly pray that the Lord use me to glorify His name in these various Christian encampments this summer. Pray that they may find Jesus Christ as their Saviour.

During the two summer months, I am not going to work at the English School of Tokyo Y.M.C.A. from which our main income usually comes. This is simply I trust in His promise and want to serve His churches that need a lot of encouragement in such a nation as Japan. And this means quite a big decision, a test of faith, when I think of my two growing children. By faith I accepted this challenge and I am most certain that the Lord will supply our every need during the summer so that I may be able to work for the Lord and His churches. And I am most confident that each one of our prayer partners will stand by and be praying for us that we may be able to serve Him. Specifically, won't you join in our prayer each day for the following things?

1. That souls may come to Jesus Christ.
2. That His Churches in Japan may be strengthened.
3. That our material needs for two months be met so that children must not suffer from lack of these things.
4. That, after September, our present cottage meeting may grow into a church meeting at our house.

Some souls have found the Lord through my ministry at the Y.M.C.A. English School and they now number more than a dozen. They act as our nucleus and continue to come to our house with new faces from time to time. Wife is busy in feeding them with the food while I am feeding them with the Word. We usually have 15 to 20 each Sunday.

It is indeed wonderful to watch these precious souls coming to the Lord first and then growing in His grace. It takes time and patience to see a soul growing in Him in such a non-Christian country

as this, and it means a lot of sacrificial, pains-taking, persevering effort; but it sure is good to see them finding the excellency of the Lord slowly but joyously. Your prayer means so much for all of us.

I have been working at Tokyo Y.M.C.A. English School each night, Monday through Saturday, teaching English five nights and two hour Bible Class on Saturday night. It helps us meet our needs about thirty or forty per cent. Then during the day time, from 9 to 4:30 each day, I work for a missionary friend of mine at his office doing translation and other office work. This helps us with about twenty per cent more of our needs. The rest we are depending upon the Lord's supply. I am working from 9 to 9 each day Monday through Saturday, and on Sunday spend the whole day with the young people that often stay at our house as late as 10 p.m.

As you can see, I am happy always with my busy work, but physically I am just always too tired. Besides, since the accident, I am not strong like before. I don't mind working hard each day, but I wish I could have a bit more free time for the family and for the ministry. I pray that somehow the Lord will help me establish more healthy support that I may be able to give more time for the ministry itself rather than wearing out just for bread and butter. Pray, for the time is later than we all think.

Vernon C. Lawyer
Salisbury, Rhodesia, June 15.

The gifts of love and service which come to us from a host of "beloved saints" is daily mentioned in our thanksgiving unto Him who is the Giver of every "good and perfect gift."

Apart from some flu and heavy colds, the family fares well. Coats and sweaters are in current style, with night temperatures pressing close to freezing. Most homes in Rhodesia have small fire-places in the main living room which are used regularly at this season of the year. Central heating is generally unnecessary.

Our street-level window-sermons are a daily attraction to hundreds of eyes and to some hearts. We are meeting new souls nearly every day. Most who take the elevator to come up to our office are believers from various backgrounds. Some are confused and want help, while others simply enjoy the fellowship and seek to encourage us in our effort. With an increasing number of unemployed walking the streets, some come to us seeking work and with hope that we may be able to help. There is the occasional alcoholic or beggar asking for money. We speak to each one, of God's grace and power to save, pray with them concerning their burden and need, and give them a suitable tract as they leave. Brethren, help us in all your prayers, that God give us favor with these who come, as we seek to lead them from darkness into His marvelous light. Beginning this Friday, Bro. David Brown and I will have an extra class of 160 African students to teach. Added to our High school classes, this means we both will be teaching about 165 students each, every Friday morning.

Perhaps some of you will recall our Bro. Tinago from the Umvuma work? Two weeks ago, Tinago arrived in Salisbury looking for work. We had not seen him for six years. He found our home

in Highlands and we were glad for the opportunity to see him. With little rain over the last two years, his family has been hard hit; yet they have remained faithful. After a two-week search for a job, he decided to return to his family. He worked in our yard and cut a stack of wood for us, while it was our joy to help him in this time of need. He reports that they have enough to eat, but without wages it is hard to keep children in school and keep his family clothed. We will keep in touch and help where it is most needed.

Elaine Brittell,
Livingstone, Zambia, June 29.

Today a friend wrote she will be touring Africa in September and will be visiting me. What a wonderful treat this will be. She is a retired school teacher and has toured many countries already. She sent me my nursing course years ago, and has done much to help in the past years.

One Lord's day one young boy confessed wrong and asked for the prayers of the church. It takes a lot of courage to go forward and acknowledge you have sinned. God will help him to overcome temptation, as he is stronger in Christ now. At Mujala there were 32 present. The cold weather seems to affect many of the older people. At the Old Folk's Home they only have their little fire they cook with to keep warm. And wood is very scarce, so they don't keep a fire any longer than they have to. The boys at the mission gather wood ready for me to bring in to the older people. How they do appreciate any little bit of wood. Today I took a picture of the class of the ones able to stand up. The two blind ones and three or four who have to crawl around didn't get in the picture.

Today the Lord blessed us with a big box of ripe bananas for 7 /-. There were dozens of good bananas so we shared with all at the Home, 4 families, 5 dozen to the poor children in the compound, and still have some to take out to the mission to the boys tomorrow, Lord willing.

The Rural Council is fixing the 5 miles of sand road from the tarmack to Sinde, so when the new missionaries come they will find a nice road. What a blessing this road will be without the washed-out places.

Workers are badly needed in Livingstone. The Dutch Reform people built a lovely church and preacher's house and used it for a short time, then closed and it has been sitting there waiting for someone to come and use it. Wish the church of Christ would send workers to work in Livingstone—perhaps they could get to use this church. Someone to work with the young people that just roam the streets is a very great need. There is much benevolent work needing to be done in the compounds, hospitals to be visited, Christian activities for the young people with Bible classes, and personal workers to help win more souls to Christ.

Mrs. S. D. Garrett,
Salisbury, Rhodesia, July 15

I am sitting in the car while Dewitt has his Bible class at Morgan High School. We had to drive out to Highlands Chemist (druggist) to get some medicine that Dewitt takes all the time. It is hard to

get it anywhere else.

We just received our June *Word and Work*, so we have been enjoying the rich spiritual lessons. The picture of Dennis, Betty, and children on the front cover is so good of them all. I enjoy so much reading the News and Notes and the letters from the missionaries; helps us to keep in touch with those in the home land and to sympathize with all those who are striving to teach the Gospel in other lands, as we have more or less similar experiences disappointments, joys and trials.

Christ's Concern Our Concern?

L. L. King

Thanks to science we can telegraph a message clear around the world in 53.6 seconds, but thanks to sleepy, carnal, worldly Christians, the most important message ever given has taken almost two thousand years to creep its way around the world.

What is to be done? What is the task? Are we to construct more elaborate machinery for missionary committees and societies? Are we to multiply pathetic stories of missionary lands to evoke the evanescent sympathy of the tenderhearted? Are we to invent yet more ingenious methods for raising money from reluctant church members? Are we to teach the lost people agriculture, raise their economy, instruct them in home economics and go all out in institutional endeavors? . . .

When our Lord says, "Prepare ye the way of the Lord," He means engage in prayer for others. We hear of Congo where God's glory is in danger. There is China and North Viet Nam where the civil power thwarts the preaching of the gospel. We read with burning eyes and heart of the spiritual destitution in West Irian and Gabon and the deluded religious devotees of India.

We may be the weakest and most obscure people, but still we can reach all these by prayer and reach them, too, with power and success. . . .

Due to the population explosion, there are 600 million more non-Christians today than fifty years ago and most of these live outside North America. And all the while, due to the paucity of missionary candidates in comparison with the upsurge in world population, missionary personnel is shrinking at the rate of 25 percent every ten years. There is indeed a desperate shortage of missionaries.

Look at the picture in all of its stark reality. In the U. S. one person out of every two-and-a-half is a Protestant church member. In Arabia and Aden there is one Protestant church member to every 150,000 people. In Cambodia there is one Christian for every 12,000 people. In Japan there is one Christian for every 10,000 people. We may not sit still and luxuriate in the comfort of God's grace while others—multitudes of them—sit in darkness gripped by the fear of evil spirits, the gnawing of conscience, the revenge of an unknown and angry God and the aftermath of death. "Prepare ye the way of the Lord." —from address to NAE in Denver, April, 1966.

You Can't Argue With Evidence

Paul M. Caldwell, Sr.

As I stood within the shadow of a large power plant, a very impressive and persuasive man spoke to me. He told me of a calamity which had occurred within the power plant which would affect the entire community where I lived. He explained that the modern, growing community had created new demands which the out-moded plant could not survive. Therefore, it had died under the stress and strain of a modern world.

I rushed home to assist my family in this crucial situation. Upon entering my living room I was surprised to see my little daughter gazing at the T.V.! I went on into the kitchen and could not believe my eyes! On the electric stove, simmering away, was the food for our evening meal! I quickly placed my hand on one of the burners and held it there until it was severely burned. When my wife entered the kitchen, I related to her how the power plant was dead, and we must do without the use of the electric power. She paid no attention to me, but went right on using the "Mix-Master" and cooking on the electric stove. I then went to the living room and told my little girl and the other children about the dead power plant! They kept right on watching their favorite program until the next door neighbor, who did not know of the source of power being dead, tuned in his "Ham Radio" and blurred the audio. Another neighbor started his "Buzz Saw" and spoiled the picture.

Going from door to door, I told of the power plant death. They all just smiled and kept right on using the power. When I could produce no evidence or say anything that would stop them, I decided to go directly to the power company. As I began to investigate, I found the Power Plant running as it had for many years. My query received prompt attention and was checked with the books thoroughly. Then the official assured me that they had no difficulty with the power source and did not contemplate any in the near future. I was also assured that the report I had received did not come from a company official.

After viewing the evidence and receiving this assurance, I felt like a fool and was ashamed to face those to whom I had made this false announcement. After further questioning about the man who gave me the false report, I learned that he had never been an employee of the Power Company and knew little or nothing of its internal functioning. However, he was an avowed enemy of the Power Plant and all the good things it was capable of doing. While he knew he could never destroy it, he attempted to discourage and confuse all those who were recipients of the power it was producing and supplying.

Later, as I mused on this silly, stupid man who believes he can get people to believe such a lie without evidence I thought: "What a fool!" but . . . my hand is still burning!

Part of the above story is fiction, of course. However, it serves to remind us of the foolishness of the current "God Is Dead" theory

being advocated by psychologists, scientists, sociologists, theologians and a world of sinful people who want to believe that God is dead. Dr. Thomas J. Altizer, professor of theology at Emory University in Atlanta, Ga., advanced the "God is dead" philosophy, and others have taken it up. Dr. Michael J. Scriven, professor of history at Indiana University said, "Not only do I *not* believe there is a God, I am convinced that believing in God is evil. I am an evangelist and am doing all in my power to eradicate this evil belief from the minds of the people."

Men such as these will have a following—but their followers will be people who haven't examined the evidence: "He that believeth on the Son of God hath the witness in him . . . And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life" (1 Jn. 5:10-12). —in *The Preston Reporter*.

What Is Prayer?

Joseph Carroll

What is prayer? All men who have left their mark for God have been without exception men of prayer. Certainly our Lord is the supreme example of what prayer should mean to us. In Mark's Gospel there are no less than ten occasions of our Lord's retirement for prayer and communion with His Father.

Griffith Thomas, the renowned conservative scholar, has given us a remarkable study on the meaning of the various words and phrases associated with prayer in the Word of God. He reveals that there are no less than 125 passages in the New Testament where prayer is revealed as an attitude of consecration. This is by far the commonest word denoting prayer and means the turning of ourselves to God in surrender. It is an attitude of worship expressed in prayer. The normal attitude of the believer in prayer should be that of a worshipper who has turned towards God with all His heart and soul. And it is when the initial act becomes a permanent attitude of the life that our that our prayers will prevail.

Prayer as an expression of desire is mentioned 74 times in the New Testament, and prayer as a sense of need is mentioned only 32 times. What then is prayer? *It is not primarily asking and receiving.* Indeed, our receiving depends upon whether our attitude in prayer is that of the surrendered worshipper. There can be no controversy with God, no hidden sin. It is only as we realize that the true intercessor is never for one moment a self-determining being, but a surrendered, worshipping servant, that we begin entering into the power of effective prayer.

We live in somber times. Accepted standards are fading in every department of life. We desperately need revival. Let us not be weary in well-doing, for we shall reap if we faint not.

—in *Kingdom Tidings'*

The Greatest Mission Field

Leroy Garrett

Elton Trueblood's book *The Yoke of Christ* is one that we would almost make a man read. His chapter on "Conversion within the Church" is especially provocative. It is here that he speaks of the church as one of the great mission fields: "Our main mission field today, so far as America is concerned, is within the church membership itself."

He points to the fact that only 4% of all Americans claim no church affiliation. The world has thus overflowed the church, filling it with unconverted souls. Many who claim membership rarely attend, and many others who do are by no means dedicated to the Cause of Christ. Membership in a church is therefore almost meaningless, for it is fashionable to belong to some church. It is mildly anti-American not to belong. Trueblood calls for conversion *within* the church rather than *to* the church. Our task is to reach the present membership of churches with a message of such vitality that they experience a real conversion to Christ. Even though membership is virtually meaningless, it has one enormous advantage: it renders one vulnerable to a deeper appeal. They are there to be reached, many of them are.

He observes that most American churches do very little growing from without, that most conversions are either the children that grow up in the church or people who come from other churches. Adult conversions from the world without are few. The main reason for this is that the church itself is so much like the world that conversion *from* the world no longer makes sense. The church itself must experience conversion.

Trueblood illustrates this point by a reference to a downtown church in Glasgow, Scotland that thought its days of vitality were over. But then it caught fire; the people, not the building. It now not only has a full house for worship, but the members themselves are ministering to the downtown community. They team up and visit coffee bars, conduct street meetings, and draw derelicts back to the houses of worship. They have ex-convicts singing in the choir. Friday nights are given over to those whose lives are broken.

He observes that the Billy Graham Crusades have been criticized for getting too many "decisions" from those already in the church. In New York they poured out of the large choir in order to make their commitment, which drew criticism from the press. Trueblood says this is a misunderstanding of conversion. One may be singing in a choir and yet be in need of rebirth. Those that Jesus reached by His ministry were not "Skid Row" characters, but people who were already religious. "You must be born again" was uttered by Jesus to one who already had church affiliation. The apostles went forth preaching the message of repentance, their labors centering in the synagogues of the Jews.

Are our own churches indeed a mission field? Is not the world too much with us also? We need not wait for outsiders to come into the assembly before we plead for reform. Among our own people we can see the difference between mild religion and a vital Christianity. Surely Christian faith has little meaning until it can say, as did Jesus, "I am come, not to be ministered to, but to minister." So few of our people are concerned for the woes of others. We are deceived in supposing that success is measured by brick and mortar, budgets and programs, meetings and committees. In our day of affluence it is much easier to erect lavish buildings than it is to cultivate dedicated hearts.

We do well to remember that among the strongest words in the Bible on repentance were spoken to a congregation of Christians, and it was at the door of that church that Jesus stood, requesting entrance.

"I know your works: you are neither cold nor hot. Would that you were cold or hot! So, because you are lukewarm and neither cold nor hot, I will spew you out of my mouth. For you say, I am rich, I have prospered, and I need nothing; not knowing that you are wretched, pitiable, poor, blind, and naked. Therefore I counsel you to buy from me gold refined by fire, that you may be rich, and white garments to clothe you and to keep the shame of your nakedness from being seen, and salve to anoint your eyes, that you may see. Those whom I love, I reprove and chasten; so be zealous and repent. Behold, I stand at the door and knock; if anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me." (Rev. 3:15-20) —in *Restoration Review*.

How The Lord Sent Me

Elida Jo Blythe

Calvin Hall rolled up the extension cord to the slide projector. The aisles of the Eastside Church of Christ building in Portland, Oregon, were almost empty. A few people were still gathered about my husband, Bill, to say how glad they were that he had come. My own heart sang with gladness. It was the second time in a month and I knew he wouldn't come again soon if he could help it.

Cal's extension cord was almost put away. He had shown only a few slides, his remarks had been short. Yet, never since Mission Study days at Abilene Christian College, had I felt such a longing to say, "Here am I, Lord, send me."

How could I say, "Send me," when my own dear husband no longer cared to be a Christian?

How could I say, "Send me," when we had so foolishly acquired so many debts?

Why did my heart long to be a part of what Cal Hall had called "Operation '68" to go to Belo Horizonte, Brazil, when I was so earth bound to Portland that we seldom left the city limits?

Yet, with all my logic the longing was there so strongly that for a moment I silently prayed, "Lord, could you work it out for us to go?"

I walked over to the man at the slide projector. His warm smile greeted me. He saw my husband and acknowledged my joy with his deepened smile.

"Cal Hall," I said, "almost thou persuadest me to be a Brazilian."

Later, as the motivating power of Cal's remarks faded, I realized how much I wanted something lasting for God to come out of that wonderful talk. I wanted to be a part of Operation '68.

Then the brochure came. It was just a brochure. Hadn't we labored over hundreds of such items in the old Public Relations Office at college? It was attractive, but I didn't want to read about "A Dream Growing Out West." We had no money and even if we did, Bill would not be willing to make any substantial contribution. I felt sure the mission brochure would ask for money.

Finally I opened it.

"It's the old public relations ink in my blood," I told myself. "I'll just check their journalistic style." So I checked the style and on the back was, surely enough, the plea.

But it was a plea that was to change my whole life. It was a plea that would take me from Portland, Oregon, to the mission field. No windfall came to pay our debts. My husband's heart is softer, but not yet changed toward God. Our address is still Mallory Avenue; but my mission work has already begun. For the plea of O '68 was for four things, not just money. The plea asked for those who would travel with O '68, send someone else, encourage their own congregations in the support of a traveler, and steadily pray for O '68 to succeed in the eyes of God.

"And my wistful heart said faintly, 'Here am I, send me. Send me, Lord, to my knees.' " For a missionary and his wife in Belo Horizonte, Brazil, must still earn a living, talk to neighbors, clean muddy shoes, and raise children. All these things are the universal like of people. And I understand these things and can pray in detail about them. And who is to say that my constant prayers will not at some time hold up the hands of a discouraged missionary who, for a season, has lost the time to pray for himself. Even the apostles had to appoint men to help them have more time for prayer. Their prayers must have been suffering. "The effectual fervent prayer of a righteous man availeth much." So many doors are opened through prayers that I knew my prayers were vital, too.

The mission field of prayer opened and I joined Operation '68. The plea of O '68 opened up the very field to all of us. I remember that night at Eastside and realize that the plea of O '68 has softened my husband's heart too. Hadn't he stood patiently for all our friends? Hadn't he listened and truly been grateful for their remarks that night? Hadn't he gone out of his way to find Cal Hall that night to say he had enjoyed the talk?

Weren't we all softened and challenged? Now, we were included in the challenge. As these realizations crystallized and my own

imagination burned from the zeal of doing, I remembered the song that the young people of Operation '68 have sung so often:

"If I walk in Heaven's light,

Shun the wrong and do the right,

I know the Lord will find a way for me."



A Christian Views The News

Ernest E. Lyon

"TEACHER, GET THAT BIBLE OFF YOUR DESK!" That is not my advice, but the summary of a speech by a school administrator to a class at a near-by university. He stated that it was all right to have a Bible there and even to read it unless someone objects, but that if someone objects and then you refuse to take it away you will be fired if you are teaching in the school system of which he is a part. Yet many Christians are going about quoting some portions of the first Supreme Court decision along the lines of required prayers and saying that all is well, that nothing is objected to except the requirement of participation. None are so deaf as those that will not hear, nor as blind as those that will not see what is going on around them.

UNIVERSAL MILITARY DRAFT. Under the guise of getting rid of "inequities" in the draft system, there is being made an attempt to draft all young men for two years of either military service or "peace corps" work. How military service and peace corps work can be declared equal is a mystery to me, and how this could be proposed without anyone raising a protest in the public press is still another mystery. Every dictatorial system has at one time or another decided that it must control the minds of the youth to perpetuate itself. The Communists attempt it from early age and have separated children from their parents whenever they could. The Nazis tried it and established youth corps of a military-educational style to sing the praises of their system to the children. Now some are proposing this for our country and I hear little protest. I wonder why. Let Christians be warned that they should so train their children that atheistic education (you can teach the proven-false theories of evolution as fact but not read the Bible!) and government regimentation can not turn them away from the living God. They should be so trained that they could be witnesses for Christ even in such backgrounds as that. Let us not think that our God is helpless and can not sustain our youth through such trials. "Greater is He that is in us than he that is in the world."

"COMMUNISTS SHIFT SOUTHERN HEADQUARTERS TO LOUISVILLE." So reads the headline in a nationally-distributed column from Washington recently and others confirm the meaning of this headline. A Louisvillian who, with his wife, has been convicted in court of subversion and identified as head of the communist party in Kentucky, is now executive director of one of the "fronts" that has had its headquarters in New Orleans. He has transferred the headquarters because of adverse court decisions in Louisiana. The work of the party in Kentucky is going to increase, and signs of it are already with us. Incidentally, did you read the statement of Gus Hall, who was executive secretary of the communist party, that the climate in America has become so favorable for the Communists that they can now release the names of their national officers without fear of prosecution. They can thank the Supreme Court and many newspapers for this.

AMERICANS UNITED is the name that the old POAU for Separation of Church and State is now generally known by. Someone sent me a copy of their monthly review called **CHURCH AND STATE**. It revealed as true what I already knew from a long letter from a well-read reader who gave many quotations to show that the attack of that organization against the Catholic Church is just the opening wedge to oppose all churches. Watch the actions of the group to confirm this.

CLARENCE ADDAMS is a name I didn't know until from Asia I received a letter asking about how an American could be a turncoat, a deserter from our armed forces, living in Red China for 12 years, marry a communist wife, and then come back to this country with no signs of sorrow for his actions (which included broadcasts over radio in Hanoi urging our soldiers to go home). I then watched the papers here for a story, and, sure enough, a very favorable story about him and his prospects of a college teaching job in this country appeared—with no word of criticism of his actions! You draw your own moral.

NEWS BRIEFS: The embargo on Rhodesia is affecting the rest of the world adversely. Copper was up from 42 cents a pound to 89 cents back in April and there is a great shortage in this country . . . Russia uses women to build roads, sweep streets, slave away on communal farms, yet the governor of New York said, "Only one country, I'm sorry to say, fully utilizes their women . . . and that is Soviet Russia." I hope he didn't know what he was saying . . . A Los Angeles paper quoted the labor leader, Harry Bridges as saying these things: "I support Castro in Cuba." "Russia has plenty of freedom." "My thinking is Marxist, and the basic thing about this lousy capitalist system is that the workers create the wealth, but those who own it, the rich, keep getting richer and the poor get poorer." (I can't imagine more mistakes on economics in a small space than this!) . . . **CHRISTIAN ECONOMICS** continues to be one of the best sources of information on affairs in the country, but it has unfortunately taken lately the stand that birth control is the only hope of the world. Quite a departure from the faith expressed otherwise.

WHY ARE WE HATED SO MUCH? This country's government, and therefore its people, are hated in many places of the world today. Part of this is due to hatred of those they are in debt to, part of it to the air of superiority many of us have, but a lot of it is due to actions of our government—and people identify us with the government. They accuse us of forsaking our friends in international affairs, of destroying Tshombe, opposing Portugal, Rhodesia, etc. But probably the worst hatred is due to the way the allied armies after World War II, under the direction of Americans, rounded up refugees from communism, boarded them into box cars and sent them into communist countries. Estimates on the number vary from one and three-quarter million to over five million; the latter number is the "official" estimate of the USSR. Many of these were men (and even regiments) that had fought with the allied armies. I have known this for a long while but hesitated to mention it until a Christian woman recently told me that her father and brother were among those so treated. She said they were forced into box cars, the windows and doors were barred and they were shipped into Russia and sent into Siberia. There her father died but her brother was one of the few to return. I hate this kind of action, and you hate it—but we get blamed. I cannot point the finger to accuse any person of this, for I wasn't there, but it was a terrible thing that most Europeans know but most Americans are ignorant of.

Please keep your letters and suggestions coming. Please keep praying for the leaders of our nation. Everyone from President Johnson on down needs *your prayers*.

Please keep your questions and suggestions coming. I want to express those views that will be of help in preparing you to pray for our country and to face the problems that arise.

MAKING THE "GOOD CONFESSION"

Bishop Moule has clearly described the situation. He writes, "The sinner is rescued that he may live, and that he may serve as living. He cannot truly serve without loyalty to his Lord. He cannot be truly loyal and try to hide his relation to Him. In some articulate way he must 'confess Him'; or he is not treading the path where the Shepherd walks before the sheep. The 'confession' is surely nothing less than the believer's open loyalty to Christ. It is no mere recitation of the sacred Creed. It is the witness of the whole man to Christ, as his own discovered Life and Lord. And thus it means in effect the path of faithfulness along which the Savior actually leads to glory those who are justified by faith."

And we take that to mean just what it meant to Christ: total surrender of everything for the glory of God. There will be many surprises on the day when we are arraigned before the Judgment Seat.

Nietzsche despised Christianity. He flung Christ out of his life. He thought religion a pious fraud.

But how much of the real thing had he *seen*? What made him say that the Christians would have to *look* redeemed if they were going to convince him?

NEWS AND NOTES

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

Hong Kong: I just received the May issue, and really appreciated your article. I think your series is long overdue and very worthwhile and thought provoking. —Billy R. Lewter

Louisville, Ky: I am writing you to let you know that I do like what you write in the W & W. I think there is such good in what you have said about the works we do ourselves. —J. H. Gottschalk

New York, N. Y.: The first Roman Catholic clergyman ever to serve on the professional staff of the National Council of Churches, David J. Bowman, S. J., was appointed to an influential position on July 14.

Dallas, Texas: Dr. Horace Wood was with the little congregation that meets at Cardiff-by-the-Sea, California, last Sunday morning. This is where my parents live and worship, as well as other members of the family. We know that Dr. Wood was a real blessing to these at this little mission work. —Neal Phillips

Ghana, Africa: The Republic of Ghana has ordered one-half million Bibles in six languages for use as textbooks in all schools. The estimated cost is \$514,470. The American and British Bible Societies—through contributions of interested persons—will foot thirty-five percent of the cost.

Louisville, Ky.: We were privileged to have Brother and Sister Jack Thompson of Atlanta with us last Lord's day morning and evening. Brother Thompson brought us a fine message at the evening service on "The Pre-eminence of Christ." —Willis H. Allen

EBENEZER NEWS

The Lord has blessed us wonderfully here at Ebenezer since January 1st. Eight were baptized through vacation Bible School, two at an earlier period, and two more have united with us for membership. June's crowds Sunday mornings are averaging more than 130, this despite much

sickness among our members.

We are happy to have the Harold Prestons in our neighborhood. He helped us during Vacation School. DVBS averaged 79.

Hey—are there no mission works in the U. S. A. to front cover? —N. Wilson Burks

Sorry we don't have a roving photographer. You folks send the pictures; we'll be glad to print them!

AUGUST MEETINGS

Ernest E. Lyon—Antioch (near Frankfort), Aug. 7-14.

Hall C. Crowder—Jeffersontown, Aug. 15-21.

David Schreiner—Highland, Aug. 28-Sept. 2.

TEACHER NEEDED

East Dallas Christian School, 2360 Laughlin Drive, Dallas, Texas, needs a teacher for grades three and four.

Here is a real opportunity for someone to serve the Lord in Christian education. The Bible is the center of the curriculum, and all other subjects are presented in the light of the word of God. This is a missionary opportunity right at home.

Anyone interested in this position should write immediately to: Mr. David Crockett, Superintendent, 931 Lanes, Dallas, Texas 75208.

Lexington, Ky.: Brother and Sister Rutherford are leaving for Mendham, New Jersey, tomorrow afternoon, D.V. They will be there visiting their son and family; also Brother Clinton Davidson and wife. Bro. Rutherford is scheduled to speak to the campers at Camp Shiloh on Wednesday night and to preach at the Wildwood Church of Christ next Sunday, July 17th. Carolyn Sue Reeves will accompany them to New Jersey. They expect to return on Monday, August 18th. Pray for them and their safety on the trip.

Words of Life

"Words of Life" is still heard from Louisville on WAVE-970 (Sunday 7:30 a.m.). Robert B. Boyd is the speaker. Since contributions are running about six weeks behind it seems good to the

Radio Committee to mention the need to the readers of the Word and Work thinking there may be individual contributors who would like to help out. All gifts will be acknowledged and appreciated. The new treasurer is Mrs. Bill Smallwood, 3911 Alford, Louisville, Ky. 40212.

Delmer F. Browning to Manage Bookstore



During the past several months, Bro. Delmer Browning has felt that the Lord was leading him away from teaching into a work that would give him more time for his ministry with the congregation at Utica, Ind. He had no intention of working at the Word and Work Bookstore. However, as he has prayerfully sought the guidance of the Lord, every indication has been in this direction, so he offered himself for the job. After due consideration, all concerned (including Sister Knecht, who has served so faithfully as Manager these past three years—and in various ways for many years more) concluded that we should accept.

We are thankful to the Lord for sending Delmer to us, and we gladly

commend him to you. Send him your orders!

Louisville, Ky.: At the beginning of this year we began to pray that our Father in Heaven would bless us with at least 52 conversions in 1966, not at all limiting Him to this number but praying that He would use us to win more souls to Jesus than ever before.

Would you believe that at the end of exactly six months, exactly 26 have turned to Christ and have been buried with Him in baptism. The exactness of these statistics causes us to tremble as we see such a direct answer to our prayers. —T. Y. Clark

Restoration Reporter

The woods are full of publications aimed at unity within the Restoration Movement. Another one that has just come to our attention is the **Restoration Reporter**. For a sample copy, write to the Editor, J. James Albert, 330 Park, McDonald, Ohio 44437.

SHADELAND VILLAGE CHURCH

A request has come into the Word and Work office concerning the need for a preacher in the Shadeland Village Church, 2044 N. Olney St., Indianapolis, Indiana. The church at present is not able to support a preacher fully therefore desires a man who can augment their gifts by his own earnings.

Anyone interested may write to this office or get in touch with Brother Paul Reeves, 5220 N. Penn St., Indianapolis, Indiana 46280 or James Vincent, 1329 N. Ewing St., Indianapolis, Indiana 46201. —Word and Work

A Lending Library for the Christian Public

A branch of the well-known Evangelical Library of London, England, is operating in Philadelphia. Its purpose is two-fold:

- (1) To collect and preserve old copies of evangelical works.
- (2) To make these books available to the public.

The chief source of books has been the Evangelical Library in London. Having been in existence for some years, it is extending its usefulness to many parts of the world by establishing branches. The greatest collection of Christian literature in the world is in the English language. Beginning with the Reformers and the Puritan writers, there are books in print covering all subjects of Theology, Doctrine, History, Hymnology, Biography, and many others.

It is the aim of the Evangelical Library in all its branches to have only books that are true to the Word of God. They are available to members through the mails, and membership is open to all who are interested. The annual fee of \$1.50 entitles members to all privileges, such as borrowing books by mail, or by personal

visit to the Philadelphia branch, or the use of books at the library.

Geoffrey Williams, the Founder of The Evangelical Library, London, states the following:

"The collection calculated with God's blessing to bring about the most beneficial results is that on Revivals, and let it here be recorded that by Revival the Founder has in mind those Heavenly outpourings of the Holy Spirit which cause people to cling to and read their Bibles as if their next moment might be their last, which spread like a flame from above and lead men and women in great numbers to plead for the pardon of their sins and seek that salvation which flows from the fountain of Christ's precious Blood. Such revivals come from heaven, yet He who sits there enthroned uses human instrumentality and hears the importunate prayers of His people in days of darkness. And the greatest leaders of revival have ever testified to the help and inspiration which they have received from the records of previous visitations of grace. The force of these facts has led the writer to spare no pains in collecting and placing within reach of the public every work connected with those times of God's special favor which marked the enlivening of the saints, the salvation of sinners, and the widespread uplifting of standards both spiritual and moral amongst the nations and peoples of the earth."

Professor Bouma, of Grand Rapids, Mich., says the undertaking is "a living witness to the imperishable truths of the sovereign, gracious and redeeming love of God," and prays that "untutored saints may be edified, searching scholars enlightened, and sinners come to rejoice in the transforming and saving efficacy of God's grace enshrined in this Library." In this the promoters of the project heartily join.

Address: EVANGELICAL LIBRARY, 125 N. Eighth Street, Philadelphia, Pa. 19106

Impressions Of The NACC

G. R. L.

The 27th Annual North American Christian Convention has just come to a close. For two reasons, I don't feel qualified to attempt anything like a thorough-going analysis of it: 1) This is the first Convention I have witnessed, and 2) I was not able to attend the full schedule of activities, although I did hear several of the principal speakers.

Whether or not these brethren have an "unwritten creed" I couldn't say from what I observed. There did not seem to be the dogmatism, the smugness, the parroting of party lines that is sometimes seen in such meetings. Speakers freely acknowledged, "We have not yet fully restored the New Testament church." Not all the participants on the program were from the sponsoring churches. Non-affiliated organizations were also represented in the exhibit areas. This lack of exclusivism indicates a people who have some appreciation of the meaning of unity.

The general emphasis was good. Speakers on the theme, "The Conquering Faith," brought their speeches to focus on the object of our faith, the Lord Jesus. Luther Perrine made a statement that is valid for most segments of the Restoration Movement: "We've got to quit telling people what we believe, and start telling them what Jesus has done."

These brethren know how to cooperate with each other—even without a denominational organization. The first thing that struck

me when I entered the Convention Center and saw the size of the crowd (around 10,000 people) was the tremendous job of providing for housing, parking, and the many other necessary arrangements. The program itself—which made provision for a wide range of age and interest groups—was evidence of much planning. Over 300 people were listed as participants.

What was the purpose of such a Convention? Certainly not to establish dogma or creed. The meetings in general were either inspirational and exhortatory, or educational (practical "how to" sessions). A side benefit of it all was the enjoyment of fellowship with each other and a renewed awareness of what others are doing in other parts of the world.

PCS Expansion Moves To Planning Stage

M. Brent Hickman

In a previous issue it was mentioned that we had set a goal of \$200,000 for the expansion program. Two things were proposed, as the Lord might direct: 1) To have half of that amount on hand by August 1966, and 2) to break ground by that date. Our thinking at the time was to begin with the construction of a new building for the high school.

From many things that have happened, we believe that God is directing us in a slightly different approach to expansion. Instead of beginning with the high school, we would begin with the grade school. (One factor in the decision is the large number of children that we have had to turn away for the coming year.) Our principal, the faculty, and the board are in agreement that we should begin our expansion with the addition of elementary classrooms and more adequate library facilities. The enlarged grade school would just naturally, in time, supply students to a new and larger high school.

This immediate step toward expansion we call Phase I. According to the contractor and architect who built our "new" building (20 years ago!), that building was constructed with the necessary foundation, etc., to bear an additional floor. This means that Phase I can be accomplished without using any of our land area, and that it will cost much less than a separate comparable building of equal size. The school board has given an OK to the committee to secure plans and bids on this Phase I addition. We feel that the Lord is leading us to proceed with this Phase now. Phase II (the high school building) will follow as God directs.

We believe God has heard and answered your prayers to lead us as we carry this program forward, and we believe that this is His doing. We expect something concrete to be under way soon.

May we remind you again that this is only the first Phase of providing needed facilities for both grade and high schools. Our aim as a committee, with God's help, is still to raise the full \$200,000 for the complete program.

Brethren, pray for us.

19th ANNUAL MEETING

Louisville Christian Fellowship Week

August 22-26, 1966

DAY SESSIONS: Portland Avenue Church of Christ

NIGHT SESSIONS: Sellersburg Church of Christ

THEME: God's Light for a Dark World, CHURCH TEXT: Ps. 119:130

MONDAY		Chairman, Dale Offutt
7:30 p.m.	Singing Period	
8:00 p.m.	How Great is the Darkness?	Harold Preston
TUESDAY:	Theme for the day: God's Light Fulfilled	Chairman, C. V. Wilson
9:30-9:50	Prayer Time	
9:50-10:25	Methods of Prophetic Interpretation	Richard Ramsey
10:25-11:00	Thou Art Not Consumed—Mal. 3:6	John Mengelberg
11:00-11:10	Recess	
11:10-12:00	Bible Exposition: 1st & 2nd Peter	Gordon R. Linscott
12:00-1:30	Lunch and Free Time	
1:30-2:00	The Most High Ruleth in Kingdoms of Men	Julius M. Hovan
2:00-2:30	The People That Sat in Darkness	J. L. Addams
2:30-3:30	Open Discussion	
7:30-8:00	Singing Period	
8:00	The True Light Coming into the World—John 1:9	Neal Phillips
WEDNESDAY:	Theme for the day: God's Light for the Fields	Chairman, Robert Heid
9:30-9:50	Prayer Time	
9:50-10:25	Christ the Light of the World	Howard T. Marsh
10:25-11:00	Light for Daily Living	Herbert A. Ball
11:00-11:10	Recess	
11:10-11:35	Bible Exposition: 1st & 2nd Peter	Gordon R. Linscott
11:35-12:00	Special Message	E. L. Jorgenson
12:00-1:30	Lunch and Free Time	
1:30-2:00	Methods of Spreading the Light	Stanley Myers
2:00-2:30	Power for Spreading the Light	Stanford Chambers
2:30-3:30	Open Discussion	
7:30-8:00	Singing Period	
8:00	God's Light Exposing Evolution	Robert L. Garrett
THURSDAY:	Theme for the day: God's Light for the Flock	Chairman, Glenn Baber
9:30-9:50	Prayer Time	
9:50-10:25	Leadership—The Need For It	Asa Baber
10:25-11:00	Christian Education—A Must	Earl Mullins, Sr.
11:00-11:10	Recess	
11:10-12:00	Bible Exposition: 1st & 2nd Peter	Gordon R. Linscott
12:00-1:30	Lunch and Free Time	
1:30-2:00	Grace of Christian Giving	Jesse Z. Wood
2:00-2:30	Shepherding the Flock	Elmer Ringer
2:30-3:30	Open Discussion	
7:30-8:00	Singing Period	
8:00	Every Member a Light Bearer	J. Richard Lewis
FRIDAY:	Theme for the day: God's Light for the Future	Chairman, Thomas Y. Clark
9:30-9:50	Prayer Time	
9:50-10:25	Unfulfilled Prophecy—Israel	Hartsel Crouch
10:25-11:00	Unfulfilled Prophecy—The Church	Harry Coultas
11:00-11:10	Recess	
11:10-12:00	Bible Exposition: 1st & 2nd Peter	Gordon R. Linscott
12:00-1:30	Lunch and Free Time	
1:30-2:00	Unfulfilled Prophecy—The Unsaved	Eugene Mullins, Sr.
2:00-2:30	Daniel 9—Seventy Weeks	Hall C. Crowder
2:30-3:30	Open Discussion	
7:30-8:00	Singing Period	
8:00	He Purposed—to Sum Up All Things in Christ —Ephesians 1:9-10	Orell Overman

HOLLIS BROWN
2118 MARYLAND AVE.
LOUISVILLE, KY. 40205

HLD

Word And Work Bookstore Policies

GREETINGS in the name of the Lord. We hope that your understanding of the policies listed herein will enable us to serve you better.

SALES TAX: We are required by the state of Kentucky to collect 3% sales tax on all items sold within the state. Churches are not exempt unless they have on file with us a Purchase Exemption Certificate from the Department of Revenue in Frankfort.

CHARGE ACCOUNTS: While we are willing to grant charges, please consider that we also have obligations and do not burden us down with a charge longer than thirty days.

OLD ACCOUNTS: If your account is one of the many that are now months old, please make a special effort to pay.

POSTAGE: As a service to our customers, we do not charge postage (except on Matzos—see below).

MATZOS (Communion Bread): Due to a price increase we have been forced to raise the price on Matzos from 35c to 40c each or 3 for \$1.15. The postage charge is added to this amount if mailed.

SPECIALS: We plan to have some bargains available at all times. Some will be advertised and some will not, so make it a habit to come in and browse around in our newly AIR CONDITIONED store. We will always be glad to serve you.

STORE HOURS: Our store hours are from 9:00 a.m. to 5:00 p.m. Monday through Friday, and from 9:00 a.m. to 12:00 noon on Saturday.

The consideration that has been given to the Word and Work in the past has been appreciated. We solicit your continued patronage.
—Delmer F. Browning, Manager