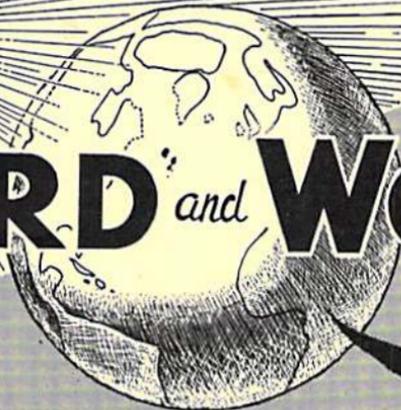


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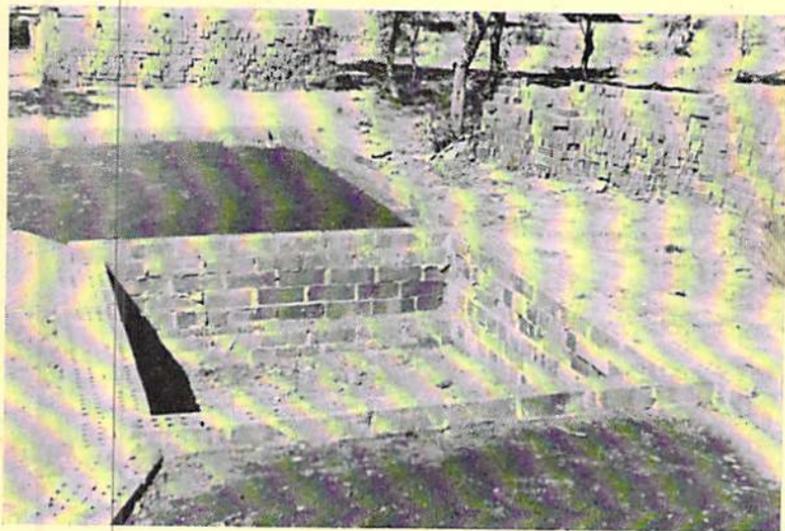


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Talking Things Over

G. R. L.



"You may have already won \$20,000! Now here is all you have to do to find out . . ." About once a month something like this shows up in my mail box. Or, "FREE! This coming Saturday a shiny new Buick will be GIVEN AWAY, etc. . . ." What would happen if you were to walk in and ask for the *free* automobile? Or what happens to the \$20,000 you have *already won*, if you don't follow the prescribed procedure down to the last line of fine print? What do these promoters mean when they say "gift"? When Paul speaks of "the gift of God" (Rom. 6:23; Eph. 2:8), does he use the word "gift" as they use it?

WHEN IS A GIFT NOT A GIFT?

Several months ago I began asking myself these questions. I came to the conclusion that all of the fabulous "gifts" that are tantalizingly offered in these advertising campaigns are not really gifts at all. Oh, from the tax point of view they may be—nothing of value is given in exchange (I think that such income is tax-exempt, but I may be mistaken). But is something a gift just because it is unearned? On the strict basis of a brief dictionary definition, you might answer, "Yes." However, let's not stop with a technical definition; let's go on to consider how we commonly use the word, and what we understand when we hear it in every-day usage (apart from advertising campaigns!).

We give and receive gifts on many special occasions—weddings, birthdays, anniversaries, etc. With respect to receiving a gift, have you ever thought to yourself, "I must do so-and-so to qualify for a present from my wife (or husband)"? And in regard to giving, it is true that we do somehow decide to whom we shall or shall not give gifts, but do we ever make it a tentative, "We'll give a gift to Mary this year, *if she qualifies for it*"? As soon as we begin to talk about qualifying for a gift, we bring in the idea of worthiness of the recipient, but does love so give? Love will measure the gift according to the benefit it will bring to the recipient, but love finds its real motivation in itself—not in the recipient. Why did God give His only-begotten Son? The motivation was within Himself: "For God so loved the world . . ."

SALVATION—A GIFT?

Just as I could never claim the "free" Buick without becoming qualified through an impossible process, so—according to many—I

cannot claim salvation without becoming qualified. Here is a typical statement, which makes salvation so *free*—but so *impossible*: “The whole world knows that one cannot earn salvation. Going to heaven is not a bootstrap operation. We, if we worked a thousand years, could not earn a twinkle out of one of the stars in the crown that shall be given us. But all this does not mean that God has not placed qualifying conditions upon salvation by grace. We cannot *earn* salvation, but we must *qualify* for it.”

You have probably heard sermons on “The Christian Race.” Of course the competition is open to all, but you cannot get on the track without *qualifying* (hear, believe, repent, etc.). But just getting in the race doesn’t mean that you will win (receive salvation, eternal life). Again it is a matter of qualifying, this time by faithfully living the Christian life. The person who finally is qualified in every point receives salvation “as a gift” at the judgment of Rev. 20:11. Here is evidence that this is not a distortion of the doctrine as it is preached—the quotation is from the same source cited above: “Certainly, if we ever get to heaven it will be by the Grace of God. And grace is a free gift. But this does not mean that we do not have to qualify for it.”

“THERE IS NO DIFFERENCE”

When it comes to “free” Buicks and prize monies, we do not stand on equal footing. All do not have an equal chance *Whenever qualifying conditions exist, we cannot stand on equal footing*—Some will have an advantage over others. I once thought of salvation as being a kind of Coke machine into which I put my nickel and in exchange received salvation. Then one day the Scriptures revealed to me the fact that I was a poverty-stricken wretch without a cent to my name. “Lord,” I cried out, “I have no money!” “Here is what you need,” He replied, “I’ll give it to you.” But then the Word revealed to me that I was hopelessly maimed, a cripple, and I could never reach the slot to put the nickel in—I had not the strength. Again I cried out to the Lord, and He graciously put the nickel in for me. And so I learned that salvation is *all* of God—that unto Him and Him alone should be the glory throughout eternity.

Qualification means discrimination—but in Jesus Christ distinctions between people have been erased, whether these be differences in sinfulness or in righteousness. “For there is no distinction; for all have sinned . . . being justified freely . . .” What must a person do in order to qualify for the gift of eternal life? Nothing! If you are a sinner, you’re qualified! “For he is the propitiation for our sins; and not for ours only, but also for the whole world” (1 Jn. 22). John doesn’t know anything about “qualified” and “un-qualified” sinners. Paul expresses the same idea in 1 Tim. 4:10: “God . . . is the Savior of all men, specially of them that believe.”

BUT ALL ARE NOT SAVED

How is it then that all are not saved? If some are saved and some are lost, is this not discrimination? Isn’t God making a difference between people? No, not at all. The truth still stands,

"There is no difference." But doesn't 1 Tim. 4:10 make faith a basis of discriminating between people? Isn't faith a "qualifying condition" of salvation? If we are thinking of faith as something that qualifies a person to receive the gift, the answer is a positive *no*. The person who believes is no more "qualified" to be saved than the unbeliever. According to Jn. 1:12, believing on the Lord Jesus is equivalent to receiving Him. So then we can say that it is the *unqualified* (unfit, unworthy, unable, *dead*) sinner who receives the free gift of God, salvation through the name of Jesus Christ. Faith does not put the person in a more favorable position than he was in before. A sinner with faith is no better—in himself—than a sinner without faith. Faith does not *qualify* him to be saved (i.e., it does not somehow change the quality or worth of the sinner). Faith receives, and that is all.

In other words, *nothing* enhances a person's position before God except the Person of the Lord Jesus Christ. Neither faith nor anything else makes a person acceptable to God, nor does it even improve his standing before Him. God is no respecter of persons. "The same Lord is Lord of all, and is rich unto all that call upon him" (Rom. 10:12). "In Him I am well pleased," was said of one Person alone—the Lord Jesus. The rest of us must acknowledge. "In me . . . *no good thing*" (Rom. 7:18)—no righteousness of our own, no "qualifications" to make us eligible for God's blessings, *nothing* in our deeds to set us apart from the rest of sinful humanity.

If we now occupy a privileged place "in the heavenlies," we cannot find cause for it within ourselves or our past history. Rather, it is "of his fulness we all received, and grace upon grace" (Jn. 1:16). May His be the honor for having done it!

Intellectualism

August Van Ryn

There is what we believe to be an erroneous idea that the intellectual must be reached on his own level; that if we are to be of any help to the unsaved educated person we must acquire a higher education ourselves, especially on a theological level. Scripture rejects that viewpoint totally, in my judgment.

First: It is useless because the "natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither *can* he know them, because they are spiritually discerned" (1 Cor. 2:14). The Bible says that the unsaved intellectual "walks in the vanity of his mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in him, because of the blindness of his heart" (Eph. 4:18). It is useless to reason with an unbeliever about divine things because he *cannot* understand. It is not through understanding one is led to believe but it is through faith that one learns to understand (Heb. 11:3).

Second: To reason with unbelievers in order to convince them of the truth is unfair to them because it credits them with the

capacity to understand God's things; the Bible plainly states they *cannot* do so. It is not without deepest meaning that the Lord Jesus was crucified at Calvary, "the place of a skull." A skull has no means by which to understand, its brains are useless, so are the brains of an unsaved person. The Word of God is not preached to the mind, but to the heart. We read in 2 Corinthians 4:4 that Satan blinds the *minds* of those who do not believe, but we read in verse 6 that God shines into our *hearts* to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Third: It is wrong to recognize a class as though it needed the claims of Christ presented to it in a different way than to others. God knows only two classes—the saved and the lost, and both of them need the same humble message of their guilty condition in the sight of God and the need of turning to God in repentance and saving faith in Christ. It is this that Paul had in mind when he wrote: "The preaching of the Cross is to them that perish foolishness" (1 Cor. 1:8). Not the Cross, but the *preaching* of it is foolishness to man. The gospel is a proclamation of God's command; not an invitation to an argument or discussion. It is this that the educated person specially resents. When a young man in the States receives a greeting from the President of the United States to join the army, he is not asked for his opinion on the matter or whether he believes it or not, he is simply told to obey or else. Even so the gospel is preached for the "obedience of faith," not for the consent of the mind. The servant of Christ is to preach the gospel; not to prove it. The order to join the army is couched in the same words to the intellectual as it is to the ignorant, so is the gospel. It is not preached to convince the mind, but to convict the soul.

Man loves to reason; it feeds his pride, and so it is wrong to cater to his pride. Listen to God's servant Paul: "Casting down imaginations (the Greek word is "reasonings" or "logical arguments"), and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:5). Paul says that human reasoning *exalts itself against the knowledge of God*. Most intellectuals deny the authority of the Word of God. These human reasonings must be cast down and this only happens when the human thoughts are brought into obedience or subjection to Christ. The captive of sin will never become a captive of Christ until he surrenders and bows in lowly submission at the feet of Jesus.

Man's thoughts must be brought into submission because whenever the natural man thinks in relation to divine things he thinks wrong. It is not for nothing that the wicked is told to forsake his way, and the unrighteous man *his thoughts*, and let him return unto the Lord Who will have mercy upon him and will abundantly pardon" (Isa. 55:7).

SOME HUMAN THINKERS

Naaman is the one who came seeking a cure for his leprosy and said: "Behold I thought he would surely come out to me" (2 Kings 5:11); but he thought wrong. In Esther 6:6 we read: "Now Haman

thought in his heart, to whom would the king delight to do honour more than to myself?" But he was wrong too. The rich man in Luke 12:17 thought within himself: "What shall I do? Soul, thou hast much goods laid up for many years," but, oh how mistaken he was! The great apostle Paul (and if there ever was an intellectual, he was one) said, "I verily thought with myself I ought to do many things contrary to the name of Jesus of Nazareth" (Acts 26:9). But he learned to repent bitterly of that folly. All these were wrong, and you see why, don't you? It is because they all had self in view; "To me," said Naaman; "to myself," said Haman; the rich farmer thought within *himself*, Paul said, "I thought within *myself*." Man loves self, and none more so than the educated one. Scripture does not say in vain that "knowledge puffeth up."

The latter is seen in the delight intellectuals usually find in the use of big words. I came across these recently in a religious magazine . . . "The world's esuriency," and the "thaumaturgic Christ." Would you believe it? If it weren't so sad, this bombastic verbosity would be ludicrous. It is of course meant to magnify the minister, while it minimizes the message. It is said that someone went to hear a famous London orator in the morning and came out with the comment: "What a wonderful speaker!" At night he went to hear Spurgeon preach and exclaimed: "What a Savior Jesus is!" Oratory serves no higher purpose than to hide the cross behind the preacher, and every faithful servant of Christ should diligently avoid this. I was told many years ago that when I wanted to say "spade," I should say "*spade*" and not "an oblong instrument employed in the pursuit of agriculture."

Needless to say the use of vain words is strictly condemned in Scripture by precept and by example. "Never man spake like this Man" (John 7:46). The Pharisees in their intellectual pride asked of Him: "How knoweth this Man letters, having never learned?" (John 7:15). Jesus had not been to the seminary either; He had had no formal education, so how could He know? The answer is found in that wonderful verse in Isaiah 50:4: "The Lord God hath given Me the tongue of the *learner* (as it should read) that I should know how to speak a word in season to him that is weary; He wakeneth morning by morning; He wakeneth Mine ear to hear as the learner." Our blessed Lord learned God's Word as He walked daily in communion with Him; He learned it in the school of God; and that's the place for every child of God to learn God's Word and God's mind; not in a seminary. That's where the disciples learned and men marvelled at their wisdom and their boldness, and they recognized that they had been with Jesus (Acts 4:13). They were unlearned and ignorant men; that's the kind God delights to use and mainly does use, because there are so many of them. God uses the weak things of the world to confound the mighty, and the foolish to confound the wise. God, of course, often uses highly educated believers as well, but such higher education is totally unnecessary for power and blessing in the ministry of the Word.—In *Food for the Flock*. (To be continued.)



Truth Advance Section

Stanford Chambers

Questions Asked Of Us

How much sequence can be established pertaining to the events of the visions of Revelation?

Events begin to occur in chapter 4. John is transported to heaven. Chapter 5 shows the picture enlarged, and interest centers in the sealed book and its reception by "the Lamb that hath been slain" and the paean of praise in which redeemed men, holy angels and all creation participates spontaneously. Chapter 6 sees six of the seals of the seven-sealed book opened, one after the other (sequence, of course). Chapter 7 envisions a cessation of operations for the sealing (stamping) of the specially designated servants of God, the number specified 144,000 "After these things I saw and behold, a great multitude . . . arrayed in white robes, and palms in their hands." These blood-washed have "come out of the great tribulation," hence the event occurs after said tribulation, which is to be identified with "the day of his (their) wrath" in 6:17 and "that hour that is to come upon the whole world to try them that dwell upon the earth" which faithful Philadelphians were by promise to escape (3:10). The events of 6:17 belong to the sixth seal. The seventh follows, of course, and its opening is in 8:1. It embraces the seven trumpet angels, and their sounding follows, six of them in chapters 8 & 9. The seventh in 11:15. But the seventh trumpet is composite even as the seventh seal is seen to be composite. After chapters 12, 13, 14 & 15 showing the conditions developed by then which go to make up the stage setting for the seven vials (bowls) of wrath ("which are the last") they are seen poured out in chapter 16. Note what occurs in connection with the sixth bowl: "And I saw" the moves made preparatory to "the war of the great day of God, the Almighty," and John sees the armies mobilizing at Har Magedon. The conflict and the outcome are given in 19:11-21. The final blow ending the conflict is struck by the "King of Kings, and LORD OF LORDS" at His coming. See also 2 Thes. 2:8. The brief of this final stroke is given in the vision of the seventh bowl in chapter 16. Chapters 17 & 18 elaborate on 16:17-21.

The strategy of the foe for the great conflict (which proves to be the final) is laid by the wicked triumvirate, Satan, antichrist and the false prophet—Satan the prime mover. The beast (antichrist) and the false prophet go to their doom in the lake of fire at the

end of chapter 19, and Satan goes to his prison-house, the abyss, in the beginning of chapter 20. The period of his incarceration is the period of the Millennium (which simply means a thousand years). It is the reign of Christ and His saints, the group spoken of as "the first resurrection." Then comes the loosing of Satan and his attempt to overthrow the reign of peace, and his doom, the same as that which had befallen the beast and the false prophet. Then comes the final judgment, the doom of the lost and the eternity of bliss for the redeemed. Note how that in John's record of his visions he uses that connecting word "and." Nearly always that word shows sequence of events. The starting point is John's transport to heaven (4:1) to be shown "the things that shall come to pass after these things."

Is the apostle in 1 Cor. 12:13 teaching that all Christians have received Holy Spirit baptism? If so, then why should not all perform miracles? But in verse 29 he asks, "Are all workers of miracles?" implying that all are not. In 14:4 we read, "He that speaketh in a tongue edifieth himself; how can that be if he does not understand what he speaks?"

1 Cor. 12:13 in some translations has "by one Spirit," while in others it is "in one Spirit." The preposition in the Greek is *en*. The Holy Spirit commands baptism in the name (by the authority) of Christ Jesus, which command applies to the repentant believer. There is "one Lord, one faith, one baptism." The one Lord is our Lord Jesus, the one faith is the faith that centers in Him as Lord and Savior, the one baptism is that which he one Lord has commanded and which the Spirit applies to those convicted of their sins. It is the baptism of the Great Commission (Matt. 28:19). By the one Spirit have all the saved thus been baptized into the one body and made members of Christ (even as to their bodies, See 1 Cor. 6:15) and are at one and the same time, in one and the same process, made members one of another (Rom. 12:5), made at the same time to be indwelt by the one and same Spirit (1 Cor. 6:19). It is a wonderful occurrence. And those who experience it in its reality, begin at once and continue to "drink into one Spirit" (1 Cor. 12:13). "The working of miracles" was a gift bestowed upon men (not all) in that formative period of the church and N.T. by the Spirit's inspiration, while the church was in its infancy. In time it grew away from the things of its infancy or childhood (Note 1 Cor. 14:20). They passed away but faith abides, as do hope and love.

The one with the gift of tongues edified himself by the outflowing of his soul toward God.

"The little bird sits at his door in the sun,
 Atilt like a blossom among the leaves,
 And lets his illumined being o'er run
 With the deluge of summer it receives.
 His mate feels the eggs beneath her breast,
 And the heart in her dumb breast flutters and sings;
 He sings to the wide world, she to her nest;
 In the nice ear of nature, which song is the best?"

—Lowell

In the church at Corinth the *glossai* (tongues) were expressive of ecstasies of joy in the Lord and of adoration and praise beyond words. Who knew what the little bird was saying? He did not himself know, but he unmistakably was enjoying self-edification as he let his illumined being o'errun with the deluge of summer he received. The tongues were not to be forbidden, except in the assembly, and not there if there was present one who had the gift of interpreting.

Does Acts 2:46 indicate that the Jerusalem church observed the Lord's supper daily?

"And day by day . . . with one accord in the temple (being Jews, they had temple rights for worship), and breaking bread at home, they took their food . . ." The mention of food in this connection distinguishes this breaking of bread from that in Acts 2:42. But in Acts 20:7 they came together upon the first day of the week to break bread. There we have the breaking of bread as in Acts 2:42, that is, in the memorial supper of the Lord. It was the early practice.

To sustain their contention that the sinner can do nothing in the matter of his salvation, they argue the "finished" work of Christ on the cross. Would you touch again on the human responsibility? It might help.

What Jesus did for lost man on the cross will never have to be repeated. "It is finished." It does not mean that He had nothing to do beyond that. He must conquer death and leave that sepulcher empty. He must offer that adequate, atoning, reconciling sacrifice (His life's blood) on the mercyseat in heaven — corresponding to the high priest's typical service on the day of atonement — He must show Himself to His chosen ones "alive after His passion" to qualify them as eye witnesses that He may commission them as His heralds and ambassadors. He must send forth that other Comforter. He must minister in His mediatorial office as our Great High Priest; "He ever liveth to make intercession for us." He must return and "show who is the blessed and only Potentate, the King of kings and Lord of lords" (1 Tim. 6:15), all of which He will do, each part to completion.

"What is there left for me to do?" The sinner (responsible for his sins) has now the responsibility of accepting Christ's ministry on his behalf. The proof of Christ's deity is so conclusive that he does violence to his own reasoning who rejects. "He that believeth not shall be condemned." His faith God-given? Yes, in that God supplies the "many infallible proofs." Faith cometh by hearing . . . the word of God," "and no man can say, Jesus is Lord, but in (by) the Holy Spirit." But man's responsibility withal is never violated or bypassed. Man was created a responsible being, and his restoration through grace never diminishes but indeed enlarges that responsibility. True it is that you died at Calvary, Jesus being your representative, as by your exercise of faith in Him you elected Him that; you identified yourself with Him. So likewise you identified yourself with Him in His burial and in His resurrection. Nevertheless, you had to die to sin. You had to repent of your sins in which

you once walked (Eph. 2:2). You had to surrender, accepting "Jesus as Lord" as well as Savior. By faith you identified yourself with Him being "buried with him in baptism, wherein ye were also raised with him through faith in the operation of God that raised him from the dead" (Col. 2:12). This is confessing "Jesus as Lord" in agreement with confessing Him with the mouth as per Rom. 10:9, 10. All this performance is an acknowledgment of an existent obligation. Responsibility goes right on, and "now is our salvation nearer than when we first believed" (Rom. 13:11). You have not finished, neither has your Lord finished with you. "Set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Pet. 1:13).

Foreordained before the foundation of the world? Yes, by Him who "sees the end from the beginning." His foreordaining is according to His foresight. He foresees things in sequence, in the order of their occurrence. The law of cause and effect is always in operation. He foresees things working out after that He has exercised His providences and over-rulings, but He never foresees things occurring after that He has bypassed human responsibility, for this He never does.

The Hope of His Return

John Smart

The Middle East war in June has aroused widespread interest and enquiry regarding "things to come." What does the Book say regarding Jew, Gentile and the Church of God in the end time? What is the significance of Israel's lightning campaign and victory? Has it prophetic significance? Religious radio programs and Christian magazines have had much to say. Any significant news touching the nation of Israel sparks an immediate round of fresh enquiry. Why so? What's so special about Israel?

For centuries, Messianic hope dominated the thinking of the faithful in Israel. The Old Testament prophets consistently pointed the nation on to the day when the earth would be filled with the glory of the Lord. They made it clear that the longed-for day would not be ushered in by man's legislation or educational programs, but by the personal coming of the Lord.

This Old Testament prospect was carried forward into the New. Israel's national outlook was not set aside by the inauguration of the Church. The promises made to the patriarchs still stand inviolate. "The gifts and calling of God are without repentance" (Rom. 11:29). But a new note was added—"Behold I shew you a mystery" (1 Cor. 15:51). And Paul went on to present the truth of the translation of the saints.

This is our prospect. "We rejoice in hope of the glory of God" (Rom. 5:2). We are saved unto hope—an expectation of eternal glory at the Lord's coming. Amid a groaning creation we look onward and upward to all that will be experienced at the rap-

ture. Then we shall be changed into His likeness and we shall be forever with the Lord. What glory!

And is it so, I shall be like Thy Son?

Is this the grace that He for me has won?

Father of glory—though beyond all thought—

In glory, to His own blest likeness brought!

There is a difference between the doctrine of the Lord's coming and the hope of His coming. We may hold (1) the doctrine and be unmoved by the hope. There were days when the prospect of the Lord's coming had a vital influence upon the life of His people. Personal, domestic and business affairs were maintained in good order. Short accounts were kept with the Lord, the brethren and the world. They were looking for the Lord to come and did not wish to leave "unfinished business" behind them. The hope of the Lord's coming had a stimulating, purifying effect upon many a Christian life. Is it so with us? If not, why not? There must be a reason.

The hope of the Lord's return purifies the life and gladdens the heart. Some years ago we noticed an elderly man, white cane in hand, waiting at the roadside for a trolley. We offered him a lift in the car. That ride is unforgettable!

"I'm totally blind," he declared, as we drove together. "I cannot see the car, nor the driver, nor the road before us. But it's all right. Scripture reminds us, 'It doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is'" (1 John 3:2).

What an inspiring hope for a blind man! "We shall see Him as He is." What could be more uplifting? And does not the coming of the Lord speak in a particular way to the particular condition of every one of His children? It should! And no doubt it will if we allow this blessed hope to fill our hearts.

Two preachers were chatting together about the Lord's return. To the older, this truth was a vivid reality. Sensing the younger man's lack of enthusiasm, the older urged that the Lord's coming be held and preached fervently.

"But," replied the younger, "I believe as you do concerning the Lord's coming."

"Ah," exclaimed his friend, "I know you hold the doctrine—but tell me, George, do you *love* His appearing?"

There the conversation ended, but the question—"Do you love His appearing?"—continued to trouble the young man. He reflected on desires and ambitions in life that neutralized the power of the blessed hope. He faced honestly some factors in life that quenched the "love of His appearing." Fresh power in his life and ministry soon became apparent. Such is the case with all those who *love* His appearing. Their primary concern is not with a schedule of events relating to Israel and the nations—no matter how stirring world happenings may be. They are occupied with the Person of Christ, with the coming of Christ and with the interests of Christ. They are "steadfast, immovable, always abounding in the work of the Lord" as they await His return. —In *The Fields*

Missionary Messenger

"Greater things for God"

OUR FRONT COVER PICTURE

Some time ago we published a picture on the front cover of Word and Work, showing David Brown baptizing one in the improvised baptistry on the site of the Waterfalls Church project. At that time the hole was lined with plastic to form an adequate pool. This month's picture shows how that baptistry is now built up, and foundation walls are in place. Another picture just received shows the pouring of the entire floor slab, and we have word that those bricks that were on hand are now being built into walls. Brother Edw. Schreiner, the treasurer of this fund, states "To this date (Sept. 27, 1967) we have \$4,099.24." This is over one fourth of the way to the goal of \$15,000. We submit following a letter from Brother Vernon Lawyer again commending this worthy cause to the brethren. —W.R.H.

H. E. Schreiner, Treas.
Waterfalls Church Building Fund
6105 E. Manslick Rd.
Louisville, Kentucky 40219.

Dear Bro. Schreiner:

We rejoice in the good word regarding the Waterfalls building. The brethren there are surely grateful and much encouraged. I know how long they have prayed and labored for this need to be realized. Your faith and vision in their behalf will abound in much thanksgiving and I believe will prove a wise and rewarding investment. Be assured of our continuing prayer unto Him who will move hearts in faithful giving till this fund has been completed.

I am thankful to note that the Manila project is nearly supplied. The Salisbury need is also very urgent. Such buildings are imperative to the needs of a growing work in such large Capital cities. I know the brethren in Salisbury originally planned for a low-cost modest building which they could finance themselves. The town management authorities refused permission for this, demanding a building that would meet their standards and valuation. This put the cost far beyond what the church there could handle. Only then, did they consider asking help from the churches here. Their request for only \$15,000 is most reasonable, since the building required will cost nearly twice that. They are more than willing to assume all the cost and responsibility they can possibly bear. If they were not willing to do this, I would consider it to be a grave mistake to ask the churches here for help.

In my opinion, this is the time to help these brethren. We need to establish a strong congregation among the white population of Rhodesia. Eventually, congregations like the Waterfalls and Arcadia churches must take the lead in local evangelistic and mission endeavors. Perhaps at this time, this is a far better investment than sending out another missionary.

Again, we most heartily commend this work of faith, as worthy of our most fervent prayers and generous investment.

In His Worthy Name,
(signed) Vernon C. Lawyer

Dennis and Betty Allen,
Hong Kong, September 11, 1967.

The left-wing trouble makers continue active here, and there are incidents everyday, but personal affairs have pretty well crowded this out of our minds the past week. Last Wednesday Steven was admitted to Baptist Hospital for an emergency appendectomy. He has made a very good recovery and came out of the hospital today. After the operation the doctor said it was good they had not waited even another hour or his appendix might have ruptured. His symptoms were such that we hadn't even suspected this, and the doctor made a number of tests before he was sure. We are just grateful for the Lord's watchful care and over-ruling. He will have to miss a week of school. The other children started back to school today. Robbie is in the first grade this year.

We still have bomb incidents every day, but life goes on quite normally. Yesterday the train to the China border was held up 3 hours by a bomb placed on the tracks near the tunnel. There is still fighting around Canton and especially along the railroad line between the border and Canton. They keep telling people to surrender their arms but they don't seem to be having much success. However, recent arrivals do say conditions inside Canton have quieted down a lot since the army took over. The Government here is installing a second wire barrier across the border to forestall any sudden influx of people like there was in 1962. Food prices are still high here. Pork is still \$1.50 U.S. a catty (approx. one and one-third pounds avd.) but vegetables are some cheaper. We can expect that food supplies will be disrupted for some time.

School started last week at Hong Kong Christian College. They have 3,500 students this year—1,000 more than last year. I am teaching forms 3 and 4 and have only half the teaching load of last year, so I find it much easier and enjoy the classes more. I hope to get some special Bible classes organized. The students have such a heavy schedule it is hard to find a time when they can attend.

Joyce Shewmaker,
Namwianga Mission, Kalomo, Zambia September 15, 1967.

Our children, Sam and his wife, Nancy, arrived at Livingstone by air, a week ago. They said their trip was without mishap—that is, they lost nothing and missed no flight. They flew from Little Rock on the 1st of September, touched down at St. Louis and on

to Newark, N. J., where they spent two days with Eddie Shewmaker, Sam's cousin. Here several relatives in the area came to bid them goodbye, (including Nancy's sister). They flew from Kennedy Airport to London, Sunday night, where they spent two days. From there, they flew via Zurich, Rome, Nairobi, Blontyre, to Johannesburg, where they had a refreshing night's rest before flying on to Livingstone the following morning. We met them at the airport, leaving all our work in the hands of already over-worked missionaries. It was wonderful to see them again. Nancy is a lovely girl. They have been married just over a year.

Sherman, our youngest son, has enrolled at the University of Memphis to try to certify himself to teach French and Latin in H.S. He took an accelerated course in French at McGill University in Montreal this past summer. We need these subjects taught here at N.C.C.

Shichiro Nakahara,
Shizuoka City, Japan, September 6, 1967.

Let me tell you something about our Bible camp we had this summer. We at first made a plan for conducting two weeks this time—the first week for Junior and Senior High and the second week for the college students and adults; but what hindered our plan was that just for that week of camp most of the Junior High students had to join their school activity which they had not expected, which naturally forced us to have our plan changed. We had 45 joined in the camp this time. We spent three nights and four days in full. Most campers were Christians with exception of a few. We thought there would be no baptism this time, but the Lord blessed us beyond what we could ask or think, with a 19-year-old girl who came to me late at night desiring to be a Christian, so it was 1:00 a.m. that we went down to the beach to have the baptizing. We had to wake many of the campers already asleep in bed. We all rejoiced in the Lord for this girl and she now is so happy and eager to learn the Word of God. Everyone that attended the camp has been so blessed and edified that I even can notice their eagerness in serving the Lord as well as spirit-filled services we have from Sunday to Sunday. God is to be praised for all this!

I don't remember if I ever told you of a middle-aged woman, who had been coming for three years to church, has been baptized very recently. She had quite a trouble with her husband and a daughter who used to ridicule her for becoming a Christian, but she committed herself to the Lord and became a Christian. She also is a very happy woman now, praising the Lord for the victory given over Satan. She used to be disappointing all the time because of the situation, but ever since she is courageous enough to stand firm with her face up to the Lord, which is a wonderful testimony to the saving grace of our Lord Jesus Christ among us.

Japan is gradually going to close herself to the Gospel as I see it now. Several portions of the Constitution have been altered for the bad so far as we Christians are concerned. For instance, the Government now recognizes Shinto Religion as the State religion

of Japan as well as a reestablishment of the National Shrine. We are afraid that Japan is going back to repeat the same thing as history witnessed before. Surely the last days we are now in is nothing but reality. Yes, we must work while it is still day. Pray ye therefore the Lord of harvest to send forth laborers into his harvest.

Dennis L. Allen,

Excerpt of a letter to the Elders at Portland

"I was just thinking during the conference that missionaries under a mission board have to give an accounting ever so often to the board and their work is evaluated. While we are not under a board, we *are* under a local congregation which has faithfully stood behind us all these years. Although the brethren have confidence in us and we write letters, I wondered if it would not be good for us and for them for us to give a more definite accounting and for them to share in the planning. Maybe some of them have expressed or unexpressed thoughts sometimes. The Allens have been there ten years. Just what is being accomplished? Is the operation worthwhile? We certainly are not satisfied with what has been accomplished, but we would like to be better servants in the future. We feel like good opportunities are opening up among our young people now. In fact, we are planning to start a new young people's meeting this week. The young people are much more willing to be trained and developed for the Lord's service than the older ones."

Someone has said, "Nobody's opinion is any better than their information." Since this is evident, there needs to be a constant communication between the field and the home bases. We trust that the M.M. section of Word and Work is helping in this, and we are pleased to quote the above paragraph from brother Dennis Allen's letter to the Portland Avenue congregation. —M.M. Ed.

Thomas W. Hartle,

Capc Province, S. Africa, September 19, 1967.

The manner in which the brethren and outside hired labor are forging forward towards the completion of the new church building for the Bridgetown congregation at Bonteheuwel, looks like it will not be long before I will be sending a picture of the opening service. It is hoped that this will take place late in October or early in November. Electric lighting has now been fitted in, just waiting for passing by council inspector for power connection. Window panes are also in, all sewerage has been laid, and the men are now in the final process of painting, and negotiations are being made for seating accommodations.

We believe that many neighbors and others will augment the present membership. There is intended a gospel campaign toward this end.

Already being prepared is the new list of cottage meetings scheduled for the months of October, November, and December, the Lord willing. We are happy to announce that quite a few of them are NEW HOMES for such classes. Even one of the patients (at

City Hospital, where I have been conducting services each week), now discharged, has promised to phone me, for a meeting to be held in her home.

The services at this hospital continue, having just last week completed the final lesson in a series of film strips. The brethren with me and I were encouraged by one of the patients expressing her desire to become a New Testament Christian.

O. D. Bixler,

Tokyo, Japan, August 22, 1967.

We've just closed our Bible Workshop and Camp up in the mountains. Some 54 Ochanomizu members and their friends attended. Perhaps half were persons attending for the first time.

Bro. Betts and Bro. Melton of Ibaraki Christian College were two of the teachers. Brother Nakahara came up from Shizuoka. His services were greatly appreciated. Also Brother and Sister Forcade were there staying with us for the meeting. His spiritual messages were greatly appreciated. (Sister Forcade's health forces her to return, she feels, so they are flying out for the U.S.A. Sept. 1.) One of our fine young men, Kiyoshi Kikuchi, son of Brother Kikuchi at "Old People's Home" feels challenged to help carry on what the Forcades have started. We see some fine "tender plants" beginning to grow there. Please include this work in your prayers, if you will.

E. A. Rhodes,

Yokohama, Japan, August 28.

I wrote you to send the check to Los Angeles (expecting to be on the plane Sept. 1) but our son insists that we do not return at this time, but be near to them until we see how things go with Bess. So we have decided to stay on here. Continue your prayers on our behalf. God's will be done.

Elaine Brittell,

Sinde Mission, Zambia, Sept. 5, 1967.

I still have the Old Folks' Bible classes and sew with them Mon., Wed., and Fri. afternoons and help them with sewing, the ladies Bible and sewing classes at Sinde on Thurs., go to the Bible class at the Training College on Tues. evenings, and go to Mujala on Sundays with a load of our children and others. BaSarah can help me more in speaking Tonga, Lord willing.

At the missionary fellowship meeting Iris told us about the Womens' meeting planned for the Kabanga area in October. Lord willing, I'll take BaSarah and some other Christian women from Mujala out there for the meeting. All the ladies sleep in the big tent and have their classes, and always receive such a spiritual blessing. Iris does such a great work among the women and girls. I hope to learn lots from her during these days. She is so willing to help others.

GREATER THINGS FOR GOD

Precious Reprints

Shall We Make Mirth?

R. H. Boll — 1950

"Son of man, prophesy, and say, Thus saith Jehovah: Say, A sword, a sword, it is sharpened, and also furbished; it is sharpened that it may make a slaughter; it is furbished that it may be as lightning: shall we then make mirth?" —(Ezek. 21:9, 10).

These words of Ezekiel were written shortly before the final fall and destruction of Jerusalem. God was remonstrating with a careless people. They saw not the uplifted hand of the great Avenger (Isa. 26:11). The stage was all set for the final act—the great last catastrophe. The stroke might yet have been averted. But, though they could have seen and known, they passed all dark forebodings off in laughter and merriment, and made sport of God's warning.

It is often so—and this sort of attitude is always the sign of inevitable judgment. "Thou wilt give them hardness of heart, thy curse upon them" (Lam. 3:65). They were encouraged in their lightness by the false prophets, the popular apostles of optimism of that day, whose lullaby of "Peace, peace"—when there was no peace—soothed the fears of those who might have been inclined to think more soberly. "And in that day did the Lord Jehovah of hosts call to weeping and to mourning, and to baldness and to girding with sackcloth; and behold joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine: Let us eat and drink, for tomorrow we shall die." It was the last affront, the final defiance of God. Nothing was left for them now but the execution of the judgment. "And Jehovah of hosts revealed himself in mine ears Surely this iniquity shall not be forgiven you till ye die, saith the Lord, Jehovah of hosts" (Isa. 22:12-14).

THE SWORD THAT HANGS OVER US TODAY

Today hangs a threat over the world and over our nation such as has never before been known in all the history of man; and every serious-minded man and woman must be conscious of a heavy fear. It would be easy to quote soul-chilling utterances from outstanding men, statesmen, scientists, military leaders, scholars, and men of letters, who speak of the inconceivable danger that menaces the world today, and against which we know of no defense or protection; and the manifest plans and aims of an utterly ruthless and hostile power whose might already matches that of our country, which to them is the one, only obstacle that stands in the way of their all-devouring ambition. Surely Ezekiel's sword, sharpened and furbished, hangs over this nation and this people today. And shall we make mirth? Too many seem to think so.

Oh yes—there is also some preparation. In Isaiah's time, they saw the breaches of the city, that they were many, and gathered together the waters of the lower pool, and broke down the houses to

fortify the wall, and made reservoirs against a possible siege; "but," said God, "Ye looked not unto him that had done this, neither had ye respect unto him that purposed it long ago." He was left out of their calculations (Isa. 22:9-11). Is it much different now? The God of multitudes is little more than a figurehead. He is not regarded as a real factor in the world's affairs. And what with outright unbelief and false religion, and preoccupation with worldly works and questions, the God in whose hand our breath is, is forgotten and ignored.

Thus they go on eating and drinking, buying and selling, marrying and giving in marriage. And as in the long ago, they knew not until the disaster was upon them and swept them all away, so may it be again in this generation.

WHAT CAN BE DONE ABOUT IT?

The one thing that would certainly avert the threatening evil would be nation-wide repentance, like that which once saved Nineveh (Jonah 3:10). Such a thing is hardly to be hoped for. Next best—individual turning, such as James calls for: "Cleanse your hands ye sinners and purify your hearts ye double-minded: be afflicted and mourn and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall exalt you" (Jas. 4:8-10). More than once has a nation been saved for the sake of a faithful penitent remnant.

THE OFFICE OF GOD'S PRIESTS TODAY

Upon Christ's people—those who are truly His in these days—falls a special obligation. Seeing they are in the position of priests—that is, that they have an access to God from which the world is excluded—it devolves on them to plead for the world, for their nation, for their community, their unsaved friends and loved ones, and for all mankind. "I exhort therefore, first of all," says the apostle, "that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Savior; who would have all men to be saved, and come to the knowledge of the truth" (1 Tim. 2:1-4). He waits yet—not willing that any should perish, but that all should come to repentance (2 Pet. 3:9).

But above all this He bids His own watch and pray at every season, "making supplication that ye may prevail to escape all the things that shall come to pass, and to stand before the Son of man" (Lk. 21:36).

Christ arose before day and went into a solitary place. David says: "Early will I seek thee. . . . Thou shalt early hear my voice." I feel it is far better to begin with God—to see His face first, to get my soul near Him before it is near another.

—Robert Murray McCheyne



A Christian Views The News

Ernest E. Lyon

Last month we began a list of examples of communist double-talk—words having other meanings to us with their secret definitions of the terms to deceive. Here is the rest of the list:

PEACEFUL CO-EXISTENCE—non-resistance to Communist policy and moves towards world conquest.

MILITARISM—creation of non-Communist armed strength or alliance.

DISCRIMINATION—a smear term used against people or actions which interfere with Communist plans and objectives.

TRAITOR—a general term for Anti-Communists.

REACTIONARY—a non-Communist.

FASCIST—an Anti-Communist.

WAR-MONGER—anyone strongly opposed to giving in to Communist demands.

EXTREMIST—a term used to discredit any person or group which upholds spiritual values and stands firmly against the advance of communism. This term they never use against the persons on the "left" side of the political realm.

McCARTHYISM—any action to expose Communist espionage and subversion within our borders.

PEOPLE'S DEMOCRACY—communist slave state.

DEMOCRATIC or **PROGRESSIVE**—terms used by the communists to describe persons, organizations or policies which further communist aims.

RELIGIOUS BIGOT—anyone who opposes communism on religious grounds.

ANTI-SEMITISM—a smear term used by communists against anyone who effectively opposes and exposes them. Though communist states generally oppress the Jews, especially the religious ones, they use this technique of smearing their opposition as "anti-Semites."

WORLD OPINION—the propaganda line promoted by the United Nations, the leftists, and a good many others which inevitably furthers the advance of international communism.

HATE LITERATURE—any book, booklet or publication which identifies and exposes communists and their strategy and tactics. This term is being currently used as a smear term to discredit anti-Communist publications.

It is very important to understand communist semantics. As a sample, they are getting many people to join them in their demands to "ban hate literature" and "introduce anti-hate legislation." As they conduct this campaign, it is nothing but a deceptive maneuver to censor or outlaw Anti-Communist literature and keep communist literature from being banned. As I learn other terms I will pass them on to you.

WAKE UP to what is going on in your public schools. I have already reported several times that the biological sciences are using the un-scientific disproved theory of evolution as the basis for an approach to study of science. The chances are that your high school is using the textbooks based on this strange principle—using a lie to try to arrive at truth. Gradually this is being introduced into texts from kindergarten up. That is just a start. The next time sex education is mentioned for your schools, be sure to inquire as to the materials that are recommended. Don't be surprised, if you can get a look at the materials, to find them going so far as to recommend pre-marital sexual relations to eleventh and twelfth grade classes. Such material is available and being pushed by national organizations. The taking of Bible and prayer out of your schools was no isolated incident.

TREASON is a word that should be used with great care. Its primary meaning is the giving of aid and comfort to the enemies of one's own nation. But look around you carefully at countless things being done by individual citizens and government officials, ordinary business men and great corporations, and you will see that our civilization has become a very decadent one indeed. Anyone who protests against selling vital materials to a communist country is labeled an extremist, yet international communism is our great enemy, not just a small Asian communist country. Even food sold to a communist country helps the communist leaders to hold the people of that country in their slavery. How much more so to sell them vital war materials or products that can be turned into vital war materials. Many may feel they are showing love to their enemies in this way, but what they are showing is that we are willing to sell our liberty away and are not willing to support even morally the desires of the peoples of those countries to be free. This does not excuse those who sell information to the enemy, but it might be the reason so many are willing to be spies for the communists.

WARNING: It is against the law to call a man a communist without proof. If a man has been identified as a communist in sworn testimony it is still best to refer to him as "an identified communist" unless you have proof at hand that he is an actual member of the communist party. Many of the most important communists no longer become members of the party as such, however, and their activities must be labeled as being in sympathy with communist aims, not as by a communist. However, there is no excuse for the avoidance of the term or related terms by newspapers telling of the works of the communists. When a paper labels an identified communist

as "an anti-poverty worker" or "a civil liberties worker" without mentioning his communist affiliation that newspaper is deceiving people and giving a good light to a very bad subject.

LET ME HEAR FROM YOU as to the things you wish to have in this column. Would you like more news of the apostate church world or would you rather cover the news of political and economic matters? Pray for us—and pray for our government.

Problems

Winston N. Allen



After he had lost the three things most men hold dearest—his family, possessions, and health—Job asserted, "Man that is born of woman is of few days and full of trouble." From the cradle to the grave there are problems a-plenty for each individual. Some seem to have more than others. The following was printed in the *Anchor-age Daily Times*, July 30, 1966:

Everybody has problems. But if you think yours are bigger than most, just check the following from a bricklayer in Barbados, British West Indies, to the contracting firm for which he worked, and reprinted in England's *Manchester Guardian*: "When I got to the building, I found that the hurricane had knocked some bricks off the top. So I rigged up a beam crane with a pulley at the top of the building and hoisted up a couple of barrels of bricks. When I fixed the building, there was a lot of bricks left over. I hoisted the barrel back up again and secured the line at the bottom, and then went up and filled the barrel with the extra bricks. Then I went down to the bottom and cast off the line. Unfortunately, the barrel of bricks was heavier than I was, and before I knew what was happening, the barrel started down, jerking me off the ground. I decided to hang on, and half way up I met the barrel coming down and received a severe blow on the shoulder. I then continued to the top, banging my head against the beam and getting my fingers jammed in the pulley. When the barrel hit the ground it burst its bottom, allowing the bricks to spill out. I was now heavier than the barrel and so started down again at high speed. Halfway down I met the barrel coming up, and received severe injury to my shins. When I hit the ground I landed on the bricks, getting several painful cuts from the sharp edges. At this point I must have lost my presence of mind because I let go of the line. The barrel then came down, giving me another blow on the head and putting me in the hospital. I respectfully request sick leave."

This is a problem-stricken age, reaping that which has been sown. The news is full of apparently insurmountable difficulties faced by the leaders of nations, by cities, schools, police, the average citizen. Problems are mounting and multiplying. For many the

load is too heavy and escape is sought in sinful pleasures, in drugs and drink, even in suicide. Fear and anxiety compound problems by producing their own devastating effects on the body and personality. More hospital beds in our nation are filled with the mentally ill than with those who are physically incapacitated. It is obvious that instead of being overcomers with the Lord's enabling, most people are overcome by the problems of life. During the approaching Great Tribulation following the rapture of the Church, there will be a time of trouble for earth-dwellers "such as hath not been from the beginning of the world until now, no, nor ever shall be" (Matt. 24:21). Some people will repent and turn to Christ as Savior and Lord even though it will mean martyrdom at the hands of Antichrist and his followers (Rev. 7:13, 14; 13:7, 15). The prophet Isaiah wrote, "when thy judgments are in the earth, the inhabitants of the world learn righteousness" (Isa. 26:9b). However, the great majority will stubbornly refuse to repent and turn to God (Rev. 9:20, 21). Depending on our reaction to the goodness and the severity of God, problems can press us closer to the Lord or they can drive us farther away. David wrote, "Before I was afflicted I went astray, but now I observe thy Word" (Ps. 119:67).

The Bible was given by the God of love for people in trouble, so its message is for you and me. There is one chapter in the New Testament which gives a good summary of the problems common to man. This particular chapter not only identifies our problems but also shows how to face them and emerge victoriously. No problem is settled until it is settled right. The fifth chapter of Mark reveals precious truths about God's way of dealing with our problems.

1) The first problem the inspired writer brings to our attention in this chapter is the greatest. If the major problem which each one of us faces is not really solved, then there is no lasting solution to any of the lesser problems of life. *Sin and the sinful nature within* heads the list. The first few verses of the chapter describe the Wild Man of Gadara. Controlled by Satan he was restless, violent, a threat to himself and to others. The universal helplessness of man in dealing with the sin problem is pictured in this extreme case by the words; "no man had strength to tame him." Only Christ can free from the guilt and power of sin; only He can deliver us from Satan's dominion when He is accepted as Savior and obeyed as Lord. Read about the miraculous change wrought in the life of the wild man of Gadara in the first paragraph of Mark 5.

2) The next problem to which attention is directed in Mark 5 deals with *the home*. As recorded in verse 19 the man of Gadara who had had the tremendous encounter with Jesus was told to "go home." You see, until this man met the Savior he could not go home. No one or no thing in his house would have been safe with him around. It is sin and selfishness which wrecks marriages and ruins homes. Satan is having amazing success in this vital area. One in three marriages in the state of Alaska ends in divorce and many who do not sever the sacred bond are having serious trouble. Are

you having problems in your home? You are having or you will have heartbreaking problems unless Christ is put first in the home. It takes real Christians to make a happy home situation. The fruit of the Spirit—"love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control"—is absolutely necessary in social relations. It is not difficult to imagine the change which was observed and experienced in the home in Gadara after Jesus became Head of that household.

3) The third problem may be listed as financial. As Jesus was on His way to help a man named Jairus, He was delayed by another person who also had pressing problems. We read in verses 25 and 26: "And a woman who had an issue of blood twelve years and had suffered many things of many physicians and had spent all that she had and was nothing bettered but rather grew worse, having heard the things concerning Jesus, came in the crowd behind and touched his garment." Notice that in the futile search for a solution to her physical problem the woman "had spent all that she had." Have you ever been in that situation—financial resources completely exhausted because of the attempt to meet other needs and solve other problems. Most of us have; it seems that in spite of "advancement and progress" through the centuries the basic problems are still here. In our day millions of people spend all they have and yet do not have enough to buy the bare necessities of life. Of course there are many causes behind financial problems; however, these promises of God still hold true for those who trust and obey the Lord:

"But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." —Matt. 6:33.

"Bring ye the whole tithe into the store-house . . . and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."—Mal. 3:10.

"He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" —Rom. 8:32.

"And my God shall supply every need of yours according to his riches in glory in Christ Jesus." —Phil. 4:19.

The Lord expects us to obey the admonition in Romans 12:11, "in diligence not slothful; fervent in spirit; serving the Lord." Those who serve the Lord receive His rewards.

4) The problems of *sickness* and *death* are dealt with in Mark 5. Dr. S. I. McMillan in his book, *None of These Diseases*, uses case histories to show how faith in God manifested in obedience to His Word will keep one from experiencing—or will even remove—some physical and mental ills which afflict Christ-rejecting sinners. Also it should be kept in mind that as we learn from the book of Job and from the New Testament not all sickness by any means is the direct result of sin. For example we read in John 9:2, 3: "And his disciples asked him saying, Rabbi, who sinned, this man or his parents,

that he should be born blind? Jesus answered, Neither did this man sin nor his parents but that the works of God should be made manifest in him." According to James 5 the Lord still will heal when conditions are met and when it is His will. However, unless the Lord comes first (His coming is imminent and the signs are multiplying) each person must die; each faces the possibility of failing health, old age, and death. The fear of these is a major problem to countless millions who do not have faith and hope and love centered in Christ. But for the Christian, death is just the doorway to a far better life (Phil. 1:23, 24; 2 Cor. 5:8; 1 Cor. 15). The Christian has the assurance that "all things work together for good," and that "the sufferings of this present life are not worthy to be compared with the glory which shall be revealed to usward" (Rom. 8:28, 18).

The 23rd Psalm, like the 5th chapter of Mark, is a beautiful and true picture of the Great Shepherd solving the problems and meeting the needs of His sheep, those who hear His voice and follow Him. We read in Psalm 50:15, "And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me."

The announcement of a new and more demanding law is no good news!

The Need for the Gospel of Grace

Gene Rogers

In reality there are only two approaches which men take in order to be pleasing to their God. One is the way of *human attainment* or achievement, and the other is the way of *divine provision* or grace. The way of human attainment is exemplified by the religious and philosophical quests for God in the religion of the Jews, and in the legalism that abounds within the framework of Christianity itself. The way of divine provision is to be seen in that message proclaimed from the beginning which says, "By grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast." "If it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace" (Ephesians 2:8, 9; Romans 11:6).

These two approaches have always been in conflict. You can see it in your Bible beginning with Cain and Abel. You can recognize this conflict between Ishmael and Isaac, Jesus and the Pharisees, the law from Mount Sinai and the grace from Mount Zion, the legalists and Paul, Luther and Romanism, and their modern counterparts.

The battle rightfully seen amounts to this: Those who favor human attainment do so because this way elevates man and centers in him. It builds up *his ego*. It gives *him* a sense of pride in his achievement. It enables him to exert *himself*; to live nobly, rise high, and enjoy the satisfaction of knowing that he has done well, made progress, and achieved goals. It seems natural and logical.

It is easy to see why this way would be in conflict with the way of *divine provision*, for the way of grace offers no satisfaction for the self. It says that the good life—deliverance from evil, spiritual rest,

peace, integration of personality—can come not by man's powers or processes, but by what a loving God in His mercy and kindness has provided through the redemptive work of His Son Jesus Christ. The way of grace cuts the underpinning from man and leaves him prostrated and helpless before God with no plea of goodness or achievement to be offered in his own behalf. While the way of human attainment is supported and defended by *man*, the way of grace supports and upholds *him*. The two are diametrically opposed one to the other

Roy Summers, in the introduction of his commentary on Ephesians, relates how a Jewish rabbi lectured to a class of New Testament students on the basic doctrine and practices of the Jewish religion. On the fourth day students were permitted to ask questions. One question was, "What, as you see it, is the basic difference between your religion (that of the Old Testament) and our religion (that of the New Testament)?" The rabbi quickly answered, "My religion is a religion of the hands, doing the works of the law as a means of being right with God. Your religion is a religion of the heart, believing that someone else (that is, Jesus Christ) has done for you what you could never do for yourself to make you right with God."

In the last analysis this is precisely the difference between the way of *human attainment* and the way of *grace*

RELIGION AND CHRISTIANITY

In the way of *human attainment* man pursues God in a progressive ascension. This is religion. In essence there is little difference in it whether you observe it in the ritual of the native in the middle of Africa or in the liturgy of the cultured American seated in his modern cathedral. In *grace* you have God in the person of Jesus Christ taking the initiative and descending from heaven in pursuit of man.

This is Christianity. It is God in His love and grace reaching to the depths of degradation to lift up helpless and impoverished mankind to the heights of His glory.

This is Christianity! It is not man doing for God, but God doing for man. It is not man attempting the impossible in himself, but God accomplishing the impossible in Christ. It is not man laboring and agonizing to gain a right standing before God by his own merit and achievement, but it is God accounting him righteous in Christ because of his faith.

THE FAILURE OF LAW

When an imperfect man attempts to have fellowship with and stand right before an infinitely holy God through the keeping of a perfect law, the inevitable result is failure and despair. Indeed, the law was given not to save men, but to drive them to Christ. It was given to function as a mirror reflecting to man his sinfulness and failure. A mirror may reveal a dirty face, but it cannot wash it. The law serves to reveal to man his shortcomings but it lacks the power to cleanse and make whole. Instead of offering help or encourage-

ment, the law offers condemnation and death. It reveals man to be a rebel deserving of death for his rebellion. It quickly removes from the scene any possibility of man's earning or meriting salvation since it demands positive perfection with no provision for failure. Since, therefore, the law serves only to produce a consciousness of sin, (Romans 3:20) its function is to do nothing more than emphasize how much man stands in need of outside help that can come only from God.

Any attempt on the part of man to stand right before God on the basis of self-achievement is doomed to failure, for such an attempt would fall under the same category as trying to keep the law. It would leave him liable to the judgment of God for failing to generate the perfection required to stand before an infinitely holy God.

God has only one passing mark to graduate us into His fellowship and He plays no favorite. The passing mark is 100 percent—perfection, straight A's, whatever system you wish to use. Nobody has ever passed and nobody ever will, because nobody can. Hence, although there may seem to be two possible approaches to a right standing with God, in reality there is only one way by which a man can ever hope to meet Him, and that will be "not in virtue of our works but in virtue of His (God's) own purpose and the grace which He gave us in Christ Jesus . . ." (2 Timothy 1:9*). This is the cardinal emphasis of Scripture and the message we must grasp if we are to be saved and be kept saved.

THE STONE OF STUMBLING

Although there is but one way by which we may be saved and be reconciled to God, and, although this way is repeatedly and with the greatest of clarity set forth in the New Testament Scriptures, it has from its inception been rejected by all too many in favor of man-generated religion. It has indeed become a "stumbling stone" over which the proud, defiant heart of man has fallen, and a "rock of offense" to those who have harbored the idea that man must work for his salvation. Paul's greatest burden (Romans 9:2, 3)—one which led him to offer to sacrifice his own salvation—was for those who "being ignorant of the righteousness that comes from God" refused God's offer in grace and sought by self-achievement "to establish their own (righteousness)" (Romans 10:3*).

The message of God's grace is being resisted today as much as it ever was by those whom Donald Grey Barnhouse said are "addicted to self-help." The habit of clinging to what God calls the filthy rags of man's righteousness (Isaiah 64:6) is not without its toll upon the spiritual condition of our generation. The pride of man in his religion of merit has produced Phariseeism, insecurity, despair, pride, bondage, pessimism, and unrest; and it has served only to intensify his feeling of guilt for his sin. Its preachers have made Jesus nothing more than another Moses, and the New Testament a second law. Its missionaries have carried a moral, do-good religion to the heathen under the label of Christianity, leaving them with little to be desired above their own moral ideologies.

The preaching of a man-centered, "do-it-yourself," *works* salvation has resulted in leading the greater part of the American population to believe that Christianity is no more than a moral process whereby man attempts by self-effort to imitate the perfect Lord Jesus—a hopeless task to say the least. It has led the man on the street (and too many in the pew) to believe that becoming a Christian means deciding to quit following everything presently pleasurable and trying to follow the Ten Commandments, the golden rule, and the Sermon on the Mount as best he can.

Because of the propagation of this message the masses have shied away from Christianity, for they have realized ahead of time their inability to live up to such an exalted standard. In evaluating his personal and moral power over against such lofty moral axioms, the man of the world has seen more clearly than have those who have so preached, that to launch out toward the impossible could only lead to hypocrisy at best. He would be led to feel the compulsion to witness achievement when his personal experience would undoubtedly be one of defeat and failure.

Man in his sin does not need another moral code or set of laws to judge and condemn him—he needs help! The predicament in which he finds himself in his sin is one from which he cannot save himself. To ask him to abandon old habits of sin and start imitating Jesus is not good news. This is no gospel—it is a mockery to him!

THE GLORIOUS GOOD NEWS

Good news comes to a sin-ruined, hell-bound man when he learns that he does not have to strain and endure under legal relationships in an *attempt* to be saved, but that salvation can be his as a "free gift" of God's glorious grace. The gospel of God to a fallen, helpless man is that he need not attempt to merit a right relationship with God by his labor in self-achievement and good deeds, but that he may have that position as a free gift from God by exercising his faith in Jesus Christ as God's appointed means of salvation. Simply put, "The free gift of God is eternal life in Christ Jesus our Lord," and "to all who received him, who believed in his name, he gave power to become children of God" (Romans 6:23*; John 1:12*). The gospel message of grace in a nutshell is seen in J. B. Phillips' translation on Romans 3:27, "The whole matter (of salvation, i.e.) is now on a different plane—believing instead of achieving." This has the ring of good news about it. It is *good* news to a hell-bound race to learn that one can be cleansed and forgiven of all sin, be absolved from all guilt, be delivered from the wrath and judgment of God, and be saved from hell by *faith* in a mighty Sinbearer who as man's sinless Representative utterly exhausted sin's penalty in His death on the cross.

The crying need of this day is a revival and widespread proclamation of this wonderful good news of the saving grace of God in our Lord Jesus Christ.

(*Quotation from Revised Standard Version)

—in *Christian Standard*



God's Word and The Cults

Alex V. Wilson

THREE WAYS OF MISHANDLING GOD'S WORD

There are at least three ways of abusing and thus perverting the Scriptures. We can call them subtraction, addition, and unbalanced use. Let's examine each of them, looking at examples also. Then we shall analyze characteristics of the false cults which are so common today.

1. *Subtraction*: Taking away from the Bible, by denying its truthfulness or at least the truthfulness of some parts of it (such as miracles). Examples: The Sadducees in Jesus' time denied miracles, the resurrection, and the existence of angels. In our day the liberal and neo-orthodox theologians, plus of course other religions and the communists endorse this view of subtraction, rejecting the Bible as an infallible guide for faith and life.

2. *Addition*: Accepting the Bible but insisting it is not sufficient by itself. Something else is also needed. And that "something else" — traditions, writings or whatever it is — in some ways contradicts Scripture, thus resulting in "subtraction" in a roundabout way! Examples: The Pharisees and other legalistic Jewish teachers in Jesus' time were guilty of this. In our day, Roman Catholicism and most cults (if not all) take this approach.

A basic passage striking at the very heart of Catholicism is Mark 7:1-23. There Christ attacks the Pharisees' system of equating the traditions of their elders with the God-given Scriptures. And the Pharisees' system was in principle almost identical with Catholicism's (This passage also shows the fallacy of sacramentalism—trying to change men from the outside by rituals, instead of realizing that we must be transformed from within.) Paul also had to combat this principle of addition, for Jewish teachers insisted that faith in Jesus as Messiah was not enough. In *addition* to that, keeping the Old Covenant commandments was also required. Paul refutes this view in Galatians and Romans, and the book of Hebrews also deals with it.

The cults are notorious for their addition. Most of them accept Scripture as God's word and quote from it profusely, which misleads many people. But in addition to it, the "Jehovah's Witness" follows the writings of Pastor Russell; the Mormon has the *Book of Mormon* plus other modern-day "prophecies" of their leaders; the Christian Scientist has *Science and Health, with Key to the*

Scriptures; the Seventh-Day Adventist clings to the "revelations" of Ellen G. White; and the Armstrong follower cannot get along unless he has *The Plain Truth*.

We mentioned above that adding to the Bible in the long run subtracts from it by denying some of its teachings. For example, by following the tradition that we may pray to saints, the Catholic denies the fact that there is only one Mediator between God and man (1 Tim. 2:5). Many other examples could be given.

3. *Unbalanced Use of Truth*: Overemphasizing some truth and thus underemphasizing other truth. Even though every sentence you say may be correct, you may still be teaching error! A preacher may give 104 sermons during a year, and every one may be true; yet it is possible that he is not preaching the truth! How? If he limits his preaching to certain pet doctrines or passages, ignoring vast areas of God's word, he is amputating the truth. He will produce lopsided, freakish Christians.

We all must beware of this third abuse of the Bible. Paul "shrank not from declaring . . . the whole counsel of God," and this must be our constant aim. Many movements throughout church history have been deformed by picking one or several *truths* and magnifying them out of all proportion. Some have overemphasized Christ's deity, others His humanity. Some have overstressed the Holy Spirit, giving Him more prominence than the Christ whom He came to glorify (John 16:14). Because some people have entered into a much higher level of holiness by means of a crisis experience, movements have arisen which insist that all disciples should have a similar experience or else remain 2nd-class Christians. Thus they regard with pity anyone whose growth in grace has been a gradual process. Other examples of sometimes-overemphasized doctrines include baptism, the church, prophecy, public confession of sins, speaking in tongues, healing, and self-denial (to the point of Pharisaical asceticism).

CHARACTERISTICS OF CULTS IN GENERAL

Having noticed three different ways of mishandling God's word, let us now center our attention on the various cults, especially Armstrongism. There are certain characteristics which almost all false cults have in common, and the Christian should be aware of these.

1. As already mentioned, cults have WRITINGS which are just as IMPORTANT AS THE BIBLE. In fact they are more important, for the Bible cannot be "understood" without the help of these other writings. Herbert W. Armstrong goes even further than this: In his correspondence course he says that his followers should not try to start a congregation unless a graduate from one of his three colleges is available to be the minister. Otherwise the congregation would soon be filled with confusion and arguments, because the errors of men's backgrounds still influence them unless they have had the full training course at his schools. So if a graduate from his colleges is not on hand, just keep in touch with Arm-

strong through his radio program, magazine, pamphlets and correspondence course. Thus says Armstrong.

2. Cults are MAN-CENTERED. The founder and perhaps other leaders are given great prominence. For example, Armstrong's magazine *The Plain Truth* featured his autobiography for more than six years! A series of over 70 articles just about him and his family and work!

3. Cults are IN ERROR REGARDING FUNDAMENTAL DOCTRINES. They are wrong in their teaching about God Himself, or about salvation, or often both. They teach salvation by works, though Armstrong claims that he does not. (He teaches that you get sort of part-way saved by grace, but works—including Sabbath-keeping—are necessary to complete it all.)

4. They often BEGIN AS A REACTION, stressing some truth which many churches neglect. For example, Armstrong puts great emphasis on repentance, obedience to God's commands, and prophecy. Of course a large part of Christendom does not give these doctrines their proper place. Thus when Armstrong comes along stressing them and quoting Scriptures left and right about them, he impresses many folks with himself and arouses suspicions about their churches. This gains him many followers.

5. Cultists believe ALL OTHER PEOPLE ARE WRONG—lost! They alone have the truth. Therefore they are usually very zealous and always dogmatic.

6. Most of the large cults teach that men will have A CHANCE TO BE SAVED AFTER DEATH, and/or that hell means annihilation of the soul—the sinner becomes extinct. The beliefs of Armstrong, the Jehovah's Witnesses and the Seventh-Day Adventists are very similar in this area, and the Mormons have their own version of another-chance-after-death by their teaching of baptism by proxy for the dead. Needless to say, such doctrines have a very strong appeal.

(Next month — More about Armstrong)

We see two trends of journalism among us. One is the old trend of trying to preserve our own doctrinal positions and practices at all costs, which usually involves continual wrangling over issues, continual derogatory remarks towards individuals or denominations that disagree with that viewpoint.

The better trend, manifested by many newer journals, is to let the truth speak for itself, whether it fits our previously held positions or not, and to treat all men with fairness and love, regardless of their doctrinal differences from ours. The emphasis in this newer approach is on the Lord, not on the visible human and organizational aspects of the work. Only as our relationship to the Lord is one of trust and love towards others who also love the Lord.

—*The Exhorter*

NEWS AND NOTES

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

S. C. C. Mortgage Day

Special prayers are requested for the October 15th mortgage installment payment. Amount due: \$6,400.

S.C.C. is having its greatest year! Enrollment is increasing—mortgage is decreasing! —Jesse Z. Wood

Sherman, Tex.: We have subscribed to W.&W. since the year 1916. We wouldn't like to miss even one copy. —Mrs. V. H. Haizlip

Lexington Ky.: Bro. N. Wilson Burks of Harrodsburg will be God's servant for Jesus sake and the evangelist who will bring the gospel messages October 1st through 8th, Sundays 10:50 a.m. and nightly at 7:30 o'clock. —H. N. Rutherford

Flores, El Peten (Guatemala): Entirely new is a co-op about a mile down the road called Rancho Alegre. Tonight a group of them will walk here to our house for a Prayer Meeting. Twenty-one were crowded in here last Tuesday night. Five men sat on the partition behind which we had the little chickens last year. Those that could read and couldn't see by our one coal oil lamp used their flashlight to see the songbooks and Testaments. J. C. always takes them home in the panel truck. These people asked for a study in Romans, so J. C. conducts it at Rancho Alegre on Thursday nights. We also go there twice on Sunday. Some of them go with us to La Libertad for a study in Acts, following their 9:00 a.m. study in Revelation. June has been reading a chapter of the New Testament every day to three different ladies in their homes here in Subin. We ask that you pray that all of our efforts here will be blessed of the Lord. —Miriam E. Reed

Current Report on the Manila Project

The full \$50,000 needed to purchase the new property for Central Bible Institute at Manila was forwarded by July 31 as agreed. The building is being remodelled at this date. Occupancy is promised in the near future.

We were compelled to borrow \$7,000 in order to complete this gift, as only \$43,000 had come in by the deadline. \$1,800 has already been repaid on this loan of \$7,000, leaving a balance of \$5,200 owed to a Louisville bank. We thank the Lord for His continuing gracious response through faithful stewards in the effort to reduce this debt. Our treasurer, Mr. J. K. Scoggan, 1823 Gresham Road, Louisville, Kentucky 40205, will gladly receive and acknowledge any further offerings and apply them against this 6% indebtedness. —C. V. Wilson

Winchester, Ky.: Recently I closed a meeting at Upper Saltlick in Bath County. The attendance and interest were good but no one responded. The first week of Oct. I am to be with Bro. Kalar and the church at Bowen, Kentucky. Recently a mother and her daughter were baptized here at Belmont. —Howard Sawyer

Louisville, Ky.: It was my privilege to be with the Highway Church in Pekin, Indiana for a series of meetings the first week in August. Interest and attendance were excellent. Bro. Robert F. Gill is the minister.

A new congregation, the Rangeland Church of Christ, got off to a good beginning here in Louisville, Sunday, August 20. Some 20 or more workers spent many hours going house to house in the Rangeland and Rangelwood subdivisions prior to opening date, and we were well-pleased with and thankful for God's blessings upon the effort. We had 111 in Sunday School and 120 for morning worship, and attendance on August 27 held up to the same good level. Our meeting place is the Rangeland Elementary School, 5001 Rangeland Road.

Lord willing, I will be with the Cherry St. Church, New Albany, Ind., for a series of meetings Oct. 8 - 15, and am looking forward to working with Bro. Bruce Chowning and the brethren at Cherry St..

Our new home address is: 5220 Robinwood Rd., Louisville, Ky. 40218. —Robert B. Boyd

New Minister at Buechel

We are happy to announce that as of October 1st, Brother Michael Taylor Sanders will be working with us here at Buechel Church of Christ on a full time basis.

Last Sunday, members of the congregation voted to accept the recommendation of the Pulpit Committee, as approved unanimously at the business meeting, that he be offered the ministry here.

Brother Mike has expressed the desire to work with Brother Glenn and all of us to win souls for Christ in this community.

Nelsonville, Ky.: The meeting held by brother N. B. Wright while he was in the Louisville area is now history, but the messages will not be quickly forgotten. As mentioned in a previous report, the entire series consisted of ten sermons on Prophecy. These good messages were enjoyed by better-than-average attendance for us, with upwards of 75 at each occasion, it seemed.

We recommend such a study for all believers in these momentous times.
—W. Robert Heid

Meeting

Orell Overman at Kentucky Avenue,
October 15-22, 7:30 p.m.



Be Still and Know

J. H. McCaleb

There never has been a time when life was not surrounded by some confusion. We view the turmoil of the present time and feel that our age is unique. No doubt there are events that are singular to our day, but the generating currents are the same. "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" As you read the pages of history you know assuredly that the same old lust has plagued men from the beginning.

And so our concern is not to bewail the difficulties of current existence, but rather to find a sure refuge that will remain unshaken through every upheaval. For such a time as this, a beautiful psalm was written many years ago: "God is our refuge and strength, a very present help in trouble. . . Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."

"Be still, and know that I am God." Perhaps what we need most to do it to stop to think. In our much scurrying to and fro, one senses a great emphasis upon self. It is easy to become carried away with our own accomplishments, and to forget the One for whom we strive. Then come the inevitable frustrations that accompany all human efforts. In the midst of these disappointments one can continue to hear, if he will, the comforting words: "Be still, and know that I am God." And so we have the certainty of a triumph that will endure through eternity.

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—The Sunday School Times.

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“A New Creation” has been stocked by a number of book stores over the country since being favorably reviewed by *The Sunday School Times*. Many have found it to be an ideal gift for new converts and young people. One colored congregation in Tennessee bought a copy for every member in the church. A number of young people's groups have used it successfully as a basis for a series of studies on the practical problems which face them. A missionary in Africa has asked for permission to translate it into Tonga using photographs of native Christians.

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