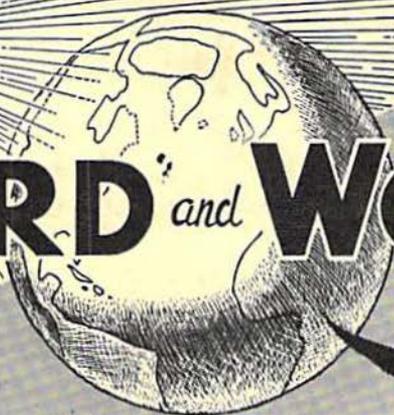


"Holding fast the faithful Word . . ."



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



"Holding forth the Word of life."

SEPTEMBER, 1968



Ground breaking for Phase Two of Portland Christian School Expansion Program was held on August 28, during the time of the Fellowship Week in Louisville. Brethren Claude Neal, Stanford Chambers, and Earl Mullins handle the task under the approving smile of Bro. C. V. Wilson. Progress of Phase One is evident in the background.

MAIL ORDERS ONLY

**Effective August 30 the Word & Work
Closed to all but Mail Order business.**

MAIL ORDER SERVICE WILL BE CONTINUED ON SPECIFIED ITEMS ONLY

For several years the Word and Work Bookstore has been feeling the squeeze of rising wage requirements, postal rate increases, decreasing discounts on materials from some publishers, and stiffer demands to be met to qualify for certain franchises. After several weeks of assessing the situation and considering various alternatives, we have decided to permanently close the bookstore to walk-in traffic, to curtail certain aspects of our services, but to CONTINUE MAIL ORDERS ON CERTAIN ITEMS. We would like to continue to offer everything that churches or individuals might desire in the way of supplies or publications, but that would call for one of two things: Either the business would have to be subsidized by contributions, or prices would have to be raised beyond the established list.

The bookstore was established to help subsidize the WORD AND WORK monthly. Extra money beyond the subscription price you pay is still needed. If we closed the bookstore, this need would still exist. So we hit upon this plan: We will continue to offer the items which are most in demand and from which we can expect to realize some profit. Merchandise on hand will be gradually liquidated —BY MAIL ORDER— at reduced prices. From month to month we will list some of the remaining stock, for your convenience in ordering.

This new arrangement is being made possible by the volunteer help of two ladies from the Highland Church of Christ—Mrs. Verna Wilborn and Miss Mildred Lale. They will also take care of subscriptions and the mailing of the magazine. Since they will be able to come in just one day a week, we felt it imperative to make the work load as light as possible. This is another reason for limiting the mail order to specific items.

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. JORGENSON 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. LXII

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Talking Things Over

G. R. L.

"What's wrong with theistic evolution?" The young lady, with a M. Ed. degree—had "grown up in the Church of Christ." The question she asked in theology class that day is one that many well-educated evangelical Christians are asking. Since the Roman Catholic Church officially approved theistic evolution in 1951, this philosophy has become more widely known and accepted, even by Christians who hold to the plenary (full) inspiration of the Scriptures. Theistic evolution *seems* to be a happy compromise between a rigid view of creation by fiat and the views of some in the scientific community that would rule out any concept of God. Theistic evolution will be taught this fall in many "Christian" colleges. Many preachers and Sunday School teachers are not aware of the hidden dangers of it.

WHAT IS EVOLUTION?

Theistic evolution says that God created life and then got out of the way. From there on, there is no distinction between theistic evolution and any other kind. Supposedly, pure chance so operated over a span of billions of years that the various forms of living things developed ("evolved") out of this one original living cell. What's wrong with that?? In answering this question, it may be helpful to look very briefly at the real nature of evolutionary theory—theistic evolution included.

Evolution didn't begin with Charles Darwin. As early as 600 B. C., Anaximander, a Greek, described in very modern terms how life originated in the primeval ooze and evolved at last into air-breathing land animals and finally man himself. If Darwin had merely repeated what Anaximander said, it is unlikely that the name of Darwin would be known today. You see, the theory of evolution cannot stand on its own feet; it must have a foundation to support it. That foundation is known as THE PRINCIPLE OF UNIFORMITARIANISM.

This principle asserts that natural processes have always moved at a uniform rate. If the salt content of the ocean is increasing at a given rate today, then—assuming uniformity—simple arithmetic will tell us the age of the ocean. If a river bed erodes at a given rate, then we should be able to calculate the age of the river. The real impact of this principle is that the earth is a product of "natural" forces only, and that these forces continue unchanged. Scientists are aware of a number of problems that challenge such an assump-

tion, but these difficulties are rarely mentioned at the high school level. The way it is taught, for the last 4 or 5 billion years, conditions on earth have been relatively uniform, and the various evolutionary processes have been moving steadily forward. (One of the express goals of the nation-wide Earth Science Curriculum Project is to sell American youth on Uniformitarianism.)

Why aren't things still evolving? Ah, but they are! The process is just so very slow that you can't see it move—like watching a tree grow. This is one reason why the uniformitarian principle is so vital to the evolutionary theory. The vast lapses of time help explain why so much of the needed evidence is missing. Even with five billion years to go on, the statistical probabilities of the evolution of intelligent life are remote indeed.

Back to our question: What's wrong with that? In spite of the fact that there are numerous inconsistencies and difficulties from the scientific point of view, this is not our major complaint. There are plenty of publications that deal with these problems. Believing a wrong scientific theory may not be harmful—unless there are spiritual implications. So while theistic evolutionists have turned out a theory which is acceptable to many Christians, their theory rests upon a rotten foundation—uniformitarianism. Here the Bible speaks in no uncertain terms, and the spiritual implications are far reaching.

A SIGN OF THE LAST DAYS

The apostle Peter predicted that in the last days scoffers would say, "Where is the promise of his coming? for, from the day that the fathers fell asleep, *all things continue as they were from the beginning of creation*" (2 Pet. 3:4—but read the whole chapter). The theory of evolution, resting upon uniformitarianism as its base, fits this perfectly. And here, from the Scriptures, we see what is radically wrong with evolution. The direct point of conflict, according to Peter, is in the coming of the Lord. Evolution says everything will just keep on going according to natural processes. Inspiration says that the Lord Jesus Christ is going to break into earth's history and change its course. Evolution says that man is a product of chance events, implying no responsibility to God. Inspiration replies that God judged sin at the Flood and will do so again in the Great Tribulation.

Why has the teaching of evolution picked up momentum? Because people have *wilfully* forgotten that God intervened in history at the Flood. There was first the desire to rule God out of human events (see my remarks last month on humanism). This could not be as long as God has a hand in what we call nature. Therefore He must be put out, and the theory of evolution turned out to be a handy tool. That this has indeed been done wilfully (that's the Bible word) is evident to anyone who is acquainted with the attitudes of the people involved. Having put away all thought of past judgments, they find it easy to ridicule any idea of future judgment—of a time when God will again interrupt the course of earth's history.

NO VICTIMS OF CIRCUMSTANCE

The remainder of Peter's second epistle assures our hearts that we are not mere specks being swept along in a whirling universe, with destiny left to chance. Not only our destiny, but the fate of the universe itself is determined by the word of God. We are not victims of circumstance, but objects of God's love. "God is not slack concerning his promise. . ." He has not forgotten us. He knows that to our little minds the coming of our Lord seems long-delayed, and so He encourages our hearts. It was God's word that brought on the Flood, it is God's word (not uniformitarianism!) that now sustains the universe, and that same word shall yet bring our Lord Jesus from heaven. Let us hold fast to Him, our Head, and surrender not a whit of that Blessed Hope of His coming. "By faith we understand. . ." (Heb. 11:3). Thanks be to God that He has given to us a view of reality that this world cannot discover. And that view includes a view of our Lord Jesus Christ as Lord of creation.

The Christian's Critical Responsibility

Curtis Lydic

If you are a Christian, you are either a critical person or you are an irresponsible person. However, you may be critical, and still be irresponsible; many people are. But you can't be a responsible Christian without being critical. Is this an arbitrary assertion, or presumption on my part? No. Scripture is full of admonition on this point. Witness the Sermon on the Mount, with such warnings as ". . . with the judgment you pronounce you will be judged," and "Beware of false prophets who come to you in sheep's clothing but inwardly are ravenous wolves. You will know them by their fruits." Witness also Matt. 12:36: "I tell you, on the day of judgment men will render account for every careless word they utter." And so speak many other New Testament passages.

If you are having difficulty seeing a connection between these passages and the word *critical*, perhaps you have a limited conception of the meaning of the word. To many people, the word connotes 'faultfinding,' in a negative, destructive sense. Webster's *New World Dictionary* (College Edition) says, "*critical*, in its strictest use, implies an attempt at objective judging so as to determine both merits and faults. . . characterized by careful analysis." It is this meaning which is intended in this discussion.

Too much is at stake, too much hangs upon our words and acts, for us to be *careless* (which is the opposite of *critical*) Christians. The magnitude of possible effect of our decisions, small as they may seem, puts a weighty responsibility on us. Now, nothing is more encouraging than to see a Christian accept his responsibility as a spiritually mature individual. Few things are more discouraging than to see a supposedly mature Christian refuse his responsibility.

One form of irresponsibility is refusal to be critical in study of the word of God. Several of Satan's favorite devices are aimed at dis-

couraging critical analysis of what the scriptures say and what men say about the scriptures; in other words, critical analysis of *doctrine*. If Satan can get Christians to accept what their preachers say about the scriptures, in lieu of letting the scriptures speak to them directly, he will have succeeded in setting these Christians one or two paces further away from God.

Satan has succeeded in convincing many Christians that understanding God's word depends entirely upon their intellectual skill in interpreting what is written. Because many Christians have the humility and good sense to mistrust their intellectual skill, he then has them in a position to rely upon the skill of someone else, usually the man with the degree in theology or Bible, or the man with the title of Minister, or the man who is sufficiently cool and glib to outtalk them. Because they are discouraged about approaching the scriptures on their own, they are also dependent upon anyone who is more familiar with the scriptures than are they. The Spirit who dwells in them, whose task it is to teach them (1 John 2:26,27), is thus effectively quenched. Small wonder that so many Christians are "children, tossed to and fro with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles."

In ignorance of the presence of God within them and the ability of God to deal with them directly, Christians are rather easily confused about their relationship with God. They are rather easily misled into thinking wrongly about God, and into thinking that they love Him, trust Him, and obey Him—when in reality they may hate Him, mistrust Him, and defy His will. Does this sound unlikely? The scribes and Pharisees would never have believed it either. But their traditions stood between them and God. Nothing must be permitted to stand between us and God, to interfere in our interaction with Him. So then, Paul's prayer for the Ephesians assumes tremendous importance for all Christians: ". . . that God . . . may give you a spirit of wisdom and of revelation in the *knowledge* of Him, having the eyes of your hearts enlightened, that you may *know* what is the hope to which He has called you, what are the riches of His glorious inheritance in the saints, and what is the immeasurable greatness of His power in us who believe. . ." (Eph. 1:17-19, RSV). God's will is that Christians have first-hand, experiential knowledge of Him. That kind of knowledge is irrefutable.

Christianity is a profession. In Christianity there is bound to be a degree of professional criticism, and so there should be, provided it is in the right spirit. Only the spirit of love is the right spirit for criticism among Christians. Paul describes the spirit of love in 1 Cor. 13: ". . . it looks for a way of being constructive" (v. 4, Phillips). "Love keeps no score of wrongs [notice that!]; does not gloat over other men's sins, but delights in the truth" (v. 6, New English). The responsibly critical Christian is not preoccupied with faults and failures; but neither does he refuse to note them and deal with them, beginning with himself. When dealing with the faults and failures of others, he will seek to build up, and not to hurt and discourage. It is very easy, when one is aware of his own inadequacies, to restore his self-esteem by focusing on the inadequacies of others. This is

spiritual sickness. It is also easy to console oneself in one's own failure by heaping criticism upon others. This also is spiritual sickness. Some Christians make a sport of attacking the spiritual lives or work of others in conversation with still other persons, who are themselves not otherwise involved. All the teaching of the New Testament indicates that constructive criticism is taken directly to the person who is its subject. When criticism of his failings become the staple item of conversation with others, it is *gossip*, no matter how righteous the critics may feel about it. A tremendous amount of gossip parades in the guise of constructive criticism; and a great many professed Christians feed upon it gluttonously, telling themselves that they are moved by "spiritual concern." If they are moved by true spiritual concern, it will be toward the person they are supposed to be concerned about, and not along the routes of the gossip-peddlers.

I myself have been guilty of this. Many times I have thought, "How I wish someone would tell Brother ----- what he needs to be told." And while waiting for someone else to do that, I could talk with others about Brother -----'s problems, taking a certain satisfaction from their concurrence with me that "someone ought to tell him." This is not loving criticism—it doesn't deserve the dignity of the term *criticism* at all—it is hateful gossip, and I can't kid myself that it isn't. It is a popular game in our circles, and that says something rather hideous about our "Christian" hearts.

Being responsible critically means coming out in the open and saying what needs to be said. Risky? Yes, but risk is part of the Christian life. Being truly loving is costly. Look at Jesus on the cross; that's the cost of loving. Will we accept the responsibilities of discipleship, or will we be cowards?

My Uncle, The Policeman

Dee L. McCroskey

My uncle didn't want to be a policeman, but a few years ago the job was thrust upon him, and he had to take it. A half century or so ago he might have been in pretty good shape to handle it. But now he is too old, too weak, and too gullible for today's slickers. Worse yet, he is a sick man and his own household is a mess.

There's a long story about my uncle's situation. It goes back to about B.C. 606, when, according to the Bible, world dominion was taken from Israel and turned over to the Gentile nations. This was the beginning of what is generally known as "The Times of the Gentiles," a long period of time that is now nearing its end. (See Luke 21:24.) At that time the first world empire came into being, which was the Babylonish empire. There was immediately a need for somebody to keep law and order, and King Nebuchadnezzar became this first world-policeman.

Nebuchadnezzar had his faults. One was that he became too impressed with his own importance (something pretty common to

young policemen), and said, "Is not this great Babylon, that I have built. . . by the might of my power, and for the honour of my majesty?" (Dan. 4:30). Notice that it was all by "my power," and for "my majesty." So God had to bring him very low, and in verse 33 we see this proud man out in the pasture, living like the animals, with his mind gone, and eating grass like the cattle. Then God graciously restored his mind, and Nebuchadnezzar came back a different man. He had now learned the first basic thing that the world-policeman must know.

That basic thing is this: "That the most High (God) ruleth in the kingdom of men, and giveth it to whomsoever He will" (Dan. 4:25). Nebuchadnezzar learned this, and from there on he did a pretty good job of being the world's policeman.

A generation or two went by, and the world-policeman's job fell upon a grandson of Nebuchadnezzar's, whose name was Belshazzar. (He reminds me a lot of my uncle.) He made his own country a big playboy's paradise. Hedonism was the trade mark of the land—the philosophy that pleasure is the great goal of life. (God calls it "Lovers of pleasures more than lovers of God" —2 Tim. 3:4).

Daniel chapter 5 describes Belshazzar's last big party, and it was a real whing-dinger. All the big officials were there. Wine flowed in abundance. To show their contempt for God, they brought out the golden vessels that belonged in the temple of God over in Jerusalem, and everybody drank wine out of them! "And the king, and his princes, and his wives, and his concubines" were all there—a la Hollywood. "They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone." Sounds quite up to date, doesn't it?

But while Belshazzar and his people were having all this reveling, the enemy was eating away at the very foundations of the kingdom. (I wish my uncle could see this, for it is happening today on a million-fold bigger scale!) Before morning, before the pleasure-mad people knew what was happening, the enemy swarmed in and overwhelmed the city. The world policemenhip passed from the Babylonians to the Medes and Persians, and then to Alexander the Great.

For about two centuries, Rome was the world-policeman. Rome ruled with a hard, cruel, iron hand, but she ruled efficiently and kept order and justice. Policeman Rome's tenure of office ended much like that of Belshazzar, in an orgy of prosperity and a pleasure-mad apathy, in corruption and complete moral collapse.

For some two centuries Britain had the responsibilities of a world-policeman laid upon her. She was "mistress of the seas." She brought law and order to many a wild and uncivilized region. She kept a balance of power among the great powers, and contributed much to the peace of the world. Above all, she became a haven for God's ancient and scattered people, Israel. But like most of the world-policemen before her, she lost her place with God, in spiritual leadership, and deteriorated morally. Finally, she lost her God-given role as world-policeman.

Let us not forget that no nation appoints itself as world-policeman. It is God who appoints men and nations to keep law and order. *"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God"* (Rom. 13:1). God had appointed Nebuchadnezzar and said, "I have given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant" (Jer. 27:6).

But to get back to the story of my poor uncle, at the close of World War II he suddenly awakened to the fact that he was the new world-policeman. He never wanted the job. His hair and his whiskers had already turned white from trying to carry too many of the world's headaches. He only wanted to share his money, goods, and his talents with his needy neighbors. He had always hated slavery and oppression, and often came to the aid of a small neighbor in trouble.

But few people love the policeman. The wrongdoers hate him, and his friends are suspicious of him. Few appreciate him, and no matter what he does, everybody criticizes him. Maybe my uncle takes his job too seriously. Maybe he tries too hard. In any case, he gets into a lot of trouble with other people's uncles. Now he's in it tooth and toenail with an Uncle Ho.

But my uncle could handle the job if it weren't for his weakness at home, within his own household. He once had a good family, who feared God and believed His word. The family was weak and small then, but God blessed them and made my uncle strong.

But now—how different! Now his children "sass" him to his face, and tell him they will only obey the laws they like. They sell him out and betray him to the enemy. They dissipate themselves in drink, drugs and crime. They threaten to burn his house down if they can't have their way. In fact, they have already started to do that very thing. And my uncle can only look on helplessly. He is strong, and yet weak, so terribly weak and sick!

How can a man police nations when he can't even police his own household? Yet he is cast in this role. He needs God so desperately but he will not call upon God, nor repent of his sins before God. The collapse of his house is certain; the only question is how long? And what then? Who is there then to be a bulwark between Communism and a world take-over?

A nation is only strong when its people are strong morally and spiritually, for only then do they have a united will to win. My uncle is going under, in the same way that Belshazzar and Rome went under, in a fling of pleasure, corruption and moral decadence. The "perilous times" of 2 Tim. 3:1 are upon us, and dreadful things lie ahead.

Friend, if you are not saved, flee to God for refuge *now*. Only in the Saviour is there peace and assurance for the future. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thess. 5:9).

—In *Last Day Messenger*



Truth Advance Section

Stanford Chambers

Questions Asked Of Us

A church has publicized the fact that it has disbanded. A search is on to find church homes for the disbanded members. It is also rumored that other small congregations are considering the same step. Is there any scriptural example or instruction to encourage the disbanding and scattering of the flock? What about the shepherd-elders, who must give account?

I do not have sufficient data re. the disbanded church. I can conceive of conditions being such that a placement of the members under elders of flocks not far distant might be a proper course, but such cases are not usual. The Lord's congregation (assembly) in a given locality is the lighthouse in that community, and that by the Lord's provision and arrangement. It may not be as high as lifted up as one in another locality may be. But withhold not the light. "Let the lower lights be burning," as well as the upper, loftier lights. People want the church of which they are members to be "a going concern." To be that it must be a church of a considerable membership. So let the small church disband and be added to the larger and make it still larger. Then we'll not be ashamed of "our church!" It's the spirit of our age. "Salute Prisca and Aquila . . . and salute the church that is in their house" (Rom. 16:3, 5). How big a membership do you suppose constituted that church? Was it "a going concern"? Again (at Ephesus before returning to Rome) "The churches of Asia salute you. Aquila and Prisca salute you much in the Lord, with the church that is in their house" (1 Cor. 16:19). This consecrated pair seemed to have a liking (at least not disdain) for a small flock. "Let the lower lights be burning." "Salute the brethren that are in Laodicea (a much earlier date than the Patmos vision) and Nymphas and the church that is in their (or her) house" (Col. 4:15). "Where two or three are gathered together in my name, there am I in the midst of them." To the Philadelphians He wrote, "Thou hast a little power," but did He hint at such a thing as disbanding? "I have set before thee a door opened." Of course, if a church has no light to shine, it might as well disband. A suitable Golden Text for the small band, (Zech. 4:10) "despise not the day of small things." Add to that another (Gal. 6:9): "Let us not be weary in well doing, for in due season we shall reap, if we faint not." Yet another: "Not by might nor by power, but by my Spirit, saith the Lord." It is the privilege and the

responsibility of every church, large or small (it is not to be "little") to be filled with the Spirit. A small congregation is likely to have a larger percentage filled with the Spirit. It will be doing that planting and watering which God waits for in order that He may give "the increase." Yours for a lighthouse in every community. Amen.

That word of four letters "damn," has come to be a very convenient word and used by the many as though it were good English usage. Is it none the less profane?

The word "damn" is not your word at all. It is God's word. Only He has the right to condemn. "Keep back thy servant from presumptuous sin," as well as anything profane.

You have stated with proper emphasis, that human religious appellations are to be discarded, that people of God should not call themselves Paulinists or Cephasites, but you did not give the positive side and tell what God's people are to be called. Is it not clear what Paul was trying to persuade King Agrippa to become? Do you think the church is being given the prominence and esteem the New Testament gives it?

Possibly we were taking too much for granted. Truly there is the positive side. The N. T. order is both "put off" and "put on, therefore, as God's elect." "Almost thou persuadest me to be a Christian." There was not the slightest doubt in the king's mind what Paul would have him to be. And "if any man suffer as a Christian, let him not be ashamed; but let him glorify God in this name (on this behalf)" (1 Pet. 4:16). This exhortation by the apostle Peter is to be heeded, not to be belittled. Let Christians be ashamed of being ashamed. The querist is right in feeling that the Lord's church is being down-graded. The church, as the body of Christ, is identified with Him. It was God who "gave him to be head over all things to the church." Christ loved (and loves) the church, and gave himself up for it." He is yet to present the church to Himself.

Who are you, my church member friend, that you do not love what He loves? "But 'churchianity' is not in the Bible." No, the word is not, neither is "Christianity." But Christianity is, and so is churchianity. Take a second look at Eph. 3:21. Who discounts the church has failed to take in Ephesians. The Psalmist rejoiced to see her day, more thrilled at the vision of the King's union with "the queen at His right hand" than are some given the honored privilege of actual participation therein. Where is their "first love"?

Is James 5:13, 14 for born-again believers only? Should the sick one make the request, or could some member of the family? Should babies or small children be counted in on the privilege on the parents' request? What if the church has no appointed elders? Could the older, leading brethren of the congregation serve the purpose?

In the passage cited the initiative is taken by the sick one. The elders (*presbuteroi*) are not necessarily elders that have been made overseers (*episcopoi*), though they would most certainly be called, if there were such in the congregation. Men may lack certain qualities required of appointees and not be lacking in piety and prayerfulness. So far as Jas. 5:13, 14 pertains, the sick one is a "born-again believer." Little ones would not make such a request. "The prayer of faith shall save the sick: and if he have committed sins, it shall

be forgiven him." Some commentators take this procedure as a hold-over from apostolic times among Jewish Christians, and "the prayer of faith" is interpreted to mean that gift of faith, which is found among the enumerated gifts as in 1 Cor. 12:9. This could be the correct understanding, for it has to be admitted there are many failures to heal in cases in which all the conditions are complied with and faith enough to comply with the praying and the anointing. But even if the commentators who thus interpret the passage should be correct, here is another word from James to fall back on. Further down he says, "Pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working." "Yes, but I'm not a righteous man." If you are under the blood, your Lord has reckoned you righteous. Be not tempted by the adversary to a defeatism and fail to pray with assurance. However "confess your sins one to another." Elijah is cited, and he was "a man of like passions with us." James does not say it availeth everything, but "much." Act on that. For two years my life-time companion (in a few days comes our 70th wedding anniversary) has been invalid. A number of falls indicate "little strokes." Last Jan. 31st a bad fall broke her hip and paralyzed rectal and urinary parts, affecting her mentality in a measure. Kind friends near and far have joined us in praying on her behalf. But since she is in her 89th year, we have not been given the full assurance of faith, and instead of healing there is a continuous but slow decline. She is really now "out of this world." "And Trophimus I left at Miletus sick" (2 Tim. 4:20). Guard against wrong conclusions often very positively reached. After we have prayed (really prayed), giving our Lord a chance, let us "leave it to Him." "He is too good to do any one an injury, too wise to make a mistake." Your faith is not in yourself; it is not in the praying. "Have faith in God." "Thy will, not mine be done," prayed our Lord and Savior. "He doeth all things well."

How do they make out that Job lived to be more than 200 years old?

Job 42:16 says that Job lived after his affliction 140 years. In this latter period of his life he "had seven sons and three daughters." But before his affliction Job "had seven sons and three daughters" (Job 1:2), so he was not a young man when his affliction came. He most likely lived to be over 200, and in that fact is evidence that he must have lived near the middle of the Genesis 11:10-32 period of time.

In attempting to explain the world's present turmoils they say it traces to fear. What are people in general fearful of? If Rom. 8:28 were believed, would not fear be dispelled thereby?

Well, there is fear of a "third world war." There is fear caused by the threat of Communism. Fear of a world-wide food famine. Fear of a water famine. And nations fear each other. "Fear hath punishment." Fear is punishment, and who pays so much as he who trusts not his Creator? Rom. 8:28? Who can trust such a word but the born-again believer?

"When in danger, when in doubt, Run in circles, scream and shout." —Unknown



Viewing The News

Ernest E. Lyon

WCC AND COMMUNISM

The World Council of Churches is to hold a board meeting in Tulsa, Oklahoma the last of January, 1969, and the first of February. In attendance will be at least two men who have been identified many times as communist agents, members of the secret police in Russia and Yugoslavia. The head of the Russian Orthodox Church, Metropolitan Nikodim, has been identified many times by defectors as a member of the Russian secret police; he is probably the most influential member of the WCC. And now one of the six presidents of the council is Patriarch German, head of the Serbian Orthodox Church, Yugoslavia. I have a copy of a speech made in Chicago in July, 1963, by Dr. Slobodan M. Draskovich, a leader in the Serbian Orthodox Church in the United States, which identified Patriarch German as a communist agent. The evidence is increasing that the WCC is becoming more and more a communist front in spite of the many opposed to communism that take part in it and support it.

NEW MODE OF WORSHIP — "Kiss and Tell"

Standing with her eyes closed and her feet close together, a young woman allowed her limp body to be passed slowly from hand to hand by four men standing in a small circle. "The purpose is to see how much we are willing to trust ourselves and each other," said the leader.

Then each of the five participants walked up to the others one at a time, touched them on the hands or shoulders and told them "what I like most about you." "You have such a warm smile" and "I appreciate your being so open" are samples.

The scene was a small and poorly lit ballroom of the Hotel Gillet in

Uppsala, Sweden, and the occasion was an experiment in "experimental" worship. It was also one of the most controversial events on the fringes of the recent Fourth Assembly of the World Council of Churches, says the report we are taking from the N. Y. TIMES.

The services, which were held daily, were led by Wilburt H. McGraw, Jr., an Episcopal layman who is director of communications for the Western Behavioral Sciences Institute in La Jolla, Calif. For the last year Mr. McGraw working under a grant from the Lilly Endowment, Inc. of Indianapolis (emphasis added both places), has been conducting experiments to find new forms of worship in which the congregation can participate more fully.

"The Sunday morning worship service is the pivotal point of the church, but in many churches this has become ritualized and predictable," Mr. McGraw said. "The congregations are so inundated with messages that they tune out."

His solution is to bring about more communication and physical contact between worshippers . . . He said that such exercises were a substitute for sermons (Emphasis added), but not for an entire worship service (since most such men do not believe that God saves men by "the foolishness of the preaching," they are not concerned about eliminating both formal preaching and personal witnessing). "They deal with the relations of people with each other, not with God. The purpose is to emphasize togetherness, and to let people participate in what Christianity says about human relationships rather than hear about it."

The experiments are part of a much wider movement in all faiths to intro-

duce more non-verbal elements into worship. Many churches are introducing multimedia liturgies that utilize films and other techniques, and the growing use of the modern perversion of the ancient "kiss of peace" represents a reintroduction of the sense of touch in liturgy.

(Surely this story will show why I do not hold to the opinion that the study of behavioral sciences is in any way an asset to the Church of Jesus Christ.)

COMMUNIST SECRETARY WOOS CHURCHES

A copyrighted news story in **APPROACH**, "the mission / education newsweekly" published by the United Presbyterian Church and the National Council of Churches, tells of a speech by Gus Hall, national secretary of the Communist Party in the U. S., tells of Hall's conversations with religious leaders and states the lie that the communist fight "is not with God." A national board member, Arnold Johnson, the party's public relations chief, is reported to have said he was a 1932 graduate of Union Seminary, New York. Though Hall was telling something that is proved a lie every day in every communist country and thousands of communist books, the article described him as "a plump man with an easy smile." Fortunately, **APPROACH** also printed an article in their "opinion" column by Archibald Campbell, who spent 43 years as a Presbyterian missionary in Korea, 25 of those in Northern Korea. He pointed out that the Koreans know that communists are liars and that communists think it is all right to lie and kill to take over a nation—and, I might add, to keep the nation enslaved afterward.

OHIO VALLEY COLLEGE FACES DILEMMA

Ohio Valley College, Parkersburg, W. Va., must move its chapel and Bible classes or raise \$76,000 in order to satisfy the Higher Education Facilities Act, according to a news article in **CHRISTIAN CHRONICLE**. The federal government does not allow worship services or "sectarian instruction" in buildings they help build. The board of trustees of the college voted to raise the money when a director of higher education informed

the school that upholding Christianity in any way in the Bible classes would be construed by the government as sectarian instruction. I know nothing of the school, but if it is a Christian school it would be better to learn that God's work is not carried on by using money taken from taxpayers and given to a school. It would be interesting, though, to ask that federal director of higher education if it is right to teach anti-Christianity in science and "social science" courses, especially in teaching evolution.

NEWS RELEASE ON THE UNITY FORUM

A good example of how to be misleading was present in the news release put out after the Third Annual Unity Forum was held at SCC. This statement appeared: "While there was indeed some evidence that not every participant accepted the deity of Christ, the point was well made by A. Dale Crain of Lincoln, Nebraska, that with God there was but one class of people—those for whom Christ died." Taken alone that statement would lead one to believe that Bro. Crain and the writer of the news release were universalist in belief. The next statement changes the meaning: "Even if some may not be our brethren by virtue of a new birth, they are indeed our neighbors and we are reminded of the Lord's words regarding the commandment second only to that first, . . ." Change that last statement to "Though some are not our brethren by virtue of a new birth . . ." and then you have what I hope both men meant.

SENSITIVITY SESSIONS

The "kiss and tell" sessions discussed earlier are part of a program of "sensitivity sessions" that are being pushed over the country. Avoid them like the plague, for they are a part of the degenerate psychology that wants adults to act like children. If you want to know what I mean, get a copy of the July 12 issue of **LIFE** magazine if your stomach can stand seeing the kind of filth to which many of even our military leaders are being subjected.

GOOD NEWS

A book on the political scene has appeared that looks with horror at the way our country is committing suicide and gives a fine Christian wit-

ness, saying that only a turning to God can turn the tide. It is **Death of a Nation**, by John Stormer, who includes a great deal of prophecy in the latter section of the book. Stormer was the author of **None Dare Call It Treason**, a best seller a few years ago. Since writing that book he has become a more dedicated believer.

Several college presidents have followed the lead of Maurice B. Mitchell, chancellor of the University of Denver, who, when 39 students occupied the registrar's office, gave them a half hour to leave and, when they refused, had them arrested, and ex-

pelled them from school. No more trouble. Lawlessness is lawlessness, and should be treated as such.

BAD NEWS

The Russians now can kidnap a defector or other enemy in this country and fly him direct to Moscow on one of their own commercial flights.

The New England Rally for God, Family and Country July 4-7, attracted a lot of "conservative" preachers, yet when the banquet was held, champagne was one of the features.

Ernest E. Lyon
1734 Deer Lane
Louisville, Ky. 40205

If They Cannot Hear

Mrs. W. F. Frisbie

As the subway lurched to a start, a white-haired lady of some eighty years cautiously lowered her portly dignity into the seat beside me and announced straightaway that she was going to the Bellevue-Stratford to hear Mr. Rockefeller. "I used to be a member of the World Affairs Council," she said, "They're having a luncheon today."

I noticed she was wearing a hearing aid—a very small one—and I also noted, very soon, that the thing either was not turned on, or the noise of the train rumbling through the tunnel was too much competition. Now and again she looked at me but didn't really expect a reply, I decided. "Shortly after the last war, I heard Mr. Rockefeller speak," the Lady continued. "I didn't doubt his abilities. He is well educated, comes from a good family and all that," she said, "but he had some peculiar ideas at that time. Made too much out of building those bomb shelter things in back yards. However, since he might be our next President, I think I ought to see what I think of him now. One ought to do what he should."

The Lady had a good, strong voice, belying her years completely. Her speech was nothing in particular, just well modulated, yet with the distinct broad "a" peculiar to Britishers, Bostonians, and some others. It takes only twelve minutes in midday to go from 69th Street to 15th Street. In that time, I learned the following. The Lady is a Quaker. Her two sons served in the medical corps during World War II. They were conscientious objectors.

All her children and her six grandchildren have been educated in Friends' schools. "The very finest," she assured me. "Quite expensive, but worth it. Small classes. Good instructors." The smartest of her grandchildren is now at Harvard. "A splendid mind. Sees things so much clearer than most young men his age—war and all that. Was certainly destined for a Ph.D. but now this draft thing

has come up and he doesn't know if he'll be allowed to go to graduate school or not. I don't know if Mr. Hershey has all the authority of the draft or not," she said. "Surely the President has as much to say as Mr. Hershey. You know, the President only graduated from a teacher's college." She lowered her voice to a confidential tone. "And in those days, I'm sure the school couldn't have been much. He just doesn't have the kind of understanding a man from one of the good schools has. Well, maybe somebody in your generation will work things out," she half concluded. "Mine has certainly failed!" She sighed.

I wanted to say, "Lady, my generation has produced the greatest collection of presidential candidates, scientists, pacifists and ecumenicists the world could have imagined possible, but don't count on them to make you a comfortable, safe world. They are trying, though. They are trying." She wouldn't have heard me. Her hearing aid didn't work.

"I've lived through two big wars," she went on immediately. I just don't like for young men to go to war and kill each other. And then all those women and children get killed. I believe in my country . . ." (she drew the words out as if she were thinking of something else) "but, I hated for us to be the first to use the atom bomb. Maybe the people on Mars are thinking how stupid we silly little people on earth are. I don't know . . . Now, I have a lot of respect for Nathan Pusey—President of Harvard, you know." She turned to look at me to be sure I really did know, I guess. I smiled. "He's a marvelous scientist," she said. "I've heard *him*, too. But he was so elated about our success in making the bomb. Somehow, I don't know why we had to do all that killing at Hiroshima and Nagasaki just because a few scientists made a powerful bomb." (It occurred to me: Yes, a lot of folks have never understood why Jesus had to die, either—just because somebody invented the cross.)

"Oh, America has done wonderful things abroad," the Lady continued. "We took care of the Europeans splendidly after the last war. I had friends in France (*Frahnce*, she pronounced it) and England. Sent them all sorts of food items. Measured out coffee, sugar and all, ever so carefully. And trudged to the post office with the packages. I hate tying packages. My husband was alive then, of course. He used to tie them. I'd hold my finger on the string." She demonstrated with a kid-gloved finger. "After the war, I visited them. They were all so grateful.

"But now, this Vietnam thing. Of course, our country isn't run perfectly, but their government over there is so miserably mis-managed. And even after we say all these things about stopping the bombings. . ." Her voice trailed off here as we both looked for our stops.

She had noted a Pan Am bag I was carrying to hold packages. Now she patted it. "I'm going Pan Am myself in a few weeks. Where did you go? Or did you take one of those hopping trips?"

It was no use trying to answer. She couldn't hear. As it turned out, I didn't even have to smile. With more agility than one would think possible, the Lady arose from beside me and made for the door. "Well, good luck," she said, "I must get off here." And get off she did. Quickly. Because the magic that opens and closes subway doors gives no time for goodbyes. The Lady departed as she arrived. Back to the big world, too complicated for her comprehension. Always searching for Truth. I hoped she'd be able to hear Mr. Rockefeller.

A few minutes later, I left the subway and found a place to drink coffee and jot down these particulars. I wanted you to have this conversation just as it came to me. When my husband came home he saw the notes on the desk. I told him they were about an old Lady who rode downtown with me. "Oh, was she a sweet old lady?" he asked.

No, as a matter of fact, she wasn't sweet. She was every bit an aristocrat. She was rigidly proper. She wasn't the type to give in to "name dropping." Why should she? It has always been her nature to associate with the right people. Still, of all the important people she has known and heard, it was obvious the Lady has never heard Jesus of Nazareth speak, so, of course, she couldn't know Him personally. For all her protestations against war and violence, she has no hope in Him who was born King of the Jews, and the Prince of Peace. Even her pronouncements of Quakerism brought no references whatever to God.

Why did she start talking to me? I'd guess she lives alone and was in a mood to talk. I was carrying a Pan Am bag and wearing kid gloves, both status symbols to her generation. She is conditioned. Conditioned to gentility. But this particular Lady could not be described as friendly, sweet, concerned, loving or kind. Acts of kindness? Oh, indeed. She performs well her duties to mankind. One ought to do what he should.

Incidentally, she was not disappointed in Mr. Rockefeller this time. The morning paper reported that "he thinks most Americans have decided that 'there can be no purely military solution to the war in Vietnam. We have nothing to fear, and all to gain, from the careful and responsible quest for a negotiated settlement,' he said."

Maybe one of the candidates will be able to deliver up a pleasant, shiny world for this old Lady, done out in bright psychedelic colors to cover up sin and damnation, but I don't think so. The reason I don't think so is the Bible. I believe God says what He means and means what He says. I believe that a personal relationship with Christ our Saviour is the only peace available. A peace of mind and heart in God, through the Son, with the comfort of the Holy Spirit. Unless we can humble ourselves and say, it is all of you Lord and none of me, we are in no better position than the Lady. "Who hath ears to hear, let him hear." Else, how can they believe.

Precious Reprints

R. H. Boll - 1951

Loving His Appearing

"I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness which the Lord the righteous judge shall give to me at that day; and not to me only but also to all them that have loved his appearing." So wrote Paul in his final charge to his son Timothy. He was then in prison in Rome, in the death cell, but we can not miss the spirit of peace and the certainty of hope that pervaded the last utterances of that great soul. He looked back upon his career with quiet satisfaction; he looked forward to the future with joyful confidence and anticipation. He knew quite well that the Lord, the righteous Judge, would award him the crown of righteousness in that day. Now if he had ended his sentence at that point, it would all have been right and good—but it would not have held out any great hope and prospect for the rest of us. For there are not many whose life and word could be compared with Paul's. If the Lord would give *him* a crown of righteousness, that would be fair and fitting; but hardly could he grant such honor to any of the rest of us. But the apostle says, "Yes—it is not to me only but also to *all them that have loved his appearing*" Now we can take new hope and courage. The promise is for ordinary people, then, such as we are, sore troubled with trials and temptations and the burdens of life, indeed for all who love His appearing.

WHO IS INCLUDED?

Now we will want to ask who they are that love His appearing. The answer is simple and obvious: it is *those who would be glad to see Him come*, to whom the coming of Christ is a hope, an event welcome and much to be desired. Those who love His appearing can from the heart join in the prayer of John in Patmos, and say, "Amen: even so come, Lord Jesus."

Not of all professing Christians could this be said. There are those "who mind earthly things," and have set their affection on things below. There are those who have their hearts set on plans and purposes which would be sadly voided if Jesus came now. There are those also to whom the coming of the Lord would be a dread and a calamity rather than a hope. Hardly could any such as these be said to love His appearing. But there are those who expectantly wait for Him, and to whom His return is a matter of deep interest and joyful anticipation.

If we inquire more narrowly into the question, "Who are they that love His appearing," we would have to conclude first of all that it would be those who *love* the Lord Jesus. Now this is the real essence of the Christian faith. Peter sums it up in these words, "Whom not having seen, ye love; on whom, though now ye see him not, yet

believing ye rejoice greatly, with joy unspeakable and full of glory" (1 Peter 1:8). "If any man loveth not the Lord, let him be anathema. Marana-tha," says Paul; and "Grace be with all them that love our Lord Jesus Christ with a love incorruptible" (1 Cor. 16:22; Eph. 6:24). The one thing he wants to know of us, first and above all things, is what He once asked of humbled, penitent Peter: "Simon, son of John, lovest thou me?" Those who love you are glad to see you come back, after some long absence. But it is not only that. We could conceivably get to see Him and be with Him by going to Him. But the thing the New Testament holds out as the goal of hope is His return from heaven. It is not only that we want to see Him, but we want to see His triumph and glory. For

"Our Lord is now rejected and by the world disowned,
By the many still neglected, and by the few enthroned;
But soon He'll come in glory, the hour is drawing nigh,
For the crowning day is coming bye and bye."

And many great things are bound up with that—among them our hope; for "when Christ who is our life shall be manifested, then shall we also be manifested with Him in glory" (Col. 3:4). Then will be "the revealing of the sons of God"—the event for which all creation waits in eager expectancy; the hour of the redemption of our body (Rom. 8:18-23). "For the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." That, and more shall transpire in the day when Christ shall appear a second time to them that wait for Him, unto salvation" (Heb. 9:28).

HOPE AND GRACE

But true and glorious as are these promises, they would still leave our hearts with misgivings and fears, if it were not for another factor that enters into the matter. The coming of the Lord can hold no hope to any except those who stand in the grace of God. All Christians are conscious of deficiency and personal unworthiness. I say not this to excuse or condone sin. But as we advance in the Christian life and our conscience becomes more tender and sensitive, we are less and less disposed to bank on our own record of faithfulness, and more inclined to say, "Lord, be thou merciful to me a sinner." However we have grown we feel that we fall immeasurably short of the likeness and stature of the glorious Lord whom we adore. If taken simply at my personal worth and value, how could I be joyful in the expectation of my Lord's return? Would I measure up under His all-seeing eye? Would I not rather be inclined to "put far off the evil day"? I fear that is what many do, and that is the explanation of their repugnance to the doctrine of Christ's return. It is evident that unless *this* point were settled that the coming of Christ can be no comfort or hope to us. But the Lord has provided an answer of peace to this question.

"Wherefore, girding up the loins of your mind," writes Peter, "be sober, and set your hope perfectly on the grace that is to be brought to you at the revelation of Jesus Christ" (1 Peter 1:13). He will come with *grace* to His own. Now grace is always God's free favor to the unworthy and undeserving. Grace meets

us where we are, and makes good all our lack. It was, and is, by grace that we are saved; and there will be no boasting on part of any of God's redeemed ones. It is on this grace that is to be brought to us at the revelation of our Lord Jesus Christ, that we are bidden to set our hope perfectly. If He had said that we may have this hope on condition that we first purified ourselves, it would not have helped us; we could never come up to that. But the hope is ours first, and freely given; and everyone who has such a hope will on the strength of it purify himself even as He is pure. The hope of Christ's coming therefore is a purifying hope. And they who have it will also love His appearing; and to all such will the Lord, the righteous Judge give the crown of righteousness in that day.

Hindrances to Fellowship

Ernest E. Lyon

We need very much to get back to the fundamentals of our faith—back to the Word of God to see what IT says to us about grace, faith, the deity of Christ, the Trinity, prophecy, the indwelling Holy Spirit. Some times I think that the members of the Restoration Movement are more “tossed at sea” than any group I know, not having examined the Bible and firmly decided what God has to say on these matters. Thus we look at the less important matters and quibble over a thousand matters that you might have expected me to list as hindrances to fellowship—the things that divide the non-instrumental churches into over 25 groups and the instrumental ones into more groups than you are willing to admit, as well as the excuse for the division into two groups in the first place. When we stop and meditate with God on these great fundamentals of the faith we can find room for a real practicing of fellowship, a full realization that it is not a matter of bringing an outward unity to a restoration movement but a matter of having all things common with all who are truly the children of the Lord.

Now all this I have just said does not mean that our fellowship is based on the unity of the faith, upon our seeing *all* things alike. Such an attitude is one of the real hindrances to fellowship, of course. I recently received a letter from one of our missionaries on another continent that brought this to mind. He had held a meeting for a church in a nearby place and his meeting had been avoided by a certain family who had moved there from this country because they had heard that he was “unsound” on prophecy—though they had never seen him, read anything he had written, or heard him preach. A year later, without any change in their prophetic beliefs, they came into a deeper appreciation of the fundamentals of our salvation, especially in the indwelling presence of the Holy Spirit, and their lives began to show the fruit of the Spirit. They called my missionary friend on the phone and apologized for their former attitude, even though he had never heard about it. They then came to visit one of the places where he was working for the Lord. Immediately they were “cast out of the synagogue” by the leaders of the church they had formerly attended. If we were to make a

list of ridiculous hindrances to fellowship, I suppose we would have to head it with the many Diotropheses who not only love to have the preeminence but also think that they are more infallible than the Pope claims to be. The Pope claims infallibility only "ex cathedra," but these claim infallibility in any belief and at any time—Such as the preacher who told me that if he and I disagreed on one point that he considered a matter of faith he couldn't fellowship me — not only a wrong use of the word fellowship but also a ridiculous statement that he can never grow in the faith, for then he could not, to use his terminology, fellowship today himself of yesterday when he grew a little!

This attitude grows out of a real denominational feeling which many have that "our beliefs" are the norm that determines who is really a Christian. This is not a case of maliciousness but of allowing Satan to insert into our minds the idea that "our church" is right. God is right. The Bible is right. We are often wrong in many things and God has left in His Word unmistakable simple things to show us how to become children of His and we hinder fellowship by adding tests for fellowship that are not given as tests of sonship. It is a case of mistaken identity, I suppose.

Another case of mistaken identity is that anti-Biblical doctrine that so many profess today under the term "the Fatherhood of God and the Brotherhood of Man". All men are God's offspring, but not all are His children. He created man, but only one who puts on the new man is His child—the new man, "that after God hath been created in righteousness and holiness of truth" (Eph. 4:24). Jesus said to a group of those who refused His offer of the new birth, "Ye are of your father the devil, and the lusts of your father it is your will to do" (Jn. 8:44). That makes them with a different father from my Father and therefore in a different family, not brethren of mine. That doesn't mean that I should not love them (as God does) and work for their eternal good (as God does), but it does mean that we do not have things common and therefore we do not have fellowship.

To get down to some of the usually neglected hindrances (neglected in discussions, that is) I would like to list our present policy so prevalent of taking one man as "the minister" instead of as one of the several shepherds and teachers of an assembly of the Lord's people that they should be teaching to be ministers. Note Beck's translation of Ephesians 4:11, 12—"And He gave us some men to be apostles, some to speak the Word, some to tell the good news, some to be pastors and teachers, in order to get His holy people ready to serve as *workers* (there's your word "ministers") and build the body of Christ" (The New Testament in the Language of Today). Many other translations show that it is every member that should be prepared to do the ministering, not just a few. But the spoon-fed audiences in most churches never digest the meat of the Word and have no idea what the Body is, what fellowship is, nor what their responsibilities of showing fellowship are.

To keep from being one-sided maybe I should also add that taking a system of "multiple ministry" as a replacement of the system of one minister does not necessarily give freedom to the true ministry of the Holy Spirit to act through all the church. The attitude that "everyone

must have our multiple-ministry system to be a true church" is just as big a hindrance to fellowship and possibly of more danger because it divides those who should be leaders in the whole body of Christ.

I presume that what the committee that drew up this program meant by "Fellowship as a Social Problem" is the fact that racial, national, sex, color, and other social prejudices are often allowed to enter in and divide Christians. Satan loves to work this field from every angle. He builds up prejudices of whites against blacks, blacks against whites, Americans against Russians, Russians against Americans, Yankees against Southerners, Scotch against British, and so forth down a long line of mutual misunderstanding and distrust. God often works through churches in spite of such misunderstandings, but eventually He sees to it that light on these subjects is disseminated and then "the times of ignorance" are no more and "He commands all men (in His churches) everywhere to repent" and recognize their common birth, etc. I am convinced from God's working in His Word that He will no longer use for His great work those assemblies of His people who act as if salvation is only for those of like race, color, education, etc. In other words, this not only hinders fellowship, it hinders *all* the work of the Holy Spirit.

Another less noticed hindrance to fellowship is the lack of that love of the sinner that should characterize every Christian. This stops spiritual growth as well as growth in numbers. This "closed corporation" mentality (as Leighton Ford speaks of it) excludes, of course not only sinners but other church groups and even others assembling among our own group. When we love the entire world as God loves it, then loving others of God's children is more natural than eating and at least as natural as breathing (though, as a music teacher, I will in all honesty have to point out that most of us do not breathe right!)

Another great problem that hinders fellowship is what Carl Ketcherside calls the "fortress" concept of the church. Many think of the church (or at least of the home congregation) as a fortress to which they go to be protected from the ways of the world. They even lose the concept that there are other fortresses. What they need to do is to change that concept and realize that the local congregation should be an armory to which we go for strength to fight against "the principalities," etc.—not against each other. When the whole church unites in its efforts to glorify God and win sinners to Christ, then both the individual and the church are accomplishing the purpose that God had in mind for it and them—and then fellowship is free and open to all who are eligible.

There are two things that seem to be becoming related that are hindrances—the social gospel and the feeling of the young that they have discovered something new. This development is partially because we older ones have not kept in mind *who* we are and *what* we should be doing. The young ones come up with the old false ideas that arise in every generation and thus take off on a worldly jaunt in the vain belief that they are journeying for God. The preserving of civilization is not the calling of the church, though we are the light of the world and the salt of the earth. If we live as lights in

the midst of this dark and perverse generation we will provide light in the midst of the darkness and both add taste and preserve the world, for a while. But if we get the idea that through united efforts we can provide a heaven here, we lose the whole idea of fellowship as God gives it and start cultivating the tares instead of the wheat.

In conclusion, could I ask you now to turn to Mark's gospel and read chapter 9, verses 38-50. After doing this, then note again that the Lord said in verse 40, "For he that is not against us is for us." Too many have read in Luke 11:23, where Jesus was speaking of those who had accused Him of being under the influence of Beelzebub, that "He that is not with me is against me; and he that gathereth not with me scattereth," and assumed that any who are not with *us* are against *us*. But Jesus plainly says that even though they may be of a different group, if they are serving Him, "He that is not against us is for us." Let us indeed "have salt in ourselves, and be at peace one with another."



The Character of Daniel

Winston N. Allen

Daniel was one of the few Bible characters about whom no evil is recorded. He was one of the two godly men whom the Lord used to bring to the world His blueprint and program for the ages, the other being the Apostle John. Both men (writers of the books of Daniel and Revelation) loved the Lord and were "greatly beloved" (Dan. 9:23; 10:12; John 13:23). As then, so now the Holy Spirit gives insight regarding future things to those who are close to God. Genuine love and faith and hope centered in Christ and manifested in obedience are vital today in receiving and understanding God's prophetic Word. The messages and testimonies in word and character of Daniel and John are of increasing importance as this present age nears its terminal period in the Great Tribulation and as true Christians watch for the imminent return of Christ. But in this article attention is not focused primarily on Daniel the inspired prophet of God but rather on four characteristics of Daniel the man. Consider four qualities of character which made him usable in God's hand and a channel of His blessings to millions down through the centuries.

DANIEL WAS A MAN OF PURPOSE

"But Daniel purposed in his heart that he would not defile himself"—Dan.1:8a. As a young man in his teens away from home and in a potentially dangerous situation, Daniel made a firm and cour-

ageous decision that regardless of the cost he would be true to God. This decision early in his life set the stage for all that followed. There is no advancement or victory in any kind of conflict and certainly not in the Christian life apart from definite decisions and purpose of heart. Bringing it closer to home, there will not be daily devotions and regular attendance and participation in worship services apart from purpose of heart. There will not be personal involvement in the Lord's Great Commission apart from a definite decision and commitment.

Basic reasons for the success experienced by Ezra "according to the good hand of his God upon him" are given in these words, "For Ezra had set his heart to seek the law of Jehovah, and to do it, and to teach in Israel statutes and ordinances" (Ezra 7:10). Regarding King Josiah and the blessings which came to the kingdom of Judah because of him we read in 2 Kings 23:25. "And like unto him there was no king before him, that turned to Jehovah with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him." In the New Testament we are told that Barnabas exhorted Christians in the active missionary church at Antioch "that with purpose of heart they would cleave unto the Lord" (Acts 11:23).

Apart from a sustained purpose of heart which only the Lord can give (Phil. 2:13) the course is always downward. Satan, taking advantage of the lusts of the flesh and allurements of the world, has heavy traffic on the broad road of do-as-you-please, the downhill road that leads to failure and emptiness in this life and to eternal torment in the life to come. Regarding the tragic life of King Rehoboam we read in 2 Chron. 12:14, "And he did that which was evil, because he set not his heart to seek Jehovah."

The victories of such men as Daniel and Joseph and John in times of severe testing were not victories of the moment. Their battles had been won ahead of time in their hearts, in their decisions, in their relationship to God and purposeful dependence upon Him. Yes, Daniel was a man of purpose and for him the course was always upward.

DANIEL WAS A MAN OF PRAYER

"And when Daniel knew that the writing was signed, he went into his house (now his windows were open in his chamber toward Jerusalem); and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime"—Dan. 6:10. Daniel had a definite place and definite times for his daily devotions. Because he gave top priority and placed high value on times of communion with his God, Daniel was not haphazard (hit or miss) in his prayer life. It was his consistent fellowship with God and dependence upon Him which equipped and empowered Daniel to meet calmly and victoriously numerous crises and heavy responsibilities.

Dr. Oswald J. Smith in his book, *The Man God Uses*, wrote the following: "In the very early years of my Christian life I commenced observing what I have called the Morning Watch. Every morning,

day in and day out, I get alone with God. I would not dream of going to my office before first of all spending time alone with Him. Nor would I attempt to carry on my church work without first meeting God, morning by morning. Directly after breakfast I retire to my study, close the door, and there spend the first hour alone with God. For over fifty years now I have observed the Morning Watch. If God has used me in any way down through the years, it is because I have met Him morning by morning. I solve my problems before I come to them. Without the Morning Watch my work would be ineffective. I would be weak and helpless. It is only when I wait upon Him that I become strong spiritually."

Susanna Wesley, the mother of nineteen children, every day from one o'clock until two closed the door of her bedroom, and there on her knees spent the time alone with God. No wonder she gave the world John Wesley and Charles Wesley.

The 9th and 10th chapters of Daniel give further insights into Daniel's prayer life. It is obvious that Daniel advanced from the "give me" praying, which has its place, to intercessory praying for others and to the praying which is deeply concerned about God's glory. Not only was Daniel a man of purpose; of equal importance he was a man of prayer who looked to God to bring the fulfillment and realization of his God-given purposes.

DANIEL WAS A MAN OF PRINCIPLE

"Then the presidents and the satraps sought to find occasion against Daniel as touching the kingdom; but they could find no occasion nor fault, forasmuch as he was faithful, neither was there any error or fault found in him" (Daniel 6:4). As his enemies learned to their own sorrow, Daniel was not the type of man who could be swayed from the right by price or pressure. Even the threat of death did not cause him to forsake God's will and way. On a certain occasion Satan made this accusation to Jehovah, "all that a man hath will he give for his life" (Job 2:4b). The accusation is true regarding most people but it was not true regarding Job and Daniel and numerous Christian martyrs down through the centuries. In this day of growing permissiveness and immorality how the world needs men and women and boys and girls of principle! Individuals who will be true to the Lord regardless of cost stand out as beacon lights in a world of spiritual darkness. Can we say as did the Apostle Paul, "Herein I also exercise myself to keep a conscience void of offense toward God and men always" (Acts 24:16). From the lions' den Daniel, the man of principle, said to the king, "My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O King, have I done no hurt" (Daniel 6:22).

DANIEL WAS A MAN OF POWER

"Then the king made Daniel great, and gave him many great gifts and made him to rule over the whole province of Babylon, and to be chief governor over all the wise men of Babylon" (Daniel 2:48).

"Then this Daniel was distinguished above the presidents and the satraps, because an excellent spirit was in him; and the king thought to

set him over the whole realm" (Daniel 6:3). Because of his character and other qualifications described in chapter 1 Daniel was given a high place of power and responsibility. Not only did he have position and prestige but the impact of his character was a powerful influence upon others. In all probability Daniel's friends took their courageous stand, described in chapter 3, because of the example Daniel had set before them. Daniel 9:28-30 describes the effect and influence on "every people, nation, and language" which was produced by Daniel's friends. It is not possible this side of heaven to calculate the far-reaching influence and power of a man of God who lives and teaches the Word of God. Because Daniel was first of all a man of purpose and prayer and principle, he was also a man of power.

By way of summary we can say that the prayer and the experience of Jabez may well have been the prayer and experience of Daniel and both are full of meaning and challenge for us today: "And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my border, and that thy hand might be with me, and that thou wouldest keep me from evil, that it be not to my sorrow! And God granted him that which he requested" (1 Chron. 4:10).

Can We Engineer Spiritual Results?

John Smart

"The elder shall serve the younger." So the Lord decreed before the twin boys were born; and so it came to pass in spite of the maneuverings that took place decades later. The decrees of God are firm. His purposes simply cannot be thwarted. He makes known His purpose for gracious reasons. The wisdom of man lies in knowing the purpose of God and walking in fellowship with Him respecting His will.

Life in Isaac's home would have been vastly different if the word of the Lord had been accepted. Alas, to Isaac it was not acceptable. Personal preferences and fleshly appetite goaded him into a line of action that was opposed to the purpose of God.

It is a foregone conclusion that Isaac knew of God's word to Rebekah—"The elder shall serve the younger." Rebekah could scarcely have withheld such a revelation from her husband. How comes it, then, that Isaac quite deliberately set out on a course which ran counter to the Lord's decree? Could it be that he thought the divine will could be thwarted? Or, was it that he had permitted himself such paternal indulgence of Esau and such self-indulgence in his son's venison, that the word of the Lord ceased to be meaningful? Was Esau more real than the Lord and His word? Was savory venison of more account than things unseen?

It may be difficult to assign specific reasons for Isaac's line of conduct here, but some clear warnings may be drawn from it. Twice in earlier years God had revealed himself to Isaac, enriched him, given him promise of the land and assured him of a great future for his posterity. Yet, in later years, he was sufficiently out of touch with God as to take steps contrary to the divine will. Blessing at one stage of life is no guarantee for the rest of the road. Self-indulgence blurs a man's spiritual vision. He focuses attention on the wrong son; he seeks to bless the wrong object.

Certainly Rebekah knew the purpose of the Lord. To her the words were spoken: "The elder shall serve the younger." And since the Lord had spoken, why not let the matter rest there? Why not leave Him to work out His own purpose? Why suppose that she could handle affairs more ably than He?

"My son," said Rebekah, "obey my voice."

Better far had she and her son listened to the voice of the Lord. She knew His will but would not wait His time and His way. It was a tense moment! The blessing divinely intended for Jacob *seemed* to be going to Esau. But God had not forgotten. He was behind the scenes surveying all. What a pity that Rebekah was not aware of His being there—of His interest in every move being made!

Rebekah could neither see Him nor wait for Him. She must do something quickly. Isaac's intention to bless Esau must be thwarted. Rebekah moved into action, proposing that Jacob impersonate his brother, deceive his father and thus secure the coveted blessing.

Will man ever learn that spiritual results cannot be engineered? Why are we so slow to learn that the purpose of God is not fulfilled by fleshly maneuverings? "That which is born of the flesh is flesh." Our activist generation would do well to ponder these words. "That which is born of the Spirit is spirit." This is what really matters. If only we would allow the Lord full scope for operating in our private and public life!

And yet, through all the sad story of Isaac's indulgence on the one hand and Rebekah's deceitful contrivance on the other, the purpose of God was fulfilled. Everything seemed to be in defeat. But we read, "By faith Isaac blessed Jacob and Esau concerning things to come" (Hebrews 11:20). God was there inspiring faith. He was there, appointing the blessing as promised.

He is *always* there. Would that we believed Him more.

—In *The Fields*

The heart in which the Holy Spirit dwells will always be characterized by gentleness, lowliness, quietness, meekness and forbearance. The rude, sarcastic spirit, the brusque manner, the sharp retort, the unkind cut—all these belong to the flesh, but they have nothing whatever in common with the Comforter. —A. B. Simpson

Why We Lost Our Secretary

Vierl Veal

On Thursday, October 5, there was a Teachers Institute at the Southside Christian School attended by our son, Jeffrey. We had made arrangements with Mrs. Connie Haverly to pick up Jeffery Thursday morning and keep him at her home until Saturday since our other teenagers were in school and not able to take care of him.

When Mrs. Haverly arrived at our home at 9:00 that morning it had started to rain and she left her two children in her compact car, parked just about ten feet from our office door and windows, turned off the motor and put the car in reverse.

Imagine her terror when she looked out of the window and saw her car starting to roll down the hill toward our lake! She dashed out the door with our secretary, Virginia Jones, following close behind. The car picked up momentum as it rolled down the hill, and they were unable to catch up with it.

Mrs. Haverly fell, and Mrs. Jones passed her. By the time she reached the car it was in six feet of water about twenty feet from shore, and beginning to sink fast. Mrs. Jones knew that the door must be opened before the pressure against it became too great or she would have to wait until the car completely sank and the pressure was equalized, by which time the children would be lost.

Using all her strength Mrs. Jones got the car door opened and grabbed Diane, the five year old girl, from the back seat. Mrs. Haverly arrived at this time and began working to get Matthew, the 19 month old boy, from his strapped in car seat. By the time Mrs. Haverley came out of the car it was completely submerged Matthew had held his breath, and although very red in the face, was hardly coughing.

Mrs. Haverly was so grateful for the rescue of her two children that she could not wait to give a prayer of thanks and dropped to the ground at the shore line to thank God that her children had been saved. It was later learned that the car doors on the right side were locked, and the car was situated in the water so that either side was about the same distance from shore.

Mrs. Haverly said that if she had been there first she would probably have gone to the side which was locked, and many valuable seconds would have been lost.

Many times a person gets upset and unhappy because of a trend of events. This was our case last August when our secretary told us that she was going to have a family, and the doctor told her she should quit work, which she did that very day.

We feel that God sent Virginia Jones, our present secretary, to us for a specific purpose, which now has been revealed to us most vividly.

You see, Virginia is a swimming instructor and teaches life-saving at the Eastside YMCA.

—Indianapolis CBMC Newsletter

Missionary Messenger

"Greater things for God"

Alex Wilson
On Furlough from Manila, P. I.

A letter from Victor Broaddus says that the severe earthquake which hit Manila on August 2 did not cause damage to the church building there. Apparently none of the members' homes were seriously hurt, either. However, a Chinese member's daughter and her family were all killed in the 5-story apartment building which completely collapsed.

In June and July I visited a number of churches plus 2 camps, in Texas, Tennessee, Louisiana, and Kentucky. Ruth and the children accompanied me sometimes, and Dad Wood sometimes. In August we'll be at Woodland Camp in Indiana. From the end of August onward, our address will be 231 S. Galt, Louisville 40206.

Bro. Scoggan reports that at the first of August, the debt on the Manila property and building was \$5,900. We are thankful to those who are still giving to wipe out the debt. 47 students enrolled in Central Bible Institute this school year (which began in July). This is nearly twice as many students as formerly. The larger facilities at the new property have made this increase possible.

David Brown
Salisbury, Rhodesia

We have just finished our first youth camp, and as director this year, I have had my hands full. We had 39 campers, and the Lord blessed us with a time of spiritual blessing. Brother Bob Garrett, Sis. Moul, and Bro. Marshall taught Bible classes. Bro. Moul, my father, Tern Miles and I took turns preaching.

I don't think the American people realize what is happening. America imposes sanctions against a friendly country, and buys chrome and other metals from Russia instead of Rhodesia, and claims to be fighting the communists in Viet Nam, yet is helping communism in a real way in Africa. It's a mixed up world, isn't it? Only the Lord will be able to straighten things out when He comes.

I believe the "Fellowship Week" in Louisville is this week. I'm sure it will be a good week for all of you. Wish we could hear tape recordings of some of the messages.

Four young people have recently come to know the Lord, confessing Him as Lord and obeying Him in baptism. Among them is our own Kim. She of course is the youngest, but she said she just couldn't wait any longer—she just couldn't put it off. These all came to the Lord before camp. While there were no visible results at camp in this way, yet the Lord has done a work in the hearts

of Christian young people and some unsaved among the denominations may even yet turn to the Lord as a result of seed that was sown.

E A. Rhodes

Yokohama, Japan August 21,

SISTER SEVEDGE

In the year 1910 Brother Boyer moved from Kansas to Missouri for his children Orlie and Ethel to attend the Bible School. The same year Brother Sevedge and his family came that their son Andy might have opportunity for daily Bible study. The same year, I also entered the school, and we four enrolled in the first year Bible course where we studied Matthew, Acts and Hebrews, memorizing twenty verses a day. Orlie, Ethel and Andy enrolled in a business course also.

After several years in school we parted. I went to Louisville for further Bible study, then married and we went to Japan. On our return from Japan I met them again in Louisville. Andy and Ethel had married and he was preaching for a church near Louisville. Orlie had married and was preparing to go to Brazil for missionary work. Returning to Japan, we lost contact until Ethel began working with the Missionary Messenger, forwarding funds to missionaries. I shall leave to those who worked closely with her to tell of her ability and competence to handle the secretarial work of the Messenger, her devotion to the work and her interest in the missionaries.

She will be remembered by many whom she served as a patient, quiet, unassuming person, with a loving disposition, intensely interested in helping those on foreign fields in the spreading of the gospel. She "has fought the good fight and finished the course and kept the faith." A crown of righteousness will be hers, together with those who have loved His appearing.

Harry Robert Fox, Jr. was here for a couple of weeks visiting among the brethren and speaking at the Old Folks' Home. There was a fellowship meeting of the brethren in this area, held at Yokohama. A few came from as far south as Shizuoka (100 miles away) and also from the north, from Ibaraki, about the same distance. The meeting was on August 18 and Harry Robert spoke at the morning service to a full house; also in the afternoon when others came from the Tokyo area. It was a good meeting and refreshing to all. There was one baptism.

There is not much change with us here. Bess' condition remains stable and about the only deterioration I see is that which comes naturally by time. I expect it to remain this way for some time. The Lord is our stay and confidence, and we wait on Him to lead us on.

Orville S. Boyer
Sao Paulo, Brazil

Have just received word from sister Lura Bornwasser of the homegoing of my dear, dear sister. Words cannot express my gratitude to all who so lovingly cared for her. I am gradually recovering from my stroke of Jan. 30, 1967.

Elaine Brittell
Livingstone, Zambia August 29.

Yesterday afternoon we went to Musokotwane to meet with 16 women to study in Matthew. Judah had five in his Bible class with the men and boys. Today Ena Sitali came to go with us to Inhanda village for Bible class. However, a little baby had died at Inhanda and there was no class, so God let it work out that we had Bible class at Mujula with 15 women and 22 children. Judah had four men. Lord willing, we will go back there next Wednesday morning.

Lord willing, there will be a mens' meeting the middle of September to help them learn how to work in carrying on the church. Six were baptized Sunday at Siachabakubi.

Thomas W. Hartle
Cape Province, South Africa

Since my car has been out of commission for over a month now, it has made my personal work program and assisting the cottage meeting work at Grassy Park impossible to attend to! But the brethren there are aware of my present problem, like everywhere else in the areas of my working program, and are praying that my car engine which has gone for a complete overhaul, might be ready the week of August 13. I have been very thankful to my son for taking myself and family to the services, and for Bro. Nockie, who takes me to the cottage meetings when he is available.

There are many homes amongst which are individuals requesting me to speak to them on scriptures "by way of further enlightenment," as a matter of fact I received a phone call last evening and hope to visit this young lady, who in the meanwhile has been encouraged by a next door neighbor, our Sister Margaret Barrow, whose husband was baptized recently.

The brethren at Bonteheuwel, apart from our scheduled cottage meetings, are also arranging cottage meetings in the Bonteheuwel area. Our regular worship services at Woodstock and Bonteheuwel are attended quite fairly, while many members come as they please. There are those who are "counting the cost" and are reaching the lost, strengthening the weak, and endeavoring to lift the fallen.

O. D. Bixler
Convalescing at Memphis, Tenn. July 10.

Our "Children's Home" work is financed largely by National, State, Red Cross, and Community Chest Funds, but the crux of Spiritual support must come from American Christians. You are now averaging about \$150 per month but the needs are double that amount.

Lastly, a new church for the "blind" at the foot of Mt. Fuji, where blind Brother Fujiyama supports himself as a Christian worker, has become a *must*. That city insists that Ochanomizu Church sponsor this work.

So, as we have prayerfully considered this to be the best time to be away from Japan, we are coming to you in prayer, hoping to paint these pictures on your hearts. All are thankful beyond words for the cooperation you have given through the years.

Here is a list of items that we will continue to supply by mail order:

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