

THE WORD AND WORK

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

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THE WORD AND WORK, 2518 Portland Avenue, Louisville, Ky. 40212
Second Class Postage Paid at Louisville, Kentucky

Subscription price: \$2.50 per year

VOL. LXVI

AUGUST, 1972

No. 8

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Talking Things Over

G. R. L.

WHERE ARE THE MISSIONARIES?

Why don't we hear of more young people wanting to go to the mission fields? Who will replace the older missionaries who are returning? Why are missionaries often forced to operate on inadequate funds? These are some of the questions that I have been hearing more frequently lately. In the past several months a number of brothers have expressed to me their concern at the apparent decline of interest in foreign missionary activities.

The problem is rather general among evangelical churches. A recent editorial in *The Alliance Witness* (on another page in this issue) attempts to identify some of the causes for lagging missionary interest. I hope you'll read it carefully and make a point-by-point comparison with the situation in your own local church. There is a remedy indicated, too—a remedy that can be applied at the personal level. You can do something about it, even if your congregation has no special concern for the regions beyond.

"WALL-TO-WALL VIETNAMESE"

By now, Mac LeDoux and his family are in Saigon, on a mission that began in their living room in Texas. There they entertained—and taught the Scriptures to—hundreds of young Vietnamese pilot trainees. Other families did the same. They opened their homes and their hearts to these young men, and many of them responded to the Gospel. In Louisville, the home of Bill and Anna Blye Price has often been a haven for Japanese college students. Across the country, many others are engaged in a similar kind of foreign missionary work; you can read about the ISI on another page. Perhaps this is the foreign field for you.

WHAT GOD CAN DO WITH ONE MAN

This month our "Precious Reprint" is from the pen of a man yet living, Orland Boyer. About 44 years ago—or a little more—he went to Brazil. Faced with insurmountable obstacles, he cried out to God for help—and the churches in the homeland just couldn't believe the answers that came. This brought new problems, but the Boyers hung on and trusted the Lord. I am confident that no other one man has had such an impact for God upon Brazil. The Reprint gives a clue to his success.

His greatest work, in terms of range of outreach, has been done since reaching retirement age. You'll read about that under the

title of "Gray Sheep." This work has been done without the benefit of a "sponsoring congregation" or an "endorsing denomination." Just a man and God. But Daniel 11:32 explains, "The people that do know their God shall be strong, and do exploits." Orland Boyer learned this somewhere early in his missionary career, or before.

Is there a young Orland Boyer in your congregation? Will he learn the secret of Daniel 11:32? How could you go about making this to be a reality in his heart? God has wisdom for those who ask.

What would happen if, in the decade of the 70's, each congregation where this is read should produce *just one man* like Orland Boyer?

The Critical Shortage of Missionaries

H. Robert Cowles

Suddenly, devastatingly, the entire evangelical church has run out of missionary candidates.

In The Christian and Missionary Alliance less than half the ninety new missionaries a year called for in long-range goals have been appointed. Some other churches and missions are faring even worse.

Part of the blame rests with the administrations of evangelical Bible schools. Over the past two decades they have shifted the emphasis of their schools from the training of ministers and missionaries to the educating of young people intent on a variety of vocations. The invasion of students bent on an essentially secular career has greatly altered the climate of the Bible school.

At the same time the trend toward graduate studies has seriously weakened missionary training on the collegiate level. Bible schools, once the source of most missionary candidates, are today producing relatively few.

But the Bible schools are not solely to blame for the lack of missionary candidates. They have been struggling for survival too, and if their decision to diversify was a near-mortal blow to missionary recruiting, it was not entirely undictated by pressures within the church and the Christian community.

For an increasing spiritual chill has been paralyzing missionary interest among evangelicals on the home front. A generation deprived by the depression, fascinated by sudden affluence, has found its love for the Lord diminishing as its worldliness increased. Far from counting it a supreme honor to give a son or daughter to missionary service, Christian parents actually have contrived to keep their children at home.

The social philosophy of the past five years has also taken its toll. A new isolationism advises us to meet the problems of our

own society before we try to solve other people's problems. The inner cities are appealing for the dollars that have been going into missionary work abroad. All of this has had the net effect of downgrading missions.

Nor are homeland churches entirely innocent. Increasingly they are postponing any substantial contribution to missions until their local interests are met. Young people are not long getting the message.

Missions also have suffered from a blurring of definition. "Be a missionary where you are," runs the admonition. "There is a mission field at your doorstep." "The field is the world." We have no serious argument with the intent of statements such as those. (The last one is, indeed, from the lips of our Lord, although in a different context.) Too often Christians have been zealous for the blacks in West Africa but racist concerning the blacks on the other side of town. They have prayed with great concern for Chinese and Indonesians, but have been oblivious to their equally lost neighbors only a stone's throw away.

At the same time, such statements lead young people to believe that meeting the spiritual needs of people in North America is an optional alternative to missionary service overseas.

We suspect that hundreds of young men who at one time felt the divine urgency of overseas missionary work have allowed themselves to be talked into staying at home in pastoral or other church-related work. ("Geographical location is not important, is it?") If they should be obedient to the heavenly vision, it would do much to relieve the urgent needs overseas where 94 percent of the world's two billion non-Christians are receiving 4 or 5 percent of the North American church's attention.

If the reasons for the candidate shortage are complex, the answer is clear-cut and absolutely scriptural: "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matthew 9:38). The Bible offers no alternative course of action. Nor is the command to pray optional.

Pray ye. God thrusts forth the reapers in answer to prayer.

The prayer for reapers brings forth a holy concern for the harvest. Young people, comfortable in homeland jobs, will answer their own prayer as God places the burden of overseas needs upon their hearts. Older people will be more generous about investing their monetary resources in missions. Parents will dare to put their children on the altar of sacrifice. Once more the church of God will find itself straining to reach the last tribe, the final tongue, the most remote settlement.

"Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." For several years now I have made that petition a daily request.

What about you?

When and only when Christians across North America and around the world make it their urgent plea, the serious candidate situation confronting the church of Jesus Christ will be solved.

—Editorial in *The Alliance Witness*

Precious Reprints

Do We Know God?

O. S. Boyer — 1929

"O righteous Father, the world knew thee not, but I knew thee." Of course, the world knew some things about the Father. but they did not know the Father. We know that we know something about God, but do we know Him?

Before me through the open door of my room I can see a more beautiful scene than any man could ever paint—a long green slope covered with spineless cactus, orange trees, banana plants, palms, mandioca, and much other tropical growth. The whole is full of life and speaks of God. Though His throne is in the heavens, yet the heaven of heavens cannot contain Him, and He is always here giving life—to us and to all animate things.

"And Enoch walked with God." He realized that "in Him we live and move and have our being." He was conscious of that Presence. He did more than pray to Him and read His word as we do. He realized God's quiet, searching, wooing presence and gave him a place in his heart. If we realize we are working all day long right with God, we will live a life continually pure and we will continually desire to accomplish His will.

"These things will they do because they have not known the Father." Oh, that my neighbors might know God! We say, They would not treat Father so if they knew Him. That is what causes our deepest sorrow, to know they do not understand Father when He wants to befriend them. That is why they talk against Him and against us as His children. With His help, I will forever give my life to make Him known to them.

Why is it that God's children have almost no world-wide missionary zeal? I can testify that they know almost nothing of the terrible need of the vast field. But it is not enough for them to see the field as the missionary sees it. They need to see it through the eyes of Him who loved the whole world so much that He gave His Son for all of it. It is because they do not know the love of His great heart and His power to save to the uttermost. No one can be long in the very presence of God without a realization of His urge to go with the Gospel.

No one can really picture the contrast between God's children of the USA at ease in their riches and the lost heathen in their deep poverty of body and soul. And if ever the church were to be brought to such a realization, she would stand before the magnitude of the work as helpless as a babe. But if she could really be brought to the knowledge of God—as the Lord Jesus knew Him—she would no longer be weak and timid. Rather, she would go out with no fear of famine, nor of nakedness, nor of peril, nor of sword,

nor of stammering tongue, nor of things present, nor of things to come.

Our great need is to have a personal, practical knowledge of God.

Ed. note: Here's help for you. Send \$1.00 to Back to the Bible Broadcast, Box 82808, Lincoln, Nebraska 68501, and ask for the paperback, **The Knowledge of the Holy**, by A. W. Tozer. You'll always be glad you did.

Foreign Missions in your Living Room

Bill Krutza

Ten thousand families in the United States and Canada are participating in a relatively new kind of foreign missions work—in their own homes. Their field consists of some 152,000 students, governmental officials, military personnel and industrial specialists studying or receiving special training in America.

Through International Students, Inc. (ISI), the 10,000 Christian families learn who from where can come to their homes when.

About 50,000 of the new foreigners come to attend American colleges and universities. They will return to their native lands as political, economic, industrial and educational leaders. ISI's hope is to attract them to Christ while they are in America through the project often called "missions in reverse."

Anyone living near a school, an airport, a boat dock, a railway station or highway can participate in this mission program. It's as easy as entertaining your friends—often easier because foreign visitors love to sit down and become acquainted with the ordinary ways of American family living. They delight in cooking their native foods and displaying native dress.

With their feet under your family table or relaxed in your living room, these foreign visitors discuss their ways of life and ask about yours. Informal religious discussions give ample opportunity for a testimony from you about the saving power of Jesus Christ. Being away from their countries' religious cultural pressures often allows these guests greater freedom to be receptive to Christianity. Seeing the Christian in action in his own home is a more effective testimony than many sermons. How parents act toward their children and how the children react to their parents makes an indelible influence for the Savior.

These foreign visitors, both students and industrial workers, are top notch personnel. In 1958 only one out of 1000 industrial applicants of India were selected to study in America. All these were college graduates with keen, analytical minds. Winning such people to Christ can make a marked difference in the life of India.

Of the 50,000 new arrivals every year, 35 per cent come from Asia, 25 per cent from Latin America and 20 per cent from Moslem countries. The Christian love we show toward the African, the Arabian, the Chinese, the Brazilian and the Cambodian while he is in our country could very well affect his country's life and future political and religious attitudes. And if these visitors are won to

Christ they go back to their own people with no new language to learn or strange customs to adopt. As educated leaders in native churches they can begin immediately to uplift the standards of their own people and witness of Christ through an intelligent presentation of the Gospel.

Most foreign converts return to their homelands with enthusiastic dreams and dedicated talents for winning their countrymen to Christ.

Eiji Mizutani came to the University of Chicago to study economics. Although he boasted of being an atheist, members of a nearby Japanese Christian church began to pray for him. In less than a year he accepted Christ and brought fellow atheist Minoru Morioka, a Fullbright scholar, into fellowship with the Savior. Minoru had become convicted through the Christian love displayed in homes in which he had been entertained across the nation. People talked freely about their joys in the Christian life. As soon as Minoru returned to Japan he established a Bible study group among his 500 fellow workers, none of whom knew Jesus Christ.

A young accountant student from Zanzibar, East Africa, accepted Christ in the home of a Denver widow, Mrs. Frances Dey. He had many questions about Christianity before he gave up his native Zoroastrianism. Soon after his conversion he decided to return home as a lay evangelist, exclaiming, "I am of necessity a fulltime Christian now." This young African was won through sight-seeing trips, outings, breakfast and tea parties. He appreciated the casual approach because he wanted to think through the meaning of Christ's claims upon his life.

Metallurgist Eiji Umene of the Fuji Iron and Steel Company of Tokyo came to America also as a Fullbright student. He was a Christian. ISI president Bob Finley challenged him to witness for Christ. Together with a German Christian, Eiji began a Bible class at Case Institute in Cleveland. Soon the class developed into an active Inter-Varsity group.

A Moslem convert from Asia reports, "I started to witness to the other foreign students in the university. You'll be glad to know that two accepted the Lord, one a Buddhist, the other a Roman Catholic. Both said they were happy to know Christ." This Moslem has returned to Asia knowing he'll be persecuted by his family for his faith in the Savior, but willingly accepting that challenge to bring freedom and salvation to his people.

ISI began in 1945 in the life of Bob Finley on the campus of the University of Virginia. After he witnessed to a dozen foreign students, four responded to Christ. One asked Bob to tell his family about the Savior. Only then did he learn that his friend was the son of the President of Panama, a potentially great influence for Christ in his homeland.

A couple years later Bob lived in the International House at the University of Chicago. There he held Bible classes. From there he went to China as a missionary but was forced to leave. Next he worked in Japan and North Korea. When the Communists overran Korea he came back to the United States with a burden for

foreign students..

California seemed the best place in which to begin. And the best places in California were the docks and airports. His first prospect—a weary-looking Formosan.

“Do you know where you are staying tonight?” Bob asked.

The Formosan answered no.

“You can stay at our home,” replied Bob enthusiastically. But the Formosan refused unless Bob could accommodate his friends—14 Formosans.

Bob agreed. Frantically he called his Christian friends and persuaded them to participate in the venture. That was in 1952. Today 10,000 families cooperate in this foreign mission on home soil project.

Although the district offices of ISI are located in Washington, D.C., Boston, Philadelphia, Chicago, Miami, New York and San Francisco, one does not have to be located near these offices to participate in the program. Foreign students are located in Denver, Des Moines, and Dubuque. Industrial specialists are found in Springfield, St. Louis and Seattle. And agriculturists can be found in many rural areas at university experiment plots. ISI still needs more families to open their homes and hearts to these foreign guests.

Let one become misled into believing he'll make quick converts, he must realize that these top notch people often are deeply entrenched in their pagan religions and are not open to quick religious “infiltration.” Friendship over a long period of time under many social circumstances, of which church attendance is only one, is the best channel for presenting Christianity to them. But happy is the family which takes these strangers in, feeds them, entertains them and shares their love for Christ with them. They shall be able to postmark letters to appreciative friends around the globe. But better yet—they'll have the inner satisfaction of knowing they helped send a foreign missionary back to his homeland to witness for Christ.

—Reprinted from *TODAY*

Who are the Gray Panthers? Old folks. The latest protest group was founded in Philadelphia by a spry lady named Margaret Kuhn, 67. Their basic goal is to develop a new life-style and a new base for the elderly.

Gray Sheep

O. S. Boyer — 1972

The Gray Panthers put it well, “Much of senility is . . . induced by despair and frustration. Fixed retirement is dehumanizing. It shows how stupid our society is in making scrap piles of the elderly.”

But only the Chief Shepherd can retire a gray sheep. Martin Luther, George Muller, John Wesley, William Carey, John Paton, Hudson Taylor, Jonathan Goforth are among the great multitude of those that did some of the greater things of their lives after they reached 65. Consider our experience:

Age 64. Wife and I produced seven thousand five hundred copies of the *Dicionario Biblico Universal* for two hundred million people of the Portuguese world, that had no Bible Dictionary. These 840 page, well bound books were financed by selling them, cash with the orders, before they were printed. The work was done at home, the printing in commercial shops.

Age 65. Our being labeled "retired," right at a time our souls were on fire to evangelize the Portuguese world, that has almost no Gospel literature, was heart-rending.

Age 66. With God-given victory over our despair and frustration we were enabled of God to produce twelve books of the *Enriqueca Sua Alma* (Enrich Your Soul) line, with three hundred thousand copies printed and partly sold, all within 12 months. The work was done at home, the printing in commercial shops.

Age 69. The Spanish Literature Department reported that they had that year published approximately one million copies of Spanish literature. During the same 12 months we published two million, two hundred and eighty five thousand copies of Portuguese literature. The work was done at home the printing in commercial shops.

This same year, a prominent man of a leading denomination wrote us, "Your books have been used in a glorious way. During our national Convention many testified of the blessings received through the literature you publish."

A missionary of another denomination wrote, "You are doing more to spread the Gospel in Brazil than any one else I know."

Then a missionary of still another denomination wrote, "I have been marvelling, since coming back to Brazil, at all the work you have done. Boyer books are everywhere and they are certainly needed."

Age 73. Still working at home, we finished writing the *Pequena Enciclopedia Biblica* and supervised the printing of three thousand copies in a commercial shop. These were financed by selling them cash with the orders, before the books existed.

This same year, our publication of *Enriqueca Sua Alma* literature had gone to over thirteen million copies, of which half a million were books.

Age 74. Wife went to be with the Lord and I work alone. Carl Hultgren consented to take over our line of over 100 books and tracts, to bill out all my orders to book stores that sell these books over a greater part of the Portuguese world.

Age 79. God has given me, during these 5 years here in Sao Paulo, eighteen soul stirring books, with approximately three hundred thousand copies off the press. Two tons of soul stirring tracts have also been printed and five thousand *Pequena Enciclopedia Biblica* are on the press.

As I look forward to my 80th year, my soul is on fire as I contemplate the increase to be given me in producing and putting out the 18 stirring soul saving books. And besides there are five com-

panion volumes for the P.E.B. — all the same size, with the same binding and to be sold by the same revolving fund method. Two of these 5 books are now ready for the printer as soon as funds come in for the first printing. Another of the 5 is well on the way.

God bless all the thousands of missionaries that are rapidly coming to the retirement age determined by our society. It is only the Good Shepherd that can retire a gray sheep.

Address: Caixa Postal, 62 12.400 - Pindamonhangaba Sao Paulo, Brazil.

Missionary Messenger

"Greater things for God"

J. M. Forcade, Salisbury, Rhodesia, July 19.

Things in the home are moving along very well, and we thank God for His blessings upon this work. Some of our children have been sick (probably the flu), but they are now all back in school. We are trying to give the slow learners special help since receiving reports on their work this past term of school.

Minor changes have been made in the management of the home to increase the efficiency of its operation and lessen the demands upon our personal attention. We are also teaching and admonishing the members of the Arcadia church to become more involved in the operation of the church, the home, and the saving of their own souls. In cooperation with Bro. Gill, Mr. Wright (who audits the books of the home) we have worked out more efficient ways of recording the daily cash entries (of which there are many) to make them easier to record in the account book, and have now a simplified system that should be more accurate, while saving all of us time.

My wife and Sister McClain are both excellent help in their respective fields. Sister McClain not only supervises the cooking but now takes care of some of the detailed buying and much typing. My wife is teaching some of the young people to read notes in an effort to improve our singing and develop some song leaders. God willing, I hope to begin again soon to make ward rounds in the Harari Central Hospital for it gives me a wealth of information and helps my perspective of the needs and problems of the Africans.

Ruth Wilson, Manila, Philippines, July 19.

We have been having very heavy rains, even causing the schools to be closed, so we've had a couple of days of forced inactivity with some time to get things done that have been put off. Alex did go in to CBI, but they decided not to have classes this evening, so he came home earlier than usual. We praise the Lord for about 70 students this semester, with about 50 of them living in the dorms. A few of them are yet unsaved.

The Filipino Schools opened two weeks ago, but I still haven't been able to get the Bible club work started. A CBI graduate will take over the group I've handled for a number of years (though, of course I'll have to help her some as it is new for her) and I'm to take a group in another high school near us. We surely need the Lord's help and guidance.

Faith Academy opens on Monday, and Stephen and Joy are excited about it. They're pretty bored with vacation. They've read a great deal this summer, which has helped. I'm glad they both like to read. Danny loves to draw and is quite imaginative. I wish he could go to school, too, this year, to have playmates.

We had a most wonderful visit with the Mac LeDouxes as they passed through here last week on their way to Vietnam. We just rejoice at how the Lord has prepared the way before them and is sending them out. I'm sure they need very much prayer in the first days and weeks there.

J. F. Chrissop, Simonstown, South Africa, July 18.

At the beginning of this month we had just returned from Bulawayo, where we spent a very happy month with the Shorts, Shewmakers, and the Baileys, all co-workers from our Namwianga days. It was a joy to be with them and experience again that warm Christian fellowship that we miss so much in this isolated little corner. How the work has grown in Bulawayo, where once there was only the one congregation, there are now three, and a plot of land ready to take a building to house a fourth. Queens Park was the first from which sprang Hillside, Padanhurst, and now a prospective fourth. We were particularly impressed with the Hillside congregation, nurtured by these faithful Christian brothers, Short, Shewmaker, Flynn, and Hatfield; these people strive to live as Christ would have them—a joy to be with them and my privilege to address them. Woodstock has just concluded a week of meetings held by Brother Leibrandt of Rosebank, and so far as we know there were four baptisms, all from the Steenberg area, so I presume that the Steenberg group will be enlarged by that number. Praise the Lord. At Grassy Park the Lord added one more to His church. Cottage meetings in the Steenberg area have fallen away of late—we don't have the numbers we used to have. The prince of this world can certainly close doors tight but we have that promise, "My word shall not return to me void."

Out at Bokmakerrie, Bro. Harrison, the leader of the small group there has suffered a slight stroke. Your prayers are asked for on his behalf.

Robert Gill, Salisbury, Rhodesia, July 17.

I have been real busy lately. I am now teaching four classes a week in the schools instead of the one I had had since arriving. I always speak twice on Sunday, and teach a Bible class on Tuesday and Thursday evenings. I usually lead the singing at the young people's meeting at Arcadia on Friday nights.

July 10 and 11 were national holidays here and people were off from work and the stores were closed. The African churches had

a Ladies Camp Meeting at Gatooma (100 miles south of here) during the holiday weekend. About 80 women went from Salisbury. I transported a load in my pickup both ways. They went down on Friday afternoon and returned on Tuesday. There were close to 120 there, I heard. Brother and Sister Garrett, Brother and Sister Brown, Sister Forcade and others taught Bible classes. The women ate and slept at the church grounds and all seemed to enjoy the time there. Eleven women went from Tafara.

I spoke at Mufakose last Sunday morning. They meet on the veranda at a school. It was really windy just at church time and blew a lot of sand and dirt about during the meeting. I counted 72 present after the meeting, but someone said that some had already left. Sunday night I taught at Tafara.

A number of us meet for prayer at Arcadia on Monday mornings. This afternoon I helped Robert Garrett get some materials ready to take to Mondoro (30 miles away on the Tribal Trust Lands) for building a house for Bro. Shiba, who plans to move out there to help the church. He has a job and is self supporting, but has been going to Mondoro to teach and preach for some time. He can do much of his work at home. (He compiles statistics for a Dr. Levy in Salisbury.) We loaded my pickup and Robert's station wagon with lumber, roofing, windows, door frames, etc. and we will leave early tomorrow to begin construction. Last Wednesday Robert, Bobby, Brother Shiba and I cut some poles out there for his house. Robert has been getting materials together for some time. Things are expensive and we are lacking in some tools needed.

Shiehiro Nakahara,

Shizuoka City, Japan,

June 28.

The "One for one" project of our Sunday school during the last two months has resulted in 12 new additions. We had expected more than 12 but we should be happy, shouldn't we? At the end of July I am supposed to hold a three day evangelistic meeting at Fujiyoshida and this will be the third time in a row. Also we are planning a summer Bible Camp for both junior and senior High School students. We are trying to get as many as twenty. It may sound nothing to you, but it is rather difficult to get that many here. We want you to remember us in our summer activities in your prayers.

The Buechel Church of Christ has donated an overhead projector to help us promote the work of Sunday school, for which we are indeed grateful. It is of greater usefulness in various ways and we hope to make the best use of it to glorify the Name of the Lord. This is a news that we like to share with all.

Mabel Bailey,

Bulawayo, Rhodesia,

July 17.

We are gradually getting into the African work here. Leonard has had to postpone a trip in the villages as he was told, when he approached local authorities, that he would have to get permission from headquarters in Salisbury. However he is working on duplicating lesson material. The young man who is helping us seems to manage with translating quite well. Leonard also attended the meeting held by the African congregation here in town. He was

encouraged by the number and ability of the brethren he met. There were visitors from a number of rural congregations.

Our middle boy, Hugh, has been quite ill. He had his tonsils out right after we got back from holidays. He seemed to get well and was back to school for two weeks when he got flu. He has been home almost ever since. He went today for the first time in almost three weeks. We pray he will be well now. The flu that seems to be going around surely seems to be a vicious type. So many seem to have relapses, as Hugh did.

T. W. Hartle,

Capetown, South Africa,

June 13.

We are praying that along with the film strip classes and cottage meetings that the families having been taught shall soon be baptized. We are proud of those men within the congregation who are laboring so hard in the evenings. At least we have all done our duty in preaching the gospel; now it is up to those who have heard.

Our attendance is still commendable. We hope and pray that the new study in a series of five film strip lessons on Thursday evenings will invite interest on the part of those who do not otherwise attend.

The family living out in Steenberg that I have been teaching with film strip lessons on Wednesday evenings are now considering whether it be Christ or the world. We are busy preparing for our second series of gospel meetings for 1972 Lord willing, to be convened from the 3rd to the 9th of July under the theme, "The Power of God." I am just busy preparing to stencil and duplicate the handbills for handing out on the next Lord's Day.

It is interesting to note that quite a number of families are opening up their doors for meetings in their homes; I am booked up for the month of June, and will visit and work to organise other meetings for July, August, and September, Lord willing.

J. C. Shewmaker,

Bulawayo, Rhodesia,

July 12.

Our Vacation Bible School with 77 enrolled was closely followed by a series of meetings with Brother Loy Mitchell during which there were five baptisms plus three since the meetings. The meetings were exceptionally well attended and drew many visitors. As a result, I am having a class each Tuesday night with a young man and some of his friends, who would know more about the Lord.

I've been very busy preparing and delivering a series of lessons at Queens Park Congregation on "How to Teach God's Word." This was especially designed for all those who teach God's word in Sunday School classes and otherwise.

Early this week Joyce and I attended the lectureship at Gwelo Congregation, where I spoke on two occasions. We were particularly happy to see so many young people of the upper teens and early twenties showing good interest.

We are glad to report that the news that we receive from Brother Galanis is all good. We believe that he is doing a fine work in Greece and is well deserving of our support both in prayer and money.

Brother Naugle is no longer the treasurer for Galanis funds and he has asked me to make this known to all of those interested in Brother George Galanis in a financial way.

Please make your checks payable to MISSIONARY FUNDS and indicate on the check that it is for George Galanis, then mail to Missionary Office, 4020 Alton Road, Louisville, Kentucky 40207. Thanks for your continued support of all the missionaries whose money goes through this office.

Attention all donors to missionaries: Please make your checks to missions as indicated above. This would help us a great deal, as all checks are deposited to the above account and one check is issued monthly to each missionary.

—Verna Willborn, Secretary



Viewing The News

THE NATIONAL COUNCIL OF CHURCHES has announced a cut of a third in its staff because of a decrease in revenue. This is following the trends of radical councils locally and the trend of liberal churches in general getting smaller.

THE SOUTHERN BAPTISTS are having liberal-conservative troubles breaking out more and more in their conventions. The liberals are winning in many cases. At the last convention the president of the Seminary in Louisville made a move that ended in "tabling" the request for one article of Biblical inerrancy to be written and published in the Baptist Program, a publication edited by the Convention's executive committee. At the same meeting the Convention defeated an attempt to recall and re-write an entire 12-volume commentary on the Bible. The objection to the Broadman Bible Commentary was that it was "out of harmony" with Baptist doctrine, but the motion was defeated by a voice vote. Some of the books in that commentary are alleged to challenge the infallibility of the Bible.

MANY ARE wondering about what Senator McGovern is like, since he has been a delegate to "church" con-

ventions. In May, 1969, the Senator was chairman of the World Council of Churches' first consultation on world racism which urged that: "All else failing the church and churches support resistance movements, including revolutions, which are aimed at the elimination of political or economic tyranny which makes racism possible." That conference resulted in gifts of money to communist revolutionary groups and Senator McGovern has been endorsed by Yippie revolutionaries Jerry Rubin and Abbie Hoffman and has been praised by the government of North Vietnam. Decide for yourself, however, not from others' opinions.

JOHN KERNAN, a conservative independent Christian Church missionary in South Africa and known to some of the readers of this magazine, had a long and able article on "Violence and the WCC" in the July 2, 1972, issue of Christian Standard. In it he documents much of the support of violent revolutionaries by the WCC, especially in Africa. The same issue has an article on "The Preacher Who Became President." I hope you realize that that would be (and is) about President James A. Garfield, who was

very prominent in the Restoration Churches of his era. He was even one of those prominent in establishing Christian Standard as a strong "defender of the faith."

ONE OF THE techniques of those trying to tear down the economic life of our country is to single out industries that contribute to the defense of our country and try to embarrass them and make them lose money. For example, news sources say that Honeywell, Inc., with headquarters in Minneapolis, Minn., has been chosen for boycotts, demonstrations and harassment later this year. It is disgusting to find that many "church men" are included in the list of those supporting the drive to blackmail Honeywell, one of 21 corporations that have been chosen for identical treatments at different times. This reminds me of the quotation I have often seen from an American president of the WCC: "With prudent management, the churches ought to be able to control the whole economy within the predictable future." Chapter and verse?!

AN ARTICLE in the Rocky Mountain News by its Religion Editor, Tom Rees, adds to the preceding paragraph by telling of four religious leaders writing to Honeywell asking to be allowed time at the stockholders' meeting last April 26 to "pray for a change of heart of Honeywell" so they would quit helping our government build weapons. I am sure that many reading the rest of the article were startled to find out how many large denominations have investments in the millions of dollars in such companies. Many of those denominations kept their investments when we were fighting the Nazis (one branch of socialism) but have decided war is wrong against communists (another branch of socialism). Consistency, thou art a jewel!

DAVID NOEBEL, who writes a regular column in Christian Crusade Weekly, had an interesting column recently in which he told of a book called *The Big Bluff*. The book (which sells for \$2 in gold or silver or \$5 in Federal Reserve Notes!) is written by an Arizona farmer by the name of Marvin Cooley, is largely about how to "call the bluff" of the Internal Revenue Service, which Cooley says collects most of the income tax illegally. An interesting theory, to say the least!

DISBELIEF in the inspiration and inerrancy of the Bible is growing quite a bit among Churches of Christ over the country. Every time someone comes out with a list of imagined discrepancies or questions the virgin birth or the accuracy of the resurrection accounts, etc., and is criticized or fired for it, there are many ready to arise and defend their unbelief. Just subscribe to a few of the newer magazines and you will see this.

A LETTER from a reader to the office of this magazine said that the writer enjoyed this column but disagreed with me because she felt that this is still the greatest country in the world. So do I. There are other countries that are much more effective in fighting the cancerous growth of communism, but after looking over the world carefully for many reasons I still have a country to find that I would like anywhere near as well. But that doesn't blind my eyes to the fact that the government of this country is becoming bigger and more tyrannical all the time and that the people are giving up freedom for an imagined security by asking the government to do more and more things people ought to do for themselves. The republic set forth in our original constitution was the greatest humanly devised government to my way of thinking, but it is a shame we have departed from it.

A CAPACITY crowd of 20,000 was expected in Madison Square Garden on June 29 for an "Evening With Angela," an occasion to raise money for and to honor the admitted communist, Angela Davis. In the middle of June there were still left some tickets at \$12.50, \$10 and \$3, according to a report in the *Daily World*, the communist newspaper. The tide in this country is running in favor of communism.

AFTER I HAD written last month's column someone sent me a copy of the comments of the AP Religion Writer, George W. Cornell, on "Academic Freedom Turns Into Major Church Issue," an article largely on the subject of the Rev. Dr. Arlis Ehlen, who was fired from Concordia Seminary in an action that overruled the trustees of the seminary. Do I need to tell you that Mr. Cornell was in sympathy with the fired professor, as was also the American Association of Theological Schools, which is said to be threatening to withdraw the seminary's

accreditation.

DURING FELLOWSHIP WEEK in Louisville in August I am to have charge of a class in current trends and how they affect the local congregation. That subject has nothing to do with this column directly, but I thought some of my readers would like to send in suggestions for "current trends" and either send or bring to the meeting their thoughts on some of the subjects already suggested. The list so far is: The Jesus movement,

the Charismatic movement, women's lib, decay of morals, social trends, fading family, Christian education within the church, and lack of leadership. Please look at the Scriptural background, the status of that trend, and how that will affect the local congregation. I hope to see you there. In the meanwhile, keep your questions and news coming to

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Three Views About Israel and the Church

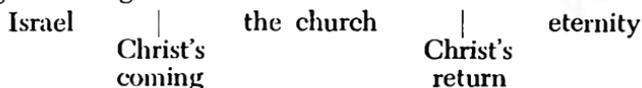
Alex V. Wilson

Our view of the future depends to a large extent on our view of God's dealings in the past. It is especially important to consider the relationship between Israel and the church, because our beliefs regarding that will affect our interpretation of many parts of the Bible. There are basically three different views about that relationship.

1. *The Non-Millennial View*

Almost all who take the non-millennial view say that Israel was God's people before, but due to their unbelief and disobedience God rejected them. Now the church is God's people. He no longer has any special place for Israel (although of course individual Jews may receive Jesus as Messiah and be added to the church). Thus there is no spiritual significance to Israel's re-establishment as a state, their retaking all of Jerusalem, etc. What about God's promises in the Old Testament to give great glory to Israel, and through Israel to the entire world? The non-millennial view says some of those promises were forfeited due to sin, while other promises are now spiritually fulfilled in the church (e.g., "the wolf shall dwell with the lamb" means that former enemies will love each other when converted), and the rest of the promises will be fulfilled in the new heavens and earth during eternity.

Part of the *basis* of this view is Matt. 21:43, "I tell you (the Jewish leaders), the kingdom of God will be taken from you and given to a nation producing the fruits of it" (i.e., the church). It might be diagrammed thus:



Objections to this view are based on scriptures such as the following:

"I tell you (Jerusalem), you will not see me again, UNTIL you say, 'Blessed is he who comes in the name of the Lord'" (Matthew 23:39).

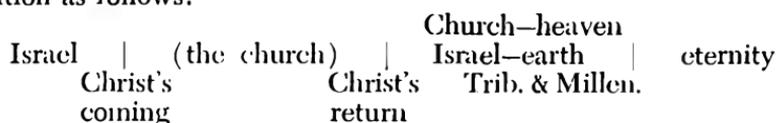
"Jerusalem will be trodden down by the Gentiles, UNTIL the times of the Gentiles are fulfilled" (Lk. 21:24b).

"Now if (Israel's) trespass means riches for the world and . . . riches for the Gentiles, how much more will their full inclusion mean! A hardening has come upon part of Israel, UNTIL the full number of of the Gentiles come in, and so all Israel will be saved." (Romans 11:12, 25b-26. The entire passage should be studied, plus Acts 1:6,7, which implies that the kingdom taken away from Israel will be restored but we are not to know when; also see Jeremiah 31:35-37, one of many similar Old Testament promises.)

The above passages clearly show that God's rejection of Israel is not permanent. Israel *has* a continuing place in God's plan.

2. *The Dispensational View*

By "dispensational" we mean those who believe in seven different dispensations, as taught in the Scofield Bible and by many—but not all—pre-millennial teachers. This system of interpretation says God never deals with Israel and the church at the same time. During any one period He deals only with one or the other. So the *key idea* of this view is **DISTINCTION**. As one writer put it, "Israel and the Church must be distinct because 4/5 of the Bible is about Israel and 1/5 about the Church." We might diagram this position as follows:



The *strength* of this view is that it recognizes that Israel still has a place in God's purposes, as we saw above. Thus God's miraculous preserving of the Jews throughout centuries of hatred and persecution is seen to be part of His predicted plan and an amazing proof of His faithfulness and power. The re-establishment of the state of Israel in 1948 and events which have taken place since then have great significance, and fit in with what God foretold in Ezekiel 37:1-8 (vs. 9-10, 13-14 still await fulfillment), and other passages.

But the dispensational system goes through the Bible and draws many, many distinctions between various periods of time and groups of people. Of course all Christians agree there are differences between Old Testament days (temple, animal sacrifices, feasts) and New Testament days (baptism, Lord's supper, great commission). But how far should this idea of distinction be taken? Many (not all) dispensationalists teach as follows: (1) There are 2 different gospels—the gospel of the kingdom for Israel before and after the church-age and the gospel of grace during the church-age. (2) Christians will not inherit the kingdom, but rule over the kingdom; Israel plus tribulation-saints will inherit the kingdom. (3) Most of Jesus' teachings in the 4 gospels are said to be for Israel, with

only a limited value for the church. About the sermon on the mount, e.g., one man wrote, "As a rule of life, it is addressed to the Jew before the Cross and to the Jew in the coming kingdom, and is not therefore now in effect"! (4) Many say the church is a parenthesis between God's former dealings and still-future dealings with Israel. The church was something unknown to the Old Testament prophets, thus they did not predict anything about the church age and its conditions. "The prophetic clock stopped at Calvary. Not one tick has been heard since."

Objections must be made to these ideas. Let us take them up point by point: (1) There are not two gospels, but only one (Galatians 1:6,7). That one gospel has different *aspects*: grace is its source, and the kingdom of God its goal. But the same gospel is intended both for Jews and Gentiles, now and until the end (Matthew 24:14). In Acts 20:24, 25 Paul first says he preached the gospel of the grace of God and then says he preached the kingdom, equating the two messages. Acts 28:23, 28-31 shows he preached the gospel of the kingdom both to Jews and Gentiles. (2) Christians will reign in the coming glorious kingdom of God, true. But how can anyone say Christians therefore "will not *inherit* the kingdom," in the face of 1 Corinthians 6:9-11, 15:50, Galatians 5:21, Ephesians 5:5, all of which says Christians *will inherit* the kingdom? And Abraham and the prophets will be in the kingdom too (Luke 13:28, 29). (3) Regarding the idea that teachings in the 4 gospels are mainly for Israel and only of limited application to the church, see Sept. '70 *Word and Work*, pp. 269-70. Jesus told the apostles to teach the church *what He had taught them* (Matthew 28:19, 20). (4) Though it is true that after the Jews rejected Jesus, God temporarily set aside national Israel as a whole (Matthew 21:43), it is not accurate to say the prophetic clock stopped ticking at Calvary. For Peter said that the outpouring of the Holy Spirit fifty days later was a fulfillment of Joel 2 (tick-tock). And later, some time after Calvary, he declared that "all the prophets who have spoken, from Samuel and those who came afterwards, also proclaimed these days" (Acts 3:24). The idea that no Old Testament predictions are fulfilled during the church age is contradicted by Paul also. E.g., Romans 9:24-26 and 15:7-12 show that the calling of the Gentiles to salvation is a fulfillment (though not necessarily the final, complete fulfillment) of Hosea 2:23 & 1:10, Psalm 18:49, 2 Samuel 22:50, Deuteronomy 32:43, Psalm 117:1, and Isaiah 11:10! (Tick-tock).

Perhaps the strongest objection to the dispensational view is that the New Testament stresses the *continuity* of God's people, rather than the parenthesis idea which stresses distinctions and interruption (1st, Israel; then the church; later, Israel again). There is one people of God, not two always-distinct peoples. Notice these scriptural statements:

"It is men of faith (Paul means us Christians) who are the sons of Abraham. Those who are men of faith are blessed with Abraham who had faith. You (including Jews and Gentiles) are all one in Christ. And if you are Christ's, then you are Abraham's

offspring, heirs according to promise" (Galatians 3:7, 9, 28-29); Christians as well as Jews enter into blessings promised to Abraham.

"Remember that at one time you Gentiles were separated from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of promise. But now in Christ, you have been brought near. Christ has created in himself one new man in place of the two. You are no longer strangers but fellow citizens with the saints and members of the household of God" (Ephesians 2:11-19, excerpts).

"The mystery was not made known in other generations as it has now been revealed: the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ" (Eph. 3:4-6; the fact that this was a mystery shows it was a development in God's plan not fully revealed before. But the Old Testament gave broad hints about it—remember Romans 9 and 15 quoted earlier? Also, just because the church was a new stage does not mean it is temporary, to be replaced in God's earthly plans by Israel later on—as the dispensational view says.)

"We (Christians) are the true circumcision, who worship God in spirit, and glory in Christ Jesus, and put no confidence in the flesh." (Phil. 3:3; compare Rom. 2:28,29).

"Abraham is the father of all who believe without being circumcised (i.e., us Christians) and likewise the father of the circumcised who also have faith (i.e., believing Jews). The promise to Abraham and his descendants, that they should inherit the world . . . depends on faith and is guaranteed to all his descendants—not only to the adherents of the law but also to those who share the faith of Abraham, for he is the father of us all." (Rom. 4:11-16, excerpts).

Romans 11:17-24 represents saved people of Old and New Testament times as one olive tree, not two trees. Gentiles are wild olive branches grafted into the tree, not a separate, distinct tree.

These and other passages show that God does not have two distinct peoples, Israel and the church. Rather, the church is the new Israel, the continuation of Israel. Among the masses of unsaved Israelites who had Abraham's blood in their veins but lacked his faith in their hearts, there was always a faithful remnant who were truly God's people (Rom. 9:6). And real Christians today are the continuation of that spiritual Israel. Of course there are big differences between God's people in Old Testament days and now. They were under the Old Covenant, we are under the New. The church is an *enlarged* people, welcoming members from all races and nationalities. It is also a *more highly privileged* people, for the Holy Spirit indwells every genuine member. But the point we are making here is that the church is the *same* people as spiritual Israel. It is God's one people continuing through the ages, the one family of God.*

(To be concluded next month)

*A text repeatedly quoted to support the dispensational view is 1 Corinthians 10:32, "Give no offense to Jews or to Greeks or to the church of God." It is claimed that this shows the eternal 3-fold division of the human race—Israel, the Gentiles, the church—and that God always deals differently

with each of them—different gospels, destinies, etc. But the context (chap. 8-10) shows that Paul's main subject here is differences in cultures and customs. Gentiles had certain practices in eating and drinking (such as offering food to idols before eating it), Jews had other customs and prohibitions, and the church contained members from each of these groups. Some of those Christians were "weak," i.e., immature and confused re: these cultural differences. Paul urges his readers not to let these differences needlessly offend anyone (10:32), or cause fellow-believers to stumble (8:8-13), or hinder the spread of the gospel (9:19-23). He is not at all talking about eternal divisions of humanity, distinct destinies, or anything of that sort.

Questions Asked Of Us

Carl Kitzmiller



Some of the men God used in the Old Testament were not very good men. How can we account for this?

Some of the people God uses today are not very good people. It is evident that one of God's problems in dealing with sinful man is finding instruments worthy of use. In fact, none are worthy except for His work of grace. Unless He bypasses man altogether though, He has imperfect vessels to use.

There are several mistakes we can make with respect to the matter under question. It is a mistake in evaluating the character of those who lived in Old Testament times to judge them by New Testament standards. God allowed things under the old economy that He does not now (Matthew 19:6-8, Acts 17:30). God has made some provision under the New Covenant, notably the indwelling Holy Spirit, which was not a common experience for God's people in the earlier day. This alone makes a great difference. God has not changed, but He has changed to some extent the rules by which men are to live. As His revelation of Himself has progressed, so have His demands of man. We who live under the new covenant must bear heavier judgment.

It is a mistake to assume that God uses only righteous persons. One does not have to be even a professing follower of His. This will be seen in many of the rulers—the Pharaohs, the Herods, the kings of Israel and Judah, Belshazzar, etc. God knows how to use evil men to make them serve Him, and yet He leaves them entirely responsible for the evil. The fact that the Bible reports how God has used a man does not by any means place God's stamp of approval on that one as a righteous individual.

It is a mistake to assume that God approves of all of the deeds of those who are named as His servants. Even the apostles could make mistakes (cf. Galatians 2:11-14). The mention of a man in the Bible, even as a servant of God, is not to place a complete

stamp of approval on him or his deeds. The Bible often reveals both good and bad about even God's servants.

It is a mistake to assume that we always know enough about a person mentioned in the Bible to make a fair judgment. The accounts are often condensed, and our "reading between the lines" can be inaccurate. Except for the light given in 2 Peter 2:7, our concept of Lot's character would be much changed.

It would seem clear that God's greatest work is reserved for those with clean hands and a pure heart, so we must not think that God is indifferent to the kind of life His servants live. He is not limited, however, to use only a select few who are comparatively without blemish.

Why do you not use the word "pastor" to refer to preachers?

The religious world quite generally calls a preacher a pastor, especially if he is located with a congregation. Many people do so out of habit, adopting a common usage, and use the expression without thought as to the meaning. It is, in fact, not a totally wrong usage, because there are very few located preachers who are not to some extent shepherds of the flock (such is the meaning of the word). There is a more accurate usage, however, and it is this that much of the religious world ignores.

It is not wrong (in truth, it is very right) for any understanding Christian to preach the gospel when the occasion affords. This does not do away with the fact that there is a definite group of men set in the body of Christ who are evangelists, specially committed to the preaching of the gospel. The word "deacon" means "servant," but the church also has many servants who do not have the special qualifications given for deacons (1 Tim. 3:8-13). In other words, there are specific men with specific qualifications for being servants, and there are others who are also servants in a broader sense who, nevertheless, do not fill this office. One can observe that there are several words in New Testament usage which are sometimes used with a broad meaning and sometimes with a more limited meaning. In one sense, many Christians are charged with some responsibility for shepherding other Christians (Galatians 6:1; Hebrews 3:12-13; James 5:16), but in a more limited way God has committed responsibility for the tending of the flock to men with specific qualifications. It is not wrong for a preacher to exercise many acts of pastoral concern for those under his preaching. We must admit that modern practice thrusts much of this kind of work on preachers. Some preachers reach the point where they meet the qualifications for overseers and these could be properly called pastors. The term in its more limited use, however, describes those men familiarly known to many of us as elders.

The New Testament uses six words to speak of the men specially charged with the oversight of the flock of God—presbyters or elders, bishops or overseers, and pastors or shepherds. Note that in Acts 20, Paul calls the elders (v. 17), also addresses them as bishops (v. 28), and charges them with feeding the flock (v. 28).

In 1 Peter 5, Peter charges the elders (v. 1) with tending the flock (v. 2) as shepherds (v. 4). These words, then, all speak of the same office. When we examine the qualifications given for it in 1 Timothy 3:1-7 and Titus 1:5-9, it is quite evident that many a preacher does not begin to meet them. In the limited meaning, then, "pastors" are really the elders. The general use of the word "pastor" for a preacher confuses and tends to rob the elders of the responsibility which they need to feel most keenly. It places the preacher into a position for which many young men (and some older ones) are not qualified. A young preacher whose children are yet very young, however fine he may be, cannot be a pastor except in the broad sense of the word.

One can strain at a gnat and swallow a camel. Proper use of a name does not, of course, necessarily guarantee all else will be in order. There is great need, though, that we use words accurately so that we may be more aware of the Lord's ordering for the church.

Would you comment on the use of "Thee," "Thou," and such like expressions as used in prayers to God?

"Thee," "thou," "thine," etc., are pronouns that once were standard usage in the English language. Now we hear them almost exclusively only in a religious context. To further complicate matters, many moderns have never really learned which forms to use, and they handle the expressions awkwardly. More and more Christians are using the simple "you" and "your." Modern speech translations have done a great deal toward making the latter usage acceptable to the ears of great numbers.

There is something to be said for each usage, and the great need is understanding why one usage or the other is favored. We should understand that the New Testament was written in Koine Greek—the language of the common man, the language of the market place of the day. There was no special set of Biblical pronouns reserved for God. The "thees" and "thous," along with certain singular verb endings, can be traced to the King James translation and its predecessors in the English language. Be aware, however, that such usage was not a special Biblical language when the translations were made. Common people addressed each other with "thee" and "thou" in all the activities of life. Over the years common usage was gradually changed and "you" was adopted for both singular and plural forms. Folks still read of God in a Bible using "thee," however, so they retained the Bible language in speaking to Him. Gradually this came to be regarded as the reverent way of addressing God. Common usage was considered irreverent. Only in fairly recent years has the trend been reversed.

The person who has grown up on the older usage may find it difficult to change. To him it is the language of reverence, and he feels comfortable with it. He may still use a Bible containing the older forms, and the grammatical constructions present no problem. As he talks with God, why may he not continue to use it if he wishes? Personally, I know intellectually that "You" is as rev-

erent as "Thou," when it is reverently used, but with the heart I favor the old forms. I certainly have no quarrel with those who use "You" reverently; in fact, I would recommend it as good modern usage.

For the sake of communication with others there can be no doubt but that the old forms ought to be dropped. The youth of today are, for the most part, unfamiliar with it. To the non-reader of the Bible it is a strange language, almost as lacking in meaning to the average man as the Latin in a Roman Catholic mass. To these it is not really a language of reverence at all.

Perhaps you'll allow also a comment or two on reverence. Reverence is not a mere form but is also a matter of heart and life. The Jews of old would not so much as pronounce the name of Jehovah, but they lived in gross sin, including idolatry. We can maintain a careful language and walk and speak softly in the worship without true reverence. On the other hand, there is a danger we may reject the forms and also what the forms were intended to accomplish. If I am not mistaken, this very thing is happening to a large segment of our population today--there is little regard for holy things. The name and things of God are interspersed with the language of the gutter and the drug scene. Words are thought symbols and do not always mean the same things to different peoples, but it is hard to see much awe or true respect for God in some of the music, conduct, and expressions that are "in" today. God is holy, He is God, and we should not deal with Him so familiarly as to breed contempt.

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PROPHECY

Edited by Dr. Horace E. Wood

The Nation of Destiny

O. E. Phillips

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2:2-4).

1. "A mountain in Scripture symbolism means a kingdom" (Daniel 2:25; Revelation 13:1; 17:9-11). Here is an international kingdom taking in all nations.

2. We see an international capital, Jerusalem.

3. We see international peace, "Nations learn war no more."

4. No more manufacture of war implements.

5. The Lord will be known to all men, "for they shall know me, from the least unto the greatest of them" (Jeremiah 31:34b).

Isaiah the 11th chapter reveals that the animals shall lose their ferociousness, and the 35th chapter portrays the desert blossoming as the rose, and Zechariah tells us that the mountains south of Jerusalem will be leveled and made like a plain, and men will dwell there.

Daniel the 2nd chapter reveals that the kingdom will be brought in by a sudden destruction of all the kingdoms of the world, and the 7th chapter confirms this. Therefore we conclude that it will not be brought in by preaching and adding members to the Church. It will be done by the power of the Almighty Son of God bringing sudden and utter destruction to all the kingdoms of the world. Scores of Old Testament Scriptures confirm this. Our text does not fit the Church in any shape or fashion.

THE NEW TESTAMENT. In Matthew 6:10 Jesus taught His disciples to pray, "Thy kingdom come, Thy will be done on earth as it is in heaven." He would never have taught them to pray this prayer if He had no intention of fulfilling it, and if He had not been backed up by God the Father He would never have taught it. This prayer takes in the sweep of the universe, and it cannot be fulfilled by adding members to the Church. It will be accomplished by a miracle from the Lord Himself.

Jesus was born a king and the angels paid Him homage. The Wise Men of the East came to worship Him who was born King of the Jews. John the Baptist announced the approach of the King and His kingdom.

The authorities of Jerusalem rejected Him and crucified Him, but up to the moment of His death He still asserted that He was King, and promised He would rise from the dead and establish it. Christ knew before hand what they would do and made provision for it. Many of the prophets of the Old Testament foresaw His crucifixion, resurrection, ascension, and return from heaven at a later date to set up His kingdom. These texts are dealt with in the author's books, "The Kingdom of God," and "Exploring the Messianic Psalms."

After His resurrection He spent forty days teaching His disciples things concerning the Kingdom:

"To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:3).

One point was not discussed by the Lord: this was concerning the time He would do it. In Acts 1:7 they asked Him if He would restore the kingdom to Israel at that time, but He said, "It is not for you to know the times or the seasons, which the Father hath put in His own power." This answer was far from saying it would not be done, or that the Church He would establish would be the kingdom.

It appears that the disciples had never grasped the significance of the meaning of Psalm 110, and many other texts, and had

interpreted them in the light of their desire to be loosed from the Roman yoke. It was for this reason that He gave the parable of the pounds that should have explained it all, and yet they did not understand it for some time after His return to heaven. The passage is as follows:

"And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return" (Luke 19:11-12).

THE JERUSALEM CONFERENCE. It appears that they never understood the time of Christ's personal reign until after the great conference reported in Acts 15. This conference was convened to correct an error of some teachers who asserted that Christians should circumcise their children and keep the law of Moses. It was after much speaking and the address by Peter that James spoke as follows:

"And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon (Peter) hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things" (Acts 15:13-16).

This visitation began at the house of Cornelius (Acts 10) and will continue until the number that God wants to make up the Bride of Christ have been gathered out from among the nations. When that has been accomplished Christ will return with His Bride—the Church—and will build again the tabernacle of David; that is, the rule and government of David, through Christ but in a more glorious and expanded way. The Church is not the kingdom, but the herald of the kingdom. It is true that all saved people are translated into the kingdom of God, but this is only a small phase of the kingdom. God's kingdom embraces the universe. This earth, a very small sphere of the kingdom, is in rebellion and must be brought into subjection to His will. To illustrate, we suggest that Pennsylvania is in the United States, but Pennsylvania is a small portion of the United States.

Let me repeat that the Kingdom will never be brought in by preaching. Preaching brings together such as should be saved, and they will constitute the Bride of Christ. We are to evangelize the world and reach all who will believe, but they will not all believe. Noah preached to the then populated world, but only a few believed and escaped the Flood. Jesus said, "As it was in the day of Noah, so shall it be in the day of the Son of man." The Church experiences the same kind of reception that Noah had. When Christ's Kingdom has been set up and all opposition has been turned into the lake of fire, "The earth shall be full of the knowledge of the Lord as the waters that cover the sea" (Isaiah 11:9; Habakkuk 2:14).

CHRIST'S COMMAND, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15) is imperative. It is life or death to the whole world. Unbelief impugns the veracity of God. It calls in question the Son of God and the Word of God. "He that believeth not hath made him a liar, because he believeth not the record that God gave of his Son" (1 John 5:10). Someone has said, "One cannot honor God and spurn His Son. To call Jesus a good man and not recognize his deity is an insult to Him."

Because we believe these things we cannot be still. The story must be told, and we are doing our best to reach as many as possible. God spoke from heaven and said, "This is my beloved Son in whom I am well pleased, hear ye him."

Do You Love My Lord?

Mrs. Paul J. Knecht

"Stand up and shout it
If you love my Jesus!
Sit down and whisper
If you love my Lord.
I want to know, O,
I want to know
If you love my Lord."

How good it is to hear young voices singing fervently such a song. Jumping up to shout it and sitting down to whisper it as the song directs, singing heartily as unto the Lord, they manifest their zeal and love for Him. It is always possible that some of it may not come from the heart, may be sung lustily rather than spiritually, nevertheless, we love to hear it and to see Christian young people so occupied. On the other hand, many Christian young people are openly or furtively following the world and leading other young people along with them.

For these we pray. What thoughtful earnest Christian could fail to pray? In view of certain Scripture passages, who that loves the Lord could fail to pray for His and other young people? Amos gave a warning back in his day that is highly pertinent to our time. He said (Amos 8:11), "Behold, the days come, saith the Lord Jehovah, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of *hearing the words of Jehovah*. And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the *word of Jehovah*, and shall not find it." He goes on to say what group of people will be hit the hardest by that famine: "In that day shall the *fair virgins* and the *young men* faint for thirst. They that swear by the sin of Samaria, and say, As thy god, O Dan, liveth; and, as the way of Beersheba liveth; they shall fall, and never rise again."

What was the sin of Samaria, of Dan, and of Beersheba? It was the sin of idolatry (Hosea 8:5; 1 Kings 12:28-29; Amos 5:5), the sin

that Israel fell into by following the world in an effort to be like the nations around them. But this, God said, should never be (Ezekiel 20:32).

The prophet Jeremiah lamented, and called for prayer, for the young people (Lamentations 2:19). It is said of one young preacher that he followed Jeremiah's exhortation literally, crying aloud in the night watches until he got into trouble for disturbing the neighbors. It may be he need not have been that loud for God to have heard. But the injunction is good, and applicable to our time.

However, there is more to it than that. Samuel had the right idea and expressed it in these words (1 Samuel 12:23), "Moreover as for me, far be it from me that I should sin against Jehovah in ceasing to pray for you; *but I will instruct you in the good and the right way.*" Instruction is important in the Christian life. Solomon said, "Take fast hold of instruction. Let her not go. Keep her for she is thy life" (Proverbs 4:13). But many set instruction aside thinking that they have found a more excellent way. "Never give a direct command," they say. "Never tell a child what to do or what not to do. This is something they cannot take. Just suggest the thing you want him to do in an offhand, casual, even disinterested sort of way and he will do it quicker because he won't feel like he *has* to do it." There is something to that, but not enough. An eighteen year old was heard to say, "I just don't want anybody telling me what to do." He was not ugly. He was just stating the fact in no uncertain terms. But he is eligible for the draft as soon as he is out of high school. What will he do when he has been inducted into the service with such an attitude toward rightful authority? Are we failing to teach the coming generation to respect proper authority? Authority should be exercised in love. When the Lord Jesus gave the great commission it was on the basis of His authority. He did not say, "Now, see how I have loved you. Go, ye, therefore and teach all nations . . ."; but "*All authority hath been given to me in heaven and on earth. Go, ye, therefore . . .*"

But to go back to our beginning. Though admittedly such singers may truly love the Lord, is singing, however happily and fervently it is done, any *proof* of one's love for the Lord? That is one way to manifest love but it is no proof of it. The Lord Jesus manifests His love for us in many and various ways. But He proved it only once, i.e. when He went to the cross and gave His life for our sins (John 3:16). He died that we might live. Jesus says in John 15:13, "Greater love hath no man than this, that a man lay down his life for his friends." This He did for all who will accept it. This, and this only, proves His love for us.

Even so, we can give many manifestations of our love for Him, by jumping up and shouting, for instance, when the Spirit moves us. Surely He is pleased with such demonstrations provided they come to Him from honest hearts that have already *proved* and continue to prove their love for Him. For even as by one act the Lord proved His love for us, so there is only one way by which we can prove our love for Him. He has told us that way. It is a part of His instructions to those He left behind and they have

handed them down to us. Here is *His* word for it. "If ye love me, ye will keep my commandments" (John 14:15, 21, 23-24). He says it again in one of John's letters (1 John 5:2, 3) and elaborates on it: "Hereby we know that we love the children of God, when we *love God and do his commandments. For this is the love of God,* that we keep his commandments; and his commandments are not grievous." Do you believe it? If we believe it, and teach our children so, they will not be so set against authority as many of them now are. For the Lord's commandments that are not grievous (His own word for it just above) include a right and obedient attitude toward all proper authority: family authority (Ephesians 5: 22-24; 6:1-2); home or business authority (Colossians 3:22); church authority (Hebrews 13:17), and civil authority (which also includes school authority) (Romans 13:1-7; 1 Peter 2:13-17). This is God's way. Are we walking in it with His Son (John 12:49-50), by the power of the Holy Spirit? If so, then we love Jesus whether we jump up and shout it or not.

"My little children, these things write I unto you that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the whole world" (1 John 2:1, 2).

Heather Kernan is wife of John Kernan, editor of *South African Christian*.

Our Primary Concern

Heather Kernan

"Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, 'Lord, dost thou not care that my sister have left me to serve alone? Bid her therefore that she help me.'

"And Jesus answered and said unto her, 'Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.'" (Luke 10:38-42).

Mary sat at the Lord's feet . . . but the Lord answered, "Mary hath chosen that good part, which shall not be taken away from her."

A woman has a very important place in the family. She should be a companion and helper to her husband. She should attend to planning and preparation of meals, and see that the house is kept clean and tidy. In the Christian home she should be especially careful in training her children—remember Proverbs 22:6.

But no matter how busy she is, a Christian mother should not make the mistake that Martha made—Martha, anxious to make her guest welcome in her home, was so busy preparing for His physical comfort (perhaps cooking a meal) that she had no time to have fellowship with her guest.

For some of us, it is a hard lesson to learn. We want to make our home look as nice as possible. We want to prepare plenty of food. We want to do so many things. Then we suddenly realize we have not got time to do everything or we are too tired to do all that we had wanted to do. Now I have learned to plan each day, with God's help doing what is really necessary.

I shall always be glad of the good Christian friend who taught me not to be burdened with too many things. When we have become free of the burden of many things, then we are really free to follow Mary and to "sit at the Lord's feet." We can read the Bible, carefully think about what we have read, and pray.

Certainly we cannot turn our full attention to these things while a hungry child cries, or while a husband is waiting to have his clothes mended, or if we are worried about the food burning while we sit and read God's word. There is a very real need in our lives to sit at the Lord's feet. A wise woman will try to plan her time so that she can have this quiet time.

Paul wrote in 1 Thessalonians 5:17, "Pray without ceasing." This does not mean that we need to spend all our time in prayer, doing nothing else.

Imagine the confusion if all the Christian women spent all their time in prayer, neglecting their homes and ignoring the cries of hungry children wanting food, careless of the need to tend the crops or to go to the shop to buy food.

Yet, as we go about our daily tasks, we can spend much time in prayer. We can pray as we sit and feed the baby; we can pray as we sweep or scrub floors; we can pray as we cook the food—yes, we should pray that the Lord will help us to teach the baby to walk in His footsteps—we should pray that He will guide us that we will spend out money wisely on the food and other things we buy, that He will help us to cook good meals that help immensely to keep the family healthy. We should pray as we work in the garden, thanking God for the rain and the sunshine that He provides, praying that He will bless the crops. In recent months many people have prayed asking God to end the drought. How many people gave thanks to Him when it did rain?

There is a saying "The family that prays together, stays together." Today there are many broken homes: men desert their wives, one or other party is guilty of adultery, divorce has never been so common in all history. All around us we see a sad picture of human suffering, yet we know there are far fewer broken homes amongst families that pray together. Regular family devotions—a study of God's word together, praying together, praying together especially at the end of the day ("let not the sun go down upon your wrath" Eph. 4:26) help to make a happy home rather than a broken home.

Long ago Martha made the mistake of being burdened with too much serving. Today many women still make this mistake. If we want to build a happy Christian home, leading our loved ones to Christ, we can choose to be more like Mary, to sit at the Lord's feet. We can find time for family devotions, for private devotions, and to pray continually through the day.

—In *South African Christian*

Now with the Lord, R. C. Bell was for many years professor of Bible at Abilene Christian College.

Man Fallen

R. C. Bell

Men are out of tune with themselves, with other men, and with God. They have fallen into such discord that their own efforts cannot make them tuneful again. The best description of the utter futility of such striving is Paul's magnificent but wretched hero of the seventh chapter of Romans, who, though he strove with all his human might, just simply could not live right. Men, within themselves, cannot compose the dissonance in their fallen nature and force head and heart "according well to make one music as before" Satan perverted them. When a piano gets out of tune, no amount of pounding on its keys can produce melody from its jangled wires. But after the instrument itself has been tuned and made musical, it will discourse sweet music again.

Man Renewed

Only God is able to counterwork Satan's devastation and renew man. According to Genesis 3:15, God's purpose to restore human nature to its pristine harmony and perfection is coeval with Satan's corruption of it in Eden. And His way of doing this marvelous thing is "the love way" through Christ. Consequently, human redemption begins in the heart of God, for God "so loved the world, that he gave his only begotten Son . . ." So to speak, God's magical love is to cast a spell over man, rekindle his love, tune his disordered nature, and restore him to the original state from which he fell. "But when the kindness of God our Savior, and his love toward man, appeared not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit, which he poured out upon us richly, through Jesus Christ our Savior, that, being justified by grace, we might be made heirs according to the hope of eternal life" (Titus 3:4-7).

Good News Indeed

Now here is a gospel worth having and preaching. It can *renew* "a right spirit" and *create* "a clean heart" within men otherwise hopelessly doomed. When men are "born of water and the Spirit," and thus become new creatures, it again becomes natural for them, "through the washing of regeneration and renewing of the Holy Spirit," to be noble, generous, pure, and sweet, for they themselves are noble, generous, pure, and sweet. They may now administer their lives according to their impulses and be righteous without perspiring effort and perpetual moral drudgery. Here is Paul's "for freedom did Christ set us free." Christianity is designed to restore men and not only empower them to do God's will but also impassion them to love to do it. Christians may do as they please, for it is their highest pleasure to please God, ever seeking, relentlessly pursuing men down the ages, Who will not let them go and

finally becomes Fellow-man and dies for them; then risen, forgives them, lives in them, and together with them works out their problems and destiny, makes men morally and spiritually right, as nothing else whatsoever can. Such love is redemptive and creative. In the commerce of love it earns and wins love. It gives men adequate inducement to love God back with all their impassioned strength and personality. It generates "a soul under the ribs of death."

The Gospel does not abolish moral law or lower its standards. Rather, it gives men motive, desire, and aid, "through the washing of regeneration and renewing of the Holy Spirit," to obey it. Instead of taking men from under the reign of eternal, immutable law, it enables them to be lawful and victorious over sin. "Love therefore is the fulfillment of the law." This supplying the motive for love and supplying the indwelling, abiding Spirit to help Christians break the octopus hold that sin has upon them is the twofold advantage of the New Covenant over the Old Covenant. But even the existence of neither of these two cardinal articles of the New Covenant can be learned from any source other than the Bible.

—In *World Vision*

NEWS AND NOTES

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

New Orleans, La.: Brother Antoine Valdetero of Jennings and Crowley, La. was the evangelist for the revival meeting held here at 7th & Camp, July 9 through July 14. Although there were no new believers immersed at this time, attendance was good, six persons responded for rededication or prayer for specific needs, and it was a time of spiritual feasting and blessings for all.

On the Sunday of the 9th, there was a fellowship dinner following morning service at which time all enjoyed the savory cuisine and became better acquainted with Brother Valdetero.

Several from the congregation here have been in attendanc at the Christian Youth Encampment in DeRidder and report an enjoyable and inspiring Christian fellowship durig this time.

We remain without a minister and Brother Ed Coon, Jr., elder, with help from other brethren of the congregation, shoulders the responsibility of feeding the flock. Perhaps once a month or so we have a visiting minister. Brother Otis Ford of the Pine Grove congregation delivered the messages for us July 16th. —Steve Elston

NEWS FROM EVERYWHERE

Sister Cheatham, a member of the Highland congregation in Louisville, celebrated her 99th birthday July 12 . . . Brother Eddie Hoagland directed the Henryville, Indiana, VBS this year . . . 20 new births reported at Woodland Bible Camp Junior Week Number 1 . . . Three new births are reported at Sellersburg recently . . . In one year, 36 additions to the Lord's church at Ft. Lauderdale . . . Billy Ray Lewter is leaving the pulpit at Cramer & Hanover in Lexington to teach at SCC . . . Latest figure on the debt retirement drive at SCC—\$73,000 received . . . Brother Robert Boyd reports another response from his radio program, "Words of Life," WIAS, 840 kc. Sundays 11:10 p.m. . . . Two new births at Highview: Mr. and Mrs. Dennis Bruneau . . . A full-time matron is needed at the Sellersburg Children's Home to replace Sister Spaulding who has been there three months without relief.

Jonesboro, Tenn.: It was with sadness that I read recently the name of C. Harris Mershon in the death notices. It brought back memories. One Sunday night in January, 1915

seven boys of Miss Ada Hancock's Sunday school class at Portland Avenue Church of Christ were baptized and the next Sunday night Mary Rhoads, Lillian Keifer and I. We three girls were taught by Miss Ewing Frazee. Shreve Thomas and Elwood Stockton went home to be with the Lord in their early twenties; Paul Greenaway of pneumonia in 1934, and not long afterward Eugene Klingman. Charles Staten not many years ago and now Harris answers the Lord's call. Perhaps Clifford Hoover still lives but I believe Mary Rhoads (Mrs. Herman Badger) and I are the only ones living. Marry, Lillian and I were the girls in a class of 8 boys in the 8th grade at Portlad School at that time. —Minnie Kate Schotts Spaulding

Huntingdon, Tenn.: I think we get much benefit from reading the Word and Work. —Mrs. Alma Ross

Portland Church: PCHS is getting ready for an additional class, industrial arts, when it opens in the fall. This course will be taught by Brother Jerry Overman.

VBS this year was a two weeks course with double sessions throughout. It was directed by Ronald Hines, assisted by Crystal Crowder. One baptism from the VBS—Joe Minor. Mrs. Louise Barmore was also baptized recently at Portland.

Rhoda Edens and Ed Perrozzi were married June 17.

Plans are being considered for a

Bible Institute sponsored by the Portland Church.

MAPLE MANOR

The Maple Manor Christian Home at Sellersburg had not received its permit at the last report but was hopeful that the delay would soon be over. This project could use some donated labor. Anyone interested and able please get in touch with Brother Joe Blansett. He can be reached by phone at 246-4227 or 246-2018. He has completed half of a two-semester course to prepare for the position of Administrator. He is also open for appointments for preaching.

Nelsonville, Ky.: The Lord has been richly blessing us at Nelsonville. He has added six new saints to our number in recent weeks. We are thankful —and looking for more to follow.

We organized a week-end "retreat" for prayer fellowship, and Bible study, and invited Brother Stan Schreiner and some friends of his to share with us how the Lord has blessed their ministry; the Lord's Name was glorified. The participation and fellowship was a real blessing, I believe.

One of our brethren has taken a special ministry for the Lord with the congregation's young men, and we are naturally seeing the Lord bless and the Spirit bear fruit.

Brother Earl Mullins begins a week of meetings with us August 13. We are anticipating great things from the Lord. —Robert Heid



RESTORATION MOVEMENT? When persecution began, as recorded in the fourth chapter of Acts, the Church gathered together and brought the matter up for the Lord to deal with. They spoke of His greatness, of His prediction of such things, of the already fulfilled prophecy of the crucifixion of Christ, and of these new threatenings. Then, did they ask for "a life of pleasure and ease as their enemies are put under" or for glory for their martyrdom? They asked for boldness and for God to work wonders so they could carry out the task assigned to the church. Why have we failed to restore this attitude of selflessness, of concern only for God's glory and the accomplishment of His tasks in such a way that men will see it is His work? Not till that is done can we expect to see the results obtained by the early church. —Ernest E. Lyon