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**NOVEMBER, 1973**

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# THE WORD AND WORK

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## In This Issue

Talking Things Over —G. R. L.	- - - - -	322
Appointed Unto Afflictions —John Smart	- - - - -	322
Fear Not —Martin O. Massinger	- - - - -	324
Questions Asked of Us —Carl Kitzmiller	- - - - -	327
PROPHECY: Eternal Torment —Winston N. Allen	- - - - -	331
"In Matters of Opinion: Liberty!" —Michael Hall	- - - - -	334
Viewing the News —Ernest E. Lyon	- - - - -	336
Talents —Asa Baber	- - - - -	338
Problems, Possibilities, and Pointers —Michael T. Sanders	-	339
MISSIONARY MESSENGER	- - - - -	344
Poems: Suppose		
He Shall Be Called	- - - - -	349
NEWS AND NOTES	- - - - -	351





## Talking Things Over

G. R. L.

Americans are finally getting the message. The energy crisis is real, and everybody will have to do some belt-tightening. All of a sudden it strikes us that there may be other unforeseen changes in store for us. The recent Israeli-Arab skirmish makes us realize how unstable the world political system is and how quickly World War III could engulf us.

Hopefully, Christians are not taking a "Ho hum" attitude toward these developments. We would expect believers, at a time like this, to be considering again the pilgrim character of their sojourn on earth. Trusting that you are in such a mood just now, I would like to offer you for this month a recent editorial from another publication. The title is "Appointed unto Afflictions." The writer is also president of Emmaus Bible School near Chicago.

### NO DECEMBER ISSUE

As we announced several months ago, the terms of our mailing permit now call for eleven issues a year. This means that there will be no December issue. We'll see you next January, if the Lord tarries.

Sister Knecht, who edits the News and Notes, has been hospitalized recently. We would appreciate your prayers for her.

## Appointed Unto Afflictions

John Smart

Can it really be true that Christians are appointed unto afflictions? For generations past American believers have rejoiced in certain "inalienable rights" including the right to "life, liberty and the pursuit of happiness." But are these "rights" really inalienable? If so, to whom? A glimpse behind the Iron Curtain or into China tells another story. The pursuit of happiness is a will-o-the-wisp to harried believers there and in other parts of the world. Think of the pressures felt in Uganda, the heartbreak of Bangladesh, the freedoms abridged in some other lands! For many believers today human rights are by no means inviolable. Restrictions, disabilities and sometimes persecutions are visited upon them. Without a doubt they view themselves as "appointed unto afflictions."

Sometimes we wonder why God permits His people to suffer

thus. Why the suffering occasioned by a severe earthquake in Mexico; why the pressures before and after the coup in Chile; why the trials arising from floods, famine and the rapacity or hostility of officialdom, whether religious or civil? Why are shipments of sound literature delayed or confiscated; why are applications for visas denied; why are flourishing ministries ordered to close? Why indeed?

Perhaps the Epistle to the Thessalonians supplies an answer—in part, at least. “*. . . No man should be moved by these afflictions: for yourselves know that we are appointed thereto. For verily when we were with you, we told you before that we should suffer tribulation*” (1 Thes. 3:3,4). Appointed unto afflictions! That's what it says! The language is unmistakable. It sounds strangely unreal to those accustomed from birth to the ideal of “life, liberty and the pursuit of happiness.” But regardless of our cherished Western ideals, Scripture still affirms that believers are appointed unto afflictions. We are not enjoined to pursuit of this world's happiness. We have a higher calling.

Appointment to affliction is something we should think about for two reasons. First, because our present enjoyment of liberty and plenty in America is no guarantee that this will continue indefinitely. There have been dramatic changes—social, political and religious—throughout the world in recent years. Is America exempt from similar experiences? We would be foolish to think so. “It can't happen here,” is the slogan of the thoughtless. The fact is that not only *can* it happen, it will happen inevitably if God lifts His protective hand. Is that possible? Certainly it is! Are we exempt from things the Thessalonians faced? In no way. We may yet find ourselves appointed to afflictions which today appear remote and unthinkable.

Secondly, and perhaps more to the point, if we really believed ourselves appointed to affliction, it would demand re-evaluation of our attitude toward life. The pursuit-of-happiness theme would be replaced by a pursuit of holiness which would bring us into more direct spiritual and practical fellowship with saints who are in affliction.

Certainly it did this with Paul. His concern moved him to prayer night and day for the afflicted Thessalonian believers. He sent his valued associate, Timothy, to minister comfort and encouragement amid their trials. And what of the final issue? “What thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God . . . ?” God's grace in the Thessalonians, Paul's prayers, and Timothy's ministry resulted in a church triumphant in affliction.

Nor was this meaningful only for the moment. History bears witness that for centuries the church at Thessalonica was known as “the orthodox church.” Was this due to a spiritual response to their appointment to affliction? If so, the Lord lead us in the way of the Thessalonians! —Editorial in *Missions*.

# Fear Not

Martin O. Massinger

If you are minded to do so, you can find plenty to criticize about Christmas. In fact, some people almost make a religion out of condemning Christmas. They feel they have attained some special degree of piety by depriving their children of some of the most delightful, innocent joys of childhood by not celebrating Christmas.

Of course we know all about Christmas being a pagan celebration. We have heard that for years. We know too that there is a good possibility that Jesus was not born in December at all. And so on and on and on.

On the other hand, keen, bright, spiritual, evangelistically minded Christians also find in Christmas one of the finest opportunities for making Christ known. And they find too in a family Christmas with Christmas tree and all, one of the most wonderful opportunities for a healthy expression of Christian family life.

Let those who feel bound in their conscience to refrain from Christmas celebration, do so. But let the rest of us with a clear conscience use this occasion to honor the Lord by calling special attention to His incarnation.

It is for this latter group that I am writing today.

We need to be careful in more than one direction. We need to be careful not to be swept by the spirit of the season into doing things that are sinful in the sight of God. And on the other hand we need to be careful not to content ourselves merely with nice warm feelings and an unfounded optimism.

Take for instance this thing about peace. The cynic says, What peace? Where is it? When will there be peace? Are we any closer to it than we were years ago? Others on the other hand are constantly talking about bringing about world peace. They are going to do it by human effort. Both the cynic and the idealist are wrong. Where can we find some solid ground to stand on?

We find it in the Bible, the Word of God. We find it in the story of the shepherds and the angels on the fields of Bethlehem.

Now some would take this story just about as seriously as they take the story of Santa Claus and the reindeer. Is it not just a part of the Christmas tradition? Pretty to look at, but not anything to be taken seriously.

But here is the difference. The story of the angels and the shepherds and the Babe in Bethlehem is recorded in God's infallible Word. It is truth. It is history. It actually happened. We saw those very fields last summer just east of Bethlehem. It is an actual spot on the face of the earth. These things literally happened.

There the words were spoken: ". . . and on earth peace." But before we talk about those words in Luke 2:14, we must go back to the words of the angel in verses 10-12. You don't just get peace by singing pretty songs or passing pious resolutions.

The angel said, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." One writer says that the words "Fear not" or their equivalent occur about 84 times in the Bible. I have never counted them, but I assume that this is correct. Anyway, it sounds as though God doesn't want us to be afraid. I hope these words come to the attention of somebody who is troubled with this awful thing of fear. It is one of the worst plagues that can assail a human being. John is right when he says: "Fear hath torment" (1 John 4:18). But early in that same verse he also says: "Perfect love casteth out fear."

Now let us get back to the angels and the shepherds. Here is a word direct from heaven. We must take it seriously. The angel gives a reason, the only reason why fear can be destroyed. He speaks of "good tidings of great joy," and then he tells us what these good tidings are. Something was happening that very day. A baby was born. But no ordinary baby. This baby is identified as Christ the Lord and described as a Savior. A few months before this the angel had said to Joseph concerning Mary: "And she shall bring forth a Son, and thou shalt call His name Jesus: for He shall save His people from their sins." (Matt. 1:21).

Let us tie all the facts together. Fear came into the world because of sin. After Adam and Eve had committed the original sin in the garden of Eden, they ran and hid, and Adam said: "I was afraid" (Gen. 3:10). From that day on this awful thing of fear has been with us because of the awful fact of sin. If we are going to get rid of fear, we have to get rid of sin. But how can that be done? Here is where the good news comes in that the angel was proclaiming. The Babe who was born was the Saviour from sin. Let us quote John again. He says: "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John 4:10). He is our Saviour because He is our propitiation. That big long word means a sacrifice that satisfies God's justice. The babe of Bethlehem grew up to be the Savior who died on Calvary. He shed His blood to satisfy the demands of God's justice. That is what propitiation means. We who have put our trust in Him as our Saviour have the assurance that our sins are forgiven, and that we are children of God. A child of God can be delivered from fear because He is delivered from the guilt of sin. If this has not yet been your experience, it can be.

Now do you see the connection between the birth of Christ and the subject of peace? He was born in order that He might grow up and die on the cross. His death was followed three

days later by His triumphant resurrection from the dead. Those who believe these facts and receive this Person are forgiven and justified. For them joy and peace now become a distinct possibility. There are right now on the face of the earth millions of human beings who are experiencing real joy and real peace on this basis. And no self-deception. It is God's genuine product.

But about world peace? Can that ever be? We may answer with assurance that it not only can be; it will be. And we say this not on the basis of optimism and thin air. We say it on the firm foundation of God's unshakable Word. There will some day be peace on earth.

This could have been centuries ago, when Christ came the first time. He came not only to be our Saviour, but He came to offer to this poor miserable world the kingdom prophesied centuries earlier by God's holy prophets in the Old Testament. But He was rejected, and the kingdom was postponed. For this rejection both Jews and Gentiles were to blame. The Jewish throng cried out for His crucifixion, but a Gentile government carried out the wicked deed. Acts 4:27 tells us that Herod and Pontius Pilate with the Gentiles and the people of Israel did this thing. They thus expressed the rage of the entire human race against God. And this rage has continued through the centuries and will come to a climax some day in that awful time called the Tribulation. Numerous portions of Scripture tell us about this. This may not be far off. One of these days, perhaps very soon, the Lord will come in the air and catch up all those who put their trust in Him (1 Thess. 4:13-18.) During this time nations will beat their plowshares into swords, and their pruning hooks into spears (Joel 3:10). The most terrible war of all human history will then take place.

This time of unprecedented misery will suddenly be terminated by the return of Christ, not merely into the air, but to the surface of the earth. This fact is stated in Zechariah 14:4: "And His feet shall stand in that day upon the Mount of Olives . . ." Then he will establish His kingdom. "And the Lord shall be king over all the earth" (Zech. 14:9). Then those many wonderful passages will be fulfilled which tell of the kingdom of righteousness and peace and prosperity that will cover the entire earth. Then the action about the plowshares and the swords will be reversed; for Isaiah 2:4 puts it this way: "And they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war anymore."

Passages that could be quoted here are so numerous that one is at a loss to know which ones should be included. Let a few of them suffice. Isaiah 11:4: "But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth . . ." Isaiah 11:6: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; . . . and a little child shall lead

them." Isaiah 11:9: "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 35:1: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." Micah 4:4: "But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

And so we could go on and on. Do you put it all together? We seem to be in the perilous times (2 Tim. 3:1) with which the present age is to close, and with which the Tribulation is to be ushered in. Therefore, we may well expect the coming of the Lord sometime soon. Then with the true Church out of the way, that is, all true believers caught up into heaven, wickedness and violence and bloodshed and misery will literally reach an all-time high. In this sense the outlook is not bright for the world. But then comes the glorious return of Christ to destroy His enemies and to establish His wonderful peace and justice on a world-wide basis. In this sense the outlook is unspeakably bright. This is the biblical truth that the writers of some of our favorite Christmas carols must have had in mind. This is the time that God was referring to when He instructed His angels on the fields of Bethlehem to say: "Glory to God in the highest, and on earth peace, good will toward men."

—Dallas Bible College News

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## *Questions Asked of Us*

Carl Kitzmiller



Is there any scriptural reason to oppose mixed marriages between blacks and whites?

I can think of nothing that could be called a scriptural reason for opposing such marriages if by that one means some *specific prohibition* of mixed marriages between black and white. We assume that the matters of divorce, mixture of believer and unbeliever, etc., are not an issue, for there are certain scriptural regulations that apply to all marriages and need not enter into this discussion. There are some scriptural *principles* which *might or might not* have a bearing on such a case.

The Christian is under obligation to be obedient to the laws of the governing powers over him, unless for conscience toward God he must disobey (Romans 13:1-7; 1 Peter 2:13-17; Acts 4:19;

5:29). The rejection of the laws of the land must come, not from personal indignation, discomfort or difficulty, nor necessarily from one's sense of justice, but from the necessity of being obedient to God. While the racially mixed marriage is not now forbidden by God, neither is it required by Him; so one could not normally defend such as being a matter of conscience toward God. This does not necessarily mean that the Christian, when the system under which he lives allows for it, may not work to change what he believes to be foolish, undesirable, or unjust laws. But while those laws exist, good or bad, except for the higher principle of obedience to God, he must obey them. I suppose most laws in the U.S. having to do with mixed marriages have been struck down, although there are areas of doubt and uncertainty. This is not the situation in some nations. The legality of such marriages, then, might be a factor governing one's attitude.

A second principle that might have a bearing on the matter can be summarized in the word "love" (not mere romantic love, but the highest form of love). We are aware, of course, of the many facets of love and of the fact that mixed marriages are often promoted in the name of love for all mankind. Even so, the following should suggest that love does not operate merely on one side of the question. Our thought is this: We suspect parents in mixed marriages have not given much thought to the problems they create for their offspring. This is not to say that the somewhat natural rejection of the half-breed is to be commended, but we do have to face life in a world with fallen mankind as he is, not as we'd like him to be. It is fortunate for these children that we are seeing some change in attitudes toward them among many people, but the prejudice is not likely to be totally eradicated. It seems evident that some have been willing to sacrifice their children to a lot of grief and pain for the sake of their own ego and desire to be sensational and to be known as convention breakers.

The question is concerned with possible scriptural reasons, so we will not enter into the area of what is wise or unwise from the standpoint of human judgment except to mention that there are many adjustments in marriage and the adjustments necessary in racially mixed marriages are often *very great*. There may be no scriptural reason for not living in a glass house, but sound human judgment might advise against it or at least suggest counting the cost and inconvenience. A certain course of action is not always advisable even though one can not bring scriptural reasons against it.

Is there forgiveness of sins in those cases for which restitution cannot be made?

Absolutely!

The Bible mentions only one unpardonable sin—blasphemy against the Holy Spirit (Matthew 12:31, 32; Mark 3:28-30; Luke 12:10). If we have understood this matter correctly, a chief reason such a sin cannot be forgiven is because the offender cannot be brought to repentance (Hebrews 6:4-8; 10:26-29). He is hardened

by his sin and does not even have a desire to repent. All other sin can be forgiven. To state it another way, all sin of which men desire to repent can be forgiven. And to say that sin cannot be forgiven if restitution cannot be made is to create many more unpardonable sins!

There are conditions of forgiveness which God has imposed and which must be met, of course, and the individual unwilling to meet such conditions cannot be forgiven. They are not impossible conditions, however. They are not even necessarily difficult conditions. But they do require "doing business" with our Lord.

Repentance toward God is always a vital part of man's response toward God in the matter of forgiveness of sin. And, normally, restitution is a fruit or result that can be expected. In many cases the absence of restitution is evidence that real repentance has not taken place. But not in every case! There are sins for which there can be little or no restitution because of the very nature of the offenses. The querist mentions murder and gossip. One cannot restore life, and often one cannot recall evil words and correct false reports. Surely God does not require the impossible of us, for to do so is to establish, as has been observed, many unpardonable sins when God says there is only one. God looks on the heart and He knows when we repent, whether the fruit of restitution is visible in outward action or is found in the desire of the heart.

In passing, however, it is worthwhile to remember that, while there are sins for which no restitution can be made, real repentance will cause one to go as far as he can. A murderer cannot restore life, but if genuinely repentant, he will do what he can to remedy the sufferings he may have created for loved ones of the victim. A false report cannot be recalled, nor can we likely contact everyone who may have heard it, but genuine repentance will cause us to correct what we can within reason. If a public statement before the church (or some other group) will correct even a part of the misinformation, then we will not withhold it on the grounds that it would be embarrassing or would cause us to lose face. The unpleasant corrections that we do not make because we want to "repent" and still come off smelling like a rose may speak of failure to genuinely repent. In other words, we need to distinguish between restitution that we truly *cannot* make and restitution we find unpleasant or would like to avoid. If one cannot make restitution, that is one matter. Our God knows the impossibility. But if one simply finds restitution expensive, unpleasant, humbling, or difficult, that is another.

The querist, citing a case of gossip in which restitution could not be made though there was repentance and a seeking of God's pardon, further asks: "How can one forgive one's self?" We reply that in one sense it is certainly not always easy. Paul, for example, seems to have remembered so fully the fact that he had once persecuted the

church (1 Tim. 1:12-16). Our sins seem so uncalled for when we look at them through cleansed eyes and heart. To remember that we have been guilty of certain sins does not necessarily mean we have not forgiven ourselves though, and it may help us to appreciate the goodness of God. Perhaps the biggest need in forgiving one's self is to *believe* that God has forgiven us. Self-condemnation is often the result of not actually believing the promises of God concerning forgiveness. And we should deal with that unbelief as we might with any other.

Please explain the passage of scripture in Matt. 22:11-14. What is the wedding garment?

This passage is a portion of one of Jesus' parables during the last week before His crucifixion. He spoke several parables at this time directed against the Jews (cf. Matthew 21:28ff; 21:33ff), including this one. The Jewish people were certainly those who turned down the invitation. Those gathered out of the highways and byways represent the Gentiles, who would soon figure prominently in the salvation offered through Christ. In the parable Jesus goes on to speak of the wrong attitude that could characterize Gentiles as well as Jews, and His words serve as a warning to Gentiles not to become haughty (cf. Romans 11:17-22).

A helpful bit of information we need in order to understand the wedding garment incident is this: Eastern kings of that day provided suitable wedding garments for their guests. Hence, the man without a garment did not so appear because of his poverty, lack of time to prepare, or some other such matter beyond his control, but because of his unwillingness to wear the provided, suitable garment. In other words, though he "accepted" the invitation and attended, he really despised the king and the occasion and haughtily appeared in his own garment.

As to interpretation, this surely portrays the individual who professes faith in Christ but who tries to stand before Him in his own righteousness rather than in the righteousness imputed to the true believer in Christ. The wedding garment provided by the King and sufficient to make one acceptable before Him can be none other than Christ's imputed righteousness (Romans 3:21-5:21). The condemnation of the presumptuous guest speaks of a similar condemnation for those who, being recipients of God's gracious invitation, suppose that acceptance of such grace makes no demands on them.

7110 Bruton Road, Dallas, Texas 75217

# **PROPHECY**

**Edited by Dr. Horace E. Wood**

## **Eternal Torment**

Winston N. Allen

The famous evangelist, Billy Sunday, was asked on a certain occasion wherein lay his power to win the lost. Walking over to his hotel window and looking down at the throngs of people on the sidewalks, the great evangelist, with tears in his eyes, replied: "I believe they are going to hell; I believe they are going to hell!" Unless we really believe that the millions outside of Christ are on the broad road to eternal torment, we will do very little toward carrying out the Lord's Great Commission. Thinking about eternal torment helps Christians to appreciate the great salvation we have, and impresses upon us the tremendous urgency of soul winning. Thinking about eternal torment impresses upon Christians the importance of cleaving to the Lord, and standing fast in the faith. Paul refers to those who give up and "shrink back into perdition," and he warns against neglecting the Great Salvation.

Bible statements regarding eternal torment are warnings to sinners and to lukewarm Christians. Out on the highways we see countless warning and danger signs. Their value is not questioned. The loving Savior Himself had more to say about hell than about heaven. Consider some truths revealed in the Bible about eternal torment—truths that are often neglected or rejected in our day. Attention is focused first on the certainty of hell. It is not uncommon to hear modernists say they do not believe in a place of never-ending punishment for the wicked, for those who reject the Savior. Numerous criminals go unpunished in this life; many crimes are committed every day that the law knows nothing about. The Bible says, "God will by no means clear the guilty," and "Whatsoever a man soweth, that shall he also reap," and "Be sure your sin will find you out." Sometime, somewhere, the account must be settled.

Again our own reason tells us the good person who has loved trusted, obeyed, and served his Lord will not spend eternity in the same place with the Christ rejecting sinner who has lived only for self, and to the detriment of others.

Another proof for the existence of hell, as indicated in the case of Judas, is the moral unfitness of the unsaved for any other place. If a person rejects Christ here, he would be miserable in the Lord's presence in heaven. If the sinner despises the Church here, he would feel terribly out of place up there surrounded by perfect holiness. If a person has never experienced the new birth, he does not qualify for heaven. People go to torment because they fit themselves for that place by loving sin and rejecting the Savior.

It is difficult for us to believe in something that is beyond the range of our observation or experience. Yet, even regarding things of this present life, it is foolish to say something doesn't exist just because we haven't seen or experienced it. Man is limited by time and space. God, Who is not limited, has revealed truths to us in the Bible about realms and places and conditions beyond the range of our observation. The most compelling proof of all for the existence of hell is that the Bible says there is such a place. We read in Matthew 10:28 this statement: "And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy (or punish) both soul and body in hell."

Jesus said, as recorded in Matthew 13:49, 50, "So shall it be in the end of the world; the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth." Christ also made this statement, "if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell: where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire." If you doubt the existence of hell, then you doubt God's Word. The same Book that tells us about heaven also tells us about hell; the same Book that tells us about God's love, also tells us about His wrath. If you doubt the existence of eternal torment, then why was it necessary for Christ, the Son of God, to die on the cross? That was the most foolish, the most tragic sacrifice ever made if there isn't a hell from which men must be saved. Yes, the penitentiary of the damned is a terrible reality, just as real as this world in which we are living now.

Consider next the character or nature of hell. Will the wicked be tormented forever there? In Revelation 14:11 we read, "And the smoke of their torment goeth up forever and ever; and they have no rest day and night." The Bible never exaggerates or overstates the matter; it is the only realistic book in the world. We urge you to read the description in Luke 16:19-31. The rich man, like many today, did not dream that he would end up in torment, but notice his words, his testimony from the unseen world, "I am in anguish in this flame." I don't know of anything that causes more pain than fire, yet the suffering in hell is not just for a few days, or years, or centuries, but forever. A person can endure pain if he has hope of relief, but in hell there is no hope. The despairing thought must always be present, "it's for ever." There is no escape from the penitentiary of the damned. Jesus said, "there is a great gulf fixed—none may cross over." The bolts, the locks, the bars are secure. Everything shouts back, "forever." The inmates of hell will be separated from God, from loved ones, from everything that is good and beautiful *forever*. Forever they will be associated with Satan, with demons, and the most wicked people the world has ever known. Abraham said to the rich man, "Son, remember!" Memory will add to the torments of hell throughout all eternity. How long is

eternity? How long is forever? The finite mind has no conception. Someone has said that if this earth were a steel ball, and if a pigeon would fly around the earth once each year and touch the tip of his wing at one spot; by the time it took the pigeon to completely wear away this globe, it would only be breakfast time in eternity. What is the character, the nature, of hell? It is a place of never-ending torment. Suffering in this life is not the only hell; it's just a sample. The Bible never jokes about hell. If you do not believe in eternal torment now, someday you will, but it may be too late. The human mind can think of nothing more tragic than to come to the end of this life and realize that eternal suffering is ahead.

It is not God's will that any should perish; He takes no pleasure in the death or suffering of the wicked. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish (should not go to hell), but have eternal life." God has built a bridge as it were from earth to heaven in the body of His own Son. He has spared nothing; no sacrifice was too great to make in order to keep us from eternal suffering. Those who go to hell will be those who reject the three "excepts" given by Christ: He said: "Except ye believe that I am he, ye shall die in your sins." "Except ye repent, ye shall all likewise perish." And, "Except one be born anew, he cannot see the kingdom of God." The Apostle John wrote in Rev. 20:15 and in 21:8, "And if any was not found written in the book of life, he was cast into the lake of fire." "But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolators, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death."

Yes, the teaching in God's Word about hell helps Christians to appreciate the "great salvation" God's grace has provided; it is a warning to all who have rejected or neglected the Savior's invitation, and it is another motivation for God's people to bring the lost to Jesus while there is time and opportunity.

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Have been reading about Joseph recently. I can come to no conclusion other than that God *intended* for him to be sold into Egypt. God's *purposes* were accomplished through a bunch of jealous, avaricious, perfidious, pusillanimous men. Nobody lost anything by it but the sinners themselves. Joseph was imprisoned because of a lying adulteress. There is no evidence that he was ever exonerated from charges which must have "ruined his testimony." But the point is that no matter what men did to him, the Lord remembered him. We too, can count on this. He is indeed our Refuge—and He is our Refuge from other men, from adverse circumstances, from all that life can bring—from our very *selves*. This last has been a great help to me in seeking guidance. I simply tell Him that I am counting on Him to be my refuge from my own mistakes. He knows that my deepest desire is His will whatever lesser motives may enter in. —*Jim Elliot*

What is the real issue in Christian unity? An a-millennial brother gives an answer.

## "In Matters of Opinion; Liberty!"

Michael Hall

"In matters of opinion: liberty" summarizes a tremendous and dynamic spiritual principle for unity and the restoration of New Testament Christianity! Yet even among Churches of Christ, this principle is greatly misunderstood and ignored. When neglected and misunderstood, it leads to division and fragmentation of fellowship. So, this is a serious subject.

The real issue facing the brotherhood is, *what* decides what is "a matter of faith" and what is "a matter of opinion?"

Herein lies a danger to the restoration movement; if we confuse matters of faith and matters of opinion; then our principle is no longer useable. Yet today, such things as the use of "thee and thou" in prayer, the manner in which the Spirit indwells, participating in carnal warfare, racial conflict, fellowship rooms and even smoking are beginning to be esteemed as "matters of faith!" In the past, we have made the millennial question, the method of caring for orphans, the number of communion containers, etc. etc. matters of faith and thus, matters to divide over.

A very real issue among us then, (although seldom discussed) is the concept and meaning of the restoration principle: "IN MATTERS OF FAITH: UNITY. IN MATTERS OF OPINION: LIBERTY. AND IN ALL THINGS: CHARITY." I now raise this question: *What* differentiates "a matter of faith" from "a matter of opinion"? Once that's established, the principle is operational! And until it's established, the very principle itself is a source of division.

This writer suggests (until a better and more Biblical answer is provided) that since God is not the author of confusion, and since God is indeed fully able to plainly, clearly and irrevocably reveal His will to man; then "matters of faith" are those areas wherein there is a DIRECT, EXPLICIT COMMAND that's binding upon all people at all times! And thus, "matters of opinion" are all those areas which are deducted from inferences and examples and those areas of private judgment concerning Bible subjects and themes.

Now before anyone charges me with throwing some "restoration truth" out the door, or with denying the fact that the "Bible teaches by command, inference and example," let me quote from Thomas Campbell. ". . . nothing ought to be inculcated upon Christians as articles of faith; nor required of them as terms of communion, but what is expressly taught and enjoined upon them in the word of God. . . That although inferences and deductions from Scripture premises, when fairly inferred, may be truly called the doctrine of

God's holy word, yet are they not formally binding upon the consciences of Christians farther than they perceive the connection, and evidently see that they are so; for their faith must not stand in the wisdom of men, but in the power and veracity of God." (*Declaration and Address*, The Bethany Press, 1960, page 45-46).

So what does this all mean? It means that the determining factor that DECIDES and distinguishes between "matters of faith" and "matters of opinion" is the *identification* of a teaching as to its *nature*. "Matters of faith" are distinguished from "matters of opinion" in that the former are direct, expressly stated commands and the latter aren't!

Is that a fair and Biblical principle? It was the initial principle of the Restoration! It launched a movement within this country that recaptured both the forms and spirit of New Testament Christianity in all its simplicity and beauty! But now that movement is sadly fragmented; now there are problems. Perhaps the solution is to re-study, reaffirm, and re-evaluate this principle!

Some might disdain this principle. But brethren, if we don't use this principle in restoring Biblical Christianity, what principle will we use? If this isn't a valid principle for distinguishing between matters of faith and matters of opinion, what principle would you suggest we use? Thomas Campbell said that it seemed to him a "very great evil" to make tests of fellowship over things not expressly enjoined in the Scriptures. We've been guilty of that very thing.

Perhaps we need to reconsider the words of Paul: "Receive you one another, but not for the purpose of deciding the other's opinions!" (Rom.14:1) Now to follow the suggestion of this article: not to make tests of fellowship over things that are not expressly commanded does not mean that we fail to have convictions! "Let every man be fully persuaded in his own mind!" (Rom. 14:5) Unity is built on Christ and not on our uniformity in opinions! "Oneness"—that is, a state of being "one"—is created by God when we *surrender to Jesus* and, being born again, love each other fervently! There is room in Jesus for both Simon and Matthew!! There is room in our Lord for the republicans and democrats. The church is a place where men can tolerate conflicting opinions because a greater Cause has captured the hearts of all: Jesus! Let there be then, in matters of opinion: Liberty! Freedom! And in all things, love! This is what the restoration is all about!

—Northland Church of Christ, 4581 Cleveland Avenue, Columbus, Ohio 43229

Ernest Lyon is a professor of music at the University of Louisville and minister of the Highland Church of Christ.



## *Viewing the News*

**CHRISTIAN CRUSADE WEEKLY** revealed a very shocking thing about Pan American World Airways last month in a front-page story saying that Pan Am planes sold information on how and where to meet prostitutes in many cities, a story they took from the AP of August 25. The article was supplemented by a letter from the Presiding Bishop of the Anglican Orthodox Church to Pan Am concerning the list which he had read of how to contact those women. Going a bit beyond the call of duty in "helping" customers, wouldn't you say?

"DISTORTING the news" is quite often the policy of many organs of the mass media. I did not see the CBS telecast in August called "De-programming," but several friends did. It dealt with the efforts of Ted Patrick to return young people from cultist communes to their homes and parents. **Christian Crusade Weekly** had a story on that program in which the mother of one of the subjects told how much the news had been distorted, how much left out that would have been favorable to Mr. Patrick and his work, and how they interviewed her but did not use any of the program but gave the ACLU lawyer two opportunities to speak out against what was being done. She said that even a psychiatrist had agreed that her daughter needed to be delivered from the clutches of the cult commune called the Love Family. Viewers, as well as subjects, of these special t-v programs deserve better treatment than that.

A MOVIE is scheduled to be made by the Danish film-maker Jens Joergen Thorsen, who will portray Jesus in such ways as taking part in group sex

scenes and as a motorcycle-riding bank robber in the nude and showing Him as making love to Mary Magdalene in a brothel. The French government banned the film's being made in France but Thorsen says he will film it in North Africa or South America.

THE LARGEST Unity Church congregation in the U. S., Christ Church, Unity, the 5,000-member congregation in Los Angeles, is reported as having dropped "Unity" from its name and leaving the denomination. The reason is the presence of Pentecostal practices in the congregation, including the Pastor John J. Hinkle, who says he began practicing tongues-speaking two years ago. Former members of his staff say that the church has left "metaphysics" (that tells you a lot about the Unity Churches) for "an emotional, fundamentalist Christianity."

"LIBERALS" and others who dislike fundamental Christianity had a lot of fun trying to tie the loose morals of the Watergate conspirators to the supposedly fundamental religious services in the White House. I don't suppose that the fact that no one has shown any evidence that the conspirators were ever at those services ever bothered these detractors, but I wonder how they felt when Jeb Magruder said that he drew inspiration for some of his conduct from the behavior of his former professor of ethics at Williams College, the "Rev." William Sloane Coffin, Jr., who is a liberal of liberals and hater of fundamental Bible-believing faith. I doubt that the emphasis in the press will change to blaming the conspiracy on situation ethics!

FIRST REACTIONS to the New International Version of the New Testa-

ment are all favorable from the conservative scholars so far as my reading goes. It is being published by Zondervan for the owners, the New York Bible Society. A glance at it seems to me to show a very worthy translation that is well written as well as generally a very accurate translation, but it, like most new translations, often interprets instead of translating.

**THE FIRST WOMAN** chaplain for our military services has been commissioned. She is Navy Lt. Florence Diana Pohlman, and she is also the 124th woman to be ordained in the United Presbyterian Church. Her pastor for the last ten years spoke at her ordination and, ignoring all Paul said about the place of men and women in leadership in the church, stated that Paul sowed the "radical seed of parity" in the Church with his statement that in Christ there is neither male nor female.

**THANKS** to the Christian Heritage Center for reprinting the following item from the **New Guard** for September, 1973, showing how many people push for something they want politically even though it never works: "If restriction on the right to keep and bear arms were what their proponents claimed them to be, then New York City should be the safest place in the country. For more than 50 years, according to Rep. Jack Kemp (R-N.Y.), the city has had the Sullivan Act, which makes guns illegal if not registered or carried without a permit or license. Yet of an estimated 500,000 guns, only 20,000 permits have been issued." It appears that not only are such laws ineffective at preventing crime, they can't even force registration!

**THE PRESENT** administration in Washington is moving toward a recognition of, and friendship with, Fidel Castro and his communist government, a government which has stirred up guerrilla activity in many countries and has kept a great many Russian military men and equipment, especially missiles, in that island so near the U.S.A., according to news reports I have had. Some denominations, including the Disciples of Christ, have also urged friendship with Cuba.

**A MEMBER** of the Communist Party has been made a judge in West Germany. The unification of Germany

seems to be moving in the wrong direction!

**THE NEW** world money system is coming closer to us. It is even predicted by some of those working for it that we will have it established by next spring. That would be a preview of the time when "no man should be able to buy or sell, save he that hath the mark, even the name of the beast or the number of his name." The computer development of a number for every person from birth is conditioning people to that end, but the Beast apparently will give everyone the same number to make it possible to use his money system.

**IF IT IS POSSIBLE** to tell what happened in Chile from the news accounts (I have looked at reports from left-wing and very conservative groups as well as at the usual news media), the overthrow of Allende in Chile was accomplished because he was moving Chile fast into a full communist government and the military wanted to prevent it.

**THE ACLU** (American Civil Liberties Union) may have many non-communist members in local chapters, but the national organization is showing its colors by organizing the Prisoners' Rights Organized Defense (P.R.O.D.) and inviting Communist Angela Davis to be the principal speaker at a conference that was scheduled for October 7, 1973, at the Woodrow Wilson school in Princeton University. One of the scheduled panelists was the "Reverend" Ben Chavis of the Commission for Racial Justice and the United Church of Christ.

**BRIEF NEWS AND COMMENTS:** Catholic nuns have an organization called the National Assembly of Women Religious. At a recent convention the organization passed "all sorts of resolutions on social problems," according to Ben L. Kaufman in **The Cincinnati Enquirer** . . . The same writer had a story in September on Rosh Hashanah (Jewish New Years) in which he quoted a Jewish authority saying that 32,000 Russian Jews emigrated to Israel last year and that it costs at least \$10,000 to create a job for each one . . . According to the newspapers, the "most conservative" of the five candidates was elected the presiding bishop of the Episcopal Church at their national convention

in Louisville. But he admitted that back in Mississippi, his home, the people would be surprised to hear him spoken of as conservative. An Episcopal nun has been elected head of the Conference on the Religious Life of the Episcopal Church for the first time—but ordination of women was turned down again. Proponents of the idea will continue to bring it up, however.

**TWO PERSONAL OPINIONS:** (1) The following words of a U. S. Congressman are not scare words to be lightly dismissed: "The day may not be too distant when the Stars and Stripes, symbol of a free society, is hauled down and in its place will be the hammer and sickle or some other symbol of capitulation to dictatorship." Already Executive Orders have set up a dictatorship to be installed whenever the President decides there is an emergency. The means of controlling or

forcing out of business any business in the country is now in the hands of those controlling the Occupational Safety and Health Administration. A new federal law is setting up Professional Standards Review Organizations in ten regions to have jurisdiction over all doctors who treat any patient under Medicare or Medicaid and patients whose medical expenses are paid in part by social security funds. These things may not be used for evil purposes, but it is difficult for human beings to withstand the temptation to use power when it is placed in their hands. (2) The people of this country will not say much against this until thefeat is accomplished.

THANK YOU very much for your help in selecting materials for this column. Keep the clippings and questions coming to Ernest E. Lyon  
2629 Valletta Road  
Louisville, Ky., 40205

## Talents

Asa Baber

The parable of the talents in Matthew 25 and the parable of the master's goods in Luke 19 are parables of responsibility. His goods were given to His servants according to their ability to use them, and they would be judged by how they used them, at the return of their master. His goods were principles of increase, hence were parables of responsibility.

I feel that these parables have been strangely misconstrued. Men refer to these talents as being able to sing, to speak in public, to play music, care for the sick and many other talents, which are natural talents that are enjoyed by many people who are not servants of the Master; I will admit that those who possess these talents should use them to the glory of God. I believe that Christ had something else in mind as to His goods that He gives to His servants, that the people of the world do not have.

We can find these goods in the gospel of John, chapters 13 through 16. In John 13 He displays His goods, HUMILITY, when He washed His disciples feet. In verses 34 and 35 He says, "A new commandment I give unto you, that you love one another; as I have loved you, that ye also love one another. By this all men shall know that you are my disciples, if you have love one for another." In 1 John 3:1 He is speaking of this same love; He asks the question, "Behold, what manner of love is this?" Love is analyzed in 1 Cor. 13.

In John 14:27 He gives us His peace. He says it is not as the world gives. With this peace, why do we worry? "These things I have spoken unto you, that you might have peace in Me. In the world you have tribulation, but be of good cheer, for I have overcome the world." In John 15:11 we have some more of His goods. "These things have I spoken unto you that my joy might remain in you, and that your joy might be made full." Some more of His goods are given in John 15:26 and John 16:7. He has given us His Holy Spirit and the Holy Spirit will glorify Christ. "He will glorify me for He shall receive of mine and shall show it unto you."

These are things which the world does not have. Are we using the Lord's goods and increasing them? The Lord will reward us for faithfulness.

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## Problems, Possibilities, and Pointers

Thank you! Your response to this article has made it more valuable. Several of you have written or telephoned your response to the problems, or possibilities listed in previous months. The broader the base of thinking, the more valuable this column can be to readers. On occasion a few persons have said, "I read your article last month and I had some ideas but I didn't send them in." "Why didn't you send them in?" I asked. "Well, I didn't think that my ideas would be very helpful." Please send your thoughts and let the various readers who have experienced or are experiencing the problems decide as to the value of your idea. The idea has been valuable to you and surely will be of benefit to others as well.

### PROBLEMS (NEW ONES)

#### 1. Dear Brother Sanders,

Help! The problem that we have experienced and find no solution to is that of holding our teenagers. In the young years and Junior High level the response is very good. However, over the 16th year mark our dropout rate is very high.

We have heard that some congregations have had success more or less, with young people. Please give some suggestions, techniques, methods, activities, etc., that have been used successfully. We are not interested in a social attraction for the young people which can well be understood.

Signed,  
Brother G.

2. "In our congregation the Bible classes on Sunday are of reasonable size. In each of the departments there are interested and growing students. Our Bible classes are divided in the typical fashion for the younger ages and then there is a high school class. Above

that level is a class for married couples and single persons to age 40. Above that age the men and women are divided into separate classes composing a men's class and a ladies' class.

"The ladies' class has been an outstanding contribution to the Bible School and church program as a whole. However, our men have been somewhat of a disappointment. While the ladies are involved, interested and even ingenious, the men are maintaining a level in attendance and interest that has neither decreased nor increased.

"Now to the question: What are the suggestions of the readers for increasing, stimulating or reviving this men's group? Considering the place of men in the church, we are a little disappointed that the ladies are shining so brightly and the men glimmering so dimly. Prayer and effort have been invested but maybe not as efficiently as some other brethren have done. Please share this problem with the various readers. We will appreciate any response from those who have enjoyed a greater growth in their men's fellowship or class.

Signed,

Brother L

### **POSSIBILITIES (Suggested solutions to previous month's items.)**

A. (The previous month's problem was concerned with divorcees in the congregation. How can these men be used? In many congregations there are men who have experienced such difficulties. Should limitations in their activities or offices be placed on them? If so, what limitations?)

1. "This problem arises from a lack of faith. If what God says is taught as the Bible teaches it, and *believed* by both *teacher* and *sinner*, there could be no problem and no limitation to the forgiven one as to what he can do for the Lord. His God given gifts (Rom. 12) may limit him to that for which the Holy Spirit has enabled him. If forgiven sin can limit the sinner in any area, who could serve at all? "For all have sinned and fall short of the glory of God."

"Some have let the fact that David was not permitted to build the temple because, (as they thought) he had been a man of war, guide their thinking in this. But his sin of adultery and murder brought forth the greatest example of heartfelt repentance and confession in the Bible (Ps. 51, especially verses 10-15), unless the prodigal son in Luke 15 could be said to outstrip it, which is doubtful.

"David was a man of war at the command of God. War was God's work for him. The building of the temple was His work for Solomon. These men are types of two dispensations: David of this day of grace and conflict, and Solomon of the coming kingdom in all of its glory. Before them King Saul typified the law dispensation.

"If God has wiped the slate clean in response to repentance and confession, pardoning the sinner, casting, as He Himself said, the forgiven sins behind *His* back—who are we to keep a man's sins ever

before his face and that of the congregation as a whole, including ourselves? If God did not mean what He said about forgiveness and cleansing through the blood of Christ, then *nothing* He said can mean anything.

"Mark tells us (6:3-6) that Jesus "could there" (in His own country, etc.) "do no mighty work . . ." They did not believe that He was what He claimed to be, the Son of God. If this is true of "him who knew no sin" and "was filled with the Holy Spirit from his mother's womb" and anointed, possibly at His baptism, how much more then might the Holy Spirit in the forgiven *man* be limited, or possibly even quenched by failure of those among whom he would labor, to recognize His presence in the man He had cleansed and filled, restoring him to his rightful standing with the Father through the efficacy of the blood of the Son. In other words, if the Holy Spirit in the Lord Jesus *could* do little because of a lack of recognition by the ones He might have helped, how can the Holy Spirit in a Christian be expected to work through one who has been forgiven much if His presence there is not recognized and accepted by people who believe that the sinner has been forgiven? We are not speaking of recognition of the channel He uses but of the Spirit that dwells in him. (Jer. 45:5).

"Do we not hinder the work of the Lord among us when we bottle up the love of the forgiven soul by our own disbelief in God's word of forgiveness to them? Can it be that we who have been forgiven little (or perhaps think it is little) not only love little but would hinder, it may be unwittingly, the love of those who love much because they have been forgiven much —*and know it.* (Lu. 7:36-50)?

Signed,

Mrs. K.

2. "Elders and Deacons are especially enjoined to be the husband of one wife which might indicate that there were some in the church who did have more than one. However, I see on a second look that these were not included in your problem list.

"Adultery is not the unpardonable sin if I understand the Bible rightly. The Apostle Paul said (1 Cor. 6:9-11) "Such *were* some of you; but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God."

"Paul recognized and reminded *thus* that the Holy Spirit dwelled in them even when he was strongly admonishing them against evil. Under the law those who did the service of the tabernacle had to be holy. But after the sacrifice of the Lamb on Calvary, are not those whose sins are forgiven sanctified and justified?

In my girlhood I attended a small church in Cincinnati that had one or two men; maybe three at the most. One especially meek and gentle had either married a second wife or a wife who had had a

previous husband. Sometimes he was painfully needed but never read or prayed publicly. It was noticing this that made me ask why and the above was the answer.

"Christians can be crushed, by pressure of forgiven sins, by others in all honesty of heart, on their part. Rather they should be reminded of their sanctification in Christ Jesus and His indwelling Holy Spirit. This is according to God's word. I know it is contrary to the thinking and practice of many faithful Christians. It may be one thing that is helping to empty the churches. The man I mentioned above kept coming faithfully as long as he lived, and his wife with him; but many drop out."

Signed,  
Mrs. K.

B. (The second problem from the previous month was related to the minister of a congregation. It seems that some ministers have difficulty with too much responsibility; that is, in the event that the "preacher" is not present, the congregation feels that they cannot be edified or involved in efficient worship.)

Dear Brother Sanders,

"The problems listed in the October issue of *Word and Work* reminded me of the recent *Restoration Review* by Brother LeRoy Garrett. In his September issue he dealt with the matter of "The Church in Corporate Worship." Regarding this matter of dependence upon one person as opposed to all the congregation being involved, Brother Garrett states:

"As we look more particularly at early corporate worship, we must ask ourselves if the point of our inquiry is to emulate what we find in as much detail as possible, or are we in search of norms, illustrations, and applications that will enable us to respond to our time as they did to theirs? Are our churches in Tennessee to worship as those did in Judea? In all the exact details? Are our congregations in California to follow the corporate worship of the Gentile churches of Asia? And did not the Jewish and Gentile churches differ in their worship? Really, were any two New Testament churches precisely alike? So if we are to follow them as one would a blueprint, then which one?

An answer to this begins with a rundown of the component parts of primitive worship. Surprising as it may be, many of the things they did are seldom present in modern worship, while we emphasize things that were absent in their assemblies. The following list is hardly complete: public reading of scripture, the saying of Amen!, the confession of sin, various benedictions, praise and thanksgiving, spontaneous prayer (including the common Maranatha, Come, Lord Jesus!), the Lord's Supper (often in conjunction with love feast), hymns and psalms (probably individually rendered rather

than congregational), teaching (which was distinguished from preaching, which was not part of the worship), almsgiving (out of spontaneous needs and almost certainly not out of a common treasury), exhortation, tongues and their interpretation, prophecy, the holy kiss.

"If some of us moderns who suppose we have "restored the primitive church," were to enter TV's time-tunnel and suddenly find ourselves transposed to an assembly of the early church, we would surely be shocked over the differences between our "primitive" worship and their primitive worship. Their unrestrained love for each other, their closeness to the Holy Spirit, their spontaneity and joy, their separation from the world, their acts of mercy, and their common bond as antagonists to a persecuting government would cause us some discomfort, and we would probably be unprepared for the enthusiastic praise, prayer and thanksgiving—without anyone ever being called on for anything!"

"This seems to be in conjunction with the New Testament pattern to me. I hope you find this valuable.

Signed,  
Brother B.

#### **POINTERS (Miscellaneous Ideas For Your Benefit.)**

A. Letter writing has always been a time-consuming matter for me as a minister. I have been able to save considerable time by using a tape recorder. This is how I work it. Several months ago I learned that one of our ladies was a typist. She was not working as a secretary any longer and was willing to do typing for me and the church. We decided that the most efficient way to take care of the correspondence was with a tape recorder. Using my small cassette tape recorder and the tapes that accompany it I began dictating letters and sending the tapes to her. I supplied her with the envelopes, stationery and postage, etc., and in her free time at home (she has a typewriter of her own) she would type and mail the correspondence for me. This particular arrangement has been very helpful for us. It gives more time to me, takes care of the correspondence, and does not cost the congregation.

Signed,  
Brother C.

If you have benefited from this interchange or exchange we are grateful. The purpose of the article is to be helpful. Your problems, possibilities, or pointers will be appreciated by the readers.

Please send all materials and correspondence to:

Michael T. Sanders

2107 Buechel Bank Road  
Louisville, Kentucky 40218.

# Missionary Messenger

"Greater things for God"

## JACK CHRISSOP GOES HOME TO THE LORD

Our Lord and Master saw fit to take Brother Chriopp home on the 29th of October, Monday evening. I know I must not grieve for him, as he has suffered so very much these last few years, but the blow was and is very hard. But my Lord never makes a mistake. Jack has fought the good fight, he has finished the course, he has kept the faith. He will be sadly missed by the colored brethren as well as Europeans.

Please pray for me for strength to carry on the work of the Lord where he has left off. We never stopped talking of those wonderful children of God, who have supported us through these many years. They, I know, have experienced wonderful blessings in Christ, as we have always asked God to bless them richly. —Mrs. J. Rena Chriopp. October 31, 1973.

## LAST WORD FROM BRO. JACK CHRISSOP

My apologies for not answering sooner, but I have just come out of the hospital again where I have spent a month all but three days or so. My old trouble put me there and now I'm on the side lines again awaiting the medico's approval to go ahead—an approval which I feel will be a long time in coming. The work at Bellville South has not yet got off the ground due to my being in the hospital, and I am more than anxious that some of the younger brethren—of which there are many at Kennage—take the opportunity of taking the good news to the colored people. I'm sure they will find it most rewarding. Kennage continues to grow. This year somewhere in the region of twenty have been baptized and there will no doubt be more ere the year ends. Kennage contains a fair sprinkling of professional men, business, medical, chartered accounts, etc.. It is a good sign when men of their calibre accept the Lord and become staunch members of His body. More good news is that Bro. Hartle has one again proved that the Lord is good. He has a new car, a car that has long been prayed for. The Lord does at times test your faith. Steenberg folds are still without a building with no sign yet of that plot of land. I'm wondering if it would be for the good of they amalgamated with Grassy Park, although a couple of miles or so do separate them. The infusion of the young keen group from Steenberg would, I feel, be to the good of both congregations. However this is just a thought of mine. Whether it will be taken up remains to be seen.

Joy Garrett

Salisbury, Rhodesia

October 7

There were about 130 as service at Gatooma this morning. The chorus sang "Low in the Grave He Lay" in English, all three stanzas,

by heart. They were so good.

Mother Garrett is busy at the home, gardening, letting down hems and fixing draperies. We see her often.

At Harare and Highfields we have enjoyed benches with backs for the first time. Highfields also has electricity now.

It appears that the Jaycees who were interested in the Children's Home are no longer interested in helping us. Bob is planning to re-draw the old plans, modifying them somewhat. We must get started on that building. We have till November, 1975 to finish it.

You could add our cars and Bro. Simon Nheweyemba's car to your prayer list that God would keep them running. On Thursdays now I have the ladies' Bible class at Glen Norah at 9:00, out in the open near one of the main roads. Thursday afternoon—35 miles to Mondoro. They were so glad to see me. The women there had worked hard on the little shelter. They put down a cattle-manure floor—;mixed with mud it gets hard. The Harare and Highfields people had given them their old benches.

**Robert L. Garrett**      **Salisbury, Rhodesia**      **October 3**

We had thought to be back in Rhodesia by the 1st of September, but the way it worked out it was exactly nine months that we were away. When we left Rhodesia we arrived in New York the 14th of December. We arrived back in Rhodesia September 14. The Forcades left on the 23rd of September. The people and the children at Arcadia loved and thought highly of them and they will be missed by all. We are thankful the Lord sent them this way and for their service for Him.

Robert Gill, with the help of Bro. Nheweyembwa and Edward Raradza carried on the printing of the monthly Munyai. This was a difficult job but well done. The African brethren were all asking after Bro. Gill. They think very highly of him and love and respect him for his faith, zeal, ability and hard work. Shortly before he left he baptized the young European couple who were renting our house.

**Sis. Dollie Garrett**      **Salisbury, Rhodesia**      **October 8**

The Forcades left Sunday morning Sept. 23 around ten o'clock. Robert and family and myself saw them off and then went to Harari for services. The African Brethren all said how pleased they were that I had come back and how sorry they were that Brother Garrett was no longer with us. That same night Robert took me to the children's home and I moved into the sewing room with the sewing machine. The room is 7 feet wide and 15 feet long. I am very comfortable, having learned that in whatever state I am, therein to be content.

The children hated to see the Forcades leave, especially Francis. But they like Donald and Delores Harris and are all getting adjusted to one another. The children were all happy to see me back, and I am also happy to be back, but am finding it hard to go through all of my husband's things and know what is best to do with everything.

Pray for me that I may have wisdom from above, and that I may be able to be a help here in the Home.

**W. L. Brown**      (On Brief Furlough in U. S.)

Nov. 8.

We are now ready to go back to Rhodesia and thank God for His mercy and grace that permits us to go back. I want to take this opportunity to thank each one of you for the love and kindness you have shown to us. May God bless each one.

I am enclosing a few quotes from David's letters to us while we have been on this brief furlough. Oct. 18. "On Sunday I went to Tafara. I hadn't been there for a long time. There was one baptism and three restorations. A good crowd was present, too, the building was probably three-fourths full. Last night we had a good Bible study from the 4th chapter of Revelation. The middle east is surely shaping up for the final show-down. The rapture must be very near."

"Dad, I told your class at Highfields that you would soon be back. They will be glad to see you. When do you plan to come back?"

October 29. "We had a good day yesterday. The Lord blessed with His presence and hearts were humbled before God as several got right. . . . some of us men had set the day aside for fasting and prayer. I spoke from Psalm 24:3-5. Praise the Lord for His goodness in moving in our midst."

**Winston N. Allen**

Eagle River, Alaska

October 12

Good progress is being made on the construction of the basement portion of the church building, and none too soon. Last Sunday morning (Oct. 7) we had 51 people crowded into the living room and hall of the mobile home. Also the first snow of the season came early this week and it is snowing today. Work completed thus far includes: excavating for the basement, concrete foundation or footings, rough-in plumbing, 12-course concrete block walls, weight-bearing walls or partitions in the structure and framing in the window openings. By this time next week we hope the flat roof (floor of the future auditorium, D.V.) will be completed. Covering the window openings temporarily with plastic will enable us to heat the structure to prevent damage from frost heaves.

As funds become available, much yet remains to be done, including: digging a 12-foot deep waterline from the mobile home to the church building; interior plumbing, and construction of a 1,250 gallon septic tank and a large seepage pit; windows and doors; purchasing and installing a heating system which will be adequate for both the basement and auditorium; all of the interior furnishing work including electrical work, and furnishing the building.

Recently I had the privilege of baptizing Anna Marie Caraway. We used the baptistry of a Christian church near Anchorage.

We are grateful for each one who is investing money and prayers in the work here. Our desire is to be clean and effective channels and instruments in His hands.

**Elaine Brittell**

Livingstone, Zambia

September 13

Through God's goodness and help, Mark and Luke have been mostly typed in Tonga and other books are in the process of being revised before coming to be typed. All of my dear friends have

been neglected while typing these books. This morning we ran off on the duplicator Luke 12 through 17 and are sending it out to 10 people to correct, then the final typing before sending it to the printer. Iris told me to use this lovely typewriter to do some letters while she is at the women's meeting at Kabanga—7 Christians went from Sinde area and a number from Namwianga of the workers' wives and one teacher.

Seems troubles come all over the world. There have been some bombs going off in several places in Zambia, and yesterday one of the shop owners shot himself. How people need to know and serve Christ to live happy lives each day! All of us need to work harder to reach the lost who are hoping for something better, but don't know where to find it.

The women's sewing, Bible reading and singing class has been discontinued until I get more typing done on the Tonga revision of the Bible. Lord willing, when I am at Sinde again they can sew.

Thomas W. Hartls                   Cape Province, South Africa                   September 12

More and more families are requesting cottage meetings in their homes, plus others asking for film strip classes, and with this I am fully booked up on Tuesday and Wednesday evenings. Apart from my personal program during the week, we are thankful to God for the enthusiastic men with zeal and vision within our congregation at Woodstock, which holds good prospect for a growing church, to the glory of God.

Our third series of gospel meetings, held Sept. 4 through 9, was a success. Our guest speaker was from Port Elizabeth. The attendances were 59, 122, 92, 84, 114, 104, and 97; but apart from this good response, one lady was baptized, to whom I had spoken on earlier occasions.

At the moment we are waiting for the official plans from the Council, so that we can start erecting our new church building in the Hanover Park area. Since it is going to be an "owner-builder" project, the men are all excited in wanting to start. While we feel privileged in this respect, our prayers go out on behalf of the Steenberg and Bokmakirrie congregations, that God might undertake to also grant them ground to build, but at least, at Bokmakirrie they have been able to hire a school room in that area, which is a blessing.

Shichiro Nakahara                   Yokohama, Japan                   September 10

I have never had such a busy summer all my life. By request I went for a one-week meeting at Okinawa, having a real good time with the brethren. Two young people confessed the name of Jesus and were baptized. When I returned on July 30 it was but two days before summer Bible camp was scheduled to start. We had over 80 campers, two other churches in Shizuoka Prefecture having asked to join in with us. The fruit of this camp, in part, is counted in 9 new Christians; 8 from among our own church campers. Stephanie, one of our daughters was among the number, for which we thank the Lord.

In order to lead more souls to Christ by mobilizing the church

members, especially these new ones, I have already launched out in a new training program; a Bible study every Sunday evening, and the last night was the beginning night and ten members came out. I did not expect that many, so feel we have a good start.

We have four other young people in my class who are not yet Christians but they are all thinking about their need for the Savior. Please pray for these four, too. Yes, the Lord has done great things.

Dennis L. Allen

Hong Kong

October 1

It is just over three months since we arrived back in Hong Kong. Getting settled was quite a job this time but it is mostly behind us now. We are thankful for this place and for all the Lord's provision.

Attendance at the English Bible class has been increasing. Interest and attendance has also been good at the young people's meetings. Betty has started a class on Sunday afternoons out at the rooftop school. With the evening meeting for the young ladies of the church it makes a very full day for her. Transportation is very time-consuming.

We are concerned about two of the young people who have girl and boy friends who are not Christians and now seldom attend the meetings. Another girl is going with a Catholic boy. We have done some plain teaching on these matters, but the pressures are very great. They need our prayers.

An article on evolution appeared in the paper recently which I felt moved to make a reply to. I was really not surprised but I stirred up quite a hornet's nest. There were four replies to my letter, some quite nasty. I was accused of writing "blatant scientific untruths" but they failed to specify them. One letter was quite courteous though strongly disagreeing, so I ignored the others and answered that one. They may soon be gnashing on me with their teeth, but I feel it is a worthwhile opportunity to give a testimony. You cannot buy space in the newspaper for religious material or time on the radio, so this is about the only outlet available to reach the public. The editor's page is well read here and articles are given big headings.

Alex Wilson

(on furlough in U. S.)

November 13

While the U. S. suffers from inflation and an energy crisis, other parts of the world face even worse conditions. Recent figures show that while the rate of annual increase in prices in the U. S. is 5½%, in Japan it is 12½% and in the Philippines it is 19½%—over three times worse than here! (Only Brazil was higher, according to the chart.) Please ask God to sustain our brethren in these lands, amid their physical difficulties. A newscast reported that President Marcos of the Philippines ordered all government offices there to quit using their air-conditioners, because of the energy crisis. That is about equivalent to ordering folks in the U.S. to quit using their furnaces.

Most other news from Manila is heartening. Sixty-two students enrolled at Central Bible Institute this semester. Two zealous Christian couples in the church were recently married. Over 35 people have been baptized so far during 1973 in the three Manila

congregations. However, other members have grown lukewarm or committed other sins.

I enjoy teaching one Bible class at S.C.C. and two classes at the Bible institute here in Louisville. We visit a different church almost every Sunday, preaching and showing slides of the mission work in Asia. Lord willing, we shall return to Manila next May. Our present address is 231 S. Galt, Louisville, Ky. 40206.

## Suppose

Suppose that Christ had not been born  
That far away Judean morn;  
Suppose that God, whose mighty hand  
Created worlds, had never planned  
A way for man to be redeemed.  
Suppose that wise men only dreamed  
The guiding star whose light still glows  
Down through the centuries;

Suppose  
Christ never walked here in men's sight,  
Our blessed Way, the Truth, the Light.  
Suppose He'd counted all the cost,  
And never cared that we were lost,  
And never died for you and me  
Nor shed His blood on Calvary  
Upon a shameful cross.

Suppose  
That having died, He never rose,  
And there was none with power to save  
Our souls from darkness and the grave.  
As far as helpless heathen know,  
These things that I've supposed are so!

—Martha Snell Nicholson

## He Shall Be Called . . .

### WONDERFUL

Because He took the sinner's place  
And died to save a guilty race;  
Because He stooped to bear the shame:  
Forever Wonderful His name.

### COUNSELOR

Because He bids me come and ask  
For guidance in my daily task.  
In Him alone all wisdom's found;  
So be His name with honor crowned.

## THE MIGHTY GOD

Because, though veiled in lowly guise,  
He came from far beyond the skies.  
To all the world the tidings tell,  
His name is blest Immanuel.

## THE EVERLASTING FATHER

Because He lived a life below  
That men might thus His Father know;  
The Spirit thence bears witness plain—  
Now “Abba, Father, born again.”

## THE PRINCE OF PEACE

Because, as once by shepherds heard,  
“Good will to men.” This blessed word,  
Proclaimed while angel chorus sang  
Till all the hills of Judah rang,  
Will be proclaimed the world around  
Till He as King of kings is crowned.  
Then all earth’s wars and strife shall cease;  
The world shall own Him Prince of Peace.

—Author unknown.

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## YOU ARE NOT GOOD ENOUGH

Just how guilty does a person have to be before he needs the forgiveness Christ alone can provide?

You do not have to commit every crime in the book to be a criminal. One crime will do. Neither do you have to commit every sin in the book to be a sinner. One sin will do.

If one crime entitles a person to crime’s punishment, does not one sin entitle a person to sin’s punishment? Indeed so. And what punishment does sin require? *Death*. “The soul that sinneth,” God says, “it shall die” (Ezekiel 18:4).

There are only two ways to escape sin’s punishment. We can live a sinless life or we can find forgiveness. Although we know we are not sinless, we still hope that, through being good, we can atone for our sins, that if our goodness outweighs our evil, this will satisfy God. We are attempting to be our own savior, attempting to gain heaven purely on our own merit.

If the Bible is true, and it surely is, then this do-it-yourself attempt will never work. God knew it, and He sent His Son, Christ Jesus, to be responsible for our guilt.

“This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life” (1 John 5: 11-12). —Ralph Woerner

# NEWS AND NOTES

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

**Sellersburg, Ind.:** Bill Stephens accepted his Lord and was baptized into Him Friday afternoon. Beulah Stoner was baptized into Christ the following Sunday.

**Jacksonville, Fla.:** Dub Mullis made the confession of faith. We are thankful for his stand and pray God's richest blessings to be with him and Pam as they serve the Lord together.

Bennie Hill and family have moved from Seville Ct. to 1649 Shadowood Ln.

Several of the ministers that have been at Southside recently have posed a challenge to our church. Vaughn Reeves of the Westside Church of Christ in Ft. Lauderdale and Bro. Thomas Clark of the Iroquois Church of Christ in Louisville both work in congregations of comparable size as us here at Southside. We are challenging each other for the remainder of this year in an attendance campaign. Each congregation will keep record of its attendance and keep the others informed.

**Lexington, Ky.:** Bill Walton was baptized at Cramer and Hanover church, and his wife Susan rededicated her life to her Lord.

There have been two baptisms at Cramer and Hanover—two fine young married men—and eight or nine responses for reconsecration. Vaughn Reeves did some splendid preaching in our revival, Oct. 14-21. —H. N. Rutherford

**Eighteenth St., Louisville, Ky.:** Bro. Gene Hardin, who now ministers at 18th St., baptized two late Wednesday night Oct. 10.

**Salisbury, Rhodesia:** We continue to appreciate Word and Work. It's one of the finest papers published. This is the feeling of a number of folk over here . . . Renew the subscription for the bundle I get. —David Brown

**Louisville, Ky.:** In the meeting with the Locust St. Church of Christ in Johnson City, Tenn., we rejoice to report that attendance and interest

were very good. There were four responses to the invitation, three for rededication and one baptism.

Some brethren in the Alexandria, La., area are considering sponsoring "Words of Life" radio program in that area. This is also being considered by some brethren in Johnson City, Tenn., and in Dallas, Texas. —Robert B. Boyd

## Browns Return to Rhodesia

The W. L. Browns arrived in Salisbury, Rhodesia, November 20, after a short stay in the U.S. They first went to Africa 46 years ago. The main thrust of Bro. Brown's ministry in recent years has been the development of leadership within the churches, to make them independent of foreign missionaries.

**Livingston, La.:** I like the magazine more and more. I think all the articles are good . . . I'm very much interested in young people and want to help them by giving and lending them books which will influence them throughout their lives . . . I'm subscribing for three years in advance.—Charlotte Detres

**Columbus, Ohio:** I've enjoyed reading the Word and Work since I began subscribing. That isn't to say that I've agreed with everything . . . Until I moved into the Louisville area, I had only heard of premillennial brethren. And I had received the impression that they were fierce. But praise God, I've been richly blessed by those of your conviction and feel that I and those of my conviction have missed some wonderful fellowship and sharing of ideas because of the separation . . . we had three (pre-mil) brothers in the church I ministered for, and we used them in our teaching program. —Michael Hall

## "Green Letters" Now on Tape

The Green Letters, also published under the title, Principles of Spiritual Growth, is now available on cassette. The set of three cassettes sells for \$9.50. Order from: Back to the Bible

Broadcast, Box 82808, Lincoln, Nebr. 68510. Current price of the book is 60c.

**Jacksonville, Fla.:** Southside enjoyed a wonderful revival week together with Bro. Thomas Clark as evangelist. The week began with a day of services for Homecoming. Ninety-five were present. The John Adamses were very much surprised and appreciative of the afternoon service in their honor. Bro. Clark brought wonderful messages full of Bible teaching, that were beneficial to all.

Plans continue materializing for our Day Care Center as the property has been re-zoned, and November 18 is set aside for a special offering for completion of the facilities before the center can open. —Bennie Hill

**East Jefferson St. Church, Lou., Ky.:**

Nov. 4 we had a wonderful day of fellowship in the occasion of our Homecoming. There were 89 present for our gathering. Our hearts were made to rejoice for all present. At the close of our service, when the invitation was given, a sister came forward and rededicated her life for a closer walk with the Lord.

Brethren, we still urge everybody to pray for our work here, that our decisions will be done through the

will of the Lord and to His glory. —James L. Wilson

**Winchester, Ky.:** High School Day and Homecoming game were held on Saturday, November 10. Again this year the basketball game was won by the alumni team that was present for the contest.

Names and addresses of high school juniors and seniors are requested, in order for the college to write to all prospective students. Also the chorus is meeting appointments again in their coming tour at closing time.

The Torchbearers held a very successful "Gay Ninties Fair" on Sept. 22. Hand-craft booths and an auction were items of greatest interest. **Nelsonville, Ky.:** Brother Jack Blaes was with us in an 8-day meeting on Oct. 7-14. Attendance was especially consistent and good, and much seed was sown. We await a harvest in God's good time.

The work that we have been permitted to do with a rest home in New Haven, Ky. was halted when a fire took three from the home and caused the facility to close down. Pray for these 28 girls, most of them Christians, who have been scattered from each other, going to three different institutions. —Robert Heid

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There are more Italians in New York City than there are in Rome, more Jews than there are in Israel, more Irish than there are in Dublin. Yet we have left the task of reaching these multitudes to a handful of faithful street preachers and a pathetic parade of religious crackpots. Eighty per cent of the people of New York will never come inside our churches. For forty per cent it is a mortal sin; for another forty per cent it is national treason. The only way to reach them is to take the gospel to them.

In the cities of this land there are vast industrial areas, mushrooming housing projects, teeming multitudes on beaches and in parks. And they can be reached. In my own experience, after 12 years as a pastor, I have found that I can reach more unsaved in one good open-air meeting than in one whole year of evangelistic church services.

The prospects for open-air evangelism in North America are bright. In most cities and towns the local authorities are co-operative.  
—Bronlow Carlisle in *ALLIANCE WITNESS*

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E. Total distribution (sum of C and D)	1195	1145
F. Office use, left-over, unaccounted, spoiled after printing	115	161
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I certify that the statements made by me above are correct and complete.

Signed: Wm. Robert Heid, Partner