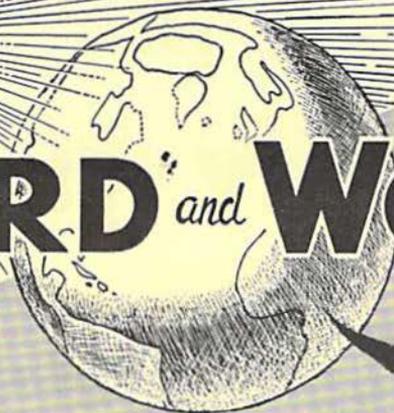


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APRIL, 1975

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GORDON R. LINSCOTT, Editor-Publisher
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Talking Things Over

G. R. L.

TAX CUT—NOW!

I don't hear anybody complaining about the tax cut. I have to admit that I'm already watching the mail box for my rebate check. However, somewhere down underneath there's an uneasy feeling that this is nothing but madness. Somehow, sometime, this lovely rebate money is going to be paid back—with interest.

They are talking about a \$60 billion deficit in the national budget this year. Anybody who can remember back to 1939 may recall that the total national debt back then was \$35 billion. It was with great difficulty that the debt limit was pushed to \$40 billion. Who knows the current amount of the national debt? And who cares? The philosophy of this generation is the philosophy of the dope addict: "Nothing makes any difference, just so long as I can feel good *right now*."

"But ye, brethren, are not in darkness . . ." God hasn't turned us into economists, but He has given us some basic principles in His word, and He has given us the insight that the world at large does not have. I'm not debating the merits of the tax-cut bill as such; I hope it accomplishes what it is supposed to accomplish. It just happens to call attention to the madness that is sweeping the nation. This is the NOW generation; we owe no debts to the past; we make no promises to the future. To feel good NOW is all that counts.

Yes, this is madness—whether we're dealing in money or morals. There is coming a day of reckoning, "in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31). "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). Jesus Himself said something about the man who grasps for life now—and loses his life.

We who belong to the Lord need to remind each other that we are but pilgrims and foreigners here in the earth. What happens to us right now is relatively unimportant; we can experience poverty or abundance without being turned aside from our goal, to be found well-pleasing in His sight. This is the one thing that

counts, and our patient waiting will prove it so. Finally, after all of earth's excitements and disappointments have passed, we shall see Him, Jesus our Lord. We shall see HIM! And we shall be like Him!!

When that day comes, who will remember their 1975 tax rebate check???

Perhaps today the clouds will part asunder,
Reveal a glory brighter than the sun,
And we shall view with transport, joy, and wonder
The hope of earth, and heaven's beloved One.

Perhaps today the trump of God resounding,
Shall wake the sleepers from their beds of clay,
And we with them our longed-for Lord surrounding,
Shall see His glorious face – perhaps today!

—Arthur Cook

Fill Thou My Life, O Lord!

Fill Thou my life, O Lord my God, in every part with praise,
That my whole being may proclaim Thy being and Thy ways.
Not for the lip of praise alone, nor e'en the praising heart
I ask, but for a life made up of praise in every part!

Praise in the common words I speak, life's common looks and tones,
In intercourse at hearth and board with my beloved ones;
Not in the temple crowd alone where only voices chime,
But in the silent paths of earth, the quiet rooms of time.

Fill every part of me with praise; let all my being speak
Of Thee and of Thy love, O Lord, poor though I be, and weak.
So shalt Thou, Lord, from me, e'en me, receive the glory due;
And so shall I begin on earth the song forever new.

So shall each fear, each fret, each care, be turned into a song,
And every winding of the way the echo shall prolong;
So shall no part of day or night from sacredness be free:
But all my life, in every step, be fellowship with Thee.

—Horatius Bonar

A Supplement to Great Songs of the Church

Forrest M. McCann

Since 1921 *Great Songs of the Church* has been before the churches, and the *Number Two* since 1937. This month, March, 1975, a new edition of the hymnal is being presented to the Churches of Christ. This work, published by Abilene Christian College, will embody not only the original six hundred numbers of *Great Songs, Number Two*, but will also have a *Supplement* of seventy numbers including the former end-sheet songs.

The new book is uniform in size with the old and contains sixty-four additional pages. Rand McNally and Company, as has been the case for many years, has fabricated the hymnal, and the book represents their continuing high standards. For churches already owning *Great Songs*, and not desiring the complete hymnal, the *Supplement* is available in separate form for insertion into their present books. The *Supplement* is built in perfect alphabetical order as is the hymnal and continues the numbering from 601 to 670. The complete hymnal sells for \$2.75 per copy in lots of one hundred fifty or more, \$2.95 per single copy, and the separate *Supplement* for \$.75 each.

About five or six years ago the idea of adding a supplement to *Great Songs* was first presented, and it was believed that such an addition would extend the usefulness of *Great Songs* for many years. Consequently, in March, 1971, a committee was appointed by President John Stevens and the administration of Abilene Christian College and charged with the task of compiling the *Supplement*. The committee consisted of Jack Boyd and Bill W. Davis of the ACC music faculty and Forrest M. McCann of the English department.

These men have worked countless hours over the past four years to produce a quality addition to *Great Songs*. They have made use of suggested song lists of their own compilation and those of hundreds of song leaders and interested brethren across the nation. They have tried to serve the churches by selecting what was wanted and needed and have sought to judge each new song by standards of proved excellence and usefulness.

Some of the songs will already be familiar to the churches, but many have been included which are found for the first time, we believe, in any hymnal among us. The committee has sought especially to supplement the original collection in the area of praise and prayer. The hymnal now includes the following rich material: 1) More than thirty *hymns* not before found; 2) about twenty songs by poets and musicians who are *Christians only*; 3) eight *folk hymns*, both black and white spirituals; 4) some half-dozen each of songs for *invitation* and *communion*, and on the character and work of the *Holy Spirit*; 5) a half-dozen or more songs on *brotherhood* and *the church*; 6) two lovely numbers for *marriage* and the *Christian*

home; 7) eight or ten numbers representing ancient church music ('Hail, Gladdening Light,' 3rd century), Medieval times ('All Creatures of Our God and King,' 13th century), and the Reformation; and 8) more than twenty songs and hymns from the 20th century including 'God of Grace, and God of Glory,' 'In Christ There is No East or West,' 'Rise Up, O Men of God,' and 'The Lord Bless You and Keep You.' Finally, a few homely and familiar numbers have been included.

We believe that every disciple and church will find sufficient material for praise, prayer, exhortation, and personal devotion. The book is committed to the care of God and presented for the use of the churches.

Edited by Dr. Horace E. Wood

PROPHECY

SURVIVAL

Winston N. Allen

"But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man." —Luke 21:34-36.

Here in Alaska the news media often give information regarding survival. This is because the largest state, which has the lowest population, presents numerous potentially dangerous situations to the careless and unprepared. The wilderness is not far from even the largest population centers. Not only can an unexpected encounter with a grizzly bear be a hazard, but turbulent wind and water, together with frigid temperatures, are also killers. Hypothermia has ushered many into eternity. Each year in "the great land" there are numerous search and rescue missions for those who become lost or disabled. Some missions end successfully; at other times the body of the victim is found and recovered; sometimes no trace of the missing person or persons is found.

Mental and spiritual survival are also becoming more and more of a problem here as they are in most other areas of the world. Alaska is at or near the top in accident, suicide, crime, alcoholism and drug addiction, unemployment, and cost of living rates. Only a small percentage of the population regularly attend any kind of church services.

An article in the March 3, 1975 "U.S. News & World Report" is entitled, "If Human Race Is To Survive Into the Next Century . ." Last year British educator Sir Eric Ashby, speaking on "The Dilem-

mas of Modern Man," said, "We may expect immense pressures on every traditional value and belief . . . The dilemma is that never before has so much self-discipline been needed from the public; and at the same time never before has the capacity to enforce discipline been so weak."

As the end of this present age approaches and pressures and problems of every kind increase, evidence indicates that life for the Christian will be more and more an endurance test. Survival as a real Christian, one whose growing faith and hope and love are focused on the Lord Jesus Christ and His imminent coming, will become increasingly difficult. As recorded in Matt. 24:12, 13 Jesus prophesied, "And because iniquity shall be multiplied, the love of the many shall wax cold. But he that endureth to the end, the same shall be saved." His statements in Luke 18:1 and 8b give a basic rule for survival and indicate comparatively few will be ready for the rapture: "And he spake a parable unto them to the end that they ought always to pray, and not to faint" . . . "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" The dangers faced by the Christian during "the last days" and the importance of prayer are emphasized in the passage at the beginning of this article. Christ's parable of the ten virgins focuses attention on the absolute necessity of reality in our lives—being filled with and controlled by the Holy Spirit if we are to be ready for the Bridegroom. The admonition in Romans 12:1,2 implies the dangers of a lack of consecration and letting the world squeeze us into its mold with the tragic results that priorities are changed and standards are lowered or even abandoned. Paul wrote in 1 Timothy 4:1, "But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons." And in Hebrews 3:12-14 we have the solemn warning, "Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God: but exhort one another day by day, so long as it is called Today; lest any one of you be hardened by the deceitfulness of sin: for we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end."

Here in the Northland some basic items not only for physical survival but also for an enjoyable and profitable wilderness experience include: compass and map, canteen, adequate food supply, adequate clothing for variable weather conditions, matches in waterproof container and candles, tent and/or tarp, sleeping bag and ensolite ground cover, insect repellent, knife and saw or hatchet, gun and ammunition, flares and signalling mirror and whistle, and first aid kit. Three other items which also go into my pack are a small Bible, small transistor radio, and small binoculars. An expert on survival recently emphasized in a magazine article that in addition to the proper attitude (panic can kill) the six basic things necessary for survival in a hazardous wilderness situation are: energy, fire, shelter, water, signals, and food.

What are some of the basic things necessary for mental and spiritual survival and victory in our day? During the Korean conflict many prisoners of war, though not suffering physical harm, simply gave up and died because they had no visible means of support, no inner resources to cope with the situation. However, during the war in Vietnam, many of the American POW's endured years of torture and not only survived physically and mentally but grew spiritually. Air Force Colonel James Robinson Risner said, "Our faith in God was an essential without which I for one could not have made it." He spent much time in prayer and taught others to pray. A great source of strength was sharing Scripture verses and humns which they could recall. Like David of old (and really like every true Christian today) American POW's had the conviction, "My soul is among lions" (Ps. 57:4). And yet they survived because they had faith and hope and love centered in the Lord and learned the basic secrets of *overcoming* given in Rev. 12:11, "And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death."

As was true in the first century and is now prevalent in communist countries (and maybe someday in America), the true Christian often is forced to choose between physical survival and spiritual survival. During the fast-approaching Great Tribulation, after the rapture of the church, individuals who accept Jesus as Savior and as Lord during the brief reign of Antichrist will face this choice (Rev. 13). Satan's accusation, "all that a man hath will he give for his life," is true of the great majority, but down through the centuries many have died and will die for their faith (Hebrews 11, "'Fox's Book of Martyrs," modern records regarding Christians in communist countries, and Rev. 7).

Six basic things necessary for spiritual survival and victory today in the face of mounting pressures and problems are (1) Spiritual life and energy (1 Jn. 5:12; Phil. 4:13; 1 Jn. 4:4; Eph. 3:16); (2) and (3) Shelter or refuge and warmth of fellowship (Ps. 46; Ps. 84:11; Ps. 34:7; Col. 1:27; Matt. 28:20; Jude 24; John 10:27, 28; Gal. 5:2,23; (4) Water (Jn. 4:13,14; 7:37-39); (5) Signals or prayers for help (Phil. 4:6,7; Heb. 4:14-16; 1 Pet. 5:6,7; Eph. 6:10-18; Ps. 50:15); (6) Food (1 Pet. 2:2; Ps. 1, 19, 119; Heb. 5:12-14; 10:23-25; 2 Tim. 2:15; 3:14-17; Joshua 1:8,9).

The survival experiences of the Apostle Paul listed in 2 Cor. 11:22-12:10 probably have not been matched by any other mortal man, and his example and inspired writings speak volumes to us regarding victorious Christian living in the 1970's.

Missionary Messenger

"Greater things for God"

Rena Stewart-Brown

Cape Province

February 5

I plan (God willing) to start a work here close to Bellville in a place called Kraaifanbin, in a coloured old age home called Hanover. There are so many, many people in wheel chairs or bedridden ones who so very seldom get out, if ever. Please pray for this great task, and there, too, will some of the donors' gifts be used. It is very pathetic to see these people, with hopelessness written on their faces.

God has blessed me with good health, I am still very able to get around and help myself, and can still be used in His service. How very fortunate I am, when I look around at these people who are unable to help themselves.

Dennis and Betty Allen

Hong Kong

February 17

Recently we have had some good contact with a lady who was a Dr. in Peking and a recognized acupuncturist. She was able to come out about two years ago through the influence of some relatives in the States. Even more encouraging is the contact we had recently with some Chinese Christians from the Philippines who have made two trips into China and have been able to contact and encourage Christians there. This coming Sunday Brother Andrew is supposed to be in Hong Kong and speak in the afternoon at one of the churches here. The Lord seems to be moving a number of people to pray especially for China.

The girls' exams in preparation for the G.C.E. begin next week. There is a great deal of pressure on them right now so they especially need prayer.

One morning during the vacation last week we climbed the mountain just behind us and enjoyed watching several groups of monkeys which are just out in the wild. There is a nice reservoir up there so there are some pleasant walks. We also found a nice barbecue place fixed up there, so we may take the young people up there some time for a picnic. It is not necessary to catch the bus to go there. It is nice to be able to get up in the woods with just a few minutes climb from this crowded market place.

Donald R. Harris

Salisbury, Rhodesia

February 24

It has been very hard for me to learn any of the Shona language, as this fellow goes so fast. However, I am learning some, and what ever I can glean will be of help. The children are really happy that I am trying and it is bringing me ever closer to some of them. They try to help me pronounce the words correctly. They also

like very much to aggravate me and tease me a bit, and laugh at the way I speak some of the words. Sometimes, I will have four or five of them sticking their heads in the door at the same time trying to encourage me and (aggravate) at the same loving moment.

Last night, I baptized another young lady, and this adds to the Lord's body four more this year. Prices are still creeping up a bit, but the Lord still provides, so I do not concern myself with this kind of problem. We believe and ask and receive; it is just as simple as that. Our prayers are with all there.

Dollie Garrett

Salisbury Rhodesia

February 24

Bob and Joy left Sunday morning at 6:00 a.m., brought the children to stay with me and go to church here at Arcadia. They were on their way to Gwelo, some 150 miles, to teach the gospel to a new group of believers who were asking for more teaching. They had to spend Sunday night in a motel and did not get back to Salisbury until 5:00 p.m. Monday.

George Galanis

Athens, Greece

Jan.-Mar. Prayer Letter

First of all I want to thank God and you all for your earnest prayers and your support the past year. God's blessings have been manifold both spiritual and temporal. Praise the Lord, thus far our heavenly Father never failed me. I feel I need to trust Him more and more for His great faithfulness.

I am glad I can send out this report with good news from the field of Greece. All sound believing evangelical groups have submitted memorandums to the Constitutional Committee requesting real freedom of religion without the restrictions of the proselytism. We have not heard anything positive yet as per the outcome to our efforts, but there is very slim hope of results because it seems hard for the powers of darkness to give way to freedom.

An acute problem I face is the inflation in this country. Thus far inflation is enormous and it is getting dangerous. The monthly support I have been receiving this new year automatically has dropped down to fifty per cent. We cannot meet the ends. We, however, trust the Master will take care of our necessities and liabilities for His work.

Addie Brown

Salisbury, Rhodesia

February 22

School is in full swing again. All schools in Rhodesia have weekly Scripture classes. Daddy Brown has over a hundred in his class at Highfield! He enjoys the class—tho' it is too large. David was asked to teach a class in Revelation at the Central hospital during the noon hour. This is for the staff—but anyone can attend.

Thomas W. Hartle

Cape Town, S. Africa

February 21

We give God thanks for answering prayers on behalf of many who have wandered from the fold but are all returning, slowly but surely. Another returned on January 16, after the two reported the previous month.

After a cottage meeting on January 28, a mother in the home requested baptism, and was baptized the following evening. But also after taking a family home from the cottage meeting on the 28th, I had a message that a family wanted to see me. This was 10:15 p.m. A daughter there wanted to be baptized also, and so she was also baptized that following evening. We rejoiced in the fact that we were privileged to witness both the young and the old, baptized into Christ, which could bring joy to a father and to a son.

We have been having quite a few visitors at our services of late, and we pray they shall receive much benefit as they, with us, search the scriptures. As yet there is no further development regarding our new building project, due to the delay of the architect. However, we have decided to obtain another architect, make new plans, and build, Lord willing, within the realm of our financial position, asking the Lord to undertake.

Alex Wilson

Manila Philippines

March 19

Four young men graduated from Central Bible Institute this year. We had about 60-65 students in all, but our number of graduates is small because most students can't carry a full load of subjects. Many study college subjects elsewhere at the same time. Two of the graduates are fulltime ministers of the Word, and the other two hope to join the merchant marine. Two former students are already sailors on merchant vessels, and another one has now been accepted in the U.S. Navy. We pray they all may stand up for Christ and lead others to Him. One of them spends most of his land-time on Guam, where he has found a good church and helpful fellowship. In Hong Kong and Manila he attends English-speaking services, but in Taiwan's port there are only Chinese-speaking churches. He attends one anyway, though he understands not one word of the meetings! He says it is helpful to be among fellow-believers and in an atmosphere of worship even if he can't understand anything. He has no fellow-Christians on his ship.

Soon several daily vacation Bible schools will be held—one at the Manila church, another at the Frisco church that meets in our house (suburban Manila), and a third at Camiling (in a province north of Manila). I hope to visit Virgilio Torrefiel, who is doing pioneer evangelism and church-planting in the province of Leyte. The Catholics and cultists are strong there, but the Lord has blessed his ministry too. The San Jose brethren now have a weekly radio program, which has attracted lots of attention.

Please pray for Nena Laguisan's health. She seems to have recurrence of some former troubles. She has finished one important stage of the literacy materials for the Ilongot tribe, but there is still more to be done.

The preaching brethren at the Manila church (five of us) had a series of sermons all from the O. T. a month or so ago. One surveyed God's unfolding plans, others preached from the Psalms, from the prophets, and about an Old Testament person. This month we have a series called "Sermons You Asked For." We may have an expository series later, going right through a book of the Bible.



Questions Asked of Us

Carl Kitzmiller

Does not baptism under the new covenant have virtually the same meaning as circumcision under the old covenant?

There are undoubtedly some parallels between baptism and circumcision, but there are also some vast differences. It is a very great mistake to try to make everything parallel, as will be seen with a little thought. Just as it would be a mistake to try to make Jesus' sacrifice for sin parallel in every way to the O.T. animal sacrifices, in spite of many similarities and obvious associations, so it is here. For example, we could "prove" Jesus ought to die repeatedly, since the O.T. sacrifices were repeated over and over. And his body should have been burned. Etc. Care needs to be exercised in determining what lessons or parallels we should draw.

Although given to Abraham previous to the giving of the law of Moses (Gen. 17), circumcision was the mark in the flesh commanded to those under the old covenant and came to be identified with the Mosaic covenant. Insofar as circumcision was an external symbolic mark of the old covenant and baptism is an external symbolic action belonging to the new covenant, we can expect to find similarities, but there are also differences. We suggest a few of the outstanding ones:

(1) Normally, circumcision was a mark given or imposed rather than received, since it took place on the eighth day of the child's life and thus without his consent. Insofar as it declared faith, it was in those usual cases the faith of the parent and not of the child. Believers in infant baptism have sometimes tried to defend that practice by comparing it to circumcision. But while it is clear that the faith of the individual is a prerequisite to baptism (Matt. 28:19; Matt. 16:16; Acts 8:37; Col. 2:12), no such requirement was made for circumcision.

(2) Circumcision was a mark given to the males. Fully half of those under the old covenant, then, received no such mark. The N.T. does not teach the baptism of males only (Acts 2:38; 8:12; 16:15).

(3) Circumcision was a symbolic action and was intended to have an inner reality or significance (Lev. 26:41; Deut. 30:6; Ezek. 44:7,9; Acts 7:51), but it was not accompanied by anything near the equivalent of the new birth and the indwelling of the Holy

Spirit of the new covenant (Acts 2:38).

In several of his writings Paul places little value on circumcision, and some have likewise supposed that they can say and believe about the same things concerning baptism. We must see Paul's teaching on this subject in the right perspective, however. His letters were written, not under the old covenant but after that covenant had been done away, nailed to the cross. His hearers had no covenant obligation to observe circumcision; in fact, their being circumcised generally signified continued allegiance to the old covenant and law keeping instead of to the new. But baptism belongs to the new covenant! Never *while the old covenant was in force* was circumcision declared to be an indifferent matter. True, God wanted inner reality, not just external observance, but the earliest pronouncement concerning disobedience to circumcision was: "That soul shall be cut off from his people; he hath broken the covenant" (Gen. 17:14).

In speaking of Gentiles of the O.T. period (Rom. 2:12-16,24-29), who were "without the law," Paul indicates that circumcision was not a necessity. They were not included under the commandment. Wherever the gospel of Christ goes, however, the commandment of baptism is also to go. The problem with the Jews in Paul's day was not that they had not been circumcised but that they trusted in that mark in the flesh without the accompanying inner reality. Now we may certainly say concerning baptism or any other symbolic external action or obedience, that if what it signifies is not inner reality then the symbol is vain. Even so, this is very different from despising the symbol or teaching that it is not necessary when God in fact has taught it and the covenant to which it belongs is in force.

Who was the James spoken of by the Apostle Peter in Acts 12:17, where he says, "Go show these things unto James"? (2) When Luke refers to James in the book of Acts in other places does he mean this same James? (3) Is this the Apostle James, also called James the less? (4) Did the Apostle James write the epistle of James?

It is sometimes very difficult to sort out the different people with the same names in the New Testament. To the extent that the word of God does so, we should seek to identify each of the persons presented therein, but when we go beyond that we are engaged in a rather hopeless task. The person interested in the different opinions of scholars as to the different men named James will find them in almost any extensive commentary at pertinent passages or on the epistle of James, in any good Bible dictionary, and to some extent in a complete concordance. Space will not permit us to enter into the whys and wherefores here, but we will attempt to give a point by point answer.

(1) It is evident that the James mentioned in Acts 12:17 is *not* James the brother of John. For the sake of clarity we will designate James the son of Zebedee and the brother of John as James #1. He figures prominently in the gospel accounts, was very

definitely an apostle, was a member of the inner circle (e.g., Matt. 17:1), and was killed by Herod by the sword (Acts 12:2). The only reference to James #1 outside the gospels is in Acts 1:3, where he is listed as one of the Twelve, and in Acts 12:2, which reports his death. Although it is not beyond dispute, I would identify the James of Acts 12:17 with the James who was a leader in the Jerusalem church (Acts 15:13; 21:18; Gal. 1:19; 2:9,12) and who is called "the Lord's brother." For clarity we designate him as James #3.

(2) Except for the list of Acts 1:13 and mention of James #1 in Acts 12:17, every other reference in Acts seems to be to James #3.

(3) There is a second James in the lists of apostles, identified as James the son of Alpheus. It is not absolutely clear whether he is the same as James the Less (Mark 15:40). It is very likely, however, that this term arose to distinguish him from the other apostle by the same name. We will call this apostle James #2.

Some think, based on similarities of brothers' names and on the term "apostle" in Gal. 1:19), that James #2 and James #3 are identical. This is not likely the case, however. The Lord's brother was not at first a believer on Him (Jn. 7:5), and Alpheus and Joseph cannot be considered the same man. Catholics, trying to deny any further children to Mary, interpret "the Lord's brother" to mean only a near kinsman. James #3 was likely an elder in the Jerusalem church, was certainly a strong leader with the Jews, but was not one of the Twelve and was called an apostle only in the broadest sense (as were Barnabas, Acts 14:14, or Andronicus and Junias, Rom. 16:7. Cf. 2 Cor. 8:23 and Phil. 2:25 in Am. Std. footnote). Hence, I would not identify James #3 of Acts with James the Less (or James #2).

(4) We really know only two things for certain about the author of the epistle of James; his name was James, and he professed to be a "servant of God and of the Lord Jesus Christ" (Jas. 1:1). James #1 did not live long enough to write the epistle. It is rather generally agreed that James of the epistle is the half-brother of Jesus (i.e., James #3). The tenor of the writing is primarily the reason for this conclusion, along with the fact that if he had been an apostle there would have been an advantage to mentioning it in this letter.

7110 Bruton Road, Dallas Texas 75217

When Does God Close His Church?

Paul R. Heid

For Sale—One church including building, benches, pulpit, and everything connected as furnishings; everything, that is, excepting the congregation. How often have we seen various ads in our local newspapers such as this? This writer has often wondered—What is happening? Is the congregation folding up, or is it getting rid of some equipment which is no longer needed? Hopefully, it is the latter.

It is hard to conceive that it is God's will for His church to close its doors and feel that it can no longer be effective within its environment. Granted, there are some areas and lands that God has allowed Satan to close their doors to missionaries, but can we say that His church has been closed in these areas?

What about the churches which from all appearances are struggling to stay in existence? Are we really aware and concerned about their needs? Can we consider them as "parts of the body" which are in need of help and support?

"Go ye therefore, and teach all nations . . ." is a familiar commandment which our Lord Jesus has given to us as followers of Him. And yet, while we are familiar with this passage, somehow we seem sometimes to feel that it is not relevant to us or in our living here.

Perhaps we feel limitations in that one must travel a long distance in compliance with this commandment. Of course, this is not true. This was vividly brought to the attention of several brethren who were discussing various problems of several small mission congregations. Why is it that some congregations are still small in members and leadership? What could be done to encourage these congregations? In what ways could these congregations be built up? These were some of the questions which were being considered.

It is hard to believe that it is God's will for His "lighthouse" to burn dimly in this world of darkness. It is hard to conceive that God would want His message to cease or for His laborers to go out of business. Therefore, these brethren were concerned about a stronger work for the Lord in several of the congregations in this area.

Looking to the Lord, several ideas were presented that seemed feasible and encouraging. Some of these ideas were as follows: First, consider asking the Lord to raise up families from stronger congregations who would be willing to work in these "mission churches" for a specific period of time. This would not only help the individual families to grow, but at the same time they could help in some of the responsibility of the smaller church.

A second idea presented was to identify the difference between "mission churches" and stronger viable congregations with a strong eldership. It was suggested that perhaps these stronger congregations along with other willing individuals contribute on a regular basis to the Kentuckiana Home Mission Fund. This fund would provide the monetary means whereby a minister who works part time for a "home mission" could consider working on a full-time basis. Also, this fund could be used in the establishing of a new work.

A third idea presented was the observation of the lack of the formation of new congregations. Observations tend to indicate that many recently new congregations have begun from disharmony and separations. It was suggested that a group of elders from various congregations be asked to serve on a committee to oversee and be responsible for the formation of new congregations in areas where the needs exist. Every congregation could and should have an elder representative.

This article was written as an avenue of information to our readers. We hope that in reading this the Holy Spirit will stir your heart and that you will be willing to be used in His service. The committee would appreciate any suggestions or comments that you may think of in reading the above ideas. Please send them to: Paul R. Heid, 5501 Fran Court, Louisville, Ky. 40291.

A Mother's Prayer

I wash the dirt from little feet, and as I wash I pray,
"Lord, keep them ever pure and true to walk the narrow way."
I wash the dirt from little hands, and earnestly I ask,
"Lord, may they ever yielded be to do the humblest task."
I wash the dirt from little knees, and pray, "Lord, may they be
The place where victories are won, and orders sought from Thee."
I scrub the clothes that soil so soon, and pray, "Lord, may her dress
Throughout eternal ages be Thy robe of righteousness."
Ere many hours shall pass, I know I'll wash these hands again;
And there'll be dirt upon her dress before the day shall end.
But as she journeys on through life and learns of want and pain,
Lord, keep her precious little heart cleansed from all sin and stain;
For soap and water cannot reach where Thou alone canst see.
Her hands and feet, these I can wash — I trust her heart to Thee.

—Barbara C. Ryberg

wherein to glory—that, in fact,, since all were sinners, no man *could* perform any good work so as to merit salvation by it. “For we also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another. But when the kindness of God our Saviour, 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” (Tit. 3:3-5). What a difference it makes which of the two ways a man puts his trust in is manifest in the case of the Jews who, striving for righteousness and acceptance with God, missed it all. And why? “Because they sought it not by faith, but as it were by works” (Rom. 9:32); and “being ignorant of God’s righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the end of the law unto righteousness to every one that believeth” (Rom. 10:3,4).

6. Now as to *human destiny in the hereafter*—to the man who believes that death ends all, naturally suicide would seem an easy way to escape from trouble. But he who believes the truth concerning man’s accountability before God, involving judgment, retribution, hell, and heaven, will be greatly influenced by that. He will feel, as well he may, that nothing else is so important as to flee from the wrath to come, and to find refuge in the Shepherd’s sheltering fold. He would have no difficulty in answering Christ’s searching question, “What doth it profit a man, to gain the whole world, and forfeit his life?” (Mark 8:36.) And the home of God which Jesus has gone to prepare for us will mean more to him than the best of what earth can offer. It will surely make a difference!

7. Finally — it cannot be a matter of indifference whether or not a man believes the New Testament teaching *concerning Christ’s return from Heaven*. If that is the goal of the Christian’s hope, if all the promises of God finally center in that event for us, if that is to be our constant expectation, and if God’s people should wait for it, look for it, watch for it—then it is bound to make some difference whether or not we really believe it, and whether our lives are lived in the light of that glorious expectation. The servant who said in his heart, “My Lord delayeth his coming” became an unfaithful servant and lost much by his false belief. But to them that wait for Him Christ “shall appear a second time, apart from sin . . . unto salvation” (Heb. 9:28).

It remains to be said that it makes no difference, so far as the truth itself is concerned, whether men believe it or not. Facts are facts and will remain facts whether people choose to believe them or to deny them. Whether a man believes the truth or not will not affect the facts in the case, but will affect the man’s life and destiny forever.

Why We Suffer

Asa Baber

Colossians 1:24 says, "Who rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church." Read 1 Kings 17: 1-7, the account of Elijah being fed by the ravens. The ravens were black and unclean, but God used them for Elijah's good. Paul said, in Romans 8:28, "And we know that to them that love God, all things work together for good, even to them that are called according to his purpose." We ought to believe this, because it is God's word. We ought to know this, because experience helps very much. We ought to teach this, because it is a great word of comfort. We ought to be thankful that all things are made to serve our good. We ought to rejoice, because back of the works is the Worker who has wisdom and power and who loves us very dearly. Read Psalms 37:23,24.

One cause of our suffering is our connection to the human race. Exodus 20:5,6 "Thou shalt not bow down thyself unto them nor serve them for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations to them that hate me, and showing mercy unto thousands of them that love me and keep my commandments." He is speaking about generations so he said unto thousands of generations of them that love and serve Him. Contrast the results of clean and unclean living. Much of this kind of suffering can be avoided for ourselves and others. So let each person regard themselves as a beginning of a new circle. Live a godly life and maybe you will be the last in a cycle of sin and the first in a cycle of righteous living. We can at least learn to endure patiently what suffering we have thrust upon us from our Father. Some of these sufferings are physical sins—immorality, high strung nerves, and others. Some sufferings are caused by our own sins and we should not blame it on others or on God.

I believe that most of our physical sufferings are the result of our being fleshly creatures, and this body in which we dwell is of the earth and being that, is subject to all kinds of diseases that cause suffering and will bring death and a going back to the earth from which we were taken.

Some people think from reading Matthew 8:14-17 that Christians need not be sick and suffer, but our present redemption does not include the fleshly body. According to Romans 8:22-23 these bodies will be redeemed at the second coming of Christ and so we can endure the sufferings of this life from whatever source they may come.

ZIPPORAH

Mrs. Paul J. Knecht

Not much is said of the family of Moses. But what is said of it is illuminating. When he "fled from the face of Pharaoh and dwelt in the land of Midian" he sat down by a well. Time is not mentioned, but sooner or later the seven daughters of the priest of Midian came to water the flock of their father. Moses helped them and was eventually a member of the household. He became the son-in-law of Jethro or Reuel when Zipporah, one of the seven daughters became his wife (Ex. 2:15-22). Their first child was named Gershom. No other is mentioned until they started into Egypt (4:20) where it is said that Moses took his wife and his sons and set them upon an ass and he returned to the land of Egypt. We learn elsewhere that there were two sons, Gershom and Eliezer, and that Moses had been in the land of Midian forty years. How old the children were at the time their father started with his family to return to Egypt we are not told. We think of them as little children or babes perhaps, because of the need for at least one of them to be circumcised; or partly because the singular form of "ass" seems to suggest that they were all on one animal. But in view of the time Moses spent in Midian and the possibility that he could have set each one on an ass, they may have been older. God was so displeased with Moses evidently because the ancient Hebrew rite of circumcision had been neglected that He chastened him almost unto death ("sought to slay him") at the lodging place on the way, and Moses took his family back to Midian and went to Egypt without them.

A review of the situation is good at this point. There is no record that Moses inquired of God concerning the choice of a wife. There may have been no Hebrew women available. The Midianite wife was unsympathetic with God's ordinance of circumcision. More, she was antagonistic to it and spoke sharply to Moses about it. "A bridegroom of blood art thou to me." And she threw the foreskin at his feet apparently in anger. Only one son seems to have been circumcised at that time. It may be that Moses had had his way with the first one, or that the first son was old enough to side with his mother against circumcision of the second. The sure point is that Moses and Zipporah differed sharply in this matter and Zipporah and her sons were taken back home and left there.

We hear no more of Zipporah until her father took her and her two sons to rejoin Moses in the wilderness (Ex. 18:5). The people whom Moses had led out of Egypt were encamped near the mount of God (Ex. 3:1,12) at Rephidim. There is a difference of opinion as to whether Zipporah was or was not the Cushite wife of Moses mentioned in Numbers 12:1. There seems no doubt that she was not, for we are plainly told that she was a Midianite. The Cushites

were descendants of Ham while Midian was a son of Abraham (of the line of Shem) by Keturah (Gen. 25:1-6; 10:6; 11:10-26). It is hard to define accurately relationships of that time. In any case, no children of the Cushite woman were given in the record.

The Cushite woman seems really to have been an excuse for Miriam and Aaron to rebel against their younger brother's authority. Miriam seems to have led in this. She forgot for the time being that Moses was a man chosen of God for the position of power and authority which he held. Was he not the little brother whose life she had been instrumental in saving that day on the Nile, now many years ago? Moreover, he was not the only one chosen of God. Was not she a prophetess (Ex. 15:20) and had not she and Aaron also been chosen of God (Micah 6:4)? It is easy to slip into human ways of thinking. But God was displeased.

He judged her swiftly, justly and severely. She was the leader under Moses, of that vast multitude of women. God could not pass lightly over such a wicked example of rebellious disrespect of His faithful servant Moses, even if he was in her eyes only her "little brother." Rebellion is as the sin of witchcraft" (1 Samuel 1:23). Satan was as surely back of this as he was of Eve in the Garden of Eden. Far worse than Moses' marriage to a Cushite woman was this open opposition to God's order of things or people in general (1Cor. 11:3), let alone His special placing of Moses as leader of His chosen people.

No word is given us as to Zipporah's reaction to all of this. She may have passed away after the long journey to meet Moses in the wilderness, which if true would explain the Cushite wife. No further word is given us of Zipporah.

"Jonathan, the son of Gershom, the son of Moses, he and his sons were priests to the tribe" of Dan, which tribe had turned to idolatry (Jud. 18:30-31), all the time that the house of God was in Shiloh. They were descendants of Levi but not of Aaron. They could not be priests in Israel and could have been dissatisfied because of that (Nu. 16:8-10). It is hard to believe that the second generation from Moses turned to idolatry. One wonders if the trend away from God had its beginning in Zipporah's antagonistic attitude concerning circumcision. Eliezer, the other son, had a descendant in the 6th generation who took care of the treasures of the temple in the reign of David (1Chron 26:25-28).

We are reminded of Shelomith, the Israelitish woman whose son blasphemed God. His father was an Egyptian and it took only one generation for evil results of such an alliance to show up (Lev. 24:10-23). What a contrast to Timothy whose father was a Greek but whose mother and grandmother had taught him faithfully (2 Tim. 1:3-5)!

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Viewing the News

"THE LIVING BIBLE" is not a translation of any text but a paraphrase—not actually a Bible. But it leads the list of books in the "Bible" sales at present. The tide seems to be turning somewhat against this paraphrase (which should be used only for a reference and then checked carefully because of its many mistakes); Scripture Press, for example, is reported to have quit using it entirely in their publications.

THE FCC has been asked to probe stations using gospel music entirely, and will probably do so if it follows its usual order of things, but there is no mention of probing stations that use nothing but rock and other such trashy filth.

IT IS STRANGE how talk by politicians and news commentators in this country is turning against Israel (strange if you don't know the Scriptures, that is). Recently a commentator casually referred to "Israeli aggression" in the 1967 war, in which she was attacked but was prepared to defend herself, and a prominent Senator (Charles Percy of Illinois) is reported to have said that automatic U.S. support will be no longer available to Israel and that Israel should "pull back essentially to the 1967 lines." I don't mean to enter into an international political situation, but it seems strange that a nation attacked by others is not allowed to win the war.

I HAVE BEEN asked to comment on the publicity recently given to Charles Malik of Lebanon, the former President of the United Nations General Assembly. He has written a book professing faith in Christ as the answer to personal and world problems.

I know nothing about his faith other than what I have read in quotations from the book. I have not had time to read the book. It does seem strange, I admit, for a UN president to be saying what he is saying. I would not judge him on my own knowledge—and that is God's privilege, anyhow, not mine.

DO YOU KNOW what company is the largest music publisher in the country? I didn't until *Christianity Today* stated in a news column recently that the Southern Baptist Sunday School Board, publisher of the *Baptist Hymnal* among other things, is just that.

LAST FALL a political advertisement for Joelle Fishman for Congress in Connecticut carried the indorsement of 10 clergymen and lay people. That is not only church interference in political affairs, it is a case of people professing to serve God supporting a woman who ran on the Communist Party ticket, according to *The National Laymen's Digest*, and who thus is a member of a group that hates God. That paper also informs us that the ACLU (American Civil Liberties Union) has filed two suits against the police squad of Chicago that is trying to work as a counter-subversive group to counteract some of the work of the communists. That is not surprising when you look at the group that organized and kept the ACLU going. Everyone of the originating group was an extreme socialist or an active member of the CPUSA.

AT LAST the World Council of Churches (WCC) has come out against something the Soviets have done. They have supported the Bap-

tist leader Georgia Vins, who was given the maximum sentence of five years in prison, five more in exile, for "illegal religious activities." Don't expect the WCC to change its ways too much however, for some of its leaders are bragging about their supporting the subversive groups that worked against the former government of Portugal in Mozambique and elsewhere. The present communist-directed government of Portugal has thrown a great deal of weight to the communist cause.

THE FIRST United Methodist Church of Evanston, Illinois, has voted to oust its present minister because of their feeling that he is spending his time in "liberal" political and activist causes and has thereby caused the church attendance to drop to just slightly above one-third of the former attendance. At the last report I had, the Conference of the church had refused the action of the church and the minister was staying on.

IN SPITE of the fact that the Presbyterian Church is not hierarchal in government and local churches are supposed to govern themselves, the Hillcrest Presbyterian Church of Seattle, Oregon, after a seven-year controversy with the United Presbyterian Board of National Missions and the Presbytery of Seattle, has lost its building, which is being sold to a Community Church. Hillcrest had become independent by vote of the congregation.

A COLUMN by George Cornell, AP religion writer, in the same newspaper quoted above, dated January 26, 1975, deals with a "theologian" (Martin E. Marty, dean of the radical University of Chicago Divinity School) who said one should not force children to attend church. I must admit that if he is talking about churches ministered to by most of the graduates of Marty's schools it would be a waste of time. And I agree with him that it is worse to send them and not attend yourself than to go and take them with you, but how anyone could teach even in such a school of Chicago and still feel that children should not be trained in their most trainable days is a real puzzle to me.

A GROUP called "Good News", based in Wilmore, Ky., is a conserva-

tive, evangelical organization of members of the United Methodist Church. This group is working to counteract the trend toward modernist unbelief in the church. It is publishing alternative material for some of the study groups in the churches. Wilmore is the home of Asbury College and Asbury Seminary, both "Wesleyan institutions with a strong evangelical basis and practice," according to Ben. L. Kaufman, religion reporter for The Cincinnati Enquirer. Kaufman also wrote a column on February 5, 1975, which the headline writer captioned "Drinking Clergy Can Help Alcoholics, Minister Says." The man who was being quoted said that the number of alcoholic clergy is "growing by leaps and bounds" as the population grows. More signs of the times?

OUR COUNTRY is refusing to develop new energy sources in spite of the fact that the use of energy is directly related to prosperity. Dr. McBirnie has been driving hard at getting support for the development of methanol as a substitute for at least 30% of the gasoline in your car (cheaper and with less lethal fumes, it is already being used in racing cars and can be used with very little adjustment in your car) and for development of offshore oil wells. May I remind you that 18,000 offshore oil wells have been developed and only four of them have had spills—none since 1971.

OUR COUNTRY also refuses to balance its budget in spite of the fact that classic economic theory says (correctly, I think) that inflation is directly related to the amount of government overspending. The history of the world shows that inflation ruins any government that fools with it too long.

IS IT STRANGE to you that some senators and representatives who fight for protection of animals also fight to give the right to kill unborn human beings?

WERE YOU aware that every country with a collectivized (socialized or communised) agriculture raises less food than it needs for its own citizens? Were you also aware that our Congress is moving to more and more controls of agriculture in that same direction?

J. EDGAR HOOVER'S name is being maligned a good deal these days. The new attorney general of the U.S., for example, has been accusing Hoover of many things and he is being believed in spite of the fact that he has a very long list of left-wing affiliations over the years and Hoover was one of our most able fighters against communism. Please hold your judgment on Hoover until you have a better source.

THE NEA (National Education Association) has become more and more like a union in recent years. Another step was taken forward in that direction (backwards, that is!) in Michigan. A recent communication from the National Association of Professional Educators, 223 Thousand Oaks, Blvd., #425, Thousand Oaks, Calif. 91360, says that a junior high school teacher in Swartz Creek (Michigan) school District, has been fired for not joining the NEA and its affiliates statewide and local. My information came from the February 15, 1975, copy of The National Laymen's Digest. The same is-

sue also stated that a group of Catholic women has protested the reading of Colossians 3:12-21 at Masses on Holy Family Sunday (December 29). Reason? They say they object to Paul's direction that wives "be submissive" to their husbands, which they feel is "not conducive to Christian families living in the last quarter of the 20th Century"!

THE DEFENSES of our country have been given two great blows recently. The death of the Internal Security Committee of the House of Representatives took away the most effective investigation group into communist activities and the present drive against the CIA and the FBI has already cut out much of their worth as counter-subversive groups. Pray for our land.

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

Faith Triumphs Over Troubles

Richard Ramsey

Eighty long years and more the children of Israel prayed for relief from Egyptian bondage. Eighty long years they prayed while nothing happened.

Abraham waited many long years for the fulfillment of God's promise that he would have a son. Long after natural forces had subsided so that it would be impossible for him or Sarah to have a child, Abraham kept praying and waiting.

Joseph was tried by adversity of various sorts: sold by his brethren into slavery, accused falsely by an evil woman, imprisoned, forgotten by friends.

Job had to endure a long period of physical suffering, plus the scorn of his friends. Even his wife left him, urging him to curse God and die.

David was a fugitive for years hiding out from King Saul, who was determined to kill him. After the death of Saul there were long years of civil war before David was fully established as king.

Faith is the victory that overcomes the world, the Bible assures us. But, where is that victory? The men of God through the

ages have suffered and died at the hands of their enemies. "Others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth" (Hebrews 11:36-38).

The height of this disgrace and shame came when the Son of God Himself was seized by sinful men, scourged, spit upon, laughed at and then crucified. Even his dead body was savagely pierced by the soldier's spear.

Did not the disciples pray for Jesus? Surely they must have, although the Bible does not tell us about it. Were they not standing nearby, praying God to deliver Jesus from the cross, expecting every moment to see angels descend to set Him free? Yet, He went on to die.

You and I want immediate answers to our prayers. We want visible success right now. We pray believing, and we expect results.

Could we have persevered year after year under the trials these men endured? Could we have held on to our dreams in prison, as Joseph did? Could we have still believed in God's promise to take us to the promised land as the Israelites did, when year after year we felt the sting of the taskmaster's lash and saw our children put to death? Could we have held fast to our hope, as Job did when day after day he suffered terribly? Could we have held to our faith that Jesus was God's Son if we were standing by watching Him die?

Maybe today you are struggling along under a massive load of troubles: sickness, poverty, failure, disgrace. You pray and nothing seems to happen. Just remember that you stand where mighty warriors of old have stood. Jeremiah endured the bitterness of seeing his city, Jerusalem, burned with fire, his friends slain by the enemy. The faith that triumphs is the faith that holds fast to God come what may.

"No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Hebrews 12:11).

A faith that lasts only as long as immediate, visible results are evident is a weak faith. The strong faith is that which holds fast to God when all the visible evidence seems to deny God or His goodness. A faith that endures chastening is stronger than ever.

—From *The Exhorter*

BROKEN CHAINS

Dick Papworth

There was little sound other than the buzzing flies and the distant bleating of sheep. Amir sat in the dust beside his sun-baked mud house for a long time without moving. The flies made repeated dashes between him and the rotting garbage beside the house. But he didn't care.

Only when the old meuzzin began to drone out the call to prayer did Amir look up briefly. It was noon and all the villagers began to make their way slowly toward the sprawling mosque to prostrate themselves before Allah. All, that is, except Amir. He wouldn't go today—he couldn't go. Not any more.

It all began when that strange man with an even stranger teaching had visited their isolated village high in the Iranian mountains. For the first time Amir had heard that a man named Jesus had taken the punishment for the sins of all the people. He had joined the others in outwardly scoffing at this message that was so different from Islam, but not before he accepted a small "Ingil," or Gospel. He clutched the Book to himself and went to the privacy of his house to read it secretly—out of curiosity more than anything else.

By the standard of the Koran, there was no doubt that Amir was a religious man. He faithfully recited his prayers five times each day. He regularly gave alms even though he barely earned enough to support his family. He fasted each day during the month of Ramazan; during those holy days neither food nor drink touched his lips from sunup to sundown. Amir was proud of the fact that he was a Moslem. He had been born a Moslem and he would die a Moslem.

But as the months went by—strangely enough—the Book began to grip his heart like no other book he had read. He had to admit that the Jesus of the Book was a very unusual man. Slowly Amir began to be convinced that Jesus was the One he must follow.

Then had come that day last month that he would never forget. He had been standing on the Persian prayer mat in the mosque with his hands uplifted. "God is most great...." He never finished. For suddenly he was overcome with the awfulness of his sin. There was no way he could escape the judgment of God—unless Jesus Himself would take the burden of his sin.

With tears streaming down his face, Amir rushed past the horrified stares of the others and out of the mosque. He didn't stop until he was alone in the darkness of his home. There for hours he struggled with the realities of the Gospel and the tug of Islam. Finally he became calm, and deliberately and simply . . . he believed.

The news soon traveled to every dusty corner of the village. At first, no one said anything to Amir about it, hoping this new interest would pass like the morning dew. But it didn't pass. Instead, Amir was baptized and began to witness boldly for the Savior.

Jesus the Lord had changed his life; he could no longer be the same. He had gone to the mosque for the last time.

Now no one spoke to Amir. He was an outcast among his own people. He was told bluntly that he was no longer needed to work in the apple orchards. And the village well was no longer available to him and his family. The final crushing blow came on the day that his wife could bear the disgrace no longer. She and the children had packed up and gone to her parents' home on the other side of the barren mountain.

So there he sat beside the deserted house. He shivered for a moment as a cool gust of wind swept through the village and the sun began its long plunge toward the horizon. He was alone. Or was he?

—In *Missions*

The President Who Refused A Pardon

Gordon Cotton

Everyone was urging the former President to apply for a pardon. With a pardon from the nation's new Chief Executive, he could again seek his former seat in the United States Senate. All he had to do was ask.

The former President was Jefferson Davis, who unswervingly served the Southern government during the Civil War. He was a man who had been Congressman, Senator, cabinet officer, military hero, confidant and advisor to presidents and other national leaders.

But Jefferson Davis refused a pardon, and in his farewell address at the Mississippi Capital after the war, he gave his reason:

"Repentance must precede the right of pardon, and I have not repented."

The aging statesman added that even though he remembered the suffering, the disappointed hopes, the crushed aspirations and all that was lost, "yet I deliberately say, if I had it to do over again, I would do just as I did in 1861."

Following his Presidency, he had been cast into prison, threatened, mistreated; and had suffered mental anguish and physical abuse. But he had turned to God for comfort.

When Jefferson Davis died in 1889, he remained unpardoned by those in power because he realized the standard for forgiveness must first be repentance. And he refused to repent for following his conscience and for performing his duty.

OBEYED HIS CONSCIENCE

It should be said in respect for Confederate President Jefferson Davis, that he was only one of many southern leaders who saw the gradual encroachment of the government in Washington D.C. upon

the rights of the states. He sincerely believed this erosion of the states' rights to be contrary to the U.S. Constitution. Even so, he opposed the thought of secession until word reached him on January 21, 1861 that his home state had seceded. He then left the Senate to take his place with his state, but not before he had set forth, in an earnest and impassioned speech in the Senate, the motives which impelled his action.

Davis was not the first man, however, to turn down a pardon from the United States government. In 1829 a man by the name of George Wilson was tried for murder and robbery of the United States Mail. He was convicted and sentenced to be hanged. However, certain extenuating circumstances existed about his crime, which aroused the sympathy of many people. Influential friends prevailed, and President Andrew Jackson issued him a pardon.

But Wilson refused the pardon, insisting that he was guilty and he should bear the penalty of his crime. The Supreme Court finally ruled that a pardon depends entirely upon the person receiving it, and since Wilson refused to receive it, he must be executed as sentenced. And he was.

Both Davis and Wilson had one thing in common—they acted upon their consciences in view of this fact: they both knew that later on they would have to stand before a higher Judge than any human court. But oddly enough, Davis believed he was right and wanted to stand before God in that, while Wilson believed he was wrong and wanted to pay for his crime before God.

BEFORE THE ETERNAL JUDGE

The Word of God says, "So then every one of us shall give account of himself to God" (Rom. 14:12). The thing we all need more than anything else is a pardon from God, for the Bible tells us that we are all guilty before him. But God is righteous; He can only forgive through the great work that His Son accomplished for us on the cross. His great pardon is offered to every person but each of us must be willing to accept it, and apply for it.

But He is "a God ready to pardon, gracious and merciful" (Nehemiah 9:17). "Our God, for He will abundantly pardon" (Isa. 55:7).

We are all sinners before God, lost and undone in our sins until we receive the Lord Jesus Christ as our Savior. "For ALL have sinned and come short of the glory of God."

AN ETERNAL PARDON

If Jefferson Davis sought God's pardon for all of his sins, and put his trust in the blood of Christ that paid for them on the cross, then he is with the Lord for all eternity. "For God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

"For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned: but he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God" (John 3:17-18).

*Pardon from an offended God!
Pardon for sins of deepest dye!
Pardon bestowed thru Jesus' blood,
Pardon that brings the rebel nigh!
Who is a pard'ning God like Thee?
Or who has grace so rich and free?*
—In *Last Day Messenger*

A Good Word For Preaching

Vance Havner

"WE DON'T WANT SERMONS," say the program chairmen of many religious meetings today, as well as many editors of religious periodicals, and leaders of youth meetings. Sermons are no longer a drawing card. "Put on a picture, or have a celebrity in the pulpit to pack the house." Then maybe the preacher can give a gospel message. But plain old fashioned preaching cannot stand on its own, to hear some people tell it. It must have a crutch to get along.

My Bible does not say, "How shall they hear without a brass band?" It says, "How shall they hear without a *preacher*?" If preaching won't do God's work, nothing else will. Of course, the size of the crowd has become the standard gauge of successful preaching, but that yardstick is not found in the Book. Nor was the supreme test impressive statistical results. We have fallen upon all sorts of carnal devices to pack the house, with the argument that the end justifies the means. It is an admission that we have failed to follow the New Testament pattern.

God's method is to use a Spirit-filled church. Rather than pay the price of being Spirit-filled we substitute false fire and worldly expedients.

It is not the duty of the preacher to fill the house; it is his business to fill the pulpit. *The church members should fill the house by being there themselves and bringing others.*

Lacking a Spirit-filled membership, fervent soul winning and a separated testimony, we are hard put to it to devise other means to secure the desired ends. Of course, the preacher may also be at fault in the state of his heart or the content of his message, and he may need to build a fire under the pulpit in order to warm up the church. But preaching is still the appointed means, and although we are in a day when men will not endure sound doctrine but have ear itch instead of heartburn, let us not forget that the command in that very connection is "*Preach the Word!*" and that God manifests His Word and His will through preaching. Let us hope and pray that the people of God will grow weary of stones and seek bread. We do not better ourselves by aspersions cast on great preaching or by lowrating pulpit giants of a past generation; we could use a few today.

—In *Christian Victory*

Dr. Nicholson on Depression

Dr. Roy Nicholson

Depression is the painful state of mind that follows loss of life, security, prestige or anything highly cherished by the individual. It is experienced by every human being. The depth to which it dominates the intellect determines the level of sanity or usefulness of the individual.

The causes are many and quite complex, so much so that they baffle the analytical psychiatrists, psychologists and sometimes the most saintly of God's elect. Whether the cause is change in the chemical balance in the brain, the environment, or the shock of great loss in the experience of the individual, there is an antidote provided by the God who permits it to come upon his elect. That element is faith in the God who made him, who has saved him and sustains him.

This is demonstrated many times in the lives and experiences of the heroes of faith as set forth in the Bible.

An excellent example is narrated in the Book of Job for the believer in the hour of despair. When man would despair, God provides relief and out of that dilemma God gets glory for himself and the saint is strengthened and brought to new heights of joy. Thus is produced in the Christian the so-called "patience of Job."

In 1 Corinthians 10:13, we have this promise: "No temptation (depression) has overtaken you but that is common to man. God is faithful, and He will not let you to be tempted (depressed) beyond your strength, but with the temptation (depression) will also provide the way of escape, that ye may be able to endure it." One of the greatest triumphs of the Christian life is to look back and see how God has spared me tragedy and has been with me. I may not always have been aware of God's presence at the moment, but I am forever aware of His availability and have the faith that He will see me through.

God has made us free agents to choose the path of faith and righteousness or self-will and experience pain, depression and death. Thus, we may dare to be a Daniel or go the way of flesh and be a Samson. "For whom the Lord loveth He chasteneth . . ." (Heb. 12:6.) This may bring depression to the Christian depending upon his relationship to God.

David was a "man after God's own heart," yet he experienced depression and exultation as the Holy Spirit used him to record the Psalms. Christ experienced sorrow and depression when Lazarus died, in the garden of Gethsemane, and finally on the cross when He cried out, "My God, my God, why hast thou forsaken me?" Yet this sorrow and despair was turned to the glory of God by his o-

bedience of dying for the sins of the world. Three days later he triumphed over death in the resurrection.

The exemplary life of Christ gives hope and faith to withstand and to overcome whatever depression may arise during our pilgrim journey here on this planet.

How does the Christian deal with depression?

1. seeks after God.
2. confesses his sins.
3. establishes communication with God through a prayer of faith.
4. submits to the will of God for his action in every life situation.
5. takes his burden to the Lord and leaves it there. The Apostle Peter experienced this, when he admonished us to "cast all our care upon Him, for he careth for us."

The cure for depression comes to the Christian when he has emptied himself of all selfish desires and has said in his heart, "Not my will, but thy will be done."

My testimony:

I have written the foregoing as the Spirit prompted me to review my own life. I was under steady exposure of the Word of God throughout my youth and college days, but my life became patterned more like that of Samson until God took away my idol in the sudden death of my wife. Then came depression so severe that I could not carry on my profession as a medical doctor. I was restless and slept only fitfully. Sleeping pills had no effect. I tried running away—sightseeing, traveling—but found no rest until a Christian doctor counseled me in the Word of God.

Romans 3:10 showed me my sins, how I had come short of the glory of God. Romans 6:23 made clear to me the wages of my sin and my destiny. John 3:16 introduced me to my Savior. John 1:12 caused me to receive him, and when I did my depression was relieved immediately.

My depression was so replaced with joy and gladness that the psychiatrist with whom I had shared my office said I had become "hypermanic." He expected severe depression to follow. Praise God! Depression has never overpowered me again. I am in Christ and He is in me. Now my life has purpose and my work offers me such opportunity for praise of him that there is no room for depression.

—In *CBMC Contact*

NEWS AND NOTES

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

Elders, Deacons Appointed

On March 9, the Waterford Church of Christ installed three elders and two deacons. The elders are: Brothers John Pound, Marlyn Beard, and Lewis Schuler. The deacons are Joseph Stone and Donald Stump. Bro. C. V. Wilson was present that day and brought the message.

Buechel Church of Christ, Buechel, Ky.: Every Saturday is workday at Echo Valley Camp. Camping season will be with us almost before we know it. Jim Stout and Ronnie Hines have been working very hard at the various churches with their film/audio presentation. They were at Fisher-ville and LaGrange Churches recently. About the work day, regardless of the weather conditions, there is work to be done inside and out. So, pitch in and help out!

The new home for the Morrisons has been moved to the campground. We are speaking of the trailer which will be ready for their occupancy very shortly. Camp business is working out in such a way we know God is blessing us. Continue to pray for all our efforts.

Portland Avenue Church: The SCC chorus is to sing at Portland Sunday, April 6. There will be twenty-one of them arriving about 5:30 p. m. at the church on Saturday. A gathering of the church is also planned for that Sunday afternoon in honor of two very faithful servants of the Lord who quietly do a work that can only be fully appreciated by the Lord Himself. They are Brother and Sister Carl Vogt Wilson. This latter is being kept strictly secret but will be past before this issue of the paper goes out and the "cat will already be out of the bag."

Portland Christian School: There have been two PCS programs since the last issue came out. The first was a talent show put on by members of the school with some outside talent enlisted. Brother Wilson, Brother Friedly and Brother Hoagland were among the enlist (or should we say drafted) ones. It was much enjoyed

by all.

The other was an Easter program by the First, Third, and Fifth grades. It was very good.

Southside Church of Christ, Jacksonville, Fla.: The Florida Fellowship has been changed to April 4th and 5th. We are looking forward to a wonderful day in the Lord as Ft. Lauderdale hosts this year's fellowship. Plans are in the making for those from this area to go together on a bus. We would be leaving Friday afternoon and coming back Saturday night. Mark your calendars and listen for more information.

Kansas City, Mo.: Brother S. D. Eckstein, faithful worker among the Jews, passed away evidently not long before the date (March 20) of his wife's letter. "One night, ten days before the end, he exclaimed with a loud voice, 'Praise God, Praise God, everybody praise God.' Then, 'Victory, Victory, Victory.' Calmly and with great feeling, he said, 'My precious Lord was raised from the grave.' He lay quiet the rest of the day." Ten days later, "he gave a little puff like blowing out a candle and became limp just like going to sleep."

WOODLAND BIBLE CAMP

1975 SCHEDULE

Worker's Week	June 8-14
Junior Wk. No. 1	June 15-21
Intermediate Wk. No. 1	June 22-28
Senior Wk. No. 1	July 6-12
Family Week (The Michigan families directing)	July 13-19
Junior Wk. No. 2	July 20-26
Intermediate Wk. No. 2	Jul. 27-Aug 2
Senior Wk. No. 2	Aug. 3-9

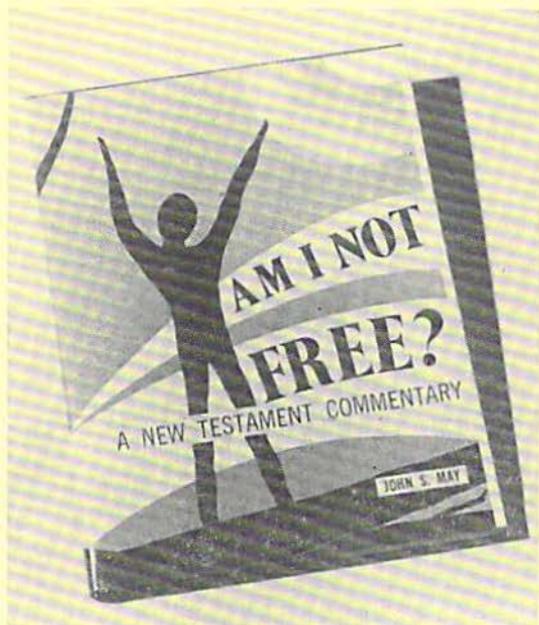
Price of the Camp is \$20. The cost for Family Week is \$20 each for parents or singles and a total of \$15 for all children in the immediate family. Total cost of a family is \$55.

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