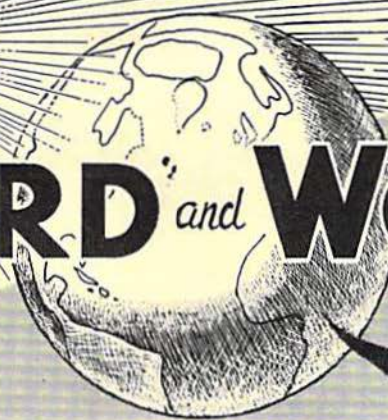


"Holding fast the faithful Word . . ."



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

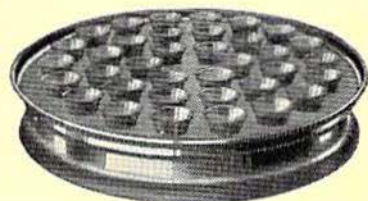


"Holding forth the Word of life."

MARCH, 1966

Sala di Culto - Chiesa di Cristo





THOMAS IDEAL NON-COLLECTING TRAY

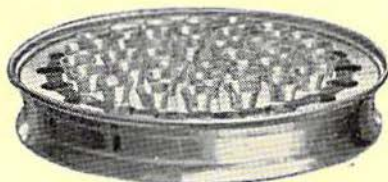
11½ inches in diameter

Polished Aluminum Tray with 36 plain glasses	-----	\$10.25
Polished Aluminum Tray with 44 plain glasses	-----	11.25
Aluminum Cover for above Tray	-----	4.50
Aluminum Stacking Base for above Tray	-----	3.80

THOMAS SPECIAL SELF-COLLECTING CUSHIONED TRAY

13½ inches in diameter

Polished Aluminum Tray with 36 plain glasses	-----	\$14.00
Polished Aluminum Tray with 44 plain glasses	-----	15.00
Aluminum Cover for above Tray	-----	5.00
Aluminum Stacking Base for above Tray	-----	4.20



ALUMINUM BREAD PLATES

Narrow rim 9-inch	-----	\$2.70
Wide rim 10-inch	-----	3.00
Interlocking 10½-inch	-----	4.25
Cover for Interlocking Bread Plate	-----	4.00

All covers listed above can be supplied with Greek Cross, Maltese Cross or plain round knob.

ALUMINUM OFFERING PLATE

WOODEN OFFERING PLATES



10-inch Offering Plate ----- \$4.00
(Furnished with a heavy felt pad; maroon or green)



10-inch Offering Plate ----- \$ 6.50
12-inch Offering Plate ----- 9.00
12-inch extra deep (2½ inches)
Offering plate ----- 12.00

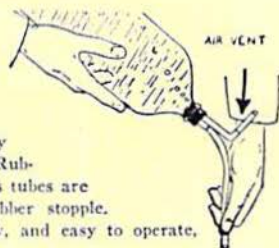
(Oak finish, walnut finish or cherry finish. (They have a heavy felt pad; maroon or green.)

THOMAS COMMUNION CUPS



No. 2 Shallow Glass 1¾ inches tall
No. 3 Glass 1½ inches tall
Plain Glasses, per dozen ----- \$1.00
Gold Band Glasses, per dozen ----- 2.75
Waxed Paper Cups, per 100 ----- .45
(Sold only in multiples of 500)

SINGLE FILLER NO. SEVEN



This filler fits any cap style bottle. Rubber tubes and glass tubes are attached to its rubber stopple. Absolutely sanitary, and easy to operate, clean, and control.

Single filler No. 7 ----- \$1.75
(Bottle is not furnished)

THE WORD AND WORK

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

GORDON R. LINSOTT, Editor-Publisher

WM. ROBERT HEID, Missionary Editor

E. L. JORGENSON and J. R. CLARK, Associate Editors

THE WORD AND WORK, 2518 Portland Avenue, Louisville, Ky. 40212

Second Class Postage Paid at Louisville, Kentucky

Single subscription \$2.50; clubs of four or more \$2.25; Special rates and terms for congregational distribution; Free to missionaries.

VOL. LX

MARCH 1966

NO. 3

In This Issue:

Talking Things Over —G. R. L.	74
Where Do We Go From Here? —Carl Kitzmiller	77
The Living God —J. R. Clark	78
The Good Lord —E. L. J.	80
What Is A Church? —J. R. Ross	81
TRUTH ADVANCE SECTION —Questions Asked of Us —S.C.	82
MISSIONARY MESSENGER	85
Books of Interest —Ruth Wilson; Carl Kitzmiller	90
What Church Do We Represent? —Richard Ramsey	91
The Hidden Radio —J. H. McCaleb	92
PRECIOUS REPRINTS —Our Liberty Is In Danger! —R. H. Boll	93
Poem: The Royal Priesthood —Gerhard Tersteegen	95
All Things New —W. L. Brown	96
Jesus and Social Evils —Donald A. Nash	97
Sodom and The Modern World —D. M. Pantou	100
Can A Nickel Built It? —Don Wright	104
A Christian Views The News —Ernest E. Lyon	105
Sarah and Hagar —Mrs. Paul J. Knecht	107
Our Savior, The Lord Jesus Christ —E. A. Rhodes	110
NEWS AND NOTES	111
He Did . . . Did You?	112

Talking Things Over

G. R. L.



"EXODUS"

Twenty years ago—give or take a few—Jimmie Lovell, in his *West Coast Christian*, was urging Christians to commit themselves to their Lord to the same extent that they do to their employer. He observed that many Americans take up residence in foreign countries because of their job. Why, he asked, shouldn't Christian wage-earners move to areas where they can give their spare hours to strengthening the evangelism of a needy field. In these past two decades, many families have done just that. I know of several who have sold their businesses or quit their jobs to go to Montana where the churches are small and far between. I have no doubt that Jimmie's urging figured directly in many such cases. Neither do I doubt that the recent mass (*Exodus*) movements of Christian families to key areas of the Northeast owe something to Jimmie Lovell's persistent preaching. One group (*Exodus/Bay Shore*) of some 70 families has already moved to metropolitan New York. Two more groups (*Target 66* and *Exodus/New Jersey*) plan to follow this year with 150 or so more families. *Exodus/Rochester* and *Exodus/Burlington* are scheduled for 1967 (also in the Northeast), and *Operation '68* aims at Belo Horizonte, Brazil (19 families pioneered in Brazil by going to Sao Paulo in 1961).*

We are thankful for this awakening to the fact that the "Go" of the Gospel is not just for missionaries. God be praised for the many who are willing to leave behind friends and financial advantage for the sake of the Lord Jesus. We might name a few others: Wayne Geatches at Pinellas Park, Fla.; Bill Spears at Orlando, Fla.; Brady Green at Ft. Lauderdale, Florida. Are there Christians among our readers who would be willing to make a permanent change of address for the Lord? The fields are still white unto harvest!

LET'S BE RELEVANT

Every epistle of the New Testament is related to actual problems of real, live people. None of them was simply written as a theological treatise or to discuss philosophical questions. Somewhere there was a need; an epistle was tailor-made to fit the situation. Oddly enough, the epistles don't talk much about the situation; most of them focus on the answer. This is the kind of goal that we would

*If you want to know more about the "Exodus" movements, write for the February issue of *20th Century Christian*, 2814 Granny White, Nashville, Tenn. 37204.

like to set for the *Word and Work*—relating the Word of God to the problems you and I face, but with emphasis on the answer, Jesus Christ our Lord. If we dwell a little more on the problems than Paul did, it is because we feel that all may not be aware of what those problems are.

One of the most significant events in the history of the world is taking place before our eyes—the forming of a world church. Although we are not a part of it, we cannot forever ignore it, as is evident from this report from the *European*: “According to an editorial in an ecumenical-minded Dutch newspaper, the greatest danger to Spanish protestantism is the non-ecumenical groups with their ‘old-fashioned theology of sin, rebirth and more such principles, long since abolished by protestants and catholics and replaced by modern doctrines of Bultmann and Barth.’ ” This is an interesting observation. The microscopically-few genuine believers in Spain are a threat to the huge one-world church! Recent developments in Nigeria have brought similar expressions of concern from representatives of the World Council of Churches there. As the ecumenical movement gains momentum, we may easily see the eruption of persecution to those who remain separate.

Leaders of the ecumenical movement do not attempt to hide their plans to finally bring *all* religions into the World Council of Churches. Progress is already being made on phase three of a four-phase program to accomplish this. Put this together with the “christian atheism” that is developing within the WCC, and we envision as the final product a globe-encircling monster that is hostile to any person or group who recognizes the Deity and Lordship of Jesus Christ. If we are going to weather the coming storm, the time to batten our hatches is now. How do we go about it?

Obviously, primary concern should be directed to our foundations. We don’t want to overlook the “mint and anise and cummin,” but we need to know that these are not the things that sustain faith in the time of trial, nor do they fulfil the principal charge of our commission. In my opinion, there are three wide areas where we currently need more emphasis: Grace, prophecy, and evangelism. These areas will be developed as the Lord may lead through the months to come. For now we briefly explain why we would focus your attention on these things.

ECUMENISM OPPOSED TO GRACE

The stream of grace runs very deep and very wide. It is much more than a simple principle, for it has its foundation in the very nature of God. The working of grace is inseparable from the Person of the Lord Jesus. Every aspect of the Christian’s life and hope rests upon grace. It was the grace of God that made Christianity a bone of contention in the first century, and I believe it to be a key issue between Christianity and ecumenism today. This becomes more evident when we examine the theology of the ecumenical movement.

On the Roman Catholic side, we have “The Declaration of the Relation of the Church to non-Christian Religions” issued by the recent Vatican Council. In outlining the values of Hinduism, Bud-

dhism, and other religions, the Declaration makes such statements as, "it teaches a way by which men may be able either to acquire a state of perfect liberation, or attain, *by their own efforts* the supreme illumination." The various religions are commended because they "each in its own manner, try to counter the restlessness of the human heart by proposing teachings, rules of life, and sacred rites." In other words, the Catholic Church feels a kinship to the heathen because they have in common the doctrine of *salvation by works* (the opposite of grace). We have already noticed that the World Council of Churches is moving actively toward inclusion of non-Christian religions.

Here is the testimony of an expert on the religions of the Far East (Max Muller of Oxford, quoted by Francis Pieper in *Christian Dogmatics*):

"In the discharge of my duties for forty years as professor of Sanskrit in the University of Oxford, I have devoted as much time as any man living to the study of the Sacred Books of the East, and I have found the one keynote, the one diapason, so to speak, of all these so-called sacred books, whether it be the Veda of the Brahmans, the Puranas of Siva and Vishnu, the Koran of the Mohammedans, the Zend-Avesta of the Parsees, the Tripitaka of the Buddhists—the *one refrain through all—salvation by works*. Our own holy Bible, our sacred Book of the East, is, *from beginning to end a protest against this doctrine*. Good works are, indeed, enjoined upon us in that sacred Book of the East far more strongly than in any other sacred book of the East; but they are only the outcome of a grateful heart—they are only a thank-offering, the fruits of our faith. They are never the ransom money of the true disciple of Christ."

It is the grace of God which will make us objects of ridicule (and perhaps persecution) by the world-church, and it is the grace of God which will make us "having done all, to stand."

THE LIGHT OF PROPHECY

Why should we think prophecy especially suited for the needs of this hour? Because prophecy was given in times of special stress. The Old Testament prophets spoke primarily to their own generation, in view of actual present circumstances. Paul wrote I Thessalonians (with great emphasis on the coming of the Lord) to a young church enduring persecution. Revelation was given as the church was entering two centuries of intense suffering. Peter speaks of the prophetic Word as "a lamp shining in a dark place." That Word will cast a steady light on the contemporary scene as we meditate upon it, and our hearts will be reassured of the faithfulness of God.

We plan to share with you some fine articles from our missionaries in the Philippines (via *The Christian Platform*), and we understand that the *South African Christian* is publishing a prophetic issue, from which we may borrow something. No, we don't plan to "speculate." We just want to draw from the plans and promises of God strength for today.

"OCCUPY TILL I COME"

Grace is our message; prophecy is our encouragement; missions

is our task. As we look at missions in the light of present world developments, the commission of our Lord becomes ever more urgent. The need for evangelism at home is hardly less than abroad. At home the need is for the church to awake, for every member to begin to exercise his priesthood, for us to begin to go with the Gospel—instead of waiting in our church-buildings for the world to come to us. "Laborers!" The fields cry out for reaping; yet, *even here at home*, where are the laborers? I don't know yet where we'll get articles on this topic to publish. Perhaps some of our brethren on the mission fields will be able to find time to write some. Among our readers there may be someone whose heart burns for earth's untold ones. Let us hear from you. And let us all obediently pray the Lord of harvest to send out laborers. The challenge of our times is tremendous, but we have a tremendous God! Hallelujah!



Where Do We Go From Here?

Carl Kitzmiller

The Bible declares that as we progress toward the close of this age that evil men shall wax worse and worse and pictures conditions as worsening. It appears the Holy Spirit knew whereof He spoke.

Yesterday's paper carried an item about a psychiatrist who has proposed in all seriousness and is backed by quite an array of influential people that the public schools add a course on "How to Drink."

A tract by Christian Publishing Co. gives the following documented information:

"The rapid increase in drinking among young people is alarming. Upton Sinclair, in his book, *THE CUP OF FURY*, states that 'three out of every four of today's college students are drinkers.' Sinclair was not 'grabbing figures from the air.' He was taking his statistics from a book entitled *DRINKING IN COLLEGE*, which was written by Robert Straus and Sheldon D. Bacon, who based their report on research conducted by Yale University. The study was made from a survey of 17,000 students in 27 colleges in America.

Mr. Sinclair says:

"Remember . . . that seventy-four per cent of our college youth are now "social" and "moderate" drinkers. Imagine that one of every sixteen of them will be an alcoholic. Remind yourself that one out of every five or nine will be a "problem drinker."

It would seem that some voices need to be lifted that will warn young people of the evils of drink, and to remind Christians that following the crowd is usually fatal.



The Living God

J. R. Clark

Of late, from many sources, we hear the blasphemous statement, "God is dead." Some college professors have told their students that God is dead. One young professor led his class in a chant, "God is dead! God is dead!" Some students say that belief in God is a void in their minds. Over half of the people of earth are either communists or communist dominated, and communists are avowed atheists. They are seeking to spread their godless philosophy over the earth, and are growing by leaps and bounds.

1 Timothy 1:17 reads: "Now unto the King eternal, immortal, invisible, the only God be honor and glory for ever and ever. Amen." God is "eternal" and "immortal," meaning that He has always and will always live, and that He is not subject to death. His being "invisible" explains why many have not found Him. It takes a sixth sense to discover God—and that sixth sense is faith. In our dealings with God "we walk by faith and not by sight." "Now faith is the assurance (gives substance to) of things hoped for, a conviction of things not seen" (Heb. 11:1). Only those who have faith can apprehend God. Only those who are spiritually blind doubt the reality of God! Actually, God is very much alive. "In him we live, and move, and have our being" (Acts 17:28). He is the one "in whose hand thy breath is."

A boy was holding a string which slanted upward. "What are you doing?" asked a man. "I'm flying a kite," said the boy. "I don't see a kite." "Here, take the string and feel the pull," said the boy. The man was convinced when he took the string and felt the pull. God may be out of sight, but if we have faith we can feel the pull!

God exists because man exists. Otherwise, how could we account for our existence? Man is incomplete without God. (He made us that way.) As Augustine said, "My soul is restless until it rests in Thee." Man bears God's image, even if it is blurred by sin. Every new born babe is fresh from the hand of God, unmarred by sin, a new edition just off the press. A father can not consistently look into the face of his new-born child and still doubt the existence of his Maker! or, at least, without feeling faith tugging at his heart. "Man is fearfully and wonderfully made." God lives.

Again, God is revealed in His universe. "The invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made. . ." (Rom. 1:20). His creation bears witness to Him. "The heavens declare the glory of God; And the firmament showeth his handiwork" (Ps. 19:1). Growing things, the heavenly bodies, the orderliness of the universe, all testify to the reality of God. "Some call it nature, but I call it God," says the poet. In Romans 1, the Gentiles who did not see God in nature, were said to be without excuse. Man is indebted to God for his every breath, his every heart-beat—"in whose hand thy breath is." Beating hearts prove that God is not dead!

The Bible reveals God. "All scripture is inspired of God," says Paul in 2 Tim. 3:15. The Bible speaks with authority. The prophets, who were used of God to write, said repeatedly, "Thus saith the Lord." "For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit" (1 Pet. 1:21). The writers of the Old Testament completed their task 400 B.C. and peered into the future, "searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them" (1 Pet. 1:11). These Old Testament prophets, though widely separated in residence and time of writing, together gave over 300 details of a coming Redeemer, from His virgin birth to His death, burial, resurrection, and glory: all of this 400 years and more before Jesus was born. Thus far, all of these many predictions have been fulfilled without a miss! How could the prophets do this? The answer can be found in Isaiah 46:9, 10: "I am God and there is none else . . . declaring the end from the beginning." Only God can do that. As it were, Christ came walking out of the Old Testament into the New. Those who say that God is dead have a head-on collision with the Bible.

Christ Himself is a proof of the reality of God. He was called "Immanuel"—God with us. He was at the same time perfect God and perfect man. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him (John 1:18). Again, Jesus said: "He that hath seen me hath seen the Father" (John 14:9b). In John 1 the Lord Jesus was called "The Word." He is God's last word to man, the final and overwhelming proof that God is!

It is well to remember that we come to know the Holy Spirit by meeting Him, not simply by studying about Him. The Spirit is Subject and will refuse any attempt to make Him Object. He is not controlled by any human rule or limited by any human method. He is free to surprise us because He is always larger than our understanding of Him. Our many interpretations of the written word about Him will always be insufficient. He is beyond us . . . yet, still within us. Praise God! —Don Taylor.

The Good Lord

E. L. J.



God is either very great, or else there is no God. The human mind can frame or conceive of no God less than One supremely great. The conception of a universe without God has never entered the mind of the heathen. Only men who are "educated," brain-washed, can disbelieve in God. Therefore Paul says of men who knew God only by the light of nature (Rom. 1:20, 21) that, knowing God, they glorified Him not as God. Thus they became, and are, "without excuse." It is an awful situation: Light enough, when spurned, to damn them, yet not the gospel light to save them! Is it small wonder that many young and able Christians, who have these benighted regions on their hearts, stand ready to go? The tragedy is that the churches enrich themselves at home, but do not stand ready to send! Romans 10:15 may have primary reference to being "sent" of God (and no one else is fit to go); but in both Old Testament and New, its proper application goes further.

That God is great and God is good are both revelations of the Old Testament. In fact, they lie side by side in the 86th Psalm. In verse 10, "Thou art great, and doest wondrous things." It was on this theme that Carl Boberg of Sweden, eighty years ago, wrote the words of the song that now, at long last, has swept the Christian world: "How Great Thou Art." Every word of it is true, every word worth singing and worthy of its fame. But if that were all, if God were only great, we would be of all men most miserable. For then He would be the monster that the heathen have made of Him. He would indeed be feared, but not beloved and worshipped.

King David, as few other men of Old Testament times, had tasted that the Lord is gracious. Therefore he wrote (in verse 5 of the same Psalm): "Thou, Lord, art good, and ready to forgive, and abundant in lovingkindness unto all them that call upon thee." Yet—*how good, how abundant in mercy, and how ready to forgive*—how could David know the measure of those qualities, though he had anticipated the Day of Grace as few others ever had? How could any man know the height and breadth, the length and depth of it—until Jesus came? But when He who had lain in the bosom of the Father from eternity, hearing there the inmost beating of His great, pulsing, vibrating heart of love came to "declare" Him (John 1:18)—then I knew! I knew indeed, from His revelation in nature (Rom. 1:20), and from inspired Old Testament declaration, that God is

great; that He rides upon the storm, and holds the winds in His fists and the waters in the hollow of His hand. This I knew; but I did not know that He would fill a widow's coal shed for the winter and her larder with nourishing food; I did not know that He would stoop to pick up a poor wounded sinner and carry him to the Inn, saying "Take care of him and charge it to me"—until Jesus came. No, nor did I know that God, who was in Christ, would go up the stony hill, the road that has never been traveled by you or me, to pay all the debts and back-dues of my bankrupt life—until Jesus came!

But still there is this final word: *How* good God is, *How* abundant in mercy, and *How* ready to forgive—these are qualities that each one of us must discover for himself, through our experiences, our transactions with God, our dealings with the Mighty One. How can any man live outside of this transcendent Being? To this end God teaches us and chastens us—that we may know Him whom to know is life eternal, and that He may conform us to the image of His Son, our beautiful, adorable and glorious Redeemer.

What Is A Church?

J. R. Ross

The New Testament congregations were fellowships of forgiven sinners. The primary proclamation of the Christian gospel was the forgiveness of sins (Luke 24:47). Men gathered together in local churches to praise God for revealing his wonderful grace to them in Christ Jesus. The power of those early Christians lay in this one overwhelming thought: "God forgives, yes, forgives even me."

A man who believed this astounding fact found himself released from the bondage of sin. He found his heart unshackled and the chains of selfishness, pride, and passion broken. With an unimaginable love he found himself drawn irresistibly to his fellow believers. And so they met together as one body united by one head and one spirit, and they reveled in their new found freedom and peace. Such was the early church.

What is a church today? Are members drawn together because of a new found joy in the forgiveness of sins? Or is a church a group of "Christians" who have found some particular aspect of Christian faith or practice which must be preserved against other "Christians" who do not hold to it? Are not many modern churches founded on a system of doctrine or church government? As a result the church becomes not a fellowship of forgiven sinners, but a clique of self-righteous Pharisees. And men, instead of being attracted to the church, are repelled unless they are looking for some means to justify their sin rather than a means of having their sins forgiven. What is a church—fellowship or clique?

Truth Advance Section

Stanford Chambers



Questions Asked Of Us

Our leader holds to the view that the one who restraineth in 2 Thes. 2 is the Holy Spirit and that when the church is caught up, the restraint is removed, thus allowing "the man of sin" or antichrist to be revealed. He also has the rider of the white horse in Rev. 6 as antichrist or man of sin . . .

Well, here's trusting that said leader is dearly beloved nonetheless. Time was when people could differ over things future without its affecting fellowship. "A few of us are determined," wrote a preaching brother to a younger one some years ago, warning him that if he ceased not teaching that Israel was to be restored and that the return of Christ may occur at any time, that is, imminently, he would be allowed no place to preach! That determination by "a few of us" was carried out, and, while it failed to end the teaching the "few" labeled "heresy," it created and drove the "wedge that split the log," and brought on an ugly situation displeasing to the Lord and grievous to many good brethren everywhere.

In our book "Conquering and to Conquer" we present the view that the one to be "taken out of the way" is not, as many have thought, the Holy Spirit, for by whom is He to be "taken out of the way"? Now, this taking "out of the way" precedes the manifesting or revealing of "the man of sin." No disagreement here. By general agreement, too, "the man of sin" of 2 Thes. 2 is the beast of Rev. 13, whose manifestation is after Satan is "taken out of the way" by Michael in the preceding chapter—taken out of his long-held position as "the prince of the powers of the air" (Eph. 2:2), no longer to have access as the accuser of the brethren "before our God day and night." Until Satan loses that advantageous position, he has no special need of the antichrist (so many little antichrists has he doing his bidding—1 John 2:18, understudies of the antichrist yet to appear—and with such marvelous success—1 John 5:19). It is when he loses that position in the heavenlies (See also Eph. 6:12 on his location prior to Rev. 12:12) that he resorts to the strategy of Rev. 13:1, 2, ff. It is there that "the man of sin is revealed," as foretold by Paul. He appears "according to the working of Satan" as in 2 Thes. 2:9 and comes into his own, "in his own season," as per verse 6. Antichrist is revealed in Rev. 13 as the devil incarnate, who ushers in a reign of terror, trouble such as is unprecedented (See Matt. 24:21, ff; Dan.

12:1, ff.) and never to be repeated, days which are to be shortened (Matt. 24:22), hence Satan "knoweth that he hath but a short time" (Rev. 12:12), and so he does his worst. But 2 Thes. 2:9 with Rev. 19:19. The Rider on the white horse has conquered, Hallelujah!

But now as to that restraining of 2 Thes. 2. Truly the "mystery of lawlessness" which began to work in Paul's day, though it has never ceased to work, has had to do his work underground, hence the term "mystery." Both the salt of the earth and the light of the world have failed so terribly that lawlessness now rears its head above ground and arrogantly challenges law and order in every nation of the world. It challenges all restraint, whether by the "powers that be," organized society, organized religion or by the Holy Spirit. (Not that the Holy Spirit is powerless, but His chosen channels of operation are being made unfit through the perversions and corruption of "the falling away" forecast by Paul in this connection.) Well may we thank God for the restraint exercised in the measure it has been until now. But the cup of iniquity is fast filling, and when it fills, God always acts in an unusual fashion. It is at this juncture that the Lord will snatch away (the meaning of rapture) His chosen bride, the true church ("The Lord knoweth them that are his."), that He may "send forth judgment to victory." Let us be glad that as yet there is a measure of restraint against lawlessness.

But that is not what Paul speaks of in 2 Thes. 2:7. 'The Holy Spirit is not "taken out of the way." The Great Commission is executed to "the consummation of the age." Baptism is "into the name of the Father and of the Son and of the Holy Spirit" (thus Rev. 7:14, et al). Those baptized are promised and will receive the gift of the Holy Spirit, "whom God hath given to them that obey him" (Acts 5:32). Joel's prophecy and promise of the Spirit had a marvelous fulfillment at Pentecost, but that was but one installment, and Peter goes ahead to quote what pertains to the last days. Take note. The two prophets of Rev. 11 do their witnessing in the time of tribulation, and are inspired and preserved by the Holy Spirit until their testimony is all in. They are allowed to suffer martyrdom at the hands of the beast, the antichrist, which is of course after he, "the man of sin, is revealed." The 144,000 servants of God chosen from among Israel's saved remnant (see Rom. 9:27), are sealed (Rev. 7) that they may continue to serve despite the fire and flame and floods to follow, when the winds that injure are resumed; these sealed servants are preserved by the Spirit of God.

It is Satan that shall be "taken out of the way," and the job will be done when Michael rises up as in Dan. 12 and Rev. 12. Losing his long-held position "in the heavenlies" (Eph. 6:12, et al.), Satan lays hands on the beast shown coming up out of the sea, clothes him with all Satanic power and authority as in Rev. 13. The beast man of sin "in his own season" and "according to the working of Satan" is thus revealed. Plainly it is after Satan is no longer able to "hold fast" his long-held position as per Eph. 2:2 and is "taken out of the way" as shown John in Rev. 12. In our book "Conquering

and to Conquer" (p. 144) we call attention to the fact that the original *katecho* is in all other passages translated "hold," "hold fast," "kept," "hold in remembrance," but here in 2 Thes. 2 it is "restrain." We suggest that we allow its translation in 1 Thes. 5:21 (e.g., "hold fast") be the translation in 2 Thes. 2:7. Then the correspondence with the order of events in Rev. 12 and 13 is clearly seen. Then comes 2 Thes. 2:9, corresponding with Rev. 19:11, ff. It is not likely that anyone disagrees that the manifestation of the beast or man of sin in Rev. 13 is "according to the working of Satan," and it follows his being put out of the way so that all heaven rejoices at his utter defeat and rout. Let's not disallow the Holy Spirit the honor of carrying on as divinely appointed. "He shall abide with you to the consummation of the age." It is true that the corporate body, the church, is the temple of the Holy Spirit, but so also is the individual child of God (1 Cor. 6:19), and conversions cannot be ruled out upon the rapture of the church.

The rider of the white horse of Rev. 6: In our book already referred to, we interpret this horse and rider as identical with the white horse and rider of Rev. 19. It seems to this writer that to make the white horse and rider the counterfeit Christ going about establishing a counterfeit peace is an invention sought out to make somebody's theory hold together. The antichrist is not white, and though he would make black appear white, he is not equal to that feat, not in heaven's sight, and the color ascribed to the rider of the white horse in Rev. 6 is the color borne in heaven's portrayal of him. The color ascribed to the second horse corresponds exactly with that which he symbolizes—war. The color of the third horse corresponds with that which he symbolizes; the fourth likewise. Why not allow the color of the first to correspond in fact with what he symbolizes, that is, peace. He is the vanguard leading the others in a conquest for peace. "He maketh wars to cease" presently. He conquers in the war to end war. "Peace, perfect peace," and permanent peace is sure, since the King of kings is Prince of Peace.

"Commit thy way unto the Lord . . ."
 I've done it.
 "Trust also in Him . . ."
 I'm doing it.
 "And He shall bring it to pass."
 I expect it.

"Surely we would not weep if some beloved friend had the good fortune to move from a humble and uncomfortable house to a mansion into which the sunlight streamed, and whose grounds are a never-ending maze of beauty and wonder and delight. We would say that that was a fortunate friend, and, a bit wistfully, we would look forward to the time when we too might leave the burden of our daily tasks and join him in his house of beauty and light."
 —Helen Keller.

Missionary Messenger

"Greater things for God"

OUR FRONT COVER PICTURE

"WORSHIP HALL — Church of Christ" marks the meeting place of brethren in Cosenza, Italy. At the right (to the rear) are Salvatore and Maria Puliga, formerly co-workers with the Linscotts. With them are their son and two daughters, together with two sons-in-law and two granddaughters. Salvatore preaches regularly at three different locations in the "toe" of Italy's "boot" (one place is 95 miles from Cosenza). He also has over 200 Bible correspondence course students scattered throughout the southernmost provinces. He makes it a point to follow up each of these with a personal visit. The Puligas are supported by the Southside church in Brownfield, Texas. Salvatore is the only fully-supported non-Catholic worker in the entire region of Calabria. Pray for laborers to enter into this field where superstition reigns.

Dennis and Betty Allen,
Hong Kong Feb. 9.

Betty and I, Billy and Mary are teaching English three days a week now in the roof top school. It takes a lot of time but I think the contact with the students and the teachers will be worthwhile. I am also teaching three Bible classes a week there, in addition to the chapel and a young people's meeting on Saturday afternoon. Also I have started teaching Bible classes at two other roof top schools. The first class started yesterday. There were about 60 students in the class—12 to 15 yrs. I will have four different groups. It gives us a lot of new contacts and opportunities. Pray that the Lord will be able to use us to reach their hearts. It also gives a lot of practice in using Cantonese. I had five Bible classes yesterday and contact with about 180 students.

Joyce Shewmaker,
Zambia, Africa Jan. 23.

We are grateful that you have our books ordered. School opened in the 18th and we eagerly await their arrival. Our new secondary school opened for enrollment with a plan to admit 10 girls and 30 boys in the first year. This we did, plus one extra boy, making 41 students in all. An estimated 100 were turned away. This was hard to do. Over three thousand students in the Province do not have a secondary school to attend. They are all eligible to attend.

Two new single men missionaries arrived to work at Kabanga Mission last week. They are from A. C. C.

Stan and Jo Ann have settled in Searcy so the two oldest children can attend school. Stan is helping Brother Benson start their goal

of \$100,000 for our new secondary school. Half of this should be used this year, to erect the necessary buildings for next year.

Mac Broadus,
Manila, Philippines Feb. 5.

Brother Preston announced last Sunday that they would be returning to the States the last of April. We will all miss them, but feel that it is the Lord's will for them. Their children are precious.

I am teaching a new class on Saturday evenings. There are 5 college age girls and one high school girl. Three of them have studied with me before but the other three are new contacts. Two sisters have never read the Bible at all. They are all from Catholic homes. Of the three who have studied before, one is now a very zealous Christian. The other two say they believe, and attend the services with us but have not been baptized. The Wilsons have classes in their home also. We feel that this is the best way to reach our neighbors. Pray for these efforts.

Alex has been active in Inter-Varsity Christian Fellowship. There are several new students studying at Central Bible Institute as a result of his work in this field. We are invited to a dinner tonight to meet other missionaries who are working among college and university students.

Vernon Lawyer,
Salisbury, Rhodesia Jan. 20.

Guess we received our last *Missionary Messenger* today and undoubtedly we shall sadly miss this "fine little helper," with its very special service to world-wide missions. However, we take some comfort in knowing this ministry will "live on" in the pages of *Word and Work*.

With school holidays almost over, the business of preparing for the new school year is underway. Last week we managed to take the family away to the mountains for a few days camping. We rented a small house-trailer with tent and all were much refreshed by the experience.

While we continue to minister with the usual services at Highlands and some home Bible classes, I am not happy with the general picture at present. There is a cold indifference over things spiritual which we find most grieving. Please pray with us for the sorely needed awakening. With sanctions and embargoes slowly taking effect and a major part of the country in the grip of famine, Rhodesia is facing a grim and desperate struggle.

Pray for those in "high places" Brethren.

Elaine Brittell,
Zambia, Africa Jan. 14.

Thanks so much for your last two letters. They came just when Gladys was helping me pack and sort the things to leave at the mission and to take to town with me while I wait for someone to come to Sinde, Lord willing. Last night about 7:10 I drove into town alone through a hard rain and the first time to drive after

night. God gave me a safe trip and the Monteverdis were waiting for me and came out in the rain to show me where to park my car. They are such lovely people to be with. Today he was having one of the boys clean off the grass and fill a hole so I could drive around instead of having to back out—wasn't that thoughtful? She loves to crochet and has a beautiful rose garden and many potted plants. It's so quiet here, so with your letter I'm starting to catch up from November letters. Sorry to be so far behind but with moving and so forth time slipped by. With the children gone the days seem more than quiet. I miss their Bible stories and singing. Today I received a letter from Martha's father and he will be coming to get her. I gave the letter to the Welfare Officer and she will get in contact with the father. The Welfare Officer came in a Landrover on the 11th to get the children and their things. There wasn't room for all their beds and things, so Gladys took the 7 younger children's things and the 9 children to town in my car while I finished packing. The children will all be together in the Old Folks Home until their relatives come to get them or some arrangement is made for them. They plan to go to church at the Maramba on Sunday, so I plan, Lord willing, to be there for morning worship, then will go to the mission afterwards and walk to Mujala for Bible class and worship. Tuesday morning just after getting up the children had their Bible reading; then sang many songs and quoted verses. "Trust in the Lord" is one of their favorite songs, so we sang it. We trust they will always remain true to God and serve Him. Douglas phoned me yesterday from Kalomo (80 miles north) just before he boarded the train for Kitwe (over 300 miles north) where he will attend school. He said he and some other boys helped fix a place for the church to meet in his village and they had church every Lord's day. He will try to begin church services where he is going to school. The day Daddy left for America Douglas sent a letter to Daddy expressing his appreciation for all Daddy had done for him through the years. Daddy took it home in his pocket.

O. D. Bixler,

Tokyo, Japan Nov. 1965 Newsletter.

It was a great joy to have the missionaries all visit Keimei, and to see Dr. Baird of O.C.C. so appreciate some of the talent shown by some of our graduating class that he is offering two of them scholarships in Oklahoma Christian College. You may be sure, too, that we faced many problems during this year. Most of these involve matters that you could do little about personally, and so we do not go into detail about them, but your prayers help to bring victory.

The present recession in Japan, with many firms and factories failing, is affecting the ability of parents to finance their children in the dormitory expenses. When we opened the new dorm we had reason to expect it to be approximately filled. It holds 100 students. If we have 80 we can make the payments of \$318.00 per month to the Government on the 50 year loan of \$56,000. At present we have only 64, so we are going to have to "underwrite" this essential project to the extent of \$318.00 per month in order to

pay the personnel and overhead—until the number of boarding students comes up to the essential level. During this last month several of you have responded generously so that we are not behind at the close of this month.

Motoyuki Nomura,

Tokyo, Japan Dec. 28, 1965.

I think last Lord's Day service and fellowship were the climax of the year's ministry. We found ourselves accommodating more than 34 young men and women in our small house for worship followed by an end-of-the-year fellowship. Of 34 who came, I saw four baptized new babes in the Lord of the year, while still few more faces showed their final struggle before making the final decision for the Lord. It won't be too long before we see some more new babes in Christ. Excepting a few, most of them were students of different schools of the Tokyo YMCA English School System to which I minister and work as their Evening School Coordinator, a man actually in charge of the Evening School. We had to remove all of our furniture out of our rooms to accommodate them. Mother, who owns our house, suggested us to remodel two of our rooms next year to make one large meeting room. Won't you pray for this suggestion? We are also short of hymnals and Bibles, too. Won't you pray for these needs also.

The heart of the thrill of these students is that they have never attended any church-held meetings in their whole life. But they came to the saving grace and knowledge of the Lord through the ministry of the Tokyo YMCA English School System to which I have the sole privilege. Furthermore, although YMCAs are said to be a liberal and non-Christian Christian institution at large, School authority is very much concerned with the spiritual needs of the young folks attending its four schools, and since Japan is a non-Christian pagan nation which forces YMCAs to take the role of evangelism which Churches usually should be doing, the school invited me to oversee the needs both collectively as well as individually, besides teaching English 22 hours per week in addition to 20 hours office work and 4 to 6 hours of Bible classes per week. You can see how busy I have been. So, ministering to the students, 2000 of them in four schools (!) with the Word is a both challenging and energy consuming task for this weakened body, and yet a thrilling experience.

About myself, Physical Doctor, the Lord Himself, constantly supports me and keeps me healthy and happy. I guess I don't feel tired and over-worked mentally because I am doing that which I believe to be the best thing in the life of a man, or I must have been perished by overworking. Physically, at times, I felt I was tired, though.

Thomas W. Hartle,

Cape Town Dec. 24, 1965.

The building project for the congregation at Bridgetown erected at Bonteheuwel continues by the grace of God, and although there are not many helpers except for the faithfuls among the members

(who sincerely realize their obligation in this respect), we are assured that the building will be completed. And not that the time has come wherein much money will be needed for roofing, window frames, door frames, etc., our faith is such that the Lord will undertake, yea, He is able to do for us abundantly above that which we are able to ask or think. In everything, if we do not fail Him, He shall not fail us—In which lies the secret of Christian success.

Our cottage meetings having closed for the year 1965, are great in our hopes and anticipations for the coming year. Doors of opportunity have already appeared in a few places, with some invitations to convene meetings during 1966. We also pray that the many souls to whom the gospel has been preached during 1965, and who have not as yet been obedient, might do so ere the close of this year, in order that the new year of 1966 might open unto them as a door to a new and abundant life in Christ Jesus, with which, in this world, we can find nothing to compare.

On the Lord's day morning of Dec. 12 we were privileged to have Brother and Sister W. L. Brown visiting with us enroute to Salisbury. We were deeply thankful to Brother Brown for his inspiring message to us on "The Signs of The Times" pointing to the soon appearing of Christ to receive His people unto Himself. As they departed to enter the work at Salisbury, Brother Christians (an elder brother of the Lansdowne congregation) and I were privileged to see the Browns off at the station on December 13th.

W. L. Brown,
Salisbury, Rhodesia Feb. 8.

I have opened an Office and Reading Room down town here in Salisbury. It is only two blocks from the Railway Station and Bus stop. Two blocks from the Standard Bank and two blocks from the leading hotel here. The Office has only been open one week and to date we have had 37 visitors. This affords a wonderful opportunity to discuss the Word of the Lord and hand out tracts. Some have come to read and we have several good books for them to choose from. We need Books and Good Fundamental Tracts. Just send them to me at the above address (25 St. Malo Ave., NE77. P.O. Greendale, Salisbury, Rhodesia, Africa) and they will be put to good use.

A man and his wife were baptized a few days ago and we rejoice to know the Lord is blessing our efforts. Please continue to pray for us.

"MISSIONARY FUNDS" Service Continues as Before.

For the sake of those who have not read our earlier statements, missionary funds can still be sent to the Missionary Office, Box 5181, Louisville, Kentucky 40205, and will be forwarded to the missionary specified, without any percentage being deducted to perform this service. Checks made out to Missionary Funds are tax deductible.

We need black and white photographs from the mission fields for front page features.

Books of Interest

THE CALVARY ROAD —Roy Hession
Ruth Wilson

"Revival is just the daily experience of a soul full of Jesus and running over." This definition of revival, given by Norman P. Grubb in his introduction to *The Calvary Road*, sums up in a word the message of the book.

Someone has suggested that a better title for the book might be *Walking in the Light*, for Roy Hession, with the help of his wife Revel has touched on many areas of life in an effort to help us, the readers, see if we are truly walking in the light of God. Surely each of us needs to exercise such self-examination: Am I broken before God so that self is dead and He can take full control of my life? Have I let God fill me to overflowing with His Holy Spirit? Do I live "out in the open" with God and man, being perfectly honest and sincere? Do I walk with the Lamb in humility and peace? What about my home—does my love shine most brightly there? And so on through each blessed chapter. If all your answers are affirmative, then truly you are walking the Calvary Road—in the light of God. This is revival!

But if you are as I am, then often you fail in these and other areas. What about in the matter of judging your brother? Let us see the author's treatment of this.

"... what did the Lord Jesus mean by the beam in our eyes? I suggest that the beam in our eye is simply our unloving reaction to the other man's mote. Without doubt there is a wrong in the other person. But our reaction to that wrong is wrong too! The mote in him has provoked in us resentment, or coldness, or criticism, or bitterness or evil speaking, or ill will—all of them variants of the basic ill, unlove."

Unlove! How basic it is to all sin that separates us from God. If your answers to the above questions were not all satisfactory, if unlove still plagues you and you are not walking the "Highway of Holiness," then come back to the Cross of Calvary for examination and cleansing.

This book has helped many Christians to walk the Calvary Road with the Savior.

(74 pp., Paper Bound.)

LIFE IN THE SON —Robert Shank
Carl Kitzmiller

Some time back I purchased a copy of *Life in the Son*. It was a new book receiving widespread attention in numerous book reviews. Due to the pressing demands of other responsibilities, the volume ended up on a bookshelf "for future attention." Being "a study of the doctrine of perseverance" ("once in grace, always in grace") written by a Southern Baptist, it probably offered little

more, so I decided, than a few limited concessions here and there. Recently, however, the volume was taken down and read. I found myself underlining something on almost every page. And what a surprise to find that the author was really letting the Bible have its full force without explaining it away!

I would recommend *Life in the Son* to you as one of the finest studies of perseverance that I have ever seen. It is hard to imagine a single applicable scripture that is not discussed and used. Shank shows clearly that eternal life can be forfeited, but he does not go to the extreme that has characterized some opponents of "once in grace, always in grace" of making salvation an "off and on again" affair—sometimes saved, sometimes lost, never certain, very insecure, mostly a matter of man's works. He recognizes, as the Bible does, that faith in the Son of God is a key issue. Saving faith is seen not as a single past act but as a present continuing thing.

The author cites several Greek readings and discusses the use of verb tenses, but this is handled in such a way that a lack of knowledge in this area will not affect an understanding of most of the arguments presented. To this reviewer, the greatest weakness came in the last chapter, where Shank seemed to weaken the force of certain passages (Matt. 12:31-32; Heb. 6:4-6; 10:26-29; 1 Jn. 5:16) too much and put all apostasy in one class. Even this chapter contained much very good material, however.

If, touching the matter of perseverance, you are interested, uncertain, or wish to help some other, do not fail to read and study this book.

(Wescott Pub., \$4.95)

What Church Do We Represent?

Richard Ramsey

(The following article was sent in by Brother Jorgenson for reprinting on its merits in setting forth the true Church of Christ in unsectarian language and spirit. It is clipped from *The Exhorter* of January 15, 1966.)

Editors of this paper belong to the church of Christ. We believe that all Christians, truly born again members of the family of God, belong to the one and only church we read about in the Bible.

WHERE WOULD I FIND A CHURCH OF CHRIST? Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20). Anywhere you find two or three followers of Christ, there you find Christ's church.

HOW DO I BECOME A MEMBER OF THE CHURCH OF CHRIST? In Acts 2:47 we read, "And the Lord added to the church daily such as should be saved." When you become saved you are added to the Lord's church by the Lord Himself. You do not have to "join" any organization or denomination.

WHAT MUST I DO TO BE SAVED? Paul told the jailer at Philippi, "Believe on the Lord Jesus Christ, and thou shalt be saved." Paul baptized the jailer that same hour of the night. Paul wrote to the Galatians, "As many of you as have been baptized into Christ have put on Christ" (Galatians 3:27). Jesus said, "He that believeth

and is baptized shall be saved" (Mark 16:16). From these and other like passages we conclude that every "baptized believer" is a member of the church of Christ.

WHAT ARE SOME OF THE THINGS WE TEACH? That Jesus Christ is God's Son.

That Jesus died on the cross in my place, that by His shed blood my sins are washed away.

That the Bible is God's inspired word, true and our only sure information about salvation and eternal life.

That Jesus is to return bodily and visibly, that "every eye shall see Him."

That the saints shall live eternally in glory with the Lord.

HOW DO WE WORSHIP? We follow the simple New Testament pattern, which includes Bible teaching, praying, singing, the Lord's Supper, and giving.



The Hidden Radio

J. H. McCaleb

"A man drove into my service station to complain that he couldn't turn off his radio. When I asked him to step out of his car, I noticed that the music followed him. 'Look in your pockets,' I told him. He did and pulled out a transistor radio. He thanked me and drove off in peace and quiet." (*Reader's Digest*.)

A long time ago, in the garden of Eden, a man disobeyed God and, through his disobedience, brought much anguish upon the world. When challenged by God to explain his actions, Adam gave this weak answer: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." But, all the time, the radio was in his own pocket.

It is difficult to accept responsibility for our own failings. Even those of us who have been comparatively fortunate in the hereditary and environmental advantages of life still appear to hunt for some escape that frees us from guilt. We even, at times, cast the blame upon God. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lust, and enticed."

We do well to plead along with David: "Who can understand his errors? Cleanse thou me from secret faults."

When we accept the fact that the fault lies within ourselves, we can seek for that cleansing, through Jesus Christ our Lord, which will allow us to go away in peace and quiet

Precious Reprints

Our Liberty Is In Danger!

R. H. Boll — 1943

Notwithstanding the fact that God has set us free, many of us—most of us, perhaps—are not free. We have not understood, or we have not laid hold, or we have let our birthright slip, or we have been defrauded of it, or bullied out of it. Liberty is precious, and every precious thing requires guarding. Bondage lurks on every side, under the rod and lash and the curse! How mechanical and perfunctory each act! How the foot protests and the hand paralyzes under the task-work! The son may work with zeal and zest from morn till night, but the bondman's labor drags irksome and weary. And ye have not received "the spirit of bondage again unto fear," but "the spirit of adoption whereby we cry, Abba, Father."

How about our religious work, our praying, our giving, our Bible-reading, our sick-visiting, our church-going? Why do we perform it? Answer that question, and I will tell you how you do it. If you are burdened and distressed, and the price of righteousness seems too much, and you find yourself estimating that you have done as much as was expected of you, and thinking God ought to be satisfied with you, then you are a bondman, and yours is inferior work. If you do God's will, not to make Him love you, but because He loves you; not to obtain His grace, but because that grace works in you mightily; if you don't work by the piece or by the day, but bring your whole self a willing sacrifice, willing to spend and be spent, and rejoicing in the privilege, you are a free man and happy, a son of God. You will do your best. Your yoke is easy, your burden is light.

THE SPIRIT OF LIBERTY

We are not all emancipated; perhaps none of us wholly. Not that the act has not been passed in God's court, and the glad tidings have not been announced to us; but we are slow to believe and seize the blessings, and too content to live in old ruts, on old levels, beneath our privileges. And some of the oppressed become in turn oppressors. See what frantic efforts have been made to reduce the beautiful, living Gospel of Christ to a bony skeleton of precepts. Let church history of past and present testify to that. How they have garbled and ranted and bound heavy burdens to be borne, upon men's shoulders! How they have made Christ's yoke galling to the neck! There are Christians who would be happy to see the New Testament turned into a code of laws and regulations, emphasized with compelling threats. Some would be delighted, for instance, if God had given plain ordinance "that each Christian shall present himself at communion service every Lord's day of the year." This is a passage many have wished and longed for. The Roman Catholic

Church, with characteristic misunderstanding of the liberty of the Spirit, actually introduced something like it, as of equal authority with the Ten Commandments. First in the catechism come the Ten Commandments, and immediately after the "five commandments of the church," of which this is the first: "Thou shalt on every Sunday and holy day attend mass." Oh, that "Thou shalt" is a sweet morsel in the mouth of every spiritual tyrant!

Now I would not imply that it does not please God for every Christian to take the Lord's Supper every Lord's day; in fact there is Scripture enough to make the conclusion strong, even necessary, that such is His will, but flatly command it He did not. He omitted purposely; and shall we try to supply God's omission? Under the old covenant God might have commanded it specifically; but the new covenant is for sons, not for slaves; if any are looking for a hole of escape, God leaves them wide exit; if any long to do His will, they have all the light needful. Thus the son may come every Lord's Day; the bondman may stay at home. What would it benefit if by commanding when God has not commanded, we could coerce him into the performance of meeting every Sunday?

SPIRITUAL SERVICE FROM THE HEART

There is constant effort to reduce the most spiritual acts—that should spring spontaneously from the heart—to dry precept and rule. How glad some Christians would be if they could put their finger on a passage prescribing exactly how many times a day a man should pray, and what portion of his income he should put into the Lord's treasury! And in default of the passage, they themselves make the prescriptions; such as, that a man should pray three times a day, and give a tenth. Let us rejoice that God left us free—not without a knowledge of His good will, but free from outside laws and regulation. Else I might pray three times a day and give my tenth, and feel that I have done a sufficiency, and get Pharisaical. But I now can pray ten times a day and give nine-tenths of all I get without either transgressing God's laws or feeling that I have done enough. Besides, God wants no man's money given "grudgingly or of necessity," nor any man's prayer, if it comes mechanically, nor any worship, if it be not in spirit and in truth. And who are you that would compel them whom God does not wish to compel? Who are you that would make God's service a weariness and a task even to God's free children by your commandments? (Isa. 29:13.)

OUR RENEWED WILL MUST TRIUMPH

It will not follow, however, that, since we are free before God, and His service is unconstrained, that we must "feel like it." Not he who feels like it, but he who wills, is invited. Our will can and must triumph over the often unaccountable, erratic feelings; the inertia and reluctance of the flesh must be conquered. But force applied from without will not suffice. The free man must conquer himself. If I do right under pressure of outward law, of man's command, of public opinion, of any extraneous compulsion, physical or moral, the results may serve very well as far as this world goes, but

it is not the service God wants. The only force exerted must come from within, from a heart impressed with the divine law and a renewed will. We may well add this old petition to our prayers: "O thou, who alone canst order the unruly wills and affections of sinful men, grant to thy people to love the things which thou dost promise." "For," writes Paul, "it is God that worketh in you both to will and work for his good pleasure."

A SACRED CIRCLE

One more word. Be free and grant others their freedom. Let no man lord it over your conscience, and do not tyrannize over the conscience of others. The dingdonging and scolding, so common in pulpit and papers, is worse than nothing. We may teach, beseech, exhort, even rebuke and reprove at times. But no further. "There is a sacred circle about every person; respect that circle. Jesus respected it. Each man must be permitted to exercise his own will, make his own choice, without undue outside influence. He must present himself a sacrifice, and it is his prerogative. "One of the most marked sources of power in the life and influence of the late H. Clay Trumbull," says *The Sunday School Times*, "was his characteristic refusal to tell other individuals what they ought to do . . . His counsel in duty-doing was sought beyond most men's. He would gladly express his opinion as to the principle involved, as he saw it. 'Then you think I ought to do so-and-so, Dr. Trumbull?' 'I can not say as to that; that is for you to decide,' was the kindly answer." Which, whatever we may think of it, contains a valuable hint for successful dealings with others. And let us watch, for we are all prone to be brought into bondage.

The Royal Priesthood

Jeremiah 33:18; Revelation 1:6

The race of God's anointed priests shall never pass away;
Before His glorious face they stand, and serve Him night and day.
Though reason raves and unbelief flows on, a mighty flood,
There are, and shall be, till the end, the hidden priests of God.
His chosen souls, their earthly dross consumed in sacred fire,
To God's own heart their hearts ascend in flame of deep desire;
The incense of their worship fills His Temple's holiest place;
Their song with wonder fills the heavens, the glad new song
of grace.

—Gerhard Tersteegen, 1697-1769.

*Careless seems the great Avenger; history's pages but record
One death-grapple in the darkness 'twixt old systems and the Word;
Truth forever on the scaffold, Wrong forever on the throne—
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above His own.*
James Russell Lowell

All Things New

W. L. Brown



One of the characteristics of man the world over is the desire for something new. So significant is this desire of human nature that men and women are being kept busy day after day designing new things, changing the shape of automobiles, developing new techniques, and producing new fashions from season to season. And now men are building fantastic weapons of warfare for tomorrow —

such as neutron bombs which kill without property destruction, trilliton H-bombs which can destroy a whole continent, death-ray weapons using the principle of concentrated light rays, anti-matter weapons a thousand times more powerful than the H-bomb, and super-missiles with giant warheads. These and many other weapons of modern warfare are being prepared for the future. These will surpass the imagination and expectation of the world.

In spite of the ability to create new and terrible things, men and women are still burdened with so many things they would like to change: weaknesses in customs or in physical condition, toil and want, failure to serve, lack of courage to stand for right, lack of power in prayer and strength in discipleship. So many things remain unchanged in our own lives, and need to be made new.

In Revelation 21:5 we read, "And he that sitteth on the throne said, 'Behold, I make all things new.'" The One who speaks here "sits on the throne;" He has presided over all the changing scenes of earth's history. It is He who will create a *new* heaven and a *new* earth. The wickedness of man has grieved the heart of God, even as He was sorry He had created man before the flood. "And God saw that the wickedness of man was great in the earth . . . And it repented the Lord that he had made man" (Gen. 6:5, 6). God could have destroyed all of His creation at that time, but He chose to cleanse away those who were evil and to make things new again. Noah and his family found grace in His eyes.

The present world is to be destroyed also. In 2 Pet. 3:10 we read, "But the day of the Lord will come as a thief, in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works therein shall be burned up." The world is sick today. There is hatred, jealousy, prejudice, fear, immorality, licentiousness, resentment, divorce, crime, disease, riots, and war. Conditions grow worse and worse in spite of the claims of some organizations. We are told of the groaning of the creation to be delivered, in Romans 8:22, 23:

"For we know the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body."

The only solution to the world's dilemma is the return of the Lord Jesus Christ—when He comes with His saints to rule and reign in righteousness. Before that day comes, Christ comes for His own. This is the next great event. This should be our earnest desire and prayer. What a wonderful escape from an evil world doomed to destruction! Those who "love the appearing of our God and Savior Jesus Christ" will also enjoy the new heavens and the new earth.

Jesus And Social Evils

Regeneration, Not Revolution, Was His Way To Overcome The World

Donald A. Nash

There is much talk today in certain religious circles about making the teachings of Jesus relevant to our times by involving the church in the vortex of social revolution. An article in *Look* magazine quotes Reinhold Niebuhr as saying, "The race crisis saved the church from irrelevancy." In response it might be asked "Was the church not relevant in New Testament times, when it was supremely involved in preaching the gospel to the lost, but left no recorded word or action about slavery as a social evil?"

These men claim that if the church has the mind of Christ it will become involved in social revolution to correct such evils as racial discrimination, poverty, and war. The *Look* article tells that one Sunday-school teacher asked himself, "Where would Christ be?" and concluded that He would be in the Selma civil rights march; so this man threw himself into the conflict.

On what basis can one conclude that Christ would be marching in Selma when there is no record of His ever joining in any of the bands of revolutionists who sought political freedom from Rome, or of His marching on Jerusalem to win freedom of slaves?

The disciples of Niebuhr, Tillich, Bultmann, and Robinson ought to reread the Gospels with a mind that is not predisposed to a modern way of thinking. They would find that Jesus said very little about the social evils of His day. This was not because He was unconcerned for the misery of the poor, the lot of the slaves, and the sufferings caused by war; but because He realized that these evils could not be corrected by social-political-civil panaceas, programs, and plans. He recognized the sin-caused depravity of the human heart as the cause of all social evils. He knew that only as the hearts of men were changed by the gospel message of God's redeeming love could any real advance in social reformation take place. He knew that correction of evils would come not by revolution but by regeneration. When the church abandons the preaching of the gospel for social involvement, it is no longer the church that Jesus

envisioned. It is like a doctor treating the symptoms of disease and not getting to the cause.

Four Great Evils

There were four great social evils in Jesus' time: war, poverty, political oppression, and slavery (comparable to racial discrimination). Are not these also the evils of our day?

War is fought now with guns and bombs instead of swords and spears, but war still takes lives and death is just as horrible and final with a sword as with a bomb. The number of men killed in ratio to the entire population was as great then as now.

It is true that a period of comparative peace existed during Christ's own lifetime, but only because the military might of Rome had crushed the opposition. War was just as close to the Jews of Jesus' day as the spear of the centurion who crucified Him.

Yet Jesus said very little specifically about the evils of war. He said that they who take the sword shall perish by the sword, but this was addressed to one man. It was not a plea to Caesar for full-scale disarmament. Jesus taught His disciples to love their enemies. This principle would eradicate war if the world could be won to Him; but our realistic Lord taught love as a personal attitude of His followers toward their fellowmen. It was not a public program of social reformation.

Jesus was concerned with changing the individual. He made no direct attack on the political-social-civil structure of His day. He knew that personal reformation was the only hope for a world of greed, selfishness, and lust. Realizing that many men would reject His gospel and thus refuse its bounty, He accepted the fact that there would continue to be wars and rumors of wars. He gave men a message of hope and faith that would enable them to face these difficulties. He did not waste His time on a hopeless program of social revolution. He said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (One minister of the social-relevancy gospel says, in the *Look* article, "I try to put new meaning into old words like *hell*.")

Take the problem of poverty, which is ever with us as Jesus himself foretold—"Ye have the poor always with you." Did Jesus become involved in a social remedy for poverty? He fed the hungry and healed the ill, but did not make feeding and healing central in His ministry. If He had done so He might not have gone to the cross and there would have been no salvation for the world.

Jesus was concerned with the hunger of little children, but He knew that only by changing human hearts could the welfare of the innocent be assured. He taught His disciples to feed the hungry and to clothe the naked. Every Christian should be so concerned with others' needs. Yet this is not the primary goal of the church; it is a by-product of it. Abandon the goal for involvement in social-political-civil reformation and you lose the world's only hope to bring about such reforms—the changing of men's minds so they will love their fellowmen.

The early church cared for its widows and orphans much more completely than does the church today. This was a congregational activity of the church to its members. Political-civil action was not involved.

If ever a nation suffered political oppression Jesus' nation did. Yet He never advocated a social revolution to get voting rights and privileges for His people. Did He ever march on Rome for Jewish civil rights? As a matter of fact, He urged His followers to tolerate the hated Roman soldiers, going as burden bearers with them two miles when forced to go one! He advocated political conciliation, saying, "Render . . . unto Caesar the things which are Caesar's; and unto God the things that are God's."

The greatest social evil of Jesus' day was slavery. Undoubtedly, He saw lines of slaves shackled with chains being marched off to be sold like animals at a block. Was not His heart moved with pity? Certainly. But He suggested no revolution to eradicate slavery and His most expressive follower, Paul, said nothing about it except that slaves should be subject to their masters. Why? Because they knew that only as men came to attain human brotherhood through sonship to God as Father would it be possible to eradicate the evil. They preached a message that changed men individually and made them brothers. Their message is relevant to racial discrimination today as much as it was to slavery then, but it was not manifested in civil demonstrations or social legislation. They knew you cannot legislate goodwill into existence or righteousness into the heart.

Obeying His Commands

One minister of the social-relevancy persuasion said, "The cross was not a favorite award handed to Jesus by the Jerusalem Chamber of Commerce." No, and neither was it the result of Jesus' campaigning for reforms of the evils of that day: war, poverty, political oppression, and slavery. The cross came because He claimed to be the Son of God with a message of eternal salvation for mankind. If Christ were here today, those who want to make His teachings "relevant to social evils" would watch amused at His crucifixion. They would (as they do) reject His claim to being one with God, and they would scoff at Him as being unsophisticated, nonintellectual, narrow-minded, bigoted, and irrelevant to man's needs!

Like his Lord, the individual Christian is concerned about the suffering of the poor, the frustration of suppressed minorities, and the misery of the war torn. He manifests his concern in personal righteousness toward all with whom he comes in contact. He takes part in seeking good government, better conditions for the poor, and social justice for all. He is a good citizen. But this is far different from shifting the focus of the church's work from gospel preaching and teaching to socio-political involvement in public reform.

Remember the temptations of Jesus in the wilderness. When the Lord was tempted to turn the stone into bread and feed himself He replied, "Man shall not live by bread alone." He was tempted to claim immunity from physical harm in casting Himself down from

the temple. He was tempted to seek political power over all the world by a worship of Satan.

These three areas of temptation illustrate three ways Satan tried throughout His ministry to keep Christ from His appointed task of dying for world salvation: Make the task feeding the poor, make it healing the handicapped, make it political power whereby He could reform all the evils of the day. Jesus knew, however, that this was not God's way. Only a demonstration of God's love in death on the cross could accomplish that.

Through the years the church has been tempted in the same ways to abandon the true task of proclaiming the love of God and winning men to Christ, thus changing individual lives. Your job, says the tempter, is to feed the poor, to be concerned with the social problem of poverty; your job is to heal, to be concerned with the social problem of the sick and handicapped; your job is to get involved in political reformation, so the church can rule the world.

All these are false goals, but natural by-products of faithfulness to the church's central task. —in *Christian Standard*.

Sodom And The Modern World

D. M. Panton

Our Lord lays down a parallel ("sublime parallelism:" Lange) fraught for both church and world with momentous significance. Six times named in the Old Testament, and four times in the New; expressed in a word—'an overthrow without remedy'—used of no other judgment in the Bible; dissimilar to the flood-judgment, which God is pledged never to repeat:—probably more than any other catastrophe in the history of the world, Sodom stands forth as a supreme example of the coming judgment of the world. For our Lord explicitly states that the circumstances of Sodom's drama are identical, in principle and movement and outline, with the coming advent drama. "Even as it came to pass in the days of Lot, after the same manner shall it be in the day that the Son of man is revealed" (Luke 17:28). It is a studied parallel, based on unchanging principles; so that, under identical or closely similar circumstances, God acts identically as He did before; and thus the doom of Sodom and the escape of Lot, are (typically) the doom of the world and the escape of the church.

SIN AND JUDGMENT

The first outstanding parallel is that the world itself dates the judgment. There is a limit to sin beyond which judgment is inevitable, without a moment's warning, and final. "Now the men of Sodom were wicked and sinners against the Lord *exceedingly*" (Gen. 13:13). Extraordinary wickedness is always proof of imminent judgment: because of those who have deliberately turned their backs on God we read—"Wherefore *God gave them up* in the lust of their

hearts unto uncleanness, for this cause *God gave them up* unto vile passions" (Rom. 1:24-26). Marriage (though named in the verse preceding) our Lord omits from Sodom's absorptions. A marriage license costs less in Moscow than a dog license in London; and it can be dissolved by either party, at any time, for any reason; while prominent Russians unite without any ceremony, civil or religious. *There is not a vice of Cairo which is not practiced in every city of England today.* The very ease with which men sin; their complete indifference to God; the unblushing wickedness which is so dead as to be hardly conscious of horrible iniquity; above all, monstrous sensual sin;—these are Sodom-marks of judgment imminent, and the earth becomes unsafe and uninhabitable to the holy. As holiness dates the harvest (Mark 4:29), so wickedness dates the Vintage (Rev. 14:18)—the burst of the tempest of the wrath of God.

THE DOOM OF THE WORLD

The second outstanding parallel is the nature of the doom. "Sodom, and Gomorra," says Jude (7) are set forth "*as an example*"—a type, a forecast, an actual specimen of the material of Gehenna—"suffering the vengeance of *Eternal Fire.*" So our Lord says: "In the day that Lot went out from Sodom it rained *fire and brimstone from heaven*, and destroyed them all: *after the same manner* shall it be" (Luke 17:28). The judged region, swept by a sheet of flame such as (in 1902) sprang from Mt. Pelee and wiped out St. Pierre with its forty thousand souls, becomes a lake of fire and brimstone, and the region around settles into a Dead Sea, a blasted region of sterile death. So God's store of fire and sulphur are unexhausted, indeed scarcely used; "upon the wicked," says the Psalmist (11:6) centuries later, "He shall rain *fire and brimstone* and burning wind;" Gehenna, lit from heaven, is "the lake of *fire and brimstone*, which is the second death" (Rev. 21:8), fore-sampled by Sodom. In the Dead Sea, Israel felt, and we should feel too, that God's anger was, so to speak, sunk and slumbering on the outskirts of the land and might at any moment awake and march out in all its fury on the impenitent (Gilfillan).

THE DELIVERANCE OF THE CHURCH

The third outstanding parallel is God's studied plan for the complete deliverance of the family of faith. This is explicitly stated by the Apostles. "If God *delivered* righteous Lot, sore distressed with the lascivious life of the wicked (for their lawless deeds), the Lord knoweth how to *deliver the Godly*" (2 Pet. 2:7). Nor is the reason only the personal safety of the righteous: it is to clear the stage for the judgment drama. "Haste thee, escape thither; for *I cannot do anything till thou be come thither*" (Gen. 19:22). When lust has risen to heights almost inconceivable, and premonitory judgment—such as the smiting with blindness—go for nothing, God withdraws His Spirit, His angels, His saints; and when angels vanish, and saints disappear, wrath is at hand, and the cry goes forth, "Hast thou any besides?" The angels are the mouthpiece of God's desire to rescue all His saints. Moreover, Lot (to use the language of our dispensation) is a characteristic Christian. He is fundamentally righteous; he obeys; yet he

argues and lingers; all possible short of compulsion the angels have to use; it is desperately difficult to get him to loose his grasp on the world: nevertheless he escapes.

MINISTERING SPIRITS

The fourth outstanding parallel is the descent of God, and the double agency of angels for both escape and judgment. "And the Lord said, I will go down now, and see whether they have done altogether according to the cry of it" (Gen. 18:21). In huge and overwhelming catastrophes (as Archbishop Trench has said) there is nothing hasty, blind or precipitate. From this earlier 'parousia' the heavenly powers operate. The deliverance of a single family is worthy of an angel's powers: how much more will God stir heaven to save myriads! "The reapers" says our Lord, "are angels" (Matt. 13:39); and the angels who empty bowls of fire upon the earth (Rev. 16:1) are the angels that reap the saints: so the angels that deliver Lot destroy Sodom. "We will destroy this place, because the cry of them is waxen great before the Lord; and the Lord hath sent us to destroy it" (Gen. 19:13). What a multitude of emotions must surge in these beings from the throne of God—burning conviction of the closeness of judgment; hopelessness concerning the destiny of souls overtaken by God's fires; unspeakable joy in being able to lead precious human lives out of danger; above all, holy zeal for God's character, and consuming fear lest God might act suddenly and irrevocably. As blinded Sodom never saw the escape, so our removal will be equally invisible and there is room in God's chariots for thousands of Elijahs: for "the chariots of God are twenty thousand, even thousands upon thousands" (Ps. 68:17).

THE RESPONSIBILITY TO ESCAPE

The fifth outstanding parallel is the onus of escape which God casts wholly upon His people. "Escape for your lives; look not behind thee, neither stay thou in all the plain; escape to the mountains, lest thou be consumed" (Gen. 19:17). The escape, for Lot, was purely voluntary and self-determined: the angels used moral suasion but no compulsion: *escape was wholly dependent upon themselves*. So our command is identical—Escape: but as ours is an escape off earth altogether—a physical feat beyond us—ours is a moral effort on which the physical deliverance, wrought by miracle, wholly turns. "Watch ye, and pray always, that ye may be *accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man*" (Luke 21:36). Rapture is the jewel in the things that are behind, in a world-divorced heart: it is Lot's sudden realization that in a few hours all his property will be under fire and brimstone: it is (to use a term invented by George Eliot in mockery) a profound 'other worldliness.' "Whosoever is not already loosened from earthly things, as to haste away without hesitation, taking flight toward him freely and joyously, remains behind" (Godet). Sodom, and even his sons-in-law, labelled Lot an incorrigible pessimist, a straight-laced puritan, a reactionary obscurantist, an illiberal visionary—a mocker whose science was as unsound as his theology: and all this the night before the crash of doom! Dr. Johnstone, of Jamaica, visited Martinique shortly

after eruption. He learned that at ten minutes to eight on the fatal morning the official in charge of the telephone was transmitting a message through to Fort de France, reporting the restlessness of the volcano; when suddenly he was heard to say: "My God, it is here!" and he was afterwards found still holding the receiver, himself a cinder.

THE FATE OF THE UNWATCHFUL

The sixth outstanding parallel is the disaster that overtook one of the family of the saved, a disaster on which our Lord peculiarly fastens "Remember Lot's wife" (Luke 17:32). Jesus isolates from the whole narrative for everlasting warning a single text:—"But his wife *looked back*, and she became a pillar of salt." For one look behind—a steadfast, earnest look (Alford): a wistful, lingering, hankering look, at Sodom where were comfort, relatives, pleasures, reputation, wealth—God created a monument of His abhorrence of a divided heart. She obeyed all injunctions—*save one* she escaped all the threatened judgments, Sodom and its doom: yet *after* deliverance she fell under the severe chastisement of God. He who could raise up children to Abraham out of stone can turn a niece of Abraham *into* stone. So the parallel today is exact. God has given certain definite conditions of escape: *not one* can be safely ignored: as Mr. Moody said, "My heart has deceived me a thousand times; that book has never deceived me once." "No man having put his hand to the plough, and *looking back*"—our Lord does not say, is lost, but—"is not fit (adjusted, favorably positioned, ripe) *for the kingdom of God*" (Luke 9:62). She was punished *in the dawn*, far above the plains of Sodom—it is the judgment seat of Christ: the erosions of time and weather have obliterated the mournful figure; but the Savior, mercifully keeping her nameless, has embalmed her in the Scriptures as a warning for all generations.

THE KINGDOM

The seventh outstanding parallel is the glory of Lot in the dawn. "The sun was risen upon the earth when Lot came unto Zoar." "Zoar" means "littleness:" it was when Lot got into humility that he got into Zoar; when he lost everything, he gained everything. "Harken, my beloved brethren, hath God not chosen the poor of the world, rich in faith, to be (R.V.) heirs of the kingdom which he promised to them that love him?" (Jas. 2:5). The Sun of Righteousness had risen with healing in His wings. "Then shall the righteous"—Peter lays very peculiar emphasis on the righteousness of Lot: it always means in the New Testament imputed righteousness reinforced by the active righteousness of the kingdom (Matt. 6:33)—"*shine forth as the sun in the kingdom of their Father*" (Matt. 13:1-3).

—in *The Truth*

It is the "steps" of a good man, and not merely the journey as a whole, that are planned by the Lord. —L.C.

Can A Nickel Build It?

Don Wright

Chairman of P. C. H. S. Alumni Building Committee

As I look out the window today, I see snow accumulating on the ground. By now there is some three or four inches. This reminds me of the significance of numbers. A great blanket of snow is composed of numberless little individual snow flakes, each one different from the others; yet when allowed to accumulate, they form a great mass and lose their individuality. So it is with us when we give ourselves and our possessions to the Lord; we lose our individuality and become conformed to Him.

These thoughts suggest to me a plan whereby each one reading this can have a part in the work of the Lord at Portland Christian School. By the time you see this article, there will be about 300 days left in this year. And there will be at least 2,000 individuals reading this. By simple mathematics we can arrive at some figures that may surprise you. If each of us would give a nickel a day for the rest of this year, we would have \$30,000 by the end of 1966! You can easily see that by giving just one dime a day, this figure would become \$60,000! Now this is a very small amount from any one of us, yet when accumulated it becomes a significant figure. Add to this our prayers and God's blessings and we can build a great school at 2500 Portland Avenue.

What makes this simple plan effective? The answer is "systematic giving"—that is, determining an amount to give, and then giving it regularly. So simple, yet so easily overlooked! The masses often react to such an appeal by saying, "I can't give a large amount, and a dollar is nothing by comparison; therefore, I won't give anything." They fail to realize the importance of *systematic giving*. We can comprehend the great blanket of snow, but we fail to see the significance of each little snow flake.

Won't you accept this challenge today? Remember PCHS each day in your prayers. Also determine the amount you want to give. Then give systematically, and we can build a school debt-free this year.

Write me today for any information you may want about P.C.S. or our plans for expansion, and I'll be glad to send it to you. Also, I would like to send you any number of self-addressed envelopes—to help remind you of the building program. Remember, your nickel is important when given regularly and for a purpose.

My address: 8000 Redbud Hill, Louisville, Kentucky 40228. Checks should be made payable to "Portland Christian School Building Fund."

(Building Committee: Paul Heid, Brent Hickman, Chester LaHue, Kenneth Lawson, R. H. Von Allmen)



A Christian Views The News

Ernest E. Lyon

"Sin is lawlessness" is a revealing statement by the Apostle John in 1 John 3:4. He is referring, of course, to the lawlessness of substituting our own wills for the will of God, but I wonder if you have noticed how lawlessness even in reference to the laws of governments is on the increase. This has reached into high places. The "left-wing extremist" who is the best-known "civil rights" leader has openly urged his followers to obey only the laws that they think are good and break the bad ones. This, of course, is anarchy, substituting the will of the individual for the law. Our supreme Court has been interpreting laws under some such feeling for a good while. Some months ago I read an article by a man who greatly admired the chief justice of our supreme Court, telling how he had changed from one who looked for what is the law to what is right; even to quoting him once when a lawyer in summing up his case said that clearly the law was on his side. He said that Justice Warren leaned over and said, "Yes, but is it right?" That may sound good, but it leaves the judging of cases in the hands of men according to their own feelings and keeps one from being able to know where he stands until the court decides what is right. The rule of law is much to be preferred to the rule of man, so long as man is in his present condition.

A few months ago I made reference in this column to the President of the United States saying that he would appropriate money according to the law that authorized the money, but that he felt the restrictions on the appropriation were wrong and that he would, therefore, not follow them. This is again substituting rule of man for the rule of law. And now there has come to the attention of most of us the case of the governor of Mississippi who says he feels the state's prohibition law should be repealed. Having made such a statement he then proceeded to go to a social engagement at a club where great quantities of illegal alcoholic drinks were being served. Such contempt for law on the part of those in high places is certain to breed more contempt for all law in lower circles and there is enough of that already! We can expect lawlessness toward God and toward man to grow considerably.

This growth of lawlessness is in line with fallen human nature, of course, and it has been greatly encouraged by "educators" and "child psychologists" for a good many years. They have been telling everyone foolish enough to listen that a child is innately good and all we need to do is to let him develop his personality (or something

that means the same thing). The Bible gives a clear warning against such foolish teaching, but even those who should know what God says about the need of discipline for children (both young and old), fall in with this because they have not carefully considered what God has said. The arguments of these blind leading the blind seem so "reasonable" to them that they hailed the great "progress" that was being made. We are reaping some of the wild oats now.

This judging everything by how it looks on the surface is a characteristic of our age. It is amazing how many false ideas have become so commonly accepted that to oppose them is considered a sign of heartlessness or stupidity. The outstanding example of this, to me, is the promulgation of what is falsely called "civil rights." In order to be able to take away liberties we formerly enjoyed in this country, a great many persons have been telling and re-telling that "civil rights" are "human rights" and they are much more important than "property rights." Sounds good, doesn't it? But, they neglect to say that when you take away property rights all human rights follow along very shortly and many disappear as an immediate consequence of the taking away of property rights. After all, the power to own and use property is a very basic human right in matters of this world. It is also one of the backbones of the economic-political-social system that made this the greatest country on earth. As people are gradually deprived of the right to do business because of some imaginary treading on others' rights they will more and more lose their initiative and wait on the government that took those rights to provide for them. Look around you and watch this develop even faster than in the past several years, when the number of farms was cut in half, when thousands of small business men had to quit and others quit when they saw greater trouble coming. Only because we have had tremendous increase in industrial and agricultural "know-how" and tremendous development of machinery has this country been able to keep up its fantastic growth. I believe, however, that we are fast approaching the time when the welfare state snowball will become too great for the economic system to hold it back.

Did you realize that the anti-poverty program is being used to break down the separation of church and state? Vast sums of money have been given to several church groups to administer anti-poverty programs. This may not be done intentionally for this purpose, but it will have that effect. I don't know whether this has anything to do with it or not, but there are strong rumors in Washington that the present administration is considering appointing an ambassador to the Vatican. Did you know that we once had such an ambassador? You probably think I am referring to the appointment of Mrs. Luce for several years as the representative of the President, but I am referring to the years 1847-1865, when an actual ambassador represented us before the Roman Church government. It was bad then, and Americans of all sorts protested and had the ambassador recalled. I wonder how much opposition there would be now.

Remember to pray for all men and especially for those in high places. Continue to look up, for your redemption draweth nigh. Set not your hopes on this country or anything on this earth, but set your hopes on the things of God. He will not fail.

Sarah and Hagar

Mrs. Paul J. Knecht

Sarah's Faith

Before the account of the conception and birth of Isaac, we are told of the sojourn in Gerar (Gen. 20) and of a repetition of the thing that occurred in Egypt. We are not given Abraham's reason for again subjecting his wife to the possible indignities of the king's harem. We usually jump to the conclusion that he let her go because he was afraid for his life. I myself have, I believe unjustly, accused him in this matter. But the Bible does not say in either instance that fear for his life motivated him in his declaring Sarah to be his sister. We *infer* that he was afraid because he predicted the possible outcome of their revealing the truth as to their relationship. But the inference is absolutely so foreign to all that the Bible tells us of Abraham's faith that in the absence of any direct statement to the effect that God is displeased we must reject that inference as false.

Abraham had come out of that first experience in Egypt richer in this world's goods by the gifts of "sheep, and oxen, and he-asses, and men-servants and maid servants, and she-asses, and camels" that Pharaoh had given him because of Sarah (Gen. 12:16). Too, God had kept her from harm so that the whole thing had worked out to his profit. There seems to have been no sign of God's disapproval of Abraham in that first instance, nor, as we shall see, in the later one. We think, "What a shame for him to be rebuked by a heathen monarch." But God gives no word of condemnation of his act. Neither does Abraham seem concerned that Pharaoh might think that *he* had made Abraham rich as afterward he was that the king of Sodom would take such credit to himself (Gen. 14:23). It had proved, by the working of God, not only harmless, but profitable thus to exploit (if it could be called that) Sarah's beauty. It is possible that he thought he was working in line with God's promise to him that he would be great (or rich). To be rebuked by the king was of little moment in comparison with the ultimate benefit. But whatever his reason for allowing it, Sarah was again taken into a king's house. And this time, we are told (Gen. 20:5) that Sarah joined him in saying she was his sister which was only half true (v. 12). God intervened for him again on behalf of Sarah, warning Abimelech in a dream not to touch her. God had His own purpose for Sarah and He did not intend to have it marred by anyone's blundering.

Now, someone asks, "How can you put a good construction on Abraham's actions here and in Egypt when he deliberately misrepresented his relationship to his wife? When he said, "She is my sister," he knew they would think she was *not* his wife and meant for them to think that. How then can you condone his action? In many instances of faith in the Bible wrong methods seem to have been used: for instance Rahab *lied* to the Canaanites to protect the two spies, Rebekah deceived her husband in order for God's word to be carried out concerning the blessing of her children; Jael first deceived Sisera, then killed him. While we may not condone wrong methods in a good cause, (Shall we do evil that good may come?) still we *must not misjudge motives and purposes* because of them. What if Abraham did know they would think she was not his wife? Did not the Lord speak of destroying the temple and rebuilding it in three days? He meant the temple of His body, but did He not know they would think otherwise? If we could *know* that our judgment of Abraham's methods is correct we still would not be justified, in view of all the Bible says of his character of faith, in measuring his motive and purpose by our judgment of his methods.

There is an interesting and valuable lesson here for us in God's dealings with these two men. Though He knew that Abimelech had acted "in the integrity of his heart" (v. 6) and therefore withheld him from sinning against him, yet He warned him to restore her to Abraham that through Abraham's prayers he might live. Even though his *heart* had not been wrong, his *action* had been. Sin in ignorance is still sin and when recognized must be dealt with as sin (Lev. 5:14, 17, 18). Abraham's relationship to God, through God's grace and choosing (Gen. 12:1-3; 15:7; 18:19), put him on praying ground with God and though at first thought, we look upon him as having been guilty of lack of faith in God because of his fear (v. 11), which actually as we have already seen, was only surmised by us, God Himself has no word of rebuke for him and will forgive Abimelech only through Abraham's intercession. It is this fact that should make us careful not to impugn Abraham's motives, but to judge him carefully with that in mind or not at all. For to approach God man must first cleanse himself from sin. It is quite possible therefore, that Abraham was *consciously working with God to increase Sarah's personal knowledge of Him* that she might rise by faith and love to the point of childbearing on the promise of God alone. By withdrawing his protection of her as her husband he forced her to fall back on God thus to learn that *He* is dependable and to taste the sweetness of His loving care. She was to be, by God's working, an example of faith for all women who should come after her and is outstanding among the "holy women" of 1 Peter 3:5, 6 who "hoped in God." To be that, she must have a personal faith in God, independent of Abraham's faith. It may not have been easy for Abraham to stand aside and see her go. He must have prayed earnestly for her while she was gone. But if Abraham was not consciously working with God to that end, then God used his unwitting action for the furtherance of His purpose. And He accomplished it, for soon after that Sarah

conceived and we are told (Heb. 11:11), "By faith *even Sarah herself* received power to conceive seed when she was past age, since *she* counted him faithful who had promised" (Italics mine). God had shown her His graciousness *apart from Abraham* that she might know Him and love Him with a *trusting love* which is the all-time requirement for fruit-bearing unto God. It is most likely that Abraham was in on God's working, that he in a sense connived together with God to strengthen Sarah's faith, for he was a *friend of God* (James 2:23) to whom God revealed His plans and purposes (Gen. 18:17-19). That the lesson on faith had to be repeated is obviously due to the fact that she had not learned it the first time as God's testing of her proved (Gen. 18:9-15).

Does God ever have to deal with women that way now? I am convinced that He does. A faithful sister in the Lord, who had been a widow for many years, told me that she had depended so completely on her husband, resting in *his* faith, that she had now come to believe that God had taken him in order that she might come to an individual and personal relationship with Him through faith that had nothing in between to lean upon. A woman may have, and should have, a sturdy, *independent faith* without being independent of her husband in spirit or action. Such faith is not inconsistent with the fact that "man is the head of the woman."

And what rejoicing for Sarah when she had been perfected by the working of God to the place of fruit-bearing in His service! For her to have the honor, which she had been willing to relinquish unselfishly to another, was God's reward (as well as His purpose all along) for her patient, obedient growth in faith and love. You may be sure that if by now she discerned the method used to encourage her faith and the wrongness (?) of it, she held no resentment against Abraham but rather rejoiced in his wisdom and in the accomplishment of his purpose. "And Sarah said, God hath made me to laugh; everyone that heareth will laugh with me. . . Who would have said unto Abraham, that Sarah should give children suck? for I have borne him a son in his old age." The word for "laugh" is the same used in chapter 18. The word itself does not tell what kind of laugh it was. We get that from the context. The laugh in this case is one of sheer joy and exultation in the faithfulness of God. "God hath made me to laugh," she says (Gen. 21:6, 7). It had not been God but unbelief that made her laugh in the first instance which explains the difference in quality of this laugh.

The great mistake of most persons in seeking for a deeper spiritual life is the attempt to become something themselves and have something which they can call their own holiness. On the contrary, God is ever seeking to withdraw us from ourselves, to lead us to realize our helplessness and nothingness, and to find our all in Himself continually and forevermore." —A. B. Simpson.

Our Savior, The Lord Jesus Christ

E. A. Rhodes

There were three great events in the life of our Savior; His birth, His death, and His resurrection.

Since He was to be the God-man, His birth, of necessity, had to be different from ours. The power of the Holy Spirit was to come upon Mary and she was to conceive and bear the Son. He was to be called "The Son of God" (Luke 1:35). His name was to be called Jesus, for it was He who was to save His people from their sins (Matt. 1:21). His name was to be called Immanuel, for God was to dwell among men! His name was to be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace (Isa. 9:6). He was to occupy the throne of David His father and His kingdom would have no end. He was destined to have a place "far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. 1:21).

His death was to be different from ours. It is appointed unto men once to die and after this cometh judgment (Heb. 9:27). Men die because of sin. Christ did not die because of any sin of His own. He died for *our* sins. He bore our sins in His body on the tree, that we, having died unto sins, might live unto righteousness (1 Pet. 2:24). He died to destroy the works of the devil. Since then the children are partakers of flesh and blood, He also Himself, in like manner partook of the same; that through death He might bring to nought him that had the power of death, that is the devil (Heb. 2:14). Sin reigns over men through death. But Christ, through His death, removes the guilt of sin and the judgment of death on us that we may reign in life in righteousness through Him (Rom. 5:17, 21)! He hath swallowed up death forever! It is because of His death that we can say, "O death, where is thy victory? O death where is thy sting? Thanks be to God who giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:54-58)!

His resurrection was the crowning event of His work on earth. He came forth from the grave as the Living Savior; the conqueror of death; the conqueror of the devil and destined to destroy his works! Now, whosoever believes on Him hath eternal life and He will raise him up at the last day. Christ is the Resurrection and the Life. He is the Light of the world. He is the Savior of the world and destined to restore all things (Acts 3:15, 21).

Shall we take all these things for granted and live unto ourselves? Or shall we give ourselves unto Him that He may give us a precious, living faith, working through love for Him; and He living and working in us to perfect us against the day when He returns for us? He says, "Behold, I come quickly." He says also, "Go ye into all the world"!

NEWS AND NOTES

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

Gothenburg, Nebraska: I am so glad that the *Missionary Messenger* is being incorporated in this magazine. I think it is well worth the price of the subscription. —Leona Littell

Tulsa, Okla.: Continue to send the ten copies for congregational distribution. Brother Lyon's column . . . is a good feature, for it keeps us praying for our poor nation. —Leroy Yowell

LOUISVILLE CHRISTIAN FELLOWSHIP WEEK

August 22-26 has been chosen for the 1966 Fellowship Week. Planning Committee members are Glenn Baber, T. Y. Clark, Robert Heid, Dale Offutt, C. V. Wilson, and Chairman J. K. Scoggan.

Channelview (Houston) Report

A permanent meeting place is a definite need, and several connected with the work feel that it would provide considerable stimulus for growth. The brethren will most likely make arrangements to purchase a good-sized lot very soon. It is not as desirable as some other property investigated, but the \$3500 price puts it in easier reach. When the purchase is made, it is hoped that churches and individuals will cooperate in getting the lot debt-free. Then the brethren at Channelview should be able to finance a modest start toward a building—probably some thing that could later be used for classrooms. —Carl Kitzmiller

Louisville, Ky.: The Jorgensons have moved to 3737 Atlantic Avenue, Bixby Knolls Tower, Apt. 707; Long Beach, Calif. 90807.

S.C.C. is inaugurating a year-round program of study, with the first summer session announced for June 13-August 26.

NEWS BITS: Ground breaking for the Sellersburg Home for the Aged is now planned for one year from now . . . Bro. Horace Wood will be in this vicinity the first week in April showing pictures of the "Holy Land" . . . The churches are going to be asked to make a special effort to get funds for PCS the first Sunday in May. Bro. Earl Mullins says that so many members of other churches have already

made applications for entrance to PCS next year that all Church of Christ people who want to be in grades 1-8 next fall should make application now . . . Shawnee Church will have a "Song-revival" April 10-17 . . . The Youth Chorus meets on 2nd and 4th Sundays at Shawnee. —Ernest Lyon

Mrs. L. M. Cooke

The Cramer & Hanover Church feels deeply the bereavement of our beloved Sister L. M. Cooke. Sister Cooke was always affable and friendly with those whom she met and leaves a host of friends to feel keenly her absence from us in the body, and now being out of the body she is at home with her Lord and ours.

Therefore, we are sorrowful that we will see her face no more, yet rejoicing in the blessed hope that we will meet her at the feet of Jesus, when we meet Him in the air together with all those who have died in the Lord, when the dead shall rise first and the living saints in the last swift change shall be changed in the twinkling of an eye and be caught up together with them to meet our Lord and shall forever be with Him and them.

To her dear daughter and son-in-law, Mr. and Mrs. Gene Godard, and her sister, Mrs. Artie Angel, and all who mourn her passing, we commend her exhortation while living to seek and serve the Savior and Lord she loved and served in the church. —H. N. Rutherford

Dallas, Texas: Two months to go . . . to the Dallas Bible Conference on the theme of "Sunday School Evangelism." Everyone needs to be making plans to attend. Date: May 3, 4, and 5; night sessions only.—Neal Phillips

Encinitas, Calif.: Last week I visited with two of my wonderful former teachers: Bro. Gordon Himes and Roberta, his wife. Both taught music at the old Western Bible and Literary College at Odessa, Missouri. I studied at their feet in 1914-15. Truly the love that binds our hearts in Christian love is so very dear and great.—Arthur Phillips

Louisville, Ky.: The Harold Prestons, after much prayer, are returning from the Philippine Mission Field. They are due to arrive in San Francisco, May 16. They have no definite plans upon returning. Let us remember them in prayer. —T. Y. Clark

More Publications For Unity

From the west coast, we receive two fine little four-page (offset type) monthly publications devoted to healing the spirit of divisiveness within the Restoration Movement. Both are now in their second year. Apparently there is no subscription price. For the **Restoration Revival**, write to Will W. Hudson, Box 340, Sutherlin, Oregon 97479. **Spiritual Sparks** is generated by Elmer Jenkins and Stephen Lane, P.O. Box 637, Lemon Grove, Calif. 92045. Be sure to include your ZIP CODE!

Abilene, Texas: We were thrilled with the report that in spite of bad weather, the Bible class attendance was UP here at Southside last Sunday. Our thanks to Bro. Reese Miller and Bro. Johnnie Ashworth for their part in the services.

Plans are being made for a meeting June 5-12. Bro. Hall C. Crowder, minister of the Gallatin (Tenn.) church of Christ is to be our evangelist. Most of our people have been very cooperative in arranging vacations when they could so that they do not take them from the special effort.—Carl Kitzmiller

Lexington, Ky.: Bro. Charles Reeves had a splendid lesson on First Corinthians January 19th. The young

men, David Spears, Benny Hill and Jim David Yarbrough, together with the others who assisted, brought edifying and inspiring messages January 23, on the topics "Faith, Hope and Love." Thank God for all these and others in the church who can take public part in the Lord's service.

I preached the sermon last Sunday afternoon at the Prall Street Church of Christ, celebrating the 9th anniversary of their preacher, brother Cal Wallace, our able and worthy colored minister of the congregation. My sermon subject was, **THE MAN OF GOD**. The Characteristics of the True Man of God as found in Paul's letters to his child Timothy. Bro. Goddard, Brother Wallace's brother-in-law from Cleveland, Ohio was the master of ceremonies.

The weather has cut our attendance the past two Sundays here at Cramer & Hanover, but we have had splendid services, notwithstanding the inclement weather. Brethren pray for us. —H. N. Rutherford

Sandpoint, Idaho: I am very glad to know the MM is being combined with the W&W. I used to get it but neglected to renew one time . . . Sunday was a very snowy day, and they had a church singing and dinner in Orofino. Troops from other churches came.—Mrs. Sidney Smith

Evanston, Ill.: Thank you for renewing the Word and Work for me. It is a wonderful magazine and I particularly appreciate the recent addition of more news of those in the mission field. —Godfrey Liu

HE DID

FOR GOD, the Lord of earth and heaven
SO LOVED, and longed to see forgiven,
THE WORLD in sin and pleasure mad
THAT HE GAVE the greatest Gift He had:
HIS ONLY BEGOTTEN SON to take our place
THAT WHOSEVER — oh, what grace!
BELIEVETH, placing simple trust
IN HIM, the Righteous and the Just,
SHOULD NOT PERISH — lost in sin,
BUT HAVE EVERLASTING LIFE in Him.

(John 3:16)

DID YOU?

THE NEW . . .

AMERICAN STANDARD BIBLE

NEW TESTAMENT

A New Translation Based On The Famous American Standard Version

FEATURING FULL REFERENCES AND NOTES - WRITTEN IN BEAUTIFUL, PRESENT-DAY ENGLISH - WITH PAGE FORMAT DESIGNED FOR EASY READING

This newest version of the New Testament, the result of four years and 25,000 hours of research, is intended to provide, in the words of its editors, "a clear and accurate rendering of divinely revealed truth."

The New American Standard New Testament is already being acclaimed by religious leaders and scholars for its accuracy, smooth style of writing, and superiority to modern colloquial translations. Based on the American Standard Version, which has received wide endorsement as a trustworthy translation, it was produced by the Lockman Foundation, which also produced the well-known Amplified New Testament.

In determining the best Greek text for this new translation, consideration was given to the latest available manuscript findings. Clear, present-day English has been used, with more literal renderings of the Greek in marginal notes, along with alternate translations and readings of variant manuscripts.

Black Letter Edition, 456 pages, size 6"x9" Cloth cover, \$4.95

Special Features:

Text is in a single column for easy readability

Reference notes are at outer page edges, opposite verses to which they refer

Paragraphs are indicated by boldface verse numbers

Punctuation conforms to modern practice

Quotations from the Old Testament are in small capitals

Italics in the text indicate words implied by, but not appearing in, the original Greek

"Thou," "Thy," and "Thee" are changed to "you" except in prayer, when addressing Deity

Testament is printed on fine white Bible paper

THE WORD AND WORK

2518 PORTLAND AVENUE

LOUISVILLE, KENTUCKY

MR. & MRS. CHARLES V. KNECHT 12-66
116 FONTAINE ST.
BRANDON, FLORIDA 33511 5

TRACTS TRACTS! TRACTS!

Word and Work has a limited supply of tracts from the pen of Don Carlos Janes. These tracts are being offered for sale on a first come, first served basis. Proceeds to be turned over to Missionary Office for missionary work. No refunds. If tract you order has been sold, substitutes will be made from available tracts. All tracts 50c per 100, plus 10c per \$1.00 for postage.

Can Christians Be Christians?
The True Church
The Great Election
Bank of Eternal Security
A Missionary Parable (Mrs. Grattan Guinness)
Missionary Work
The Missionary Obligation
The Missionary Argument
Wrong Direction
Where to Find It.
Christ Is Coming
Transfer, So As To Reach New Jerusalem
Missionary Giving

The Deadly Cigarette (Gene Tunney, former World's Heavy-weight Boxing Champion) Reprint, each 5c.

Order from WORD AND WORK, 2518 Portland Avenue, Louisville 12, Kentucky