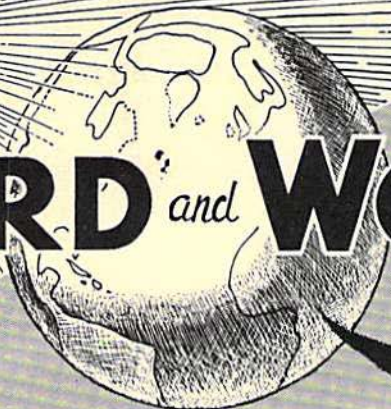


"Holding fast the faithful Word . . ."



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



"Holding forth the Word of life."

APRIL, 1966

God commanded the ravens to feed Elijah, but . . .



whom has He commanded to feed the orphans? (See p. 118)



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"Thou, Lord, Art Good"

"Thou, Lord, art good"; though trouble reigns
And life is full of bitter pains.

My spirit walks; it cannot run —
One thing it knows and only one,
"Thou, Lord, art good."

"Thou, Lord, art good"; this much I know
Though evil falls in time of woe.

Thy word is true; Thy love is sure;
Thy faithfulness doth still endure.
"Thou, Lord, art good."

"Thou, Lord, art good"; though sin is rife
And in the earth is bitter strife,

And passion in the hearts of men
In violence corrupts—e'en then
"Thou, Lord, art good."

"Thou, Lord, art good," and quick to bless,
Forgive, and heal the soul's distress.

Thy lovingkindness now I need;
I call upon Thee, pray give heed;
"Thou, Lord, art good."

"Thou, Lord, art good"; though earth and sky
And sun and moon and stars on high

Be swept away, Thy word shall stand;
And Thou dost hold me in Thy hand.
"Thou, Lord, art good."

"Thou, Lord, art good"; Thy years fail not.

Thy children here whom Thou begot
Need never fear though heavens fall,
For "Abba, Father," they may call.

"Thou, Lord, art good."

—Mrs. Paul J. Knecht



Talking Things Over

G. R. L.

The movement toward unity spear-headed by W. Carl Ketcherside has brought renewed interest in the beginnings of the Restoration Movement. Hardly a month passes that someone doesn't write an article harking back to Alexander Campbell and his associates. In general, the purpose has been to re-examine the original "restoration plea" and the kind of unity of Christians it proposed. Running through these writings there is an undercurrent that I would like to see developed more fully, for I think it holds the key to understanding where we are right now—including our unity problem. That undercurrent is the basic philosophy of the Restoration Movement. What was it? I am not in a position to speak as one who knows, since my reading in this area has been scant and also at a distance of several years. Current appraisals of the Restoration Movement usually style it a "back-to-the-Bible movement calling for the unity of all Christians." I don't question that this was the basic plea; however I am caused to wonder about the underlying philosophy. Did Campbell et al. assume Christianity to be a system of law, or a system of grace? It makes a difference.

IS CHRISTIANITY A LEGAL SYSTEM?

How Alexander Campbell would have answered this question, I don't know. But there is no question about how the majority of his 20th century heirs would answer it. The answer would be a resounding "Yes!" This is evident to anyone who pays any attention to what "our" preachers, teachers, and writers are saying. Here is a typical quote that the majority would never dream of challenging: "We must personally study the scriptures with great diligence to determine the conditions which God has attached to his promises and to be certain that we comply to the best of our ability with every one. Only then can we be sure that we are saved." A college professor wrote that one. Here is another, commenting on 1 John 1:7: "If I diligently study to see the light and then diligently walk in it, I can be sure he forgives me of any further sins I commit through weakness or ignorance." Another publication gives us the "Ten Commandments of Jesus" as a substitute for the ten commandments of Moses.

Paul says, "Ye are not under law, but under grace" (Rom. 6:14b). This is not an isolated statement, but rather a summary of what he has been saying for the past three chapters. Note that in many verses where we read "the law", the original does not have the article

"the." McGarvey comments (with others) that Paul is plainly dealing with the *principle of law* and not the Law of Moses, in contrast with the *principle of grace*. Obert Henderson's article (elsewhere in this issue) casts some light on the general failure to grasp this crucial truth of Romans.

CHRISTIANS UNDER LAW

To enlarge our understanding of the issue in question, let's go back to the two quotations above and see just what kind of predicament they would put a Christian in. The first one first: The writer affirms that we can be sure of salvation only after 1) personally determining every one of the conditions attached to God's promises, and 2) complying (to the best of our ability) with every one. Here is the explanation of why the churches of Christ are split into some 15 or 20 factions. Salvation depends on having everything just right, and honest, sincere men have not been able to agree on just what the conditions are. A brother in a congregation using individual cups clearly reads "Jesus took the cup," and he feels that his salvation is in jeopardy if he is part of a church that takes many cups. So he starts a separate assembly. But does he have peace of mind? Does he have assurance of salvation now? Not in the least! There just *may* be some requirements he hasn't discovered yet. And of the commands he already knows, there are already several that his conscience accuses him of failing to observe perfectly.

The second quotation: What hope is there for the ordinary Christian who is just a little bit (at least once in a while) less than diligent in study or just a little less than diligent in his walk in the light? And what about sins that are prompted by something else than weakness or ignorance? (Where does the Word of God make such distinctions between sins? This sounds like Roman Catholicism!) In this case, as in the other quotation, forgiveness is held out on the basis of law-it depends upon the faithful performance of the sinner. The Bible says "God reckoneth righteousness apart from works" (Rom. 4:6b).

THE CONSEQUENCES OF CONFUSION

We said that it makes a difference whether or not we assume Christianity to be a system of law or a system of grace. The difference is that these two systems are mutually exclusive-you can't have some of one and some of the other. "But if it is by grace, it is no more of works: otherwise grace is no more grace" (Rom. 11:6). The same principle is stated in Rom. 4:4, 5. Now here is the difference it makes.

If law is the foundation of our doctrinal framework (our theology, if you please), then the superstructure of individual doctrines is going to be affected. If the doctrines are consistent with the foundation, then we will have a pure legal system all the way through-and certain segments of our brotherhood have done an admirable job of being consistent in this. The majority, however, have recognized that there should be some recognition of grace in here somewhere, so attempts have been made to adjust the "upper

stories." This has resulted in inconsistencies such as in the second quotation above. In the first part of the sentence there is the legal demand for rigid compliance, while in the latter clause the writer tries to find a place for grace. It is an incongruous and anti-scriptural situation.

The intermingling of law is the thing that both causes and perpetuates divisions between Christians. The strongest objection to prophetic teaching regarding the Jews, the millennium, etc., (and I speak as from the amillennial side of the fence) is legal: "God is through with the Jews." "God can't save the Jews; they aren't Christians." "This is the age of the New Law; the Old has been done away." Etc. Divisions over cups, classes, instrument, etc. (as noted above) are strictly legal in nature. There will be no healing of division on a legal basis. Any healing that occurs without a general shift to the foundation of grace will be a superficial unity of little value--on a par with the larger Ecumenical Movement. We have examined and analyzed the fruit of the tree until we should be experts in that area. Let's begin to focus more attention on the root--the grace of God.

The Grace Of God

W. L. Brown

There are many people who have no understanding of the "grace" of God, and yet, it is a very important Bible theme. In Ephesians 2:8-10 we read, "For by grace have you been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should boast. For we are His workmanship, created in Christ Jesus for good works."

The word "grace" in relation to a Christian has two meanings. First, it is the unmerited favor of God toward man. It is a love and consideration we have not earned. It is best described in John 3:16 "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." Grace is the golden clasp that binds together sinful man and a holy God through the shed blood of Jesus Christ. This is the first meaning of Grace.

The second meaning is this; "Grace" is the divine influence working in man to make him pure and morally strong. In other words, grace flows from God, but, it also flows from man back to God in good deeds and gracious acts. Grace on God's part, is unmerited favor and love. Grace on man's part is gratitude and love and unselfish service to Him.

The Bible suggests "means of grace"--Ways in which we grow in grace. Prayer, worship, service, communion and witnessing are all means by which we grow stronger spiritually and unless these exercises do something in me, to me, and for me they become only a form of Godliness without the power thereof.

An Urgent Appeal From Rhodesia

Robert Garrett

Perhaps the most pitiful object in Rhodesia is the homeless Colored* child. They are not accepted in the African community nor in the White community. If they survive, they often grow up under the most terrible conditions. The Lord has many times thrust these children upon the Colored church at Arcadia. The Arcadia church has done its best to care for as many as possible in the homes of members. At one time the church was keeping two girls in the home of a member family. These girls accepted the Lord and were baptized. The Welfare Department took them away and placed them in a Catholic institution. Had we had a proper place for them we could have kept them.

The only orphanages for such children in Rhodesia are Roman Catholic institutions and when the Catholics learned that we intended to build a Children's home, they did everything possible to stop us. However, the Lord wondrously directed and over-ruled, providing an ideally located site which is for both the church building and the Children's Home. The site is slightly larger than one acre and later the Municipality reserved an additional three-quarters of an acre which can be purchased only when the Children's Home has been completed. Also the church stands to lose the land it now has if both buildings are not completed before December 1967!

It has always been our aim in missions to work towards the establishment of an indigenous church. Now here is a congregation which, although it did not have a meeting house of its own could reach out to help others. Among other things, they have given to the support of a preacher in another area (and still do). For over two years they helped in the support of a family whose breadwinner was an invalid. They have taken care of a number of homeless and orphaned children and have shown a spirit of Christianity that is having a real impact on their community.

The establishment of a Children's Home in that community is a vital and necessary part of carrying out the Great Commission. The church building is now under construction, but we need another \$7,000. to complete it.

It will take at least \$20,000. to build the Children's Home.

OPERATION AND RUNNING EXPENSES OF THE HOME

The home will be under the direction of the Arcadia church. This must be an indigenous work as far as possible and the Arcadia brethren are perfectly capable of exercising the necessary judgment. The Arcadia church will also undertake the actual support of the children in the Home. They might at first require some assistance but the church should soon grow sufficiently to take care of the home expenses.

* "Colored" in Rhodesia refers to those of mixed race - neither white nor African.

At the moment growth of the church is stifled because they do not have a meeting house to accommodate all who would like to attend. While the church should be able to provide the material needs of the children in the Home we do not anticipate that they will be able to support the Home's Supervisor.

SUPERVISOR NEEDED

Husband and wife who are spiritual Christians and able to rear children in the nurture and admonition of the Lord. Ideally this couple should come from the Arcadia community but at the moment those who are spiritually qualified have large families of their own to raise. The Supervisor will have to be supported from the States, and at first will probably have to be a missionary. Should be someone in addition to the missionaries on the field.

This is a work we are confident the Lord wants done and we know He will enable us to do it if we trust in Him. However, the Lord does this kind of work through people. He might feed Elijah with ravens, but today He has told us to care for the fatherless, the hungry, the homeless. Will His people today rise up in prayer and giving to bring God's love to these children? We have before the Arcadia community and before the ruling authorities in that place committed the name of God and His honor to the caring of these children. We know God will not fail.

This appeal is jointly sponsored by the elders of the Sellersburg Church and the Portland Avenue Church. The missionaries connected with the work at Arcadia are S.D. Garrett and R.L. Garrett who are respectively sponsored by the above congregations.

All contributions should be sent to Mr. E. V. Goss, P.O. Box 33, New Albany, Indiana. Make checks payable to the Sellersburg Church of Christ, marked "For Arcadia Building."

I have more than I can wear,
 Their feet and hands and heads are bare;
I have more than I can eat,
 They die with hunger in the street;
My life knows love of noble souls;
 Their hearts are thirsty empty bowls;
I worship Jesus, risen Lord,
 But these have never heard His Word.
These things let me remember when
 Cries of the needy rise again.

—Anonymous

Missionary Messenger

"Greater things for God"

J. Miller Forcade,
Tokyo, Japan, February 23.

We appreciated your interest and prayers on my wife's behalf. She is better but must continue to limit her activities some.

While she has been sick we have had about 40 students per week but the number may drop off some now as the spring vacations are about here. Other of our students are graduating and leaving this part of the country. We have had some of them only a short time but it may be that the interest aroused will continue after they return to their native homes.

This is a bad day here as the wind has risen and some snow has fallen. We are thankful to have heat and the little house has been gradually made "tighter" until the elements do not trouble us too much. An electric blanket is a wonderful blessing which one hardly appreciates until deprived of it. Recently the electricity was off some hours and we could not use ours during a rather cold night. It felt very good when it came back on again.

The books have all arrived in good condition, including those on Philemon. We hope to make good use of them. At some convenient time, send us some tracts. We might be able to use some more of Brother Boll's tracts as some of our students can read English fairly well and we are also contacting some Americans. We do not hesitate to hand most anything he has written to anyone, which is more than we can say about some writers.

Betty Allen,
Hong Kong, March 14.

My class has been working on counting and colors, and simple commands. They haven't quite *got* it yet, but are making some progress. "Everybody stand up" gets an immediate response, from most of them, but if I repeat it for the sake of some laggard, the class promptly sits down! They anticipate that the command to follow "stand up" will be "sit down"—but it is so difficult to get them to really listen. When I introduced the word "red" by showing a piece of red construction paper, a good number of them wanted to call it "apple." After some weeks of "Open the window," "Turn on the lights," etc., they still can't be *sure* whether I am talking about lights or windows. I doubt sometimes how much English they are getting—though I know it takes endless repetition to get it across—but at least in the past week about five of them have learned to jump rope in the ten minute-interval between classes! It is a joy to work with them, though I am concerned about some who take

refuge in the fact that there are too many students—and goldbrick.

Last night at 11:30 p.m. a fire started in a six story building and was not brought under control until about 6 this morning. So far they have found four dead and a number injured. We did not even hear the sirens, though it is not far from us . . . The earthquake reported a few days ago did not phase us either. We were asleep, but Billy and Mary were up and did not even feel it. In some parts of the city it was strong enough to rattle windows and make small items fall to the floor. There was a quake inside China last week that is said to have been as bad as the big one in Alaska—but still there are no detailed reports from the mainland. Japan has had a number of quakes also in the past month.

It is warm now, and the humidity high. We all feel as if we had been hit by a blockbuster. Steven put a glass of water in the window as an experiment to see if water really does evaporate. He only had a little water in it to begin with, but as the days went by there did not seem to be any less at all. If anything, it seemed to be filling up instead!

S. Dewitt Garrett
Salisbury, Rhodesia, March 12.

There are so many things that demand my attention that I can't concentrate on anything long enough to really accomplish anything—at least that's the way I feel.

The building work is urgent but I don't have the strength to cope with it and very little time. Our teaching program is really a full time job but have little or no time for preparation.

Baptized a married woman at Arcadia the last Sunday in January. Tried to reach her husband also but failed.

Pray for us. It is only by the grace and strength that comes from God that we can accomplish anything.

Vernon and Grace Lawyer,
Sou. Rhodesia, March 21.

The wedding of Word and Work and Missionary Messenger most certainly has our congratulations and blessing! It gives added interest and balance to the Word and Work, making it even more excellent in the worthy service it renders as power in the Spirit.

Although many opportunities to preach and teach the Word of reconciliation remain open to us, our hearts ache over the poor response. Most of all the regular services are poorly attended. So few know the joy of sins forgiven. Few keep themselves in the love of God, while love of the world is openly manifest. Fervency in prayer is almost unknown. Broken-hearted repentance is no part of present day conversion. As always, there is a good deal of "head religion" about and the foolish conversation that glories in church-membership, correct doctrine, and the approval of men. And what a sad reflection this is upon those of us who are sent forth to "preach the Word"! Have we become mere "clouds without water"? Mechanical-robots with form and manipulated movement? Brethren, pray this may not be! Indeed, pray that our speech and

our preaching may not be with enticing words of man's wisdom, but in demonstration of the Spirit and of power. 1 Cor. 2:4.

Thankfully, we enjoy good health. Beverly has just returned to school after a good recovery from a tonsillectomy.

The local Rhodesian scene is quite normal and peaceful. World sanctions are having surprisingly little effect on the local economy. We believe God is showing mercy and know that many are constant in prayer. Pray that those in "high places" and the nation as a whole will concede God's working for their eternal good.

Elaine Brittell,

Livingstone, Zambia, March 21.

Yesterday Beulah, Orpah, Esther, Prisilla, Paul, Aunt Sarah, Abraham, his little friend and I, after attending worship at the Maramba church and walking down to the Maramba river to witness a young boy being born into Christ, we took Abraham and his friend back to the hospital, then drove out to Sinda. My, Aunt Sarah enjoyed going back out to Sinda for she hasn't been there for years to see her friends. When we got to Sinda we picked up some more of our children—Titus, Wilson, Judah, Danny, Ba Aaron, and Jeremiah and drove Aunt Sarah half a mile further to the school, so she wouldn't have so far to walk to Mujala. We all walked the rest of the way and Aunt Sarah visited with Sister BaDickson as we walked. When Sis. BaDickson was a little girl Aunt Sarah came to Sinda. Titus led the singing, Jeremiah read John 15 in Tonga and gave a lesson, Judah and Wilson waited on the Lord's table, then each of the boys led a song and Bro. BaDickson led the closing prayer. Bro. and Sis. BaDickson gave me 6 ears of fresh corn from their garden. When we arrived back at the mission BaAaron gathered an ear of corn for each of the children and gave me two from the patch he planted for me by his family's garden. The children also gathered some delicious grapefruit and each took one and some lemons. The boys have a lovely garden growing which will, Lord willing, be ready to use in April when the Bible school is at Sinda during the holidays from April 11 to 15, if all goes as planned. The head teacher at Sinda will help with the Bible school.

Thanks so much for sending the Word and Work. Will you please take out of my amount for another subscription for the Word and Work and send me two copies each month? Thanks so much. There is a very elderly Christian down south who would like the Word and Work as long as she lives, but she isn't very well and is very poor and says she may go to be with Jesus any time. She reads her copy to the other ones in the Home with her so many are blessed.

E. A. Rhodes,

Yokohama, Japan March 29.

Several things have happened this month which have been very pleasant for us. On the 19th, there was the kindergarten graduation exercises. About seventy graduated. A number more have been taken in for the coming term. There will be 190 who will attend. One of the teachers quit on account of being needed at home. Two other

teachers will be added. The children did well in performing their part in the exercises and they did well also in behaving during the time. It is hard to keep them quiet during an hour's time.

At the Old Folks Home they had a fellowship meeting on the 21st. It was a national holiday. We were invited there and they asked that I be on the program. However, it is a long way out there and it commenced at 10:30 A.M. so we decided not to go. It would have been a very hard day for us. On the same day the Bixlers had graduation exercises at the Keimei school so we decided to go there. It was a nice day. So we started later in the morning and arrived about noon; returning about 8:P.M. We enjoyed the day, but even though it was not so far, it took me two days to "recuperate".

The church work goes along about as always. We are putting emphasis on growth (Heb. 6) stressing this in both teaching and preaching; and drawing closer to the Lord at the communion service. I think that it is having some effect. Being enlightened by the Lord (John 1:9), and then walking in the light as He is in the light is very difficult when men see the whole world illuminated by the wisdom and works of men! Indeed, we must become blind that we may see!

Thanks for your love and prayers for us and this work.

Thomas W. Hartle,

Cape Town, South Africa March 7.

There is really not much news on hand at the moment, except that our special series of gospel meetings to be held at Woodstock (as one of first series of meetings for 1966) commences the 23rd March to 27th Lord willing, with a visiting speaker. The topic chosen will be "Christianity In The 20th Century", the pamphlets of which to be placed on various rail-road stations, shops, and also handbills for distribution, in various areas nearest to our meeting place, will be ready from the printer in this week.

Our prayers are with every ablebodied member endeavoring to do his or her part, that this meeting is going to be one of success to the Glory of God, and that the Lord's church will be edified and many precious souls saved.

With an extensive working program of the church in mind as was mentioned in my last report, a meeting is being convened by those responsible on Wednesday March the 9th, to consider how far the active members have already materialized in their efforts to this end. Already by cards having been sent to the members who absent, which in a way-expresses interest in each other has aroused concern, and shows signs of better attendance to the services for which we praise the Lord.

With reference to the building project, taking place at Bonteheuvel, and of the Bible school; we rejoice in the fact that some of the members of the Woodstock congregation are also helping to do their share at the building site, by augmenting in their labour and time.

Before closing, here is indeed special and great news to "sound out." After 40 years of untiring and earnest prayers offered upon the Throne of grace, the wife of one of our elder brethren, a Bro. Hickley, was immersed into Christ on Friday the 25th of February 1966. On

request, I was privileged to baptize bro. Hickley's wife, with a few being present, (which included Bro. Hickley's daughter - in law, who at the moment is not far from making up her mind to follow the Lord.) Indeed, our dear Bro, is most of all personally happy and now rejoicing in the fact, that along with his personal prayers for his dear wife, and other of the brethren witnessed the truth of God's word, that the "Lord's hand is not short that it cannot save, and His ear deaf that He cannot hear."

Robert Garret,

On Furlough in Louisville, Ky. March 7.

We have been back in the States just three weeks now after six years in Africa. It has been so good to see some of our relatives and old friends again. The Portland church fixed up the old "Dormitory" for us with some help from the Ormsby church and we are quite comfortable. Also both churches gave us a grocery shower and equipped us with the necessary furniture, dishes, bed-clothing and clothing. The love of Christ thus displayed calls for much thanksgiving to our Lord who is with us always.

Also, we wish to thank each of the readers of Missionary Messenger who have through their prayers and sacrifices made it possible for us to return to the States. Words cannot express our deep appreciation for the many faithful churches, classes, and individuals who through prayer and giving have been and continue to be our partners in the Lord's work in Rhodesia. Our work would not have been possible but for you. For this we praise God.

The past week I spent at Winchester enjoying the fellowship of the S.C.C. Lectureship and had the privilege of being one of the speakers.

I have a number of good colored slides of Rhodesia, and while in the States I wish to visit as many of the churches as possible to tell you what God hath wrought and explain future prospects for the Gospel in Rhodesia. We need your continued prayers. Write us at 2630 Montgomery St.: Louisville, 40212, Ky. Phone 772-2968.

Harold Preston,

Manila, Philippines, March 27.

I have received several invitations already for meetings, etc., but have accepted none. I want to be certain that I am exactly where the Lord wants me, lest I be found wasting my time and His. Pray with me about this. Pray also about my closing meetings here. The whole family is to go to San Jose this week-end, Lord willing. There are precious brethren there and it will not be easy to say goodbye. At Sinilian (Camiling) last Sunday, one dear old sister wept for the first fifteen minutes of my message. An old brother whom I hadn't seen for years said, "I've been homesick to see you." It surely tugs at the heart-strings to separate from these beloved in Christ. But how much more precious the anticipation of Christ's appearing.

Always glad to hear from you and value greatly your prayers,



The Plan of the Ages

J. R. Clark

God cannot be taken by surprise. He says, "I am God, and there is none else, I am God, and there is none like me; declaring the end from the beginning . . ." (Isa. 46:9, 10). Only God can do that! This ability to tell the end from the beginning alone proves that He is God. The Old Testament writings, completed about 400 B. C., describe in detail the person and work of a coming Messiah. Four hundred years later Jesus was born of Mary, fulfilling in detail the words of the prophets, from His virgin birth to His resurrection and on (Isa. 14:7, and Luke 11:29, 30). God knows the end from the beginning!

God's plan for the salvation of man was laid before the foundation of the world. It is as if God had a conference with Justice and Mercy before creation. God announces His plan of creating man in His own image. Justice speaks up in response, "In that case, if man sins I would have no choice but to demand the death penalty." There is a pause. Mercy then speaks, "In case man sins I will pay the penalty and he can go free." Though this conference is imaginary, yet the plan is real.

This salvation plan was hidden from the foundation of the world. It is called a mystery. In the New Testament it is a revealed mystery. In Rev. 13:9 Christ is called, "The Lamb slain from the foundation of the world" (K.J.). In Eph. 1:4, Paul says, "He chose us in him before the foundation of the world." Again, "But we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory" (1 Cor. 2:7). In Eph. 3 this mystery was enlarged to include the church, "To make all men see what is the dispensation of the mystery which for ages has been hid in God who created all things." In verse 5 of this chapter he says, "it (the mystery) hath now been revealed unto his holy apostles and prophets . . ." He proceeds to explain the mystery as the fusing of both Jews and Gentiles together on equal footing into one body, the church! This truth may not shock us, but it did shock the Jews. Who would have dreamed of such a thing?

Deep in the Old Testament God makes a promise to Abraham, involving both Jew and Gentile, namely, "In thee and in thy seed shall all the families of the earth be blessed" (Gen. 28:14). Commenting upon this promise, the apostle Paul says, "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ"

(Gal. 3:16). Like a rainbow, this promise, on one end dips into the plan of the ages, and on the other end, touches the riches of grace in Christ, unfolding in His virgin birth, His unblemished life, His crucifixion for our sins, His resurrection and glory.

Next came the law of Moses. "It was added (to the promise) because of transgressions, till the seed should come to whom the promise hath been made; . . ." (Gal. 3:19), meaning that a perfect moral code was given to Israel to convict them of sin, "that every mouth may be stopped, and all the world may be brought under the judgment of God." Thus the law, unlike the promise, was temporary, being nailed to the cross.

Now, with the whole world bankrupt in sin, it was time for God to act. He stood, as it were, on the burnt-out place of man's sin and failure, and announced His plan that had been hid since the foundation of the world, for us "upon whom the ends of the ages are come" (1 Cor. 10:10, 11). "He sent forth his Son; born of a woman, born under the law, that he might redeem them that were under law . . ." (Gal. 4:4, 5). Paul says, "Therein (that is, in the gospel) is revealed (unveiled) a righteousness of God from faith unto faith" (Rom. 1:17). This "a righteousness" is not simply the fact that God is righteous, which is abundantly set forth in the Old Testament. But this was an unveiling of something new, something that had been hidden, namely, "a righteousness of God," a substitute righteousness, an imputed righteousness. It is tersely expressed in 2 Cor. 5:21, "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him." Our Lord Jesus took our sins and gave us His righteousness in exchange.

Stand on a street corner and ask the first ten adults who pass by, "What are you banking on for salvation?" Most of them, if not all, will speak of their decent lives or good works. They think that in the final analysis it boils down to that, so why do they need to accept Christ as Savior and Lord? In reality, they are banking on what the Jews tried out under the law of Moses, which turned out to be a curse, rather than a blessing. It could not be done then by law-works, neither can it be so done today. If we wish to be saved, we must accept the One who paid our sin-debt, that we may be clothed with His righteousness. In man's thinking there is one plan of salvation—law/works. In God's plan there is one way of salvation—"By grace through faith." Man's problem is not the sin problem, rather it is the Son problem! "What will you do with Jesus, who is called Christ?" How may God be just and justify the sinner? The answer is, "By paying the debt of our sin Himself."

Jesus said, "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." The ages of the past converge on us, "Upon whom the ends of the ages are come," says Paul (1 Cor. 10:11). But even this does not exhaust God's plan for us. His lovingkindness unfolds throughout the ages to come, "that he might show the exceeding riches of his grace in kindness toward us in Christ Jesus."



Truth Advance Section

Stanford Chambers

Questions Asked Of Us

A certain professor is telling his students, with characteristic cocksureness, that the second half of Isaiah was not written by Isaiah; how is he to be answered on this?

The wisdom of the world is foolishness with God" (1 Cor. 3:19). When Jesus went to Nazareth to the synagogue, they gave Him Isaiah to read, and the passage He read was our 61st chapter of Isaiah. In the 13th of Matthew He quotes from a source He names Isaiah, and the quotation is from our 6th chapter of Isaiah. Possibly Jesus and the N.T. writers are better authority than a cock-sure 20th century professor.

In 1 Sam. 16:6-11 David is shown to be the eighth son of Jesse. In 1 Chron. 2:15 he is set forth as Jesse's seventh son. Explain this discrepancy.

1 Samuel is history; 1 Chronicles is featuring genealogies. Historically David is Jesse's eighth son. Genealogically, he is the seventh. Historically, Abel is Adam's son heading the line of ancient worthies, but he had no descendants, so in the genealogy his name is omitted. It must have been the case also with one of Jesse's sons. Names are also omitted in the genealogies in the N.T.

Is the doctrine of the virgin birth, which many are denying today, so vital that it should be made an issue as to fellowship?

"Let God be true, though every man a liar." The prophetic word of the Lord (Isa. 7:14) was (is) to the effect that a virgin should be the mother of the One whose name was to be Immanuel (God with us). I am aware that they are saying that the word translated virgin is the word for young woman. Yes, but when Matthew quotes Isa. 7:14, he uses the word for virgin. An inspired quotation takes precedence over the uninspired interpretation. Did not Mary say to Gabriel that she had never known a man? Did she lie to Gabriel? If so, then a liar was chosen to be the mother of this son of David to be "called great." "The legs of the lame are not equal." Must we fellowship everybody? See 2 Cor. 6:14.

Do you go along with those who are proclaiming that since Cornelius's conversion the Holy Spirit must be bestowed before one is baptized?

The "gift of the Holy Spirit" is promised to those believing repentant ones baptized in the name of Jesus Christ (Acts 2:38). The Holy Spirit certainly does perform an all-important part on behalf of the one to be baptized. The heart must indeed be pierced as

in Acts 2:37, else the whole is reduced to mere religious formality. True, it was what they heard that pierced their hearts, but the word heard was the Spirit's word, and the Spirit is always active in the behalf of His word being heard. But thus receiving His word is not quite the receiving of "the gift of the Holy Spirit." Said gift was promised those so pierced by the Spirit's word which Peter was inspired to speak, and the gift was promised to such of them as should repent and be baptized in Jesus' name. "They then that received his word were baptized, and . . . were added," and also, we are warranted in saying, received the gift of the Holy Spirit, "whom God hath given to them that obey him" (Acts 5:32). If God may grant the bestowal of the Spirit priorly, foreseeing the obedience as forthcoming, such is His prerogative, but no one is able to find a promise of such bestowal. It is no man's prerogative to promise the Spirit. Who does so goes "beyond what is written." Let no one hold in contempt what is written or in anyway discount the same, for it is the word of the Spirit. "Of his own will begat he us by the word of truth." Begotten again, not by corruptible seed but by the word of God. The inspired gospel messengers are never found promising the Holy Spirit except to those who render obedience. I make myself "satisfied with what is written." I hope not to make others dissatisfied with what is written.

When I was baptized it was not stated in the ceremony that I was being baptized "for the remission of sins," and "Holy Ghost" was named instead of "Holy Spirit." I am being told that my baptism should be done over . . .

Those who would disturb you thus, do they cite you to any passage that makes your acceptance with God dependent on ceremony of any kind? I've never run across such a passage. What one is to believe initially would seem to be set forth clearly enough in Rom. 10:9,10. Hardly would any one be commendable for distrusting such a word. What did the Ethiopian eunuch believe and confess?

Just what does the "the times of restoration" in Peter's speech in Acts 3:21 refer to?

In Acts 1:6 the disciples ask Jesus, "Lord, dost thou at this time restore the kingdom to Israel?" "Restoration" in 3:21 is the noun form of the word "restore." The "times of the restoration" will not only include the restoration of the kingdom to Israel, but the "all things whereof God spake by the mouth of his holy prophets which have been from of old." The age for said restoration waits for the sending of Christ, who hath been appointed for you, even Jesus, whom the heaven must receive until said times of restoration. The restoration awaits the return of the Restorer. In Rom. 11:25-27 the wait is for the Deliverer, the same Christ Jesus. The "Golden Age," that is, the Millennium, can never be without Him. Men cannot bring it in. That said "times of restoration" will turn out to have been this Christian dispensation is preposterous, the amillennial position. We cannot wash our hands of the study and understanding of the prophetic word in such a fashion. Ours is the sixth dispensation or administration of God's dealing with the human

race—preceded by the (1) Edenic, (2) the antediluvian, (3) the post-diluvian, (4) the age of the promise, (5) the Jewish, (6) the present age—the gospel or Christian dispensation. But the Bible never stops on six. There is “the age to come” by reference upon reference, too many to quote here.

Can a church be or become a worldly church and yet be a church of Christ?

Corinth was exceedingly carnal, yet it is “the church of God.” Sardis was rotten, yet it was one of those seven in the midst of which John beheld Christ walking. Thyatira and Pergamum were bad enough. But in each of them were some, even at Sardis a “few” who were uncontaminated, who kept their “garments unspotted from the world.” Ephesus was in danger of losing her candlestick for lack of love. “Let all that you do be done in love.” How bad a church must go before the true child of God separates himself therefrom would be determined by the prospect or probability of reforming it. At Laodicea the only hope of salvaging lay in the individual responding to the knock at the door. All churches (and their name today is legion) that put the atoning, shepherding Jesus outside the door automatically put themselves outside the pale of God’s church, even though it may still capitalize on His name.

In the sermon on the mount, is Jesus contrasting what “I say unto you” with the law of Moses, or with the traditions of the scribes and Pharisees?

By six illustrations beginning with Matt. 5:21, Jesus is correcting the traditional perversions of the scribes and Pharisees. He is not correcting Moses. He does show that the mere external observance of the law’s commands was insufficient, and that what lay back of the deed was more vital than the deed. Moses is not criticized for commanding a bill of divorcement in the case of a man putting away his wife. It was because of the hardness of heart toward their wives by men who for lust put away their wives to marry another that the wife put away must be given a document showing the reason. It was for the protection of the wife so treated.

SENATOR PELL’S “WAR ON POVERTY”

“I suggest that the American Bible Society’s 150th Anniversary year—1966—begin a 50-year war on spiritual poverty, a poverty caused by three Bible gaps.

“*One:* The increasing gap between those who have and do not have the Bible because of literacy and population explosions. *Two:* The startling gap between those who have the Bible and read it and those who have it but do not read it with understanding. *Three:* The disappointing gap between those who read it and live it and those who read it and fail to apply it creatively and intelligently to life’s problems.” —Senator Claiborne Pell, R. I.

"Yet a Very Little While"



E. L. J.

The caption is from Hebrews 10:37, apparently a little Greek poem, and very impressive and beautiful in the original:

"For yet a little while, how short, how short,
And he who is to come will come,
And will not delay."

This is the Christian's most earnest longing and desire. For this he waits and watches; for this he looks and prays. The British poet, Wm. Cowper (pronounced Cooper), who had been turned from great sin to become a great Christian, expressed it thus:

"Come then, and added to Thy many crowns
Receive yet one: the crown of all the earth,
Thou who alone art worthy.
It was thine by ancient covenant,
And Thou hast made it thine by purchase since,
And over-paid its value with thy blood."

One of our most precious hymns, Bickersteth's "Till He Come" is by this time familiar to us all. It grows out of Paul's oft-quoted language concerning the communion in 1 Cor. 11:26:

"As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come":

"Till He come, O let the words
Linger on the trembling cords;
Let the little while between
In their golden light be seen;
Let us think how heav'n and home
Lie beyond that 'Till He come.

"When the weary ones we love
Enter on their rest above,
Seems the earth so poor and vast,
All our life-joy overcast —
Hush! Be every murmur dumb:
It is only 'Till He come."

"A very little while," reads the scripture, "and He that cometh shall come and shall not tarry": But Christians sigh for the Advent that seems never to come more than close; and even the martyrs cry (or

will yet cry) with a great voice (Rev. 6:10), "How long, O Master, the holy one and true?" In this problem, the long delay, lies what is undoubtedly the greatest conundrum of the Christian life. And this must be our study line when time and space permit. But if some student who is abler than I (and there are many such) will undertake it first I shall be glad.

Jesus Took A Towel

Don Taylor

"Jesus, knowing that . . . he was come from God and went to God . . . riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin and began to wash the disciples' feet. —John 13:3-5.

"Jesus, knowing that . . . he was come from God and went to God:" Jesus was conscious of position . . . conscious of the fact He was the Son of God. If anyone ever wore the cloak of privilege it was Jesus. The privileged Son of God, clothed in majesty and power, who was in the beginning with God, and who was God (John 1:1, 2). We have no words to describe His privileged position. Earth's highest honor is pale with insignificance before the brightness of His transcendent glory. His position demands the contrite service of all men.

"(Jesus) . . . riseth from supper, and laid aside his garments:"

It was we who should have! It was He who did! He laid aside His garments of privilege, prestige, position . . . all His garments of honor. He took them off for you, for me, for everyone.

Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but **EMPTIED HIMSELF, TAKING THE FORM OF A SERVANT**, being born in the likeness of men. —Phil. 2:5-7 (RSV).

Amazing grace! Salvation full and free! Jesus did not grasp His high privilege, but gave it up for us.

"(Jesus) . . . took a towel . . . and began to wash the disciples' feet:" Again, it is we who should wash His feet, it is He who washes ours! And He has washed us not in the cheap water of earth, but in the costly, precious blood of heaven's Lamb—He gave His life for us. He gave, He gave, He gave . . . Jesus took a towel!

—in *Chicago Christian*

IN MEMORIAM

Roe Miller

Ten years ago this month Brother R. H. Boll was called home. While the tribute that follows was not specifically written for the occasion, we think it fitting. May the Lord use it to inspire some of this generation to know the Lord as Brother Boll knew Him. —Ed.

"Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not; for it was founded upon the rock."

I propose to use this as illustration of the character of a great and noble man. It is now ten years since our Lord called Robert Henry Boll home. A tree is most accurately measured after it is felled. Some people thought that his works and teachings would crumble into dust after his death. Like the house that is built upon the Rock his teachings, missions, schools, and life are as true as the Living Word has so nobly pointed out, "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them."

He was a strong man—the strongest character I have ever met. He was strong in his convictions. He knew what he believed, and everyone he met knew what he believed. He believed in God. To him God was not an influence, He was a Reality, a living Person. He believed that the Bible was the written Word of God and that the Lord Jesus Christ was the Incarnate Word of God. To him these were not notions, they were convictions that were welded into his character. When a young man, he accepted the Lord Jesus Christ as his Lord and Savior. He knew him personally and experienced the power of His saving grace. Having experienced this, all other miracles were easily credible to his keen intellect. He believed in the virgin birth of our Lord; His atoning death; His physical resurrection; His ascension; and His personal, premillennial and imminent second coming. He believed that God's promises to Abraham and David were to be literally fulfilled. But these were not merely his opinions, they were truths, truths that were worth proclaiming and defending; truths for which he was not only ready to die, but for which he lived.

He was strong in his actions. Some people have their convictions in one compartment of their lives and their actions in another.

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Precious Reprints

Groaning Time

R.H. Boll - 1937

Till Jesus comes it is *groaning time* for all creation and for His own people as well. "For we know that 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" (Rom. 8:22, 23). The "redemption of our body" is our resurrection; and this takes place at the return of our Lord Jesus Christ. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first." To those who are living on earth, of His people, at that time, the "redemption of the body" will mean an instantaneous transformation. "For the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed"; and, "then we that are alive . . . shall together with them (the raised dead) be caught up to meet the Lord in the air" (1 Thess. 4:16, 17; Cor. 15:52). Till then God's saints groan, and all creation groans. But then and thenceforth our groaning shall for evermore be ended. The tocsin of creation's deliverance also will be sounded at that same time.

Let us view the wonderful passage which tells us of these things (Rom. 8:18-25). The apostle had just spoken of the Christian's sufferings, which for God's children in this present age are inevitable. However, if we are children then we are also *heirs*, heirs of God and joint heirs with Christ—"if so be that we suffer with him, that we may also be glorified with him." Suffering and glory: and the glory is contingent upon the suffering. *But*, Paul goes on to say—"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward." Now what is that "glory" of which he speaks? It is (as the next verse shows) the occasion of "*the revealing of the sons of God*"—literally, the unveiling of the sons of God. Who are these sons of God? *We are*, as the whole context shows. But what does he mean by the "revealing" or "unveiling" of the sons of God? Are they now veiled, covered, hidden? So they are. "For this cause the world knoweth us not, because it knew *him* not" (1 Jn. 3:1-3). But someday they shall be "revealed" before the astonished gaze of men (Col. 3:4; 2 Thess. 1:10). And that will be the time of our "adoption"—when the "children" shall enter upon the fullness of their privileges as "sons" (for such is the significance of the Greek term, *huiothesia*—namely the time of the redemption of our bodies: the raising of the dead in Christ, the changing of the living, the fashioning anew of the body of our humiliation into the likeness of the body of His glory (Phil. 3:21) in the day of His coming. For we shall be like Him when He shall appear. Then shall His own "shine forth as the sun in the kingdom of the Father" (Matt. 13:43).

CREATION EXPECTANT

For that day all creation is expectantly waiting. For the creation also has fallen into an unnatural condition, through the sin of man, its proper head—a fact that science has readily overlooked, and which yet it cannot ignore. Everywhere imperfection, disease, pain, suffering, death, decay. The Divine explanation is that the creation itself was made subject to vanity, (“futility”) —not that the creation had any choice (or fault) in the matter: it was done by One who subjected it temporarily—“in hope, that the creation itself also may be delivered from the bondage of corruption, into the liberty of the glory of the children of God.” Then he adds that “we know that the whole creation groaneth and travaileth in pain together until now.” But the word “travaileth” signifies birth-pangs. It is not meaningless, endless, hopeless pain, but one that will terminate in a happy and blessed result — the deliverance of creation from its bondage into the liberty of the glory of the children of God.

That is why creation waits “with outstretched neck” as it were (Greek, *apokaradokia*) for the day of “the revealing of the sons of God.” For then begin the “times of the restoration of all things, of which God spake by the mouth of his holy prophets that have been from of old”; the times when thorns and thistles shall cease, when enmity shall be abolished in nature, and the knowledge of Jehovah shall cover the earth as waters cover the sea (Acts 3:21; Isa. 55:12, 13; 11:6-9). That will be the day of the Christian’s glory, far outweighing all the sufferings of this present time; and the hour of that “salvation ready to be revealed in the last time”—a salvation which now as yet we do not see, but for which, in hope, we patiently wait. May God speed its day!

IN MEMORIAM, (Continued)

Not Robert Henry Boll; he lived his convictions. That was why he had so many enemies. He had standards that were based on, and were the natural outcome of, his convictions—and nothing less satisfied him. He was strong of intellect; his powers of concentration were phenomenal. “He was an exegete without a peer.” There was no place for the slipshod in his life. He had an active, restless, penetrating mind.

He was mighty in the Scriptures. To me this was his greatest characteristic. In the pulpit his manner was not prepossessing. But when he opened his mouth! He was soft-spoken, but his words were forceful. People would unconsciously bend forward to catch every word, to see every gesture and facial expression. And what gracious words they were! He had drunk deep from the Fountain of Living Waters and how he refreshed our souls, stimulated our intellects and prodded us to faithfulness! He knew the Best Friend mankind ever had, the Noblest, Kindest, Truest Man that ever trod this earth.

There may be some that will say that I am lauding a man, and not the Lord, and foremost among those who would say this would

be Robert Boll himself. We are not praising him; we are glorifying *Him*. Only a crucified, risen, ascended and returning Savior, the Lord Jesus Christ, could produce such a noble character. No one ever expressed it more correctly: "In him we feel the magnetism of the mystic John as he sat alone on the isle of Patmos and visioned the glories of a triumphant church." He was a great man because he was fully the Lord's.

The Law Is Spiritual

Obert Henderson

"For we know that the law is spiritual; but I am carnal, sold under sin" (Rom. 7:14). In spite of the very clear statement of Paul that "the law is spiritual," I have on several occasions heard preachers and Bible class teachers say that it is not. This immediately poses a question. Why do the statements of men about the law conflict with the statement of the scripture about it?

We, of the Church of Christ, quite often talk about the book of Romans being very difficult to understand. And there isn't any question that we generally find it so. But what is the source of this difficulty? Does it stem from the nature of the book, or from some other reason? It seems that it really arises from another cause, and that cause is that we hold a doctrinal position which conflicts with the major argument which Paul makes in the book. The concept of the nature of Christianity which we generally hold prevents an understanding of the theme of Romans.

The major argument of the epistle is that salvation is not by law, but by grace. A recognition of the fundamental difference between these two ideas is essential if one is to grasp the significance of the argument. Conceiving of Christianity as a legal system and salvation as a result of law keeping makes the book utterly incomprehensible. As a result, our attempts to harmonize it with our theology often are bewildering to the observer and frustrating to ourselves.

The passage cited above provides us with a very good example of our inability to comprehend the meaning of the epistle. The scriptures say, "the law is spiritual." We generally say it is not. For instance, about a year ago, I sat, as a visitor of the congregation, in a Bible class that was studying the seventh chapter of Romans. Within five minutes after verse 14 was read, the teacher made the statement, "The law was not spiritual."

In some instances our doctrinal views are not in harmony with the scriptures, and we seem to prefer our views to the scripture. By and large, we cannot agree that the law is spiritual and maintain our theological view of the nature of Christianity at the same time. So, we deny that it is spiritual. Let me explain.

We generally conceive of the gospel as a legal system, and hold salvation to be the result of keeping a legal code. In fact, we often

use the term, "the new law," to refer to the gospel. Then to compound the confusion, we classify all the New Testament writings as "gospel." The law of Moses was a legal system. Since we conceive of Christianity as a legal system also, we must distinguish between the two on some grounds. So, the distinction we usually make in our theology is that the "new law" is spiritual, while the "old law" was not spiritual. If we admit that the law (that is, the law of Moses, the "old law" as we call it) is spiritual, then our explanation of the difference between it and Christianity is lost. So, in spite of the fact that Paul says that "the law is spiritual," we say that it is not! The distinction we make flies right in the face of the scripture. It strikes me that there must be something wrong with a doctrinal system when it causes one to deny a very plain scriptural statement.

Another question forces itself upon us. What do we mean when we distinguish between the law of Moses and the "new law" by saying one is spiritual while the other is not. From discussing the matter with various brethren in the Church of Christ it appears that the distinction has to do with the clarity versus the ambiguity of the two. The idea seems to be that since the "new law" is rather difficult, and must be ferreted out through the use of various hermeneutical tools, this somehow makes it superior and spiritual.

The law of Moses was very clear, plain and direct. Its requirements were unambiguously stated. For instance, the law told them exactly how to make the tabernacle (Exodus 25-27). Or it told them exactly how the priests were to be consecrated (Exodus 8). Or it told them exactly when and how to make the atonement (Exodus 16:29-34). Or exactly when and how to keep various feasts (Leviticus 24). To understand these did not require any science of hermeneutics, or application of any system of reasoning or logic. It was simple, straight-forward, direct.

But, it is said, the "new law" is different. Instead of any particular law in it being clearly set forth in plain language (for instance, the "law of worship"), various parts of this "law" are scattered throughout the New Testament writings. Further, these "laws" are generally not explicit, but only implied. Being thus scattered and hidden, these "laws" must then be "dug out" by learning and applying various rules of interpretation, which, incidentally, are nowhere mentioned in the scriptures. For instance, we are told, we must have rules to tell when an example is binding and when it is not, when an inference is necessary and thus conclusions based on it binding, and so on. In the terms employed in a book rather popular among one party within the Church of Christ, we must apply these criteria: "generic and specific authority," "the rule of uniformity," "the rule of unity," "the rule of universal application," "the law of materiality," "the law of competence," "the law of limited application," and "the law of exclusion." Somehow, when we apply all of these and then arrive at "the law of worship" (or "the law of giving" or the "law of church organization" and so on), these "laws" are spiritual and so much better than the law of Moses.

The fact that "the law" concerning any aspect of Christian living is thus hidden, and has to be ferreted out by such a system of logic, or rather a polyglot system, is supposed to impart a superior character to this "law." The conclusion then is that this "new law" is spiritual, while the law of Moses was not. And this becomes the essential difference between the law of Moses and the Christian system, in our theological view of the matter. Instead of Christ redeeming us from the law, and setting us free from a system of legal demands (Col. 2:14-16), we conceive of his binding on us a harder, more stringent and much more difficult legal system!

But, what do the scriptures say? "The law is spiritual." Then what is the difference between the Jewish system and the Christian system? The difference is plainly stated in the book of Romans. It is this. Judaism was a system of law; Christianity one of grace. Under law, all the world became guilty before God, therefore law could not justify; now, the righteousness of God without law is manifested, salvation is by grace, with the result that a man is justified by faith without deeds of law (Rom. 3:20-28). John expresses this distinction like this: "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17).

The nature of salvation by law is this: "The man that doeth them shall live in them" (Gal. 3:12b). No flesh can be justified by works of law, since law results in sin (Rom. 3:19-20; Gal. 2:16). If righteousness comes through law, then Christ died in vain (Gal. 2:21).

On the other hand, the nature of salvation under Christ is this: "Therefore it is of faith, that it might be by grace" (Rom. 4:16a). The righteousness of God which is by faith, and justification freely through grace have now been manifested through Jesus (Rom. 3:21-24).

We make a fundamental error when we conceive of Christianity as being a legal system wherein one has eternal life because he "keeps law." This error prevents a grasp of the theme of the book of Romans and results in such denials of plain statements as the one which says "the law was not spiritual."

We must recognize that the difference between Judaism and Christianity is not that the first was an unspiritual legal system while the second is a spiritual legal system. Rather, the difference is that the first was a spiritual legal system, while the second is a spiritual system of grace! In a legal system alone, salvation would be conditioned on keeping every law perfectly, without one mistake, without a single error, with perfect understanding. In a system of grace, salvation is conditioned on Christ bearing our sins for us, and our receiving him by faith (Rom. 3:25-26). When we grasp the difference between a legal system and a grace system, then we can admit that the law of Moses was spiritual, and we can understand the argument that Paul makes in the book of Romans.

— In *Restoration Review*



Which Leg Is More Important?

Alex Wilson

Which is more important; spirituality or character? That sounds like a silly question, doesn't it? It is like asking which wing on an airplane is more important in flying or which leg is more important in walking—left or right? Yet maybe we need to ask the question. A Christian leader who is very familiar with missionary work all over the world has said, "It is tragic that many Christian workers today are strong on 'spirituality'—Bible knowledge, witnessing, leadership abilities, and even prayer—but are weak in Christian character—dependability, humility, submission to authority, and getting along with other people."

Sometimes this criticism is made about youth groups too: "There is a lot of training in *methods* of Bible study, prayer, and witnessing, but many of the group's members and even leaders do not live the kind of *life* they should." This is an urgent matter, and deserves our careful thought and examination.

The Importance of Christian Character

Christ died to save us from *sin itself*, not merely from the *punishment* for sin. Escape from hell is only part of salvation; more wonderful than that is God's grand purpose to conform us to the image of His Son—to make us holy and Christlike, starting now. (Romans 8:29 and Ephesians 1:4.)

The Bible contains much more instruction about Christian character than about Christian service, because what a person *IS* is always more important than what he *DOES*. Do not misunderstand: our work for the Lord is tremendously important, but it is valuable in God's sight *only* if the worker's heart-attitude is right. (See Matt. 7:21-23 and 1 Cor. 13:1-3)

Notice the great emphasis which the New Testament gives to Christian character: God's grace not only brings salvation to us but also teaches us to "live soberly (with a proper attitude toward self) and righteously (a proper relation to other people) and godly (proper relation to God) in this present world," because "Christ gave himself for us, that he might redeem us from all iniquity, and purify to himself a people for his own possession, zealous of good works" (Titus 2:11-14). God calls us to be holy as He is holy, and to walk as Christ walked (1 Pet. 1:15-16; 1 John 2:6). Above all

else, He calls us to live a life of *love*, for love is His very nature (1 John 4:7-21; 1 Cor. 13). Almost every epistle gives instructions about how this love should produce practical results in every area of life. Thoughts, words, and actions; family life, work, and citizenship; attitudes about money, sexual morality, and people who wrong us—all of these matters are thoroughly dealt with in God's word. He is deeply concerned about Christian character, and we also must be.

Some Modern Examples, Good and Bad, To Think About

1. An employer once told Brother Broaddus, "Do not ever again recommend anyone for me to hire!" What had happened? A Bible school student, who planned to become a preacher, needed part-time work; so Brother Broaddus asked this employer to give him a job. But the student turned out to be lazy, careless, and even dishonest! Another employer—a devout Christian in Manila—said, "I have learned from years of sad experience that when I hire someone from the church they do not have as much sense of responsibility as outsiders, even non-Christians." (See Col. 3:22-24)

2. A Christian worker in the Philippines said that of the several Christian couples to whom he had given pre-marriage counselling, only one had not already had sexual relations. (See 1 Thes. 4:3-7 and Matt. 5:27-30)

3. A boy from the province moved to Central Bible Institute's dorm in Manila. Only a few weeks later he was converted. The reason: "I was deeply impressed by the life and example of my Christian cousin in the dorm. He was very different from all my other relatives and from other young people I had known before. I wanted what he had." (See Matt. 5:16)

4. A missionary from another field wrote, "We had to get rid of our principal at the school. There had been several questionable incidents about his handling of money. Even worse was his attitude when we tried to clear up the situation. He was continually angry and uncooperative. He is a good man in many ways, but the Bible says that the love of money is a root of all kinds of evil. This is such a common thing here among those who come out of Bible institutes." (See 1 Tim. 6:6-10)

5. A young man applied for the job of head cook in a Christian summer camp in the U.S. and was hired. Then just one week before camp opened he backed out, "because the Lord is leading me to spend this summer preaching." The camp had a very difficult time because he broke his promise. (See Psalm 15, especially v. 4; also Eccles. 5:4-5)

6. A number of Inter-Varsity Christian Fellowship students in the U.S. get summer jobs at a famous vacation resort in order to witness to about 3000 other students who also work there. They face many trials during the two months of living with, loving, and yet not approving the actions of hundreds of young people who need Christ. At this resort drinking and immorality are very common. So are loafing on the job and pilfering. The Christians learn valuable

lessons by living with non-Christians in this difficult environment. It is not easy, for instance, to make a roommate's bed and clean the room day after day when he leaves his things in a mess and habitually flicks cigarette ashes on your bed. But by their unselfishness and dependability the Christians gain the interest of others, and are able to present the Gospel. (See 1 Tim. 4:12)

The Power We Need for Christian Living

It is not enough for us to *know* God's standards of Christian living. Nor is it enough to *want* to live up to them. Some Christians know God's will and want to do it, and yet constantly fail, because they depend on their own strength and goodness. We must *receive supernatural power* from God in order to live the way we ought.

How can we receive this power? By trusting the Son of God. Just as Christ alone can save us from sin's guilt, so He alone can save us from sin's power. And just as we first received salvation simply by faith in Him, so we receive power day by day—by faith, trusting Christ for victory over sin and circumstances. The Apostle Paul said, "I can do all things through Christ, who strengthens me" (Phil. 4:13). Christ works within our hearts and lives, to make us holy (Phil. 2:12-13).

How does He do this? By the Holy Spirit whom He gives to each believer at his conversion. It is the Holy Spirit who produces in us the fruit of Christ-like character (Gal. 5:22-23). That does not mean that there is no struggle against sin in the Christian's life. The self centeredness of human nature ("The flesh") will seek to regain control (Gal. 5:16-25), but victory is possible as we yield to God (Romans 6-8).

Every Christian should be filled with the Holy Spirit (Eph. 5:18). This does not mean that we get more of Him, but that He gets more of us—all of us! It means to be fully under His control, through surrender and faith. Christ taught this truth in John 7:37-39; notice those verses. As we repeatedly go to Christ with our needs, He gives us water to *drink* (to satisfy our "thirst," our personal need), and water to *flow* "rivers" of blessing to refresh the lives of others. Thus a triumphant Christian life depends upon a day-by-day, moment-by-moment trust in our triumphant Lord, Jesus.

Questions for Meditation and Application:

1. What temptations are especially difficult for university students to overcome? Are you aware of your own main problems in living a Christ-like life? What are you doing about them?
2. Study Hebrews 3:12-13 and 10:24-25 and James 5:16. How can these verses be applied in a practical way to help Christian students grow in Christ-likeness?
3. What should a Christian do when he has sinned? Study 1 John 1:5-2:2.
4. Can a person receive Christ as Savior while refusing to receive Him as Lord? Must I surrender to God's will? See Luke 14:25-35; Rom. 6:15-18; Heb. 5:9; 1 John 2:3-6. Since God is all-loving, all-wise, and all-powerful, should I regard His will as a restricting burden or as a tremendous privilege?
5. 1 Cor. 12-14 shows the relationship between Christian service (Chapters 12 and 14) and Christian character (chapter 13).
6. What is "worldliness"? What is "the world"? Study 1 John 2:15-17; James 4:3-4; Romans 12:2. Why do sincere Christians sometimes disagree among them-

selves about whether certain activities are worldly or not? Study Romans 14: 1 Cor. 8 and also 10:23-11:1, and notice great guiding principles about "rights and wrongs."

For Further Study:

Consistent Christianity (128 pages), by Michael Griffiths;

Christian Maturity (72 pages), by James Phillips;

Sacrifice (64 pages), by Howard Guinness.

A Student's View Of The Expansion Program

Linda Lanham, P.C.H.S. Junior

I am very much indebted to Portland Christian School. It was through my Bible class and the chapel services last year that I came to realize that I needed the Lord as my Saviour. I thought that I hadn't really done anything wrong and that I was a pretty good person. I went to Sunday School and church every Sunday and read my Bible every now and then - no less than most of the other people I knew.

After I came to Portland last year, I felt challenged to read my Bible and to really study it. The others in my room seemed to really enjoy being Christians and reading the Word of God. I enjoyed my Bible class more and more and began to search the Bible. I realized that no matter how good I had been or how much good I had done, I was still a sinner worthy of death in the sight of God. I went forward one Sunday night at the close of the church service and accepted the Lord as my Savior and was baptized. I have never regretted it. My desire is to do the will of God and to be a witness to those who do not know Him. Because of this and many other things, I wouldn't trade the time that I have spent at Portland Christian High School for anything this world has to offer.

The Bible says to "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). This is what we are doing at Portland Christian School. We have the wonderful privilege of studying the Bible under very competent teachers. We learn that an education is important, but an education founded upon the Word of God is very much more so. We start each day with our Bible classes and the chapel service. This is to remind us that God should always have first place in our lives.

The school offers not only these opportunities for spiritual growth but also a very strong academic program. On standardized tests administered each year the majority of P. C. S. students rank well above average when their scores are compared with the state and national norms. I am glad that it wasn't necessary to sacrifice my academic training in order to have spiritual instruction. I can still go into college and successfully compete with students from other schools.

We have several advantages over most other schools. We have more opportunities to participate in extra-curricular activities. These help to prepare us for the future. We can be staff members of our school paper or our yearbook. We can be members of the chorus and learn to use our voices better to glorify God. We have a club in which students may learn more in the field of science. We have the basketball team to help keep the boys physically fit. All students have the opportunity to participate in these and other activities.

Many students seeking enrollment in Portland Christian School have been turned down because of lack of room. These students may have known Christ; they may not have. It is our responsibility as Christians to do all we can to promote Christianity. If we had a larger building and more and better facilities, more students could come to know the Lord as their personal Savior from sin.

Proverbs 22:6 says, "Train up a child in the way he should go, and when he is old he will not depart from it." This is a must. Yet, unless we get the new building, teachers, and facilities, there is a chance that the school may lose its accreditation. I who have had the blessing of a Christian education truly appreciate the support that each of you has given, both materially and spiritually, and pray that you will continue to serve the Lord in this way.

The Messiah – Prophecies Fulfilled

Harold R. Preston

The term "Messiah" is a Jewish one, derived from the Hebrew verb *Masach*, meaning to anoint. "The Messiah" then means the anointed one. The corresponding Greek term is "Christ" (Christos), the anointed one. Upon this "Anointed One" hinged the hope of salvation for both Jew and Gentile.

It is generally accepted that in Gen. 3:15 the promised "seed" is the first prophecy of the coming of the Messiah. As we turn the pages of the Old Testament we see more and more added to this prophecy until finally at the close of the Old Testament writing, about 400 years before His birth, we have quite a detailed account of Messiah's coming.

HIS BIRTHPLACE: Seven hundred years before the birth of Christ, Micah, the prophet of God said, "But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings are from of old, from everlasting" (Micah 5:2). This was understood to refer to the Messiah. "Now when Jesus was born in Bethlehem of Judea. . . Matt. 2:1) the news soon spread that a king had been born to the Jews. Just imagine King Herod's feelings when the news reached him! It is little wonder that he immediately gathered together the chief priests and scribes to find out where "Christ" should be born. They had no doubt about the birthplace of their "Messiah" and pointed to Micah 5:2.

BORN OF A VIRGIN: Perhaps even a few years before Micah's prophecy concerning the birthplace of the Messiah, Isaiah, another prophet of God, recorded this revelation from Jehovah: "Therefore the Lord himself will give you a sign: behold a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14).

The fulfillment of this prophecy is recorded in Matt. 1:18-25. Before Joseph and Mary had come together it was discovered that she was with child. When Joseph "was minded to put her away privily," the Lord said, "Joseph, thou son of David, fear not to take Mary thy wife: for that which is conceived in her is of the Holy Spirit." He was indeed conceived of the Holy Spirit, born of the virgin Mary, and then Immanuel, "God with us," dwelling even among His people as a man. If Jesus had not been miraculously conceived, He would be merely a man, and then what would be the meaning of John 1:1-8 and Phil. 2:5-7?

HIS DEITY REVEALED: As we have seen, "Christ" had no earthly father, He was "the only begotten from the Father" (John 1:14). He was Immanuel, "God with us." Isaiah also foretold the deity of the "Messiah" when he said, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace" (Isaiah 9:6). About one hundred years later Jeremiah the prophet recorded this "saith Jehovah." "In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called: Jehovah our righteousness" (Jer. 23:6). These were more than mere names or titles of the "Messiah." The "Messiah" or "Christ" was the very embodiment of all that these names and titles mean and stand for.

HIS PUBLIC MINISTRY: After the wilderness temptation, Jesus went to Galilee and entered the synagogue at Nazareth on the sabbath day. "And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written, 'The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord.' And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all the synagogue were fastened on him" (Luke 4:17-20). Jesus had just read to them a portion of the prophecy recorded in Isaiah 61:1, 2. "And he began to say unto them, 'Today hath this scripture been fulfilled in your ears'" (Luke 4:21).

HIS ENTRY INTO JERUSALEM: As "Christ" was about to make what many call "The Triumphal Entry" into Jerusalem, He told his disciples to go to a certain place and find an ass and her colt and bring to Him. "Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying, Tell ye the daughter of Zion, behold, thy King cometh unto thee, meek and riding upon an ass, and upon a colt the foal of an ass" (Matt. 21:4,5). This was the fulfillment of the prophecy of Zechariah 9:9.

HIS BETRAYAL: One can only be amazed at the many detailed prophecies concerning the death and resurrection of the "Messiah." Even His betrayal was foretold in Zechariah 11:12, "And I said unto them, If ye think good, give me my hire; and if not, forbear. So they weighed for my hire thirty pieces of silver." In Matt. 26:14-16 we read, "Then one of the twelve, who was called Judas Iscariot, went unto the chief priests, and said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of silver. And from that time he sought opportunity to deliver him unto them."

HIS DESERTION BY HIS DISCIPLES: In Zechariah 13:7 (about 500 years before the Crucifixion) we read, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith Jehovah of hosts: smite the shepherd and the sheep shall be scattered; and I will turn my hand upon the little ones." The fulfillment of this prophecy came to pass the night just after "Christ" had observed the passover with His disciples and they had gone together to the mount of Olives. "Then saith Jesus unto them, All ye shall be offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad" (Matt. 26:31).

HIS SUFFERING ON THE CROSS: Seven hundred years before the Cross, Isaiah spoke of the "Messiah's" suffering as though it had already passed. "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53:5). And 1,000 years before the cross, David recorded these words in Psalms 22:1, "My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from the words of my groanings?" These words were uttered by "Christ" upon the cross (cf. Matt. 27:46).

LOTS CAST FOR HIS GARMENTS: In Matthew 27:35 we read, "And when they had crucified him, they parted his garments among them, casting lots." This, too, was foretold in Psalm 22:18, "They part my garments among them, and upon my vesture do they cast lots."

NONE OF HIS BONES BROKEN: After hours of agony, suffering on the cross for the sins of the world, the Righteous for the unrighteous, Jesus said, "It is finished: and he bowed his head, and gave up his spirit" (John 19:30). It was customary to break the legs of those on the cross to hasten death, and they did this to those on the cross beside "Christ," "But when they came to Jesus, and saw that he was dead already, they brake not his legs" (John 19:33). "He keepeth all his bones; Not one of them is broken" (Psalm 34:20).

HIS RESURRECTION: David said, "For thou wilt not leave my soul to Sheol; neither wilt thou suffer thy holy one to see corruption" (Psalm 16:10). In John 2:19, Jesus said, "Destroy this temple, and in three days I will raise it up." He was referring to His resurrection. There were many witnesses to the fact of His resurrection. In his

great sermon on Pentecost, Peter showed that the resurrection was a fulfillment of Psalm 16.

HIS ASCENT TO HEAVEN: "And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven" (Luke 24:50, 51). Centuries before, David said, "Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool" (Psa. 110:1). The apostle Peter also quoted this passage on Pentecost as referring to the ascension of "Christ."

These are but a few of the many prophecies of the "Messiah." It has been said that there are over three hundred prophecies about Christ that were fulfilled in His earthly ministry, death and resurrection. Surely, these fulfilled prophecies stand as monuments, ever reminding us of the trustworthiness and authority of God's Holy Word. If these were fulfilled exactly as predicted, why should anyone doubt the fulfillment of others that still point to the future?

"None but God could give such prophecy; none but God can fulfill such prophecy. The ideal of prophecy and the reality of history correspond in Him, who is above all limits of time and space and circumstance, who is the Creator, Ruler, and Savior of the world, and who alone has the wisdom, the grace, and the power to conceive the idea of redemption and then accomplish it in reality through the incarnation, crucifixion, resurrection, ascension, and second advent of His only begotten and well beloved Son, very God of very God, the Light and Life and Savior of the world" (Briggs).

"As an evidence, fulfilled prophecy is as satisfactory as anything can be, for who can know the future except the Ruler who disposes of future events: and from whom can come prediction except from Him who knows the future?" (Smith's Bible Dictionary).

"Remember the former things of old: for I am God, there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure" (Isaiah 46:9, 10) —in *Christian Platform*.

One cannot closet himself with the Rose of Sharon without conveying the fragrance when he goes forth.

My first need is to acknowledge that I can know nothing definitely of the mysteries of God until I am taught by the Holy Spirit; but if my spirit and the Spirit of God are in union, the first proof and fruit of it will be that the Spirit will take the things of God and show them to me. —A. T. Pierson.



A Christian Views The News

Ernest E. Lyon

FREEDOM OR REGIMENTATION? A great deal of the misunderstanding of the problems in our society today would resolve itself if people would analyze the new projects instead of reacting emotionally to the propaganda put out for and against them. So often the matter will simply fall into the simple job of answering whether or not you want freedom or regimentation. Do you want freedom to sell your property that you have worked so hard to get or do you want to be forced to sell it to someone else's choice? Do you want to hire workers that you want and feel can do the job or to hire those an agency tells you that you must hire? Do you want to pay a man what he is worth or what you are told to pay him? Do you want to buy your necessities at their worth or at what you are required to pay by government decree, or by the government taking more of your money to support the price so that you pay twice? Do you want to spend your money or turn most of it over to government planners to spend for you? (Do you really believe they know better how to spend it than you do?) Do you want to go to the doctor you know and trust or to the one the government provides? Do you want to pay for good medical care as needed or to be taxed and have it provided at ultimately higher cost by government doctors as they feel they wish? Do you want to plant your farm as you feel it can profit and provide best or as others tell you to? Do you want to say as Paul said to the Thessalonians, "If any will not work, neither let him eat," or do you want to turn your money over to professional spenders who say that such a doctrine is evil? Do you want to have the freedom to earn as you are able and spend it as you desire or to work as ordered and turn it over to others with the vague promise of "security"? Do you feel it is "civil rights" or any other kind of rights to force any group to accept another group, to take away property rights of one group to give the use of that property to non-owners?

The things listed in the preceding paragraph are not given here as spiritual truths but as simple opinions from a free man in Christ with a background of freedom in this country. I take no sides in these matters for the church or for the Lord, but I hope you grant me the right to express my strong preference for the side of these I obviously prefer, and that I feel will be best for individuals and for my country. There are Scriptural principles involved in my deciding what is best in these matters—such as the

evil in the heart of man, the sinful nature of man, the inability of natural man to do "good", the danger of power in the hand of sinful man, etc. — but since these require interpretation I do not press them in this news column and news commentary, nor would I ever think of preaching them, unless you might say using examples of these things as illustrations of sermon points is "preaching" them. Jesus used even a political story known to all as the basis for a parable.

NOTES AND COMMENTARY: Did you know that a technician in the electrical research division of the Ontario Hydro Power Commission, where the famous "blackout" started, is the National Chairman of the Fair Play for Cuba Committee of Canada? Or that his wife is in charge of sales of a paper put out by the American Communist terrorist, Robert H. Williams, in Havana? Or that the two of them were "distinguished guests" at the Fifth Anniversary of the "triumph of the Cuban Revolution"? Neither did I know it until I read it in the "Revival and Survival Bulletin" published by the Christian Heritage Center in Louisville. I did not read it in my newspaper. . . . Congressman H. R. Gross is reported to have said that political science instructor James Mellon at Drew University received \$6,600 in government funds to pursue his studies at the University of Iowa. Mellon is one of the men who endorse the Communist Vietcong and hope they will win the war in Vietnam. . . . *World Campus* editors want to know why it is that African leaders are asking for armed action against Rhodesia—yet none has spoken out in the many months that the predominantly Christian population of the southern Sudan has been terrorized by the Moslems of northern Sudan. . . . *Christian Economics* of February 8, 1966, reports that after condemning much good property, ousting thousands of people from homes, breaking up innumerable businesses and at enormous expense, urban renewal, during the past fifteen years, has provided less than 100,000 homes. During the same period of time the private housing industry has built about 22,000,000 homes. . . . It is strange that every newspaper I have read has condemned the Rhodesian government for seceding from the British Commonwealth rather than allow the Communists to terrorize them and the other natives, but everyone that I know who has been to Rhodesia has said that the Rhodesian government did what it had to do and that the native Africans as a whole support the government as it is. . . . Howard E. Kershner, editor of *Christian Economics*, has been writing a very interesting series of articles in that magazine on Africa as he travelled through that unfortunate continent. In his articles about each country visited, he has confirmed the opinions I had from reading what others had said. For example, in South Africa he states that 90% of the Bantus that he talked to and all of the Indians (there are many there) preferred the government policy in the matter of racial segregation. Kershner's description of the policy is vastly different from what I had read in the papers and it is gradually resulting in the establishment of separate countries for each of the large racial groups there, a little giving away of the

"white man's property" instead of a policy of keeping the colored races down.

Pray for our country, and also pray for our country's Christians that they will not sin against God in ceasing to pray and that they will not try to use the Lord's name nor the name of His Church as a "pressure group" in government.

Identification With Christ

Miles J. Stanford

As our thinking moves along from the truths of Substitution (the new birth) to those of Identification (growth), it might be good to consider briefly what some God-honored leaders have said on the subject over the years, focusing our attention on *ROMANS SIX*.

EVAN H. HOPKINS--"The trouble of the believer who knows Christ and his justification is not sin as to its *guilt*, but sin as to its ruling *power*. In other words, it is not from sin as a load, or an offence, that he seeks to be freed—for he sees that God has completely acquitted him from the charge and penalty of sin—but it is from sin as a *master*. To know God's way of deliverance from sin as a master he must apprehend the truth contained in Romans 6. There we see what God has done, not with our *sins*—that question the Apostle dealt with in the preceding chapters—but with *ourselves*, the agents and slaves of sin. He has put our old man—our original self—where He puts our sins, namely, on the Cross with Christ. 'Knowing this, that our old man was crucified with Christ' (Rom. 6:6). The believer there sees not only that Christ died *for* him—substitution—but that he died *with* Christ—identification." —*Thoughts On Life and Godliness*, p. 50.

ANDREW MURRAY--"Like Christ, the believer too has died to sin; he is one with Christ, in the likeness of His death (Rom. 6:5). And as the knowledge that Christ died for sin as our Atonement is indispensable to our justification; so the knowledge that Christ and we with Him in the likeness of His death, are dead to sin, is indispensable to our sanctification." —*Like Christ*, p. 176.

J. HUDSON TAYLOR--"Since Christ has thus dwelt in my heart by faith, how happy I have been! I am dead and buried with Christ—aye, and risen too! And now Christ lives in me, and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me. Nor should we look upon this experience as for the few. These truths are the birthright of every child of God, and no one can dispense with them without dishonoring our Lord."—*Spiritual Secret*, p. 116.

WILLIAM R. NEWELL--"To those who refuse or neglect to reckon themselves dead to sin as God commands, we press the question, How

are you able to believe that Christ really bore the guilt of your sins and that you will not meet them at the judgment day? It is only God's Word that tells you that Christ bore your sins in His own body on the tree. And it is that same Word that tells you that you as connected with Adam, died with Christ, that your old man was crucified, that since you are in Christ you shared His death unto sin, and are thus to reckon your present relation to sin in Christ—as one who is dead to it and alive unto God." --*Romans, Verse By Verse*, p. 227.

LEWIS SPERRY CHAFER--"The theme under consideration is concerned with the death of Christ as that death is related to the divine judgments of the sin nature in the child of God. The necessity for such judgments and the sublime revelation that these judgments are now fully accomplished for us is unfolded in Rom. 6:1-10. This passage is the *foundation* as well as the *key* to the possibility of a 'walk in the Spirit.'"--*He That Is Spiritual*, p. 154.

RUTH PAXSON--"The old 'I' in you and me was judicially crucified with Christ. 'Ye died' and your death dates from the death of Christ. 'The old man,' the old 'self' in God's reckoning was taken to the Cross with Christ and crucified and taken into the tomb with Christ and buried. Assurance of deliverance from the sphere of the 'flesh' and of the dethronement of 'the old man' rests upon the apprehension and acceptance of this fact of co-crucifixion."--*Life On The Highest Plane*, Vol. 2, pp. 78-79.

WATCHMAN NEE--"Our sins were dealt with by the blood; we ourselves are dealt with by the Cross. The Blood procures our pardon; the Cross procures deliverance from what we are in Adam. The Blood can wash away my sins, but I need the Cross to crucify me—the sinner."--*The Normal Christian Life*.

L. E. MAXWELL--"Believers in Christ were joined to Him at the Cross, united to Him in death and resurrection. We died with Christ. He died *for us*, and we died *with Him*. This is a great fact, true of all believers."--*Christian Victory*, p. 11.

NORMAN B. HARRISON--"This is the distinctive mark of the Christian—the experience of the Cross. Not merely that Christ died *for us*, but that we died *with Him*. 'Knowing this, that our old man was crucified with Him (Rom. 6:6).'"--*His Side Versus Our Side*, p.40.

F. J. HUEGEL--"If the great Luther, with his stirring message of justification by faith, had with Paul moved on from Romans 5 to Romans 6, with its amazing declarations concerning the now justified sinner's position of identification with his crucified Lord, would not a stifled Protestantism be on higher ground today? Might it not be free from its ulcerous fleshliness?"--*The Cross of Christ*, p. 844.

ALEX R. HAY--"The believer has been united with Christ in His death. In this union with Christ, the flesh, 'the body of sin'—the entire fallen, sin-ruined being with its intelligence, will, and desires—is judged and crucified. By faith, the believer reckons (counts)

himself 'dead unto sin' " (Rom. 6:3-14).—*New Testament Order For Church and Missionary*, p. 310.

T. AUSTIN SPARKS--"The first phase of our spiritual experience may be a great and overflowing joy, with a marvelous sense of emancipation. In this phase extravagant things are often said as to total deliverance and final victory. Then there may, and often does, come a phase of which inward conflict is the chief feature. It may be very much of a Romans 7 experience. This will lead, under the Lord's hand, to the fuller knowledge of the meaning of identification with Christ, as in Romans 6. Happy is the man who has been instructed in this from the beginning."—*Memoir*, p. 26.

WILLIAM CULBERTSON--"Who died on the Cross? Of course, our blessed Lord died on the Cross; but who else died there? 'Knowing this, that our old man was crucified with Him, that the body of sin might be done away, and so we should no longer be in bondage to sin. But if we died with Christ, we believe that we shall also live with Him' " (Rom. 6:6-8).—*God's Provision For Holy Living*, p. 46.

REGINALD WALLIS--"God says in effect, 'My child, as you reckoned on the substitutionary work of the Lord Jesus Christ for your salvation, now go a step farther and reckon on His representative work for your victory day by day.' You believe the Lord Jesus died for your sins because God said so. Now take the next step. Accept by faith the further fact that you died with Him—that your 'old man' was crucified with Him."—*The New Life*, p. 51.

JAMES R. McCONKEY--"Because He died, 'death hath no more dominion over Him,' and because of our union with Him 'sin shall not have dominion over you,' even though it is present in you. Our 'reckoning' ourselves dead to sin in Jesus Christ does not make it a fact—it is already a fact through our union with Him. Our reckoning it to be true only makes us begin to realize the fact in experience."—*The Way of Victory*, p. 16.

—From The Green Letters

*Have we substituted "coming forward" for something else? If two Christian men have trouble, should they settle their difficulty face to face or respond to the invitation on Sunday morning (of course, there are some cases where both should be done)? Is it easier to "go forward" than to be reconciled to a brother as the Lord directs (Matthew 5:23-24)? If a husband and wife have a "spat" in the privacy of their own home (and what couple hasn't?), should they make a public confession of sins? Anyone who substitutes "answering the invitation" for obedience to plain Bible teaching is attempting to evade his own personal responsibility. In this connection, have we given brethren the idea that they must go before the church to receive forgiveness of sin? Is the local congregation becoming what the priest is to the Roman system? —Jimmy Allen in *Christian Worker*.*

NEWS AND NOTES

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

Hawthorne, Calif.: We enjoy the *Word and Work* so very much—as it is a spiritual blessing to us. Have taken the magazine since 1957 and have come to depend upon it. —Mrs. Don Banta

Orlando, Fla.: We are planning a meeting with Orell Overman April 3-10, and we covet your prayers that the Church may be strengthened and souls saved. The Lord is our present help and not willing that any should perish. —Bill Spears

Louisville, Ky.: South Louisville Christian Church had 102 additions during 1965 . . . Our fall revival will be August 28-September 2, immediately after the closing of the Fellowship Week. David Schreiner, now ministering at Hapeville, Ga., will be the evangelist . . . The Robert Garretts are living at 2630 Montgomery, the old PCS dormitory. Phone 772-2968 . . . In spite of publicity saying that seminaries are down in enrolment, the seminaries that treat the Bible as the inspired Word of God are increasing in size and number . . . 50,000 copies of a new translation of the N.T. were sold in Japan in 60 days, and 50,000 more were ordered from the printer . . . The Bible camp near Linton, Ind., will have its fullest season this year, concluding with a family week the week of August 15-21. The Bible Camp in Winchester, Ky., is moving to a site near Pikeville, Tenn. . . . Harding College Chorus will sing at Bardstown Road Church of Christ on March 31, followed by a three-day Youth Forum . . . **April Meetings:** 10-17, Song Revival at Shawnee Church of Christ. 24-May 1, Howard Marsh at Eastview Church of Christ. 30, SCC Commencement. —Ernest E. Lyon

Chicago's Stony Island Church of Christ is using the Moody Science Films in their evening meetings. Why don't you request (free) "A Plan to Reach Today's Untouchables"? Address: Moody Institute of Science, 12,000 E. Washington Blvd., Whittier, Calif., 90606.

Albuquerque, N. M.: The Avalon Road Church of Christ is having an all-night prayer meeting on May 6

from 7 p.m. to 7 a.m. (local time). Congregations of Christians around the world are invited to join in prayer this same night. The purpose is to ask God to send the gospel to the whole world in our generation, and to uphold and to guide present missionary endeavors. For more information, write to Wayne T. Hall, 240 60th N.W., Albuquerque, New Mexico.

GREAT!

This is our first reaction to a little monthly publication called *Abide* that has just reached us. Now in its second year, *Abide* is published by Floyd W. Mackler, Box 607, Pleasant Hill, Oregon. No subscription price. This little paper is devoted to deeper Christian living, and it is all meat. If you're tired of superficial Christianity, you'll find *Abide* refreshing.

Appeal for Channelview (Houston), Texas

The brethren have bought a lot on a residential street in Channelview, just a short way from Interstate 10. The purchase price was \$3,300, and they have paid \$200 down with the promise to raise the remainder within about one month from the time you read this. There are about four families in the work that can be called regular and committed, and these are all common wage-earning folks. One is a widow whose income is from cooking in a hospital kitchen. Without outside help they can only finance the cost and slowly pay it out.

If the remaining \$3100 can be raised among the churches, they will be in a position to finance a building. Present rental expenses will be turned into payment of the loan, and the work will have received a fine boost. We are not asking that these brethren be relieved of responsibility, but only that a modest building in the near future be brought into the realm of possibility for them by providing a debt-free lot. You may mail funds to Bro. Marvin Fontenot, 15712 S. Brentwood, Channelview, Texas. They will be acknowledged and a report given. I will be glad to supply any additional

information. —Carl Kitzmiller, 710 Westview Drive, Abilene, Texas.

Alexandria, La.: The new design for the front cover of the **Word and Work** speaks for its mission in the service of the Lord. In addition the Mission Department is commendable and fills a vacancy, thereby emphasizing the scope of the field of service mentioned in the commission given to take the gospel to all nations.

Brother Chambers will be with the church here on the 3rd Sunday in March and will give a few lessons on Revelation. —W. J. Johnson

DALLAS CONFERENCE

By all means plan to attend the Conference here in Dallas the first week of May (3-5), evenings only. This will be on Sunday School Evangelism, and will feature these special guest speakers: Brethren Richard Ramsey, Paul Clark and Ronald Bartanen. Local ministers will also assist in workshops

and other phases of the conference. It will be designed for everyone to gain something. Primary purpose: to reach souls for Christ in our present Bible teaching program. Only three nights. Plan to attend every one of them . . . Tuesday, Wednesday, and Thursday. —Neal Phillips

New York: Forty-one governors have declared 1966 "The Year of the Bible" in recognition of the 150th Anniversary of the American Bible Society, the largest non-profit organization in the United States devoted to translating, publishing and distributing Holy Scriptures here and abroad.

Louisville, Ky.: Last WW-MM quite informative and interesting, stimulating, especially reports from the two Japanese missionaries to their own people. What a saving if natives were given training on the field, making of them zealous, fruitful missionaries to their own people! —Stanford Chambers

KENTUCKIANA CHRISTIAN ASSEMBLY

Due to the fact that Southeastern Christian College is planning to have summer school this year it has been necessary for Kentuckiana Christian Assembly to find a new location for 1966. This "youth camp" which was begun in 1950 with a session at Crestwood, Ky., has been held on the campus of the college ever since we have owned the Winchester, Ky. property, paying close to \$1,000 rental each summer. Hall C. Crowder has been Director of the project from the beginning and Howard T. Marsh has been Assistant Director.

After much searching and trusting the Lord for guidance, Brother Crowder has announced that this year's sessions will be held at Fall Creek State Park near Pikeville, Tennessee. While this is a little further from Louisville than previous sites, it is much nearer to some of our southern congregations. The distance is no problem with modern cars and good roads.

Facilities at Fall Creek Falls Park are almost ideal for our use. Group Camp #2, the area rented, includes a large, equipped kitchen and dining room building, a chapel building, 24 cabins for six, 3 bath houses, a large play field, and a private lake and beach. All are located in a wooded area in the midst of some of the most beautiful scenery in Tennessee.

Junior week, for 5th through 8th grades next school year, will be from June 12-18. Senior Week, for next year's 9th-12th graders and college age, will be June 26-July 2. It was not possible to get two weeks right together - in fact these were the only weeks available in the whole summer. It seems as if God saved them for us! In many ways the "break" between the weeks will be an advantage - particularly for preacher-faculty members who would not want to take two weeks away from their churches in a row.

Cost will be \$13 per camper. This will include all expenses and insurance except for personal spending money.

Brother Crowder states that there is a need for cooks and kitchen help for both weeks and that these are paid positions. Also needed are qualified lifeguards, male and female, for both weeks.

For further information about the camp and/or jobs, write to Hall C. Crowder, Box 808, Gallatin, Tennessee 37066.

BOOKS BY R. H. BOLL

PAUL'S LETTER TO THE GALATIANS

"The epistle to the Galatians is rather short—six brief chapters, averaging not quite 25 verses each—but how much of teaching, and power is packed away in its small compass! How revolutionary it is, how contrary to man's natural thinking; how contradictory to the notions of many of even professing Christians who think themselves sound and enlightened in doctrine." These beginning words of this little exposition commend it more than anything we might say. 39 pages, gold leather-finished paper, 50c each.

LESSONS ON FIRST PETER

"Woven all through Peter's first epistle, if we are acquainted with his personal history as recorded by bits in the four gospels, we shall find allusions and reminiscences of his association with the Lord Jesus Christ during His earthly ministry." So reads the opening sentence of "Lessons On First Peter." Through these findings, the writer, in this, his last book (finished after his departure, by J. E. Boyd) points out "the Lord's dealing with His own in mercy and grace." This book, even as Peter's to the elect of the dispersion, of which it undertakes to "give the sense" reveals to us that these writers, too, have known the Lord, though not in the flesh, yet surely and palpably, having been recipients of His mercy and partakers of His grace. 47 pages, green leather-finished paper, 50c each.

FIRST AND SECOND THESSALONIANS

What do First and Second Thessalonians say about the rapture of the saints; the day of the Lord; the power of the Gospel; Christian living? There is much teaching on the Second Coming of our Lord in these epistles, and Brother Boll is well qualified to open up the scriptures on this vital subject. Excellent to use in Bible classes or for home study. 51 pages, green leather-finish paper, 50c each.

THE LETTER TO PHILEMON

"As in a dewdrop the whole sun and sky can be mirrored, so a comparatively trifling private affair can become the mirror in which the whole glory and beauty of Christianity is reflected. That is demonstrated in the short letter of Paul to Philemon." So run the first words of this little 12-page pamphlet by R. H. Boll. One copy, 10c 20 for \$1.00.

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"Romans, the greatest and most fundamental of all Paul's epistles (since its teaching is the basis of all the rest) is mighty revolutionary. Even if we have studied it before, it gives us a new shock every time we take it up again. Things that do not fit into our general conceptions we readily forget, and a teaching which runs counter to our ideas quickly fades out of our consciousness, unless we make special effort to hold it fast."

"Lessons On Romans" has 68 pages. It is bound in leather-finish blue paper. Price 50c

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