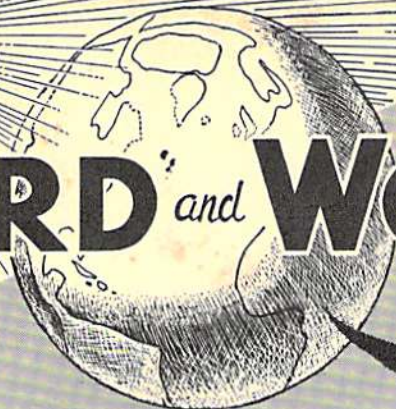


*"Holding fast the faithful Word . . ."*



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



*"Holding forth the Word of life."*

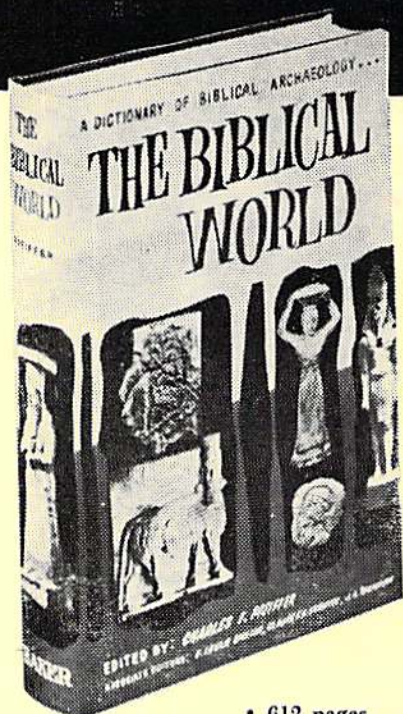
SEPTEMBER, 1966

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This choice space has been made available for presentation of the work of foreign and home missions through the use of pictures.

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# THE WORD AND WORK

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

GORDON R. LINSKOTT, Editor—Publisher

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## Talking Things Over

G. R. L.

Our "Precious Reprint" this month is nearly 50 years old; yet it is more up-to-date now than it was in 1917. For more than a decade we have been hearing more about *survival* than any other one topic. This is the single theme of the scholarly and influential *Bulletin of the Atomic Scientists*. If "A man must live" was the philosophy of 1917, it is much more so now. This fact was brought home to me in an almost alarming fashion by a book I read recently: *Brainwashing: From Pavlov to Powers* by Edward Hunter (N. Y.: The Bookmailer, 1960). (If you are interested in the subject of brainwashing, I would also recommend a more scholarly treatment: *The Rape of the Mind* by Joost A. M. Meerloo, M. D. (N. Y.: The World Pub. Co., 1956). This book gives more information on mass techniques now being used in the U. S.)

### THE LAW OF SELF PRESERVATION

Brother Boll's article calls self-preservation the first law of nature. We would like to make clear that this speaks of the *animal* nature. Human nature—though depraved and sinful—recognizes a higher law, the law of right, the law of loyalty to one's own. Even among primitive cultures, it is not unusual to read of one risking his life for his kinsmen. Risking life for what is right is not so common. However, the Christian influence upon our American culture has made us take it for granted that such an attitude is just part of our way of life. The authors mentioned above reveal that the predominant attitude of our society is rapidly changing—from the higher law of right and loyalty before life, to the animal level of self preservation above all else. Hunter does not develop this line of thought at all; yet it is evident from his analysis of the behavior of American prisoners of war in the Korean conflict as compared to other wars. The percentage who sold out to the enemy was alarmingly high.

It is interesting to note that those who sold out—who put their own survival first—were, for the most part, those who perished. He relates that in one camp where there were about 7,000 Americans and 229 Turks, over 40% (3,000) of the Americans died, but *not one of the Turks* (though most of these were sick or wounded). He comments: "Captured Americans discarded discipline, and made personal advantage . . . their sole criterion of conduct, whereas each Turk was sure of the care and protection of his fellows . . . By defying death . . . the Turks lived; by fearing death . . . Americans perished."

It may be said, "But the Americans were brainwashed." That is true. *But some overcame!* These were they who were willing to risk their life for their convictions. Hunter makes it clear that not only missionaries, but "down-to-earth, practical men . . . declared that the most important elements in their survival were faith and prayer. Those who did not emphasize prayer and faith laid great stress on convictions as an indispensable, strength-bestowing quality." Psychiatrist Meerloo speaks of hope in the coming of Christ and the Kingdom of God. "The people . . . who believed in a future . . . who could see their actual calamity as a small chain between past and future, could endure better their temporary suffering." In the most terrible of all trials—brainwashing—the "faith once for all delivered unto the saints" was seen to be most practical. (You'll find the Christian side of this much more fully revealed in the experiences of Geoffrey Bull, *When Iron Gates Yield*—Moody paperback, 89¢. When you finish that, you'll also want the sequel, *The Sky is Red*—\$8.95, I think.)

#### **"THEY LOVED NOT THEIR LIFE EVEN UNTO DEATH"**

Two applications follow what has been said. First, we have an answer to the frequently-heard complaint that the old-time gospel just doesn't fit modern man. Even a superficial reading of either Hunter or Meerloo should convince any professed Christian that the most urgent need of the individual American in this decade is a personal faith in the Lord Jesus Christ and personal convictions founded upon the Word of God—and this strictly from the point of view of physical and psychological survival. And don't overlook the practical value of the prophetic Word, "a lamp shining in a dark place." It has great value *now*. Among the practical implications is the need of giving our youth a firm foundation in the Word.

The second application contains my principal purpose in writing on this topic. And it is far more important than merely surviving the perils of our times. It is a matter of spiritual survival unto the fulfillment of our Lord's commission. Not only our American society has drifted far in the direction of seeking first personal advantage; there is a dangerous tendency (on the spiritual plane) among those who preach the free grace of God. The grace of God is made to be self-centered (what He will do for me) rather than Christ-centered (what He has accomplished for the glory of the Father). The Christian life is made to be a flurry of activities (full of self), rather than the manifestation of the life of Christ Jesus as it springs from the experience of the cross. The enemies of the cross described by Paul (Phil 3:18) are not communists or modernists or heathen. They are professing Christians "whose god is the belly . . . who mind earthly things." They know nothing of self-denial for the name of Jesus. Their leftovers they gladly give for the propagation of the gospel—the time they have left over after they have done their own will, the money they have left over after every whim is supplied. By their deeds they testify to their children and their neighbors that the most important thing is to take good care of self. "And men praise thee,

when thou doest well to thyself" (Ps. 49:18).

The Christian life springs out of death—our death with the Lord Jesus. We are challenged to accept *daily* the effect of that cross. He who accepts—who is willing to let the flesh go unsatisfied—enters into the experience of the life of Christ. He who feels he must "keep his life" by living like his neighbors is like the prisoners of war who squealed on their buddies for an extra food ration—he never knows the fulness of the Christ-life. The principle of the cross is well-nigh unknown in actual practice among Christians today. And so the gospel is losing ground. There can be no victorious advance into Satan-held territory without the willingness to "suffer hardship, as a good soldier of Christ Jesus." This is the mind of Christ. It has no thought for self-preservation or creature comforts, but burns with the compulsion to fulfill the charge entrusted to us—to make Christ known where His name has not yet been preached.

---

## Wonderful Book

William Jennings Bryan

Next to the belief in God I would place the acceptance of the Bible as the word of God. I need not present arguments in its support; its claims have been established—the burden of proof is upon those who reject it. Those who regard it as a man-made book should be challenged to put their theory to the test. If man made the Bible, he is, unless he has degenerated, able to make as good a book today.

Judged by human standards, man is far better prepared to write a Bible now than he was when our Bible was written. The characters whose words and deeds are recorded in the Bible were members of a single race; they lived among the hills of Palestine in a territory scarcely larger than one of our counties. They did not have printing presses and they lacked the learning of the schools; they had no great libraries to consult, no steamboats to carry them around the world and make them acquainted with the various centers of ancient civilization; they had no telegraph wires to bring them the news from the ends of the earth, and no newspapers to spread before them each morning the doings of the day before. Science had not unlocked nature's door and unlocked the secrets of rocks below and stars above. From what a scantily supplied storehouse of knowledge they had to draw, compared to the unlimited wealth of information at man's command today.

And yet *these Bible characters grappled with every problem that now confronts mankind*, from the creation of the world to eternal life beyond the grave. They have given us a diagram of man's existence from the cradle to the grave, and they have set up warnings at every dangerous point along the path. —In *The Making of a Man*



## Blind Guides

E. L. J.

Twice in the book of Psalms—once each in two of David's that are almost identical, 14 and 53—we are told that it is the fool who says in his heart, *There is no God*. Now, what a man says *in his heart*, that is his real deep-down belief, the conviction that shapes his whole life.

If God calls such a man "the fool," what shall we call the professor who blurts his atheism out loud, poisons the minds of young people, and destroys for ever their hope of life beyond the grave? He has won their confidence because *they know he knows his line*—it may be mathematics, history, or some physical science; but when he steps out of his line to give out a pronouncement about the Bible, or on some phase of Biblical research *which he has not studied*, our gullible youth are apt to miss the slip, and to swallow the professor's line, bait, hook and sinker. For it is our natural fleshly bent to love darkness rather than the light, because our works are evil (John 3:19). But this picture of the professor is only one in the hundreds of so-called higher schools where Satan is operating today as an "angel of light."

This humble associate editor is very pleased that our writers have refrained (or our editor-in-chief has wisely restrained them) from giving undue publicity to Altizer and his "God is dead" thesis. Publicity is what he sought, of course, or he would have expressed his atheism in the old-fashioned way, "There is no God." And will he not go down in history as the super-ignoramus of all time? For in his very thesis he admits that God was once alive. Nothing dies that was not once alive! How foolish and ignorant can "smart men" get? There was a saying among the ancient Greeks, "whom the gods would destroy, they first make mad." Dr. Altizer must have been exceedingly mad against the God of heaven. It reminds us of the puny Russian communist, Zinovieff, who raised his fist to heaven and said, "There is no God; Let there be no God. But if there be a God, we will grapple with him in his highest heaven." At such weak and wicked words,

"He that sitteth in the heavens will laugh;  
The Lord will have them in derision" (Ps. 2:4).

I did not set out to write a plug for Christian colleges, but if this turns out to boost those Bible-based institutions, I shall be

glad. The Altizer story most certainly points up the crying need for them, especially those like PCS and SCC. Now, in the month of their opening for another year, let Christian parents and their teenage children think on these things. No earthly success, no human honor or emolument, could possibly make up for the eternal loss that may so easily be suffered in the choosing of the wrong school. This is not denying that their professors are smart, or even smarter. They are smart, but *smart in what?*

---



## *The Law and The Christian*

J. R. Clark

A judge inquired about a missing juror. A friend of the juror arose and said, "Your honor, there are several reasons why he couldn't come. In the first place he is dead—" "You need not give any more reasons, that is reason enough," interrupted the judge. In Romans 7:1-6 the apostle Paul compares the relation of the law of Moses to Israel to that of husband and wife. They are bound together until death do them part. The death of either would sever the tie.

First, let us focus our attention on the law. A rather comprehensive statement about the law is recorded in Galatians 3:19, "What then is the law? It was added because of transgressions till the seed should come to whom the promise hath been made; and it was ordained through angels by the hand of a mediator." This verse has some interesting and revealing words, namely: promise, law, added, transgressions, till, seed. The "promise" was first made to Abraham: "In thee," says God, "shall all the families of the earth be blessed." One end of this rainbow of promise touches Abraham; the other arches to the cross of Christ; then melts into the glories to come. The promise is permanent.

The "law" was "added" to this promise because of "transgressions" of Israel. They needed to come face to face with their sinful condition and "through the law cometh the knowledge of sin" (Rom. 3:20). So would they be preparing themselves for the promised blessing. The law was to last "till" the "Seed" should come. Thus the law of Moses was to be temporary, leading men to Christ like a tutor leads his ward to the school master. Paul adds, "But now that faith is come, we are no longer under a tutor" (See Gal. 3:23-25). Galatians 3 is plain enough, yet many think the ten commandment portion of the law of Moses is still in effect today. For this reason



they keep the sabbath, and make a big deal of it, as if it is urged upon every page of the New Testament epistles.

Have they not read the following verses? "For the law was given through Moses; grace and truth came through Jesus Christ" (John 1:17). Christ "blotted out the bond written in ordinances that was against us: and he has taken it out of the way, nailing it to his cross (Col. 2:14). The law is the ministration of death, written, and engraven on stones . . . passeth away" (2 Cor. 3:7, 11). "He taketh away the first (covenant), that he may establish the second" (Heb. 10:9). It is plain that the law of Moses, including the ten commandments, has served its purpose, and is no longer binding as a law. As a standard of right nine of the ten commandments have always existed, but not as a legal system. Now we are motivated by love to fulfil this high moral standard (Rom 13:9, 10).

Going back to Paul's comparison of the law and man to husband and wife, we wish to learn if there has been a death in this union, and if so, which one died. Let us turn to Rom. 7:1-6. "The law hath dominion over a man for so long time as he liveth" (vs. 1). "For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband" (vs. 2). "So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man" (vs. 3).

So far in this Romans 7 passage the husband's death is mentioned repeatedly, but the wife's death not at all. It seems that the Bible verses we have cited in the first half of this article fit in nicely with this idea. But suddenly the apostle switches from the husband's to the wife's death! It is as if he opened the flood-gates of heaven and let the gospel pour in. He says: "My brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to him that was raised from the dead, that we might bring forth fruit (born-again children) unto God" (vs. 4). The writer continues: "For when we were in the flesh, the sinful passions, which were through the law, wrought in our members to bring forth fruit unto death. But now we have been discharged from the law, having died to that wherein we were held; so that we serve in newness of the spirit, and not in oldness of the letter" (vss. 5, 6). The law stirred up sin; the gospel blots out sin and gives us victory over it. It is plainly stated here that we, having died to the law, are discharged from it.

Even if it could be shown that the law of Moses is still in force, that would not alter the fact that Christians are not under law. The bride is no bigamist, that she should have two husbands!

---

The *steps* of a good man are ordered by the Lord as well as his *steps*. —George Mueller

# The Certainty of His Coming

John Kernan

**CHRIST WILL COME AGAIN.** This truth is expressed in many ways throughout the whole Bible. In the New Testament, there is more said about the Second Coming than about any other subject except the First Coming. One verse out of every four in the New Testament deals with the Second Coming. Every chapter of 1 Thessalonians ends with a reference to this event. The book of Revelation gives not only one blessing, but a blessing repeated to those who study the events connected with the return of Christ.

The early church expected Christ to return at any moment; those Christians lived and worked and prayed for the return of Christ, as they confidently expected that He would come back during their lifetimes. Clement of Rome, a "fellow-labourer" with Paul, wrote about A.D. 95: "The Holy Scripture itself bearing witness that He shall quickly come and shall not tarry." Barnabas, who was the companion of Paul on some of the missionary journeys, wrote about A.D. 71: "The Lord is near, and His reward is with Him." Ignatius, a leader of the church in Antioch, wrote a letter about A.D. 100 to Polycarp, a famous Christian martyr: "Be every day better than another; consider the times, and expect Him who is above all time. . ."

The Encyclopedia Britannica states: "Faith in the nearness of Christ's Second Advent was undoubtedly a strong point in the primitive Christian church."

Christ Himself nurtured the belief in His imminent return ("imminent" means "at any time, suddenly, without any warning"): "I go to prepare a place for you, and if I go to prepare a place for you, I will come again and receive you unto myself . . ." (John 14:3).

The apostles accepted this teaching and passed it on: 1 Thessalonians 4:15-17, for example.

The Lord's Supper, which the early church took every Sunday, points forward to this great event: "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come" (1 Corinthians 11:26).

Now, before we proceed further, let us make a vital distinction—the Second Coming is not the same as death. In dealing with the distinction between death and the Second Coming, George Muller of Bristol gives three differences:

- "1. As individuals, at the time of death we will be brought only to a state of partial happiness—we will have no glorified body, nor will we reign with Christ and sit with Him on His throne, for at that time He will not be manifestly reigning.
- "2. Our death will have no effect on Satan—Satan will not be bound until Jesus comes again.

"3. Our death will not take the whole church into glory, but when Christ returns the whole church will at once be introduced to full happiness and glory."

There are other ideas about the Second Coming that people have: some deny the bodily return; some say that He returned in the Spirit on the Day of Pentecost; some say that He returned through the writing of the New Testament; others say that He returns spiritually to the heart of the believer. And there are still other efforts to get around the fact of the bodily return. But anyone who tries to explain away the bodily return of Christ to earth is going directly against the word of God, for in Acts 1 the two messengers declare: "This same Jesus . . . shall so come in like manner as ye have seen him go into heaven."

Christ will come "in like manner." In what manner did He go to heaven? In the resurrection body. How then shall He return? In the resurrection body, a bodily return explicitly promised by God.

#### *How Shall Jesus Return?*

I Thessalonians 4:16: There will be great noise, shouting and trumpets. I Corinthians 15:22 also speaks of the sound of the trumpet. So Christ will come with great noise and great glory. The Second Coming will not be a secret or hidden event. The Jehovah's Witnesses state that Christ came in 1917, but only a "select few" know about it. But Christ carefully tells us that His return will not be hidden; He warns us to beware of the statement "He is here—He is there—" (Matthew 24:23, 24).

Christ gives us this warning so that we will not be misled; so that we will know in our own experience and through our own eyes and ears that it is really Christ. Christ is warning us to beware of false prophets who would try to lead astray "even the very elect" (Matt. 24:5, 24). These false Christs are with us today; even right here in South Africa. I got a letter from a man near Durban. He told me that he likes my writings and wants me to be his second-in-command. He is Christ and is setting up his kingdom and armies on earth. But I know this man is a fraud because I know that Christ is not coming in such a manner.

When Christ comes again, there will be no mistake. You won't have to have somebody come and tell you: "Run outside quick, and see Christ." You won't have to have somebody say "Christ is coming on June 6th; we must all go to the top of Table Mountain to be ready for Him." If you are a faithful Christian, you'll see Him wherever you are, whatever you are doing.

The imminency of the coming—the fact that Christ is coming at any time—is one of the greatest incentives to the Christian life, for how will you live if you expect Christ to come right now?

*In South African Christian*



## Truth Advance Section

Stanford Chambers

### Questions Asked Of Us

Left over: Can a church carry on a school?

What is a school? Horace Mann said, "A student and an instructor with a log to sit on are a University." Jesus had His school, and sometimes far more than twelve pupils—disciples. The question is really a matter of definition.

Several years ago the Portland Church of Christ of Louisville supported R. H. Boll, its preacher, in "Winter Bible Classes." The instruction was purposed to meet the needs for development of various ages and classes. A class in Proverbs was provided with the young men particularly in mind. Some young men already active in preaching felt great need of greater ability to cope with the problems being continually encountered. Classes were arranged accordingly. In the study of the Bible the original language often came under consideration, and some studies in Greek were engaged in. Sermonizing? Some aid was given in the matter of arranging topics and sub-topics. When this writer moved to Louisville in 1923, he was asked mid-winter to teach a group in vocal music, for the sake of a better ministry in gospel song. Later a class in Evangelism was asked for and conducted. A year or two later on, classes were provided in corrective English, in Bible History, in Bible Geography, in Teacher Training, in Voice, in Sociology. This required more teachers. Teachers, most of them preachers, volunteered and served without remuneration. I think there were no objections raised against the congregation's carrying on this work. The enlarged work came to be called "The Louisville Christian Training School." It was domiciled by the Portland congregation and carried on under the Portland overseers. Members of other congregations attended and partook of the blessings. Free lodging was provided some who came from a distance. Tuition was never under consideration. Some free-will offerings did sometimes help meet utility and other incidental expenses.

For some time prior to these developments a deep concern had grown as to the welfare morally and spiritually considered of the children of the congregation. Degrading influences were observed working and undermining faith and morals. Prayers and tears were provoked by the situation that grew worse with the years. Christian

parents felt themselves responsible for saving their children from the pernicious influences at work. When the concern and the praying reached a measure of desperation, the church launched out on faith to take care of the lambs of the flock, and that was by providing their children's education, engaging the Book of all books on character and spirituality. The Portland church extended itself into a day school and called this day-by-day activity the Portland Christian School. This "work of faith and labor of love" has now been carried on as an important activity of the congregation without any stipulated tuition but with constant dependence upon the Lord through prayer, and has continued thus for more than 42 years. There has never been a penny spent in advertising the school, and no appeal is ever made for pupils (which is not to say that would be wrong. Preaching, even imported preaching is advertised.) Every year sees applicants turned away for lack of sufficient capacity.

Question naturally arose as to the subjects to be offered. The congregation exercised its right as a scriptural, autonomous church to decide that question in the light of the children's needs. The subjects offered have always been such as were and are considered helpful toward Christian character and usefulness. "Christ in you, the hope of glory" has ever been the goal, never lost sight of, never allowed to be made secondary. The teachers must be such as set this goal for themselves and for those they teach. They are chosen and employed by the overseers of the church. Said overseers constitute the school board. The church projects itself into this midweek activity and ministry, even as it previously had projected itself into midweek prayer meetings and into Sunday school teaching. That it has thereby multiplied its fruitage no one in the know will deny.

But where is the scriptural warrant for the church of God providing secular education or schooling? The church can do better. It can elevate what is by the world called (and is) secular, and by transformation make it spiritual. This is a must on the part of every church of the Lord and on the part of every one called by His name. Let no child of God deny this! Satan's strategy (and how it has worked!) has been to divide the Christian's life into two parts, the religious (How little!) and the secular (How big!). But the Scriptures disallow any such classification. "Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus" (Col. 3:17). Again, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). Disregard for this instruction has worked untold injury to the cause of Christ. A common sentiment is that the spiritual is for heaven, and the secular for the life here. So we have "Sunday Christians" as a spectacle before the world.

As we are wont to say, The Christian farmer (using him as a type of any honorable occupation) farms for Him who bought him and paid for him. He raises corn with Titus 3:8 & 14 as his worthy object, and is further motivated by such instruction as is given in Ephesians 4:28. The religio-secular professor takes such teaching always with a "grain of salt." The religio-secular church likewise,

and of course the religio-secular school. To be thus off center, whether the individual, the congregation, or in educational matters is to be side-tracked.

Christian education (in which Christians individually and cooperatively engage) may embrace what lines of learning? Any lines that enhance spiritual development and usefulness. It is well recognized that Christian parents may need financial help in the rearing of a family. And it is recognized that the church meets an obligation by rendering aid to this end. Now it is universally recognized that all parents require aid in the education and training of their children, hence the many systems and schools of our day. Christian parents, the churches and leaders are now confronted by a situation that has arisen in enormous proportions in which our youth are exposed to every form of unbelief, perversion and corruption. Parents by and large demonstrate their inability to cope with this situation and must have help. Many fail to get the really needed help and are losing their very own! (Do you "weep with those who weep"?) A church is but doing or attempting to do somewhat of its duty toward its members when it lends assistance on the educational lines. Here at this very point is where that "secular bug-a-boo" has lifted its head, and how little is being done to save our youth! Christians wage (if they wage) a losing fight, having been made more afraid of doing something in a wrong way than of folding up and doing nothing! So evolution takes its prey, atheism in its various other forms takes its prey, communism infiltrates, and immorality is flauntingly practiced and defended! The professing church has supplied the apostasy with both its constituency and leadership! Remnants not caught in the avalanche falling away from the faith are buried in the deadening spirit of defeatism. "It can't be helped!" Do you ask why? It costs too much to counter!

"Let our people also learn to maintain good works for necessary uses, that they be not unfruitful" (Titus 3:14). "Let" is something more than permit. It is a hortative "let." It involves encouragement and aid as the need requires, aid in finding the employment, aid as to how to do and hold the job. The church itself may have employment for some, such as know how. Others may be taught how. The "many lights in the upper chamber" had to be lighted and some one or ones would need to attend to them. If a church has the right to own property, it owes it to any carpenter member to employ him for the construction or repair work involved and the upkeep. Some teaching and training may be found necessary. Jesus as carpenter, was He then secular or spiritual? "Let them learn" is sufficient warrant for such teaching. Some mathematics would be manifestly necessary, some bookkeeping. "But, now you involve the Lord's church in things secular!" No, the whole of such work, engaged in for the Lord's sake, is spiritual and not secular. That is a fact, even if it be recognized that some seek such employment simply for personal gain. I have known some very "sound" preaching done for personal gain! The spiritual (alas!) may be brought down to the secular plane. Any honorable occupation can be engaged in and

done "heartily, as unto the Lord," and when so engaged in (as by the consecrated child of God it will be) is spiritual, and let no one label it otherwise. So doing, you serve Satan. Aged women are commanded to "train the young women" among other vitally important matters to be "chaste keepers at home." Here often comes the necessity of teaching some domestic science, home economics, sewing, laundry work and such like. "Let them learn," none forbidding the teaching or the learning.

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### TREASURES

One by one He took them from me—  
All the things I valued most—  
Until I was empty-handed;  
Every glittering toy was lost,  
And I walked earth's highways grieving  
In my rags and poverty,  
'Til I heard His voice inviting,  
"Lift your empty hands to Me."

So I held my hands toward heaven,  
And He filled them with a store  
Of His own transcendent riches  
'Til they could contain no more.  
And at last I comprehended,  
With my stupid mind and soul,  
That God would not pour His riches  
Into hands already full.

—Author Unknown

### THE SHADOW OF HIS WINGS

Psalm 4:8

The evening comes, the sun is sunk and gone,  
And all things lie in stillness and in rest;  
And thou, my soul, for thee one rest alone  
Remaineth ever, on the Father's breast.

The wanderer rests at last each weary limb;  
Birds to their nests return from heath and hill;  
The sheep are gathered from the pastures dim—  
In Thee, my God, my restless heart is still.

Lord, gather from the regions dim and far  
Desires and thoughts that wandered far from Thee;  
To home and rest lead on, O guiding Star,  
No other home or nest but God for me.

—Gerhard Tersteegen.

# Missionary Messenger

*"Greater things for God"*

E. A. Rhodes

Yokohama, Japan August 3.

There is not much news to report at this time. It is quiet here now as the kindergarten is on vacation. Bro. Kaneko and family have gone to the country for a couple of days. The teachers also are away for awhile. It has been hot here now for several days as we have had no rain. However, there is a cool breeze most of the time during the day.

Interest is keeping up on Sunday mornings quite well, as several new faces appear from time to time. The Lord knows the hearts of the people and we trust Him to send us to those who would believe and others to us who would come. It is good to recognize that we are workers together with God!

We enjoyed a visit with Paul Knecht and family recently. They were with us two nights.

Jack and Rena Chrissop

Cape Town, S. Africa July 30.

We visited Namwianga Mission, our home for ten years, and spent a wonderful three days with the loved ones there. We also visited Nhowe Mission another stay of three days. We left spiritually uplifted and strengthened, and full of praise for the work being done there. At home, our labors for Him go on. Out at Bokmakirrie, at the home of Brother Harrison, the cottage meeting held there every Tuesday night is a full house—once upward of forty attended, the majority non-Christians. A few weeks ago three were baptized, one of these a young girl whose parents are Moslem. This Sunday there is to be another baptism, the husband whose wife was one of the three baptized recently. These people are starving for the word, and cottage meetings are ideal for presenting the Gospel to them. The Lord has blessed our feeble efforts to serve Him.

Vernon C. Lawyer

Salisbury, Rhodesia August 12.

Despite some seasonal flu and heavy colds, the family enjoys good health. Frequently letters from home bring sad news of my father's prolonged illness. Eight months have passed since he was stricken with a near total paralysis. And still we have no doubts that God's purpose is good and best. Far longer than I can remember, Daddy has kept his hope firmly anchored within the veil and we know this is "grace sufficient."



By the spiritual food which satisfies those who "accomplish His work," we live well, and enjoy every opportunity for teaching the Word. The classes at Hunyani Settlement and Highfields Secondary schools, where I stand before 170 students each week, is a special pleasure. The Fellowship Centre too, affords daily contact with restless, burdened souls. Please continue with us in all your prayers that our labor be fruitful and abide. So very many seek only the "food that perishes."

**Ruth Wilson**  
**Manila, Philippines August 3.**

How marvellously we have been blessed to have had all four of our parents visit us during our first term here! Why we should have such blessings, we do not know, but our hearts are filled with praise and thanksgiving to the Giver of wonderful surprises. The visit of my parents (the Woods) was unexpected until just a few months before it took place. We took them to as many places as possible, and Daddy preached the Word on a number of occasions, including a one-week meeting here in Manila. Both the Chinese and Filipino brethren appreciated his messages greatly, and of course all were so happy to see Mother again. Our children learned to love their grandparents very much.

Enrollment in CBI is now ended with about 25 students taking courses. Alex, Victor Broaddus, and Arsenio Eniego are the teachers this semester. Some of the students are as yet unsaved, and others are young Christians. Five of the older Christian girls teach children's classes in various places. (One of these is a group of Igorot tribal people in the hills near Manila.) Most of the young men take part in services both in Manila and in the mission work in Laguna province.

For those who have written us but not received an answer, please accept this as a temporary answer. Letters do mean so much to us.

**Shichiro Nakahara**  
**Shizuoka City, Japan August 11.**

Our annual summer Bible camp is to start on August 15, going through the 19th. About 50 people are going to join us in the program. This is our soul-winning campaign program as well as training the young Christians in the service of the Lord. So every Christian who attends will participate in some program to fill his or her given place. Brother Nomura is going to help us in it this summer for the first time. We have hardly any time to get together with him so we invited him to come and help and he was so willing to do so. We are indeed happy that he could come this time.

The Lord always works wonderfully in and through our summer program as it has been well proven, and we again can expect Him to accomplish much good with souls unsaved as well as the saved. We are looking forward to it with greater expectation of soul-harvesting experience.

**J. Miller Forcade**

**Tokyo, Japan August 14.**

My hope of getting many things done during the summer school vacation has wavered some as it is almost ended and it seems the work is scarcely begun. For the past week I have used most of my spare time in perparing some lessons that I have been invited to get ready for the Ochanomizu Bible Camp. They are now completed and we are beginning to try to do some writing that has needed to be done a long time.

We had the privilege of visiting the Wood family at their Hotel in Tokyo. The Paul Knecht family arrived rather unexpectedly but I met them at the air port and brought them out to our home for the night. Most of the next day was spent with them and Brother and Sister Rhodes in Yokohama.

There is a growing interest on the part of some of those with whom we have been working, and one young lady is ready to be baptized as soon as she can get her mother's permission. We have found some good books in both English and Japanese and they are proving helpful. Bibles and Testaments are still being given away and sold. We plan to have 50 English Bibles ordered from England to use with some of our college students. They seem to be able to buy them much cheaper there than we can get them from America. They are only about \$2.00 per copy for the Revised Version. The print seems quite readable.

**Elaine Brittell**

**Livingstone, Zambia July 23.**

You will rejoice that on Sunday *one* elderly woman came forward at Myala to become a child of God. Monday morning two grades from the school came to the river when the woman was going to be baptized and *eleven* school children also put on Christ. We pray others will soon have courage and conviction and put in Christ as their Savior.

Please pray for workers for this area and for Livingstone. So many in the town compounds are without anything to do on Lord's day except to visit the beer halls. What a great opportunity for someone to come and work with these people and show them a better way of life.

**Thomas W. Hartle**

**Cape Town, South Africa August 5.**

With regards to the building project at Bonteheuwel, for the Bridgetown congregation, the progress is slow being dependent upon weekly contributions to assist in the continuance of the building and buying the materials as required. Brother Nockie, our Jewish brother who assists at Bridgetown, is at present negotiating for a building loan. We can but pray that the Lord shall undertake to make his mission a successful one to the glory of God Cottage meetings in the various areas close to the building and elsewhere

express very encouraging attitudes by those who attend, and are an indication that the people living around there, plus the members already making up the congregation, with their children will without doubt present one of the largest congregations of the church of Christ in this colored township. And quite a number of individuals to whom the gospel has been preached, have expressed to me their decision to obey the gospel very soon.

Of late I have occasionally been preaching on request in a little township named Bokmakirrie, near Athlone, a work conducted by the Lansdowne congregation (where brother and sister Chrissop have been helping for quite a time also). When going there one evening about a month ago, I met a man who never recognized me, but whom I knew to have worked with me as a baggage boy when I used to work for a shipping firm. To make the story short, he asked me to arrange for him to be baptized at Lansdowne and that I be present. Isn't that wonderful. And we had not seen one another for thirty years! When he was baptized on July 31, another man was also baptized. The Bokmakirrie area is a "field, white unto harvest" and although I cannot be there too often, we are deeply thankful that brother Chrissop is helping there, as also he is helping in Dido Valley of the Simonstown area.

For a long time I have been considering to start cottage meetings in the Steenberg area, a colored township, by one of our sisters offering to open her door, with her family. Well, to the glory of God, the first meeting was held Wednesday, August 3, with about 20 present, including a visitor and a few members of the Grassy Park congregation, where Brother and Sister G. Scott had labored for many years. We feel assured that these meetings, which I intend to conduct along with other brethren willing to share, will not only be an encouragement for the family of the home, but will prove to be another field ready for harvesting.

There is much excitement and enthusiasm since we are 3 weeks from our special series of gospel meetings at Woodstock, July 25-31, with a guest speaker from one of our coastal towns. We should get our handbills and posters this week, and look forward to having a very successful meeting.

Our men are doing a fine work by their cottage meeting film-stripclasses, and families attending we hope will express their faith in Christ during our series of meetings.

Lansdowne congregation has requested me to preach there once a month, and I have accepted the invitation. The attendances are wonderful, (30 or 40) and the brethren now have a meeting twice a week. Tuesdays and Thursdays.

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Quite recently a Jewish leader made the remark, "The more hollow our religious life becomes, the bigger and more imposing are our synagogues and temples."

# Consecration

Miles J. Stanford

Before I share a word concerning a badly misunderstood subject, let me assure each one of you on several points:

Never was a believer brought into healthy spiritual maturity by means of pressure meetings and constant exhortation, nor before he was prepared of the Spirit.

Healthy progress is based upon the apprehension, understanding and appropriation of the truths in Christ that make for real growth.

The experimental aspect of all Truth, and especially these so-called deeper truths, is closed to all but the needy heart. Until one is aware of his need to progress spiritually, he will never be brought beyond the birth truths—a mere babe in Christ.

"Therefore, leaving elementary instruction about Christ, let us advance to mature manhood and not be continually re-laying a foundation of repentance from lifeless works and of faith in God . . ." (Heb. 6:1, Amplified N.T.)

Now, that badly misunderstood subject . . . CONSECRATION.

For years believers, especially those new in the Lord, have been victimized time and time again in this matter of consecration, or surrender, or commitment. The bludgeon most commonly used is: "The Lord Jesus gave His all for you, now the least you can do is give your all for Him!" The believer is exhorted and pressured to consecrate, surrender, commit his life to Christ on the basis of his love and gratitude for what has been done on his behalf at Calvary.

How often the average congregation is put through this routine. How often the individual believer is maneuvered down front to consecrate and re-consecrate, surrender and re-surrender, commit and re-commit himself to Christ! Why is it that after awhile the believer comes to dread such meetings and messages? Well, there are a number of reasons for all this frustration, floundering and failure, and, praise the Lord, there are Scriptural answers available to all who need and want them.

First of all, it is utterly futile to expect a believer, by means of consecration, surrender or commitment, to step from his ground of substitution (Rom. 3) on to that of the deeper truths in Romans 8 and 12:1. There is the all-important area of *identification* truth in Romans 6 and 7 that cannot be skipped over.

Every hungry-hearted Christian yearns to be fully consecrated and conditioned for effective life and service. And from the very outset—until hard experience teaches him otherwise—the well-meaning believer thinks that since he has the will to obey God and to be what He intends for him, he should attempt to carry it out through *personal consecrated effort, with His help*. He seeks to struggle forward via the love motive, i.e., He did for me, so I must do for Him.

The following two thoughts by Andrew Murray will help here. "A superficial acquaintance with God's plan leads to the view that while justification is God's work, by faith in Christ, sanctification (growth) is our work, to be performed under the influence of the gratitude we feel for the deliverance we have experienced, and by the aid of the Holy Spirit. But the earnest Christian soon finds how little his gratitude can supply the power. When he thinks that more prayer will supply it, he finds that, indispensable as prayer is, it is not enough.

"Often the believer struggles hopelessly for years, until he listens to the teaching of the Spirit as He glorifies Christ again, this time revealing Him as *our Sanctification*, to be appropriated by faith alone.

"God works to *will*, and He is ready to work to *do* (Phil. 2:13), but, alas! many Christians misunderstand this. They think because they have the "will" it is enough; and that now they are able to do. This is not so. The new "will" is a permanent gift, an attribute of the new nature. The power to do is *not* a permanent gift, but must be each moment received from the Holy Spirit. It is the man who is conscious of his own impotence as a believer who will learn that by *the Holy Spirit* he can lead a holy life."

Now and then one is called upon to speak out against something that is *good*, in order to present *His best*. The love-motive from which to live the Christian life and serve the Lord is good, it is high, but it is not adequate—especially because that is not the motivation underwritten by Him.

As growing Christians it is time for us to see the necessity of going beyond the love-motive, to the *life-motive*. "For me to live is Christ" (Phil. 1:21a). Our consecration, surrender, or commitment will never hold up if it is our responding to Him from any other motivation than the response of *His life in us*. Yielding to Him on any different basis will simply amount to *our trying to live for Him in the self-life*. And even if that were possible, He could never accept it, since in that realm there "dwelleth no good thing" (Rom. 7:18); plus the fact that He has already taken the old life to the Cross and crucified it (Rom. 6:6; Gal. 2:20; 2 Tim. 2:11; 1 Peter 2:24, etc).

"The modern teaching of consecration, which is tantamount to the consecration of the 'old man,' seeks to bypass the death sentence and therefore only leads to frustration and failure. When, however, you and I are prepared, in simple humility, to make the *fact* of our death with Christ our daily basis of life and service, there is nothing that can prevent the uprising and outflow of new life, and meet the need of thirsty souls around us."—Metcalle.

#### *The Crux Of The Matter*

Here is the crux of the matter. The question is, Which life is to be consecrated to Him, the old self-life, or the new Christ-life?

God can accept nothing from the old—He sees and acknowledges only that which is centered in His Son, Who is our Life (Col. 3:3, 4). Hence God has but one stipulation for consecration: "Yield yourselves unto God, as those that are alive from the dead." (Rom. 6:13) This is our *only* ground, and from this platform we are to count ourselves dead unto sin, self, the world, and alive unto God in Christ—to walk in "newness of life," "risen life"! (Rom. 6:11, 4b).

"Present yourselves unto God as alive from the dead . . ." (Rom. 6:13, R.V.). This is the true place of consecration. For believers to 'consecrate themselves to God' ere they have learned their union with Christ in death and resurrection (identification) is only to present to God the members of the natural man, which He cannot use. Only those 'alive from the dead'—that is, having appropriated fully their likeness with Him in death—are bidden to present their members (i.e., the body) as instruments unto God." —J.P.L.

"God asks us to present our bodies as living sacrifices to Him (Rom. 12:1). Until we have done this, there is nothing else we can do. Notice this exhortation comes *after* Romans six. There is a reason for this order—*crucifixion comes before consecration*. Un-crucified self refuses to be consecrated. This is why so many people, with all sincerity, walk down the aisles again and again, consecrating uncrucified self to God." —H. Duncan.

This is why the identification truths must be carefully and thoroughly presented, ultimately understood and their reality entered into. We cannot even get as far as consecration without them! Many feel that identification is an "emphasis," an interesting subject ministered at a few Deeper Life Conferences and Keswick Conventions. But these truths are not peripheral, they are *FOUNDATIONAL*.

" . . . the Sixth of Romans is *not* an aspect of the truth, but the Foundation truth upon which every believer must stand to know anything about victory." —Fromke.

"All the (identification) truths we have learned about the Cross—of our death with Christ, our death to sin with Him, of our conformity to death like the grain of wheat falling into the ground to die, are *preparatory* to the overcoming life. They are the foundation of, and fundamental to it." —J.P.L.

"A careful study of all the Epistles of Paul will show that they are written on the basis of the Cross as set forth in Romans Six—the fact that God consigns the old fallen Adam-life to the Cross, and has nothing to say to it. God deals with all believers on the ground —'In Christ you died.' But the Church of Christ, as a whole, ignores this *fact*. It treats the fallen creation (self-life) as capable of improvement, and the meaning of the cross bringing to death the old Adam race as fallen beyond repair, is thus nullified.'—Fromke.  
—Taken from *The Green Letters* (83 pp., 35c).

# Precious Reprints

## "A Man Has To Live"

R. H. Boll — 1917

Probably nothing exerts a stronger pull upon the average man, and nothing holds him faster than the "bread-and-meat" consideration. The book of Proverbs says that it is not good for a man to transgress for a piece of bread. But unnumbered thousands do it—not ignorantly, but knowingly. Many are in some business that is in itself wrong or questionable; while many more who are in legitimate occupations, feel themselves under a compulsion to engage in wrong or doubtful practices. It may be to hold their positions, or to meet competition, or to make their occupation profitable. Their excuse is, "A man has to live."

There are certain Christians who maintain partnerships, union, society, club, and lodge relationships against the protest of scripture and of their own consciences—because they "cannot afford" to do otherwise. They persuade themselves that it can't be helped, and must therefore be excusable. Even church-relationship, convictions, and truth itself must bend to that awful prime necessity, which is announced as if it were an inevitable and inexorable law: "A man has to live." For is not self-preservation the first law of nature? Yea, a man *has to live*, God or no God, truth or no truth, righteously and honestly, or otherwise. A man must first of all and by all means make a living. And is there no better law?

### THE PULL OF BREAD

The Lord Jesus had fed the five thousand and had hurried His disciples across the lake, out of reach of that false enthusiasm that wanted to make Him king by force, because they had got a square meal from Him. He, in the meanwhile, withdrew Himself into the mountains and prayed. During the night He came to His disciples on the water; and the next day the multitudes who were seeking Him were perplexed to find Him in Capernaum. "Rabbi, when camest thou hither?" But Jesus would not parley. "Verily, verily, I say unto you"—for He knew their hearts—"Ye seek me not because ye saw signs, but because ye ate of the loaves, and were filled." It was not their hearts nor even their curiosity that had drawn them, but the sordid desire of food. "Work not for the food which perisheth," the Lord continued, "but for the food which abideth unto eternal life, which the Son of man shall give unto you; for him the Father, even God hath sealed."

The crowd was interested. He had spoken of food—better food even than what they had received. They remembered the Manna in the wilderness and wished that there might be a recurrence of those good times. Nor did they doubt that Jesus could do something for them in the line of furnishing them provision. He had

said, "Work not for the food that perisheth," but work for that "which abideth . . . which the Son of man shall give unto you." Their question then was, "What must we do that we may work the works of God?" And Jesus answered, "This is the work of God"—the one way to get that food—"that ye believe on him whom he hath sent." Very well, they said (in effect); we are ready to believe on you. Of course you will show us a sign. Can you do something on the order of that which Moses did when he gave our fathers manna in the wilderness? (Jn. 6:24-31). The heart almost revolts at the low and sordid motive that swayed this people. Surely the question of getting a living was a concern of first magnitude with them. And are they fewer today who put the bread problem first, and everything else in the second place? For "a man has to live!" But let us follow on.

#### YEA, A MAN MUST LIVE

"Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven, but my Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven and giveth life unto the world." They were after all not so far wrong. The question of living is supreme—and God put Himself out beyond measure to give men bread, even the true Bread out of heaven, which not merely sustains life for a time, as did the manna, but the bread that *gives* life. For, "Your fathers ate the manna . . . and they died. This is the bread which cometh down out of heaven, that a man may eat thereof and *not* die." It is true, after all, *a man has to live!* Yea, first and foremost, a man must live! But not on the low plane of which they thought. So far as living in the flesh goes—even the world in its better thoughts knows that there are many things that must rank before this. But there is a bread a man *must* have, and cannot afford to forego it—even the Bread of the Life which is eternal. O that men understood it!

#### "GIVE US THIS DAY OUR DAILY BREAD"

As to our earthly living, God is not indifferent about it. How much He cares about whether we have the wherewithal of life below is seen from the prominence the Lord Jesus gave the petition for our daily bread in the "Lord's Prayer," and the wonderful teaching of the Sermon on the Mount, against earthly anxiety (Matt. 6:24-34). He warns them not to be exercised over the question of "What shall we eat," "What shall we drink," and "Wherewithal shall we be clothed"—things the Gentiles (who are without hope and without God in the world) seek after. To His people there is but one thing needful: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." God does care whether His children have the necessities of life, and it is not by far an unworthy subject of their petitions to Him. One may see the tender consideration of our Father in heaven shining out through such words as those in Phil. 4:6, 7, 19. But it is not the supreme purpose of our existence to live or to make a living. If some day



the call and test should come to us to decide twixt bread and truth; twixt loyalty and living; twixt God and right on the one hand, and position and salary and sustenance on the other—may it cost us no struggle to say that we choose to walk through hunger and cold and distress *with Him*, far rather than to live in plenty without Him.

#### NOTHING BUT THIS MANNA

But we must go back to the sixth chapter of John once more. How disappointed and dismayed those Jews were when Jesus finally told them, "I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst . . . I am the living bread which came down out of heaven: if any man eat of this bread he shall live forever." And their disappointment turned to disgust and anger when He added: "Yea, and the bread which I will give is *my flesh* for the life of the world." When they strove with one another about this saying, the Lord Jesus spoke even more emphatically: "Verily, verily, I say unto you, Except ye *eat the flesh* of the Son of man and *drink his blood* ye have not life in yourselves." And the great, greedy throng left Him; and some of His disciples also. But all that follow Jesus with a wrong motive will sooner or later stumble and turn away from Him. It may as well be sooner as later. And so it came to pass.

#### EATING HIS FLESH, DRINKING HIS BLOOD

What then did the Lord Jesus mean by this "hard saying"? A general and widespread view applies these words to the Lord's Supper. But He had no reference to that. The Lord's Supper is *for His church*—a commemoration of and participation in the body and blood of the Lord in His memorial feast. This is another thing. *This* is not for His church, but for outsiders; not a means of sustaining life, but of *giving* life. And the eating and drinking which appeases the soul's hunger and thirst is just this: "He that *cometh to me* shall not hunger, and he that *believeth on me* shall never thirst." So to "come to Him" is to eat—to eat His flesh; to "believe on Him" is to drink—to drink His blood, to receive the blessing of His sacrificial death upon the cross. And there is never a soul that thus believes but is made the recipient of the Bread of Heaven that giveth life to the world.

#### SELLING THE BIRTHRIGHT

Who seeks first his present comfort shall lose the comfort of God which is to come; who seeks for earthly wealth, shall fail of the true riches; who takes his ease now shall fall short of the rest that remaineth for the people of God; who finds his pleasure here shuts himself out from the true joys beyond; who makes present enjoyment his aim shall miss the satisfaction God provides. "Whoso findeth his life shall lose it; but he that loseth his life for My sake, the same shall find it."

# Our Greatest Need -- Intercessory Prayer

N. E. Rhodes, Jr.

When I get started on the subject of intercessory prayer, I find it hard to quit. It strikes me that this is our greatest need and our most neglected service today.

Won't it be terrible in judgment to face eternal God and have to admit that we knew what was wrong with us and how to cure it, but just didn't do it? Won't it be terrible to have to admit that we knew we weren't praying enough and knew that life would straighten out if we did; that we knew it was what the church really needed; but we did something else instead.

## WHY THE EARLY CHURCH SUCCEEDED

We have been pointing out for years that the first century church didn't need Sunday schools or pipe organs to make it fulfill its function. That is true. It is also true that it didn't need parties or frills either. It didn't need fine buildings and seminars. But we forget the fact that one reason it didn't need these things was the fact that it had praying members. When the Apostles were threatened by the Sanhedrin the church met specifically for prayer. When Peter was imprisoned, they met at the house of Rhoda to pray. We have argued that all we need today to save the world (if the world can be saved) is the preaching of the Word. We have been wrong. We must have prayerful preaching of the Word. Prayerless preaching is a mockery of the Word. The amount of praying we are doing is not enough. We are preaching enough and singing enough and communicating enough and playing enough and talking enough, but we are not praying enough. If the church as we have known it fails in its purpose in this century it will be because we did not pray enough. If you find your own lives ending in failure it will be for the same reason. Oh brethren, if you would see the church rise and conquer, pray more. If you would see your loved ones stronger and happier, pray more. If you would see immortal souls eternally saved, pray more.

## HOW LONG SHOULD ONE PRAY?

But someone says, "The hypocrites for a pretense make long prayers. We are not heard for our much speaking or loud crying." This, of course, is quite true. I am not asking for long prayers in church or on street corners for a pretense. I am asking for long hours in your secret closet of prayer for a purpose. I am not asking for much speaking and loud crying to persuade God to hear. I am asking for hours of intercession and soul-searching because God is already hearing.

If Jesus visited your home would you say after a short chat, "Now Lord, since I'm not heard for my much speaking you may go on your way while I watch my favorite TV program"? When Jesus prayed all night was He trying to be heard by much speaking or was He a

long time praying because He knew God was listening and there was so much to say; so much need to be prayed for?

God hears the shortest prayer for anybody. But there are so many bodies to pray for. God draws nigh to catch six words of prayer. But with God nigh why this hurry to get away from His presence?

#### WHAT PRAYER DOES TO US

In hours of prayer we learn things about ourselves that shock us. To begin with we discover how little we know about prayer and how sterile our previous prayer life has been. The first few minutes go nicely and then a restless boredom, a dreary conviction of your own incapacity will attack you. Never before has time seemed to move so slowly or an hour taken so long to pass. But if you persist the hour of prayer will gradually begin to take on new meaning and beauty. The busy rat race about you begins to look sillier and less important. Your sense of values begins to undergo a change. You see changes that must be made in your own life in order that you may be a clearer channel through which God may bless your loved ones. Thus you begin to grow into what God and the church really needs.

There was once a man by the name of Mark Hopkins. He was recognized as one of the greatest teachers of boys ever seen in this country. Once when a debate was raging about an appropriation of funds for school buildings and equipment, a man arose and said that what was needed was not great buildings and expensive equipment. Far better education could be provided with Mark Hopkins on one end of a log and a boy on the other end. This was readily admitted but it was pointed out that while we would all take this method of education if possible, there just weren't enough Mark Hopkinses to go around.

#### OUR GREAT DEFICIENCY

This is the problem of the kingdom of God. We suffer not so much from the lack of funds, or equipment, or buildings, but from the lack of praying saints. I hear brethren say we need more and better elders, or more and better preachers, or more and better programs, or more and better singing, or more and better services. What we really need are more and better praying saints. The only way to get them is for the members we have to start praying. Some of you can't preach, or don't have much money to give, or can't lead singing. But these things are not at present our primary need. All of you can pray. And intercessory prayer is what we need. It is the one thing that can open the way for the preaching of the Gospel and the salvation of souls.

#### LACK OF PRAYER DID THIS TO PETER

But we must return to our study of Simon Peter. After the supper is over Jesus leads the eleven disciples out of the city and up the Mount of Olives to the garden of Gethsemane. To most of us Gethsemane means a place of prayer and a place of trial. Peter was forced to go through life remembering it as the place where he went

to sleep at his prayers. He had gone there with a heavy-hearted master. Jesus had honored him, along with James and John, by taking them with Him deeper into the garden. There He told them to watch and pray. They knew He was deeply troubled. They knew He had powerful enemies. Peter had been warned that he himself faced a moral and spiritual crisis that very night. Yet Peter went to sleep at his prayers. Oh, he was ready enough to draw a sword and stage a hopeless fight. He could believe in the advisability of this in spite of its obvious hopelessness. But he couldn't believe in prayer long enough to stay awake. No wonder we find him a little later still following but following afar off.

Yet who are we to look with scorn at this man. Are not we, too, usually looking for something glamorous to do while we go to sleep at our prayers? We flourish the sword of our own proud but puny efforts in the face of obvious hopelessness but sleep through the one thing that could interject hope. —In *Gospel Tidings*

(The above is an excerpt from the 15th in a series of articles on Simon Peter by Bro. Rhodes. We think *Gospel Tidings* is one of the best papers published for the churches of Christ. For a sample copy, write to Box 21, South Houston, Texas. —Ed.)

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## Christ Has Abolished Death

E. A. Rhodes

God has saved us, and called us with a holy calling. This grace was given us in Christ Jesus before times eternal and manifested by the appearance of our Savior Jesus Christ. The coming of Christ into the world was to deal with the devil. It was the devil who persuaded the woman to disobey the commandment of God and become his servant. It was Christ who made it possible for us to obey God's commands and become His servants. He did this by abolishing death.

The lie of the devil was that man would not surely die. He did not die physically immediately, for Adam lived to be 930 years old. But he did die spiritually. For he was separated from God immediately and lived in trespasses and sins until his death. Since then man has continued to live in sin without hope and without God in the world.

The grace of God has brought life to us by Christ's death and resurrection. "When we were dead in trespasses and sins God made us alive together with Christ and raised us up together with Him, and made us to sit together with Him in the heavenly places in Christ Jesus" (Eph. 2:4-6). The devil now has no power over us to condemn us for there is no condemnation to them who are in Christ Jesus (Rom. 8:1). Jesus said, "Whosoever liveth and believeth on me shall never die" (John 11:26). "I came that they may have life, and have it abundantly" (John 10:10). This is the Life which He has brought to light to us through the gospel. He has also

brought immortality to us. "I am the resurrection and the life: he that believeth on me, though he die, yet shall he live" (John 11:25).

He has promised that when He shall appear that we shall be like Him for we shall see Him as He is. (1 John 3:2, 3.) This has been brought about by Jesus having abolished death eternally for the believer.

Before Jesus was crucified, He spoke to the multitude, saying, "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself" (John 12:31, 32). He gives to them eternal life, abundantly, and they live and walk and talk with Him, and their spiritual fellowship is as it was in the beginning; they are sons of God. This is the life which He has brought to His own. Immortality will come next when He comes for His saints and He "changes them in a moment, in the twinkling of an eye." So death no more has dominion over the child of God.

The unbeliever is still in his trespasses and sins and walks in them according to the course of this world (Eph. 2:2). God has not abolished death for him. The devil still has power over him, because he has not believed in Christ. Christ cannot justify unbelievers unless they come to Him for mercy and pardon. Those who come He counts righteous; and since He is the Living Christ, He justifies them from all of their sins because He lives to make intercession for them. Let the people of God praise Him and thank Him for abolishing death for them and opening up the way for eternal life, both spiritually and physically!

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## **"A Light Unto My Path"**

Billy Ray Lewter

Bewildered in an immense forest at night, and having only a small light as a guide, a stranger approaches and says, "Friend, blow out your light if you would make sure of the right path." Joel describes our circumstance, "Multitudes, multitudes in the valley of decision" (3:14); while Jeremiah shows the need of an outside source for guidance, "The way of man is not in himself; it is not in man that walketh to direct his steps" (10:23). Matthew adds, "To them that sat in the region and shadow of death, to them did light spring up" (4:16).

Light has recently been put to use as a standard of measure. For instance in making yardsticks, light waves are used as a guide to automatically cut sticks of exactly one yard. In a natural way, each of us uses "light" as a standard of measure. The result of the way we relate thoughts and experiences forms a standard of value that casts light on what is best, right and wrong.

Upon becoming a Christian, however, our natural "light" is put out. Jesus, the Light of the World, becomes our source of

illumination, and His Word a lamp unto our feet and a light unto our path. (Ps. 119:105). Thus, we "walk in the light," rather than darkness (1 John 1:6, 7). But, "Where is the way to the dwelling of light? And as for darkness, where is the place thereof?" (Job 38:19). Because experiences are so varied, they are not always automatically classified as light or dark. There is no one single rule of guidance that will apply to every situation. What is right for one may not be for another. "Work out your own salvation with fear and trembling, for it is God who worketh in you both to will and to work" (Phil. 2:12, 13).

In working out the details of our salvation we must construct a Christian standard of value on the basis of the *Light* that is in us. "Set thee up waymarks, make thee guide-posts; set thy heart toward the highway . . ." (Jer. 31:21). Thus, it may help to examine various existing systems of judgment to determine whether or not they contain elements that are of value to a Christian.

#### *Natural Inclination*

The most important value here is the individual. Philosopher Jeremy Bentham's criterion was "Psychological Hedonism," that is, seeking pleasure and avoiding pain. The goal for society was the greatest happiness for the greatest number of people. John Stuart Mill added a qualification: if a majority who have tried alternatives feel one is better, that is a higher value.

This describes the Israelites during the period of the Judges; "Every man did that which was right in his own eyes" (17:6). This does not lead to stable behavior, however, and provides no basis for organization. To accomplish this there must be voluntary sacrifice, which militates against natural choice.

Early Christians, seeking to spread the gospel of Jesus Christ, willingly faced death or suffering every day. Thomas Cranmer, Archbishop of Canterbury, when asked to recant by the Roman Church (after once wavering), publicly defied them and was martyred. These choices were not natural; but then, the most important consideration was not self.

#### *Constitutional Law*

Laws are obligatory on all. Philosopher Hegel wrote, "The History of the World is the discipline of the uncontrolled natural will, bringing it into obedience to a universal principle and conferring subjective freedom." To assure a certain amount of conformity, society must be coercive.

The Bible gives much authority to civil law. "Let every soul be in subjection to the higher powers: for there is no power but of God, and the powers that be are ordained of God" (Rom. 13:1). "Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account . . ." (Heb. 13:17). Yet, this grants final power to God. If claims of society are contrary to God's revealed will, society must become

secondary. Laws can be changed, but often the only alternative is opposition, while willingly submitting to required punishment. Eventually Christ will put down all finite rule (1 Cor. 15:28).

### *Public Opinion*

America has been called an "other-directed" society. The group certainly influences the individual. From childhood, we depend on other people for the concept of who we are and what we ought to be. From others we learn the basic disciplines of life, also what aspirations and roles are acceptable.

As can be seen from Rehoboam's following the evil counsel of younger men in preference to that of older and wiser (1 Kgs. 12), the specific group of which we are a part becomes our "frame of reference." Thus, definite sub-cultures develop, and public opinion could even make criminals! Likewise, much sexual deviation is excused because "everybody does it."

Public opinion has its place in all areas of life; we must to some extent conform to expectations, but never at the expense of what God expects. Yet, even in the church we have too much accepting others' ideas, copying others' lives, and making other's experiences the model for our own. This leaves us unresponsive to personal communion with God.

### *Conscience*

"... whatsoever is not of faith is sin" (Rom. 14:23). Violating the conscience can be wrong, but is the conscience always right? John Calvin, whose church ruled the city of Geneva, based regulations on the Mosaic Law. Merriment was sternly checked and public worship attendance was enforced. There was no thought of religious toleration. Servetus, famous Spanish physician, was burned at the stake on October 27, 1553, under sentence from Calvin, because of anti-trinitarian convictions. Probably neither conscience was violated, but was either conscience right?

It is possible for our conscience to be wrong. It is a mysterious gift from God that is partially socialized by our society and sub-culture. Thus our conscience must be re-socialized, not by doctrines, but by Christ. "... how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?" (Heb. 9: 14).

### *Reason and Coherence*

For some the basis of deciding is the reasonableness and consistency of a certain course of action. The whole context of goals, personal values, freedom, alternatives and consequences are considered, but with the emphasis on a definite response to a concrete situation.

This has its problems, however. Is consistency good? It isn't if the system of values is wrong! Is coherency always discernable? Isn't it best to proceed by faith at times?

Yet this approach has much value for a Christian. Often we are anxious and doubtful because we haven't realistically faced certain definite situations. We have hated to make up our minds, and waited for events to push us into one course or another. We have no clear goal for which we are striving in our life or service, as a result our time is filled with aimless activities, and important things are left undone. Far too many are described by Tozer (*Born After Midnight*): "The new convert finds himself with a hammer and a saw and no blueprint. He has not the remotest notion of what he is supposed to build, so he settles down to the dull routine of polishing his tools once each Sunday and putting them back in their box."

It is of utmost importance that we believe the right things, but the value of our doctrines is lost if they are not prominent in our thoughts and making a difference in our lives. It is as Kierkegaard said over a hundred years ago, "One builds a magnificent palace—a wonder to behold—but goes on living in a shack next to it."

#### *Biblical Authority*

This is *the* Standard of Value! But it must be interpreted and applied. This requires, above all, faith. But simply taking an apparently relevant phrase (although many times helpful), may not settle the problem. We may have completely misunderstood the passage. For example, should a person considering missions accept the counsel of a verse such as "Go not down into Egypt"? (Gen. 26:2). It is the meaning of the context that is important. The Bible can be made to say whatever we want it to say. There are hundreds of religious groups claiming Scripture authority. Therefore Paul says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15 A.V.).

The Bible must be *studied* carefully and prayerfully with heart and mind surrendered to God. The Holy Spirit, present in God's revelation (1 Cor. 2:10) and the inspiration of Scripture (2:13), must also be present in our hearts giving illumination (2:12) to what He has written.

#### *Conclusion*

The *Light* now in us uses various sources to help develop a Christian standard of value. We must accept Biblical authority, let Christ transform our conscience, and apply Scripture toward a consistent, coherent response to specific situations under the government in which God placed us. This standard then, can become an organizing principle that will integrate our personalities, give meaning to our most important desires, and form the basis for goals, value judgments, and everyday decisions.

"Don't let the world around you squeeze you into its own mold, but let God remold your minds from within, so that you may prove in practice that the plan of God for you is good, meets all his demands and moves toward the goal of true maturity" (Rom. 12:2, Phillips).





## Signs Of The Times

Dennis L. Allen

We do not know the time of the Lord's coming, but we can know when it is near. It is as certain as the dawn, whose approach we can foresee even in the darkness by the light of the prophetic word. Prophecy can give us an understanding of the course of future events that would be impossible otherwise. Twenty and thirty years ago Brother Boll was giving warnings about communism, telling of the coming restoration of the Jews to their ancient homeland, and of the revival of the Roman empire. Many scoffed at the time and yet these things are taking place before our eyes. Was it because of any special insight or wisdom he had? Rather, it was simply because God's word is true and he dared to believe it.

For every prophecy concerning the first coming, there are eight concerning the second coming. There is one promise in particular I would like for us to notice—Matthew 24:32-33. Verse 34 says, "This generation shall not pass away, till all these things be accomplished." What did He mean? Evidently, He did not mean the generation then living. Some have felt He may have used "generation" in the sense of referring to the Jews as a race, but this seems rather a strained interpretation. Is it not more likely that He means this generation that sees the beginning of these signs will still be living when the Lord returns? What are the signs He mentions? In Matthew 24:7 He mentions three signs: war on a large scale, famines and earthquakes. In the parallel passage in Luke 21:11 He mentions in addition pestilences. Have there been any outstanding manifestations of these signs? Within one decade, 1914 to 1924 occurred the worst war, worst famine, most destructive pestilence, and the greatest earthquake the world had ever known up to that time.

1. War. There have been wars on the earth all down through history since Cain killed Abel. Some one has estimated that in the long history of the human race there have been only 268 years of peace, i.e., in all the other years there was war going on some place in the world. But the sign mentioned here is war on an unprecedented scale—"nation against nation, kingdom against kingdom." In 1914, World War I broke out. This was the first time kingdoms all over the world were drawn into war. In this war 11,000,000 were killed. In 1939 World War II broke out in which 52,000,000 were killed. This war cost more than all the other wars put together since the time of Christ.

2. **Famine.** After World War I a great famine came upon China in 1920. It is not known how many died but it numbered in the millions. The next year, 1921, the worst famine the world had ever known occurred in Russia.

3. **Pestilence.** After World War I a flu epidemic swept over all the world. Not only Europe and America were affected but also such places as India, the Philippines and the South Seas. It is estimated that 6,000,000 people died in 12 weeks. Before it was over at least 20,000,000 people died. There had never been anything like it before.

4. **Earthquakes.** After World War I there were two great earthquakes. The first was in China in December 1920. According to the official report 180,000 people died. In 1923 was the great Tokyo earthquake where 143,000 perished.

What is the significance of these things? The Lord expects us to be able to discern the signs of the times. "When ye see these things, know ye also, that He is nigh, even at the doors." (Matt. 24:33). If this is the meaning of "this generation" then we can know that the coming of the Lord cannot be far off. If we begin from 1914 then we know that 52 years have already gone by. How long is a generation? Certainly it would not be longer than a normal lifetime, and yet it is impossible for us to set dates, for some live longer than others. We can only know that "He is nigh," and this is what the Lord wants us to know.

There are further signs, viz., the persecution of Christians (Matt. 24:9). One finds a general feeling today that Christians don't have to go through persecution. However, in this we only reveal our isolation from reality. It has been calculated that more Christians have been killed for their faith in the last 40 years than in all the first centuries of the church. 1,500,000 have perished in Russia alone. Then there are the countless thousands that have been killed in China, not to mention the more isolated spots as Colombia, S.A. The conditions of Matthew 24:9, 10 are being literally fulfilled in many places in the world today. We need not be surprised if persecution comes to us in our own country. The Lord did not promise that we would miss the storm but only that with Him we would make the harbor. The church in China has had to go through a terrible purging and many did not stand. Let us not underestimate the power of the enemy. He knows well how to strike terror into hearts that are not fixed. Missionaries in China told how in the early days of persecution before they were driven out they witnessed the Chinese Christians in their agonizing hour of trial. Many who had been leaders and were expected to stand gave in to the pressure and others who were not expected to stand went quietly to prison or death.

There is no space to speak of the signs of the rise of false prophets and of abounding iniquity and lawlessness. However, if you look around you can see. All over the world in recent years there has been a tremendous increase in crime, immorality, divorce,

drunkenness, juvenile delinquency. The spirit of lawlessness and revolt is everywhere.

But there is one further sign which the Lord mentions and is often ignored. "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come" (Matt. 24:14). For 1935 years the church has had the great commission and yet has never completed the work the Lord committed to her to do, but this verse is a *prophecy*, not a *command*, and says the work will be done. The prophetic word and the hope of the Lord's coming is a great impetus to the preaching of the Word if it is a *living hope*. Is it not significant that hundreds of tribes which never before heard the Gospel are now hearing it for the first time and in their own language?

In the light of God's word of prophecy what group of people are the most important so far as God's purposes are concerned? Is it not those who at home and abroad are earnestly carrying out the great commission? If we want to hasten the return of Christ we must preach the Gospel. If you belong to the Lord and are concerned about your country, don't be sidetracked into politics. The one thing which can save your country is a turning back to God. The whole moral tone and outlook of nations have been changed by genuine revival. What a force it would be if we, as the early Christians, "went everywhere preaching the word" instead of just trying to "hold on." "Look up! . . . Your redemption draweth nigh."

—In *Christian Platform*

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## Books of Interest

Frank S. Graham

*VOICES OF CONCERN* — *Critical Studies in Church of Christism*

Robert Meyers, Editor

This book contains seventeen essays, each written by a person who has been affiliated with the churches of Christ (non-instrument), most of whom are now members of other religious groups, which include Disciples, Episcopalians, Congregationalists, (United C. of C.) and one Unitarian. Three of the essayists are women. Most of the men have been ministers. Several have been officials and instructors in one or more of the church related colleges: Abilene Christian, David Lipscomb, Freed-Hardeman, Harding, and Pepperdine. A brief biography of each writer is given.

While the reviewer had doubted that a book of this kind would be worthwhile, he has found some of the criticisms more constructive than expected; just and deserved as applied to many, although not all, of the churches of Christ.

Common criticisms include the following: slighting the scriptural doctrine of grace, with a consequent legalism and lack of assur-

ance; false teaching concerning the work of the Holy Spirit, extreme exclusiveness, unscriptural elevating of the position of the minister, and that of ignoring Biblical criticism and scientific discoveries.

In the essay, "A Time to Speak," Mrs. Laurie Hibbett asserts that salvation by works—not by grace—was and is the teaching of her mother church. Of the Holy Spirit, she says they have almost no concept at all. She notes their refusal to pray "Thy kingdom come" because they teach that the Church of Christ is the only kingdom now or ever. It may seem strange that Mrs. Hibbett, now a member of the Episcopal Church (which has a recognized order of priests), thinks that in the Church of Christ the place of the minister is overdone.

Here we are reminded that Logan J. Fox, author of the first essay, says that while we have never recognized the distinction between clergy and laity, we have in the twentieth century definitely developed a clergy. And Norman L. Parks declares in an excellent article, "Thy Ecclesia Come," "Not since Puritan days has so much power gravitated into the hands of ministers as in the contemporary Church of Christ." This body, he says, has become an authoritarian denomination. Evils resulting he classifies under sixteen headings, one a threefold classification of coldness, formalism, and ritualism.

The legalism of some is described by Roy Key, not as faith in Christ as God's redeeming sacrifice for us, but faith in our rightness and everybody else's wrongness.

The charge that churches of Christ have a closed attitude toward religious education relates largely to their not accepting what are claimed to be discoveries of fact pertaining to the origins of the Biblical text. Of several accusations of ignoring the findings of science probably the most severe is that of Carl Etter who complains that their leaders wage continual war upon science and the scientific attitude.

In the field of Biblical criticism, as well as in that of science, the data are too complicated and too controversial to be discussed in a brief book review. We are reminded that in the very first essay Logan J. Fox tells of discovering how difficult it is to study any question with real thoroughness. It is the reviewer's conviction that if these essayists had obtained a thorough knowledge of the prophetic parts of the Bible, they would not have lost faith in the accuracy of the scriptures as so many of them have done. All evidence affecting an issue should be considered, and that includes evidence from fulfillment of predictive prophecy.

Members of congregations which are not considered as in the "main stream" may be tempted to smugness—"They didn't mean us!" Examine yourselves whether ye be in the faith (2 Cor. 13:5) is good advice for all.

Those who accept the premillennial view should be challenged to live up to the image presented by Norman L. Parks, who describes that sector as "distinguished by its marked pietism, its sense of the presence of the Holy Spirit, and its consciousness of a broader fellowship."

# Hagar In The Wilderness

Mrs. Paul J. Knecht

A few more words will be sufficient to complete the character picture of Hagar. Let us not think too hardly of her in her wilful, unhappy rebellion against Sarah. Not that it was not wrong; pride always is, but there are so many of us who are guilty of the same kind of failure and should therefore have compassion on those who err (Heb. 5:2). How many of us do not want to "run away" (perhaps actually do it) when God, through someone He may choose, deals hardly with us? This lesson from God through Hagar came home to me, by His grace, in time to prevent my foolish pride and hurt love from cheating me out of a blessing in Christian growth. How many of us have not run up against something we "just do not have to take?" That the woman she despised and toward whom she felt superior should deal hardly with her was more than she could bear. But God brought her up short and sent her back. What a blessing to be kept in His special care! He is patient with the erring. He humbled Himself to help this little obstinate maid to a better attitude toward Him and toward His chosen people. This was the first step in her humbling. He gave her a promise to encourage her and told her in advance what kind of child she would have. Because of Ishmael's attitude toward Isaac it seems that her pride had not been completely subdued on this first occasion. God often has to repeat His lessons (as He did for both these women) before the one He teaches can learn them thoroughly. But she must have submitted at least outwardly for we hear no more until after the birth of Isaac.

The time soon came for her to leave home again. This time she did not run away but was sent out by her master. She wandered in the wilderness of Beersheba with Ishmael, a lad of at least seventeen years of age. She forgot the "God that seeth," the God of Beersheba, and gave up to die and lifted up her voice and wept. She had come to the end of her rope and did not pray but wept. How many women there are still like her in that! But Ishmael must have been praying to the God of his father in his extremity, for we are told, "And God heard the *voice of the lad*; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not for God hath heard the voice of the lad where he is . . . And God opened her eyes, and she saw a well of water; and she went and filled the bottle with water, and gave the lad drink." And we are told that from then on God was with the lad. Hagar need not have feared. Ishmael was a child of Abraham, God's friend. Evidently God enabled him to make a home for his mother there in the wilderness for we are told they dwelt in the wilderness and eventually she took a wife for Ishmael out of the land of Egypt. God is faithful even to work with the wayward and ignorant. He may bring them low to rid them of their pride but it is only to pave the way to their greater blessing in His love.



## *A Christian Views The News*

Ernest E. Lyon

IS COMMUNISM A THREAT IN THE U.S.A.? In the late spring of this year The Communist Party U.S.A. held its 18th convention, the first since 1959. Since the convention consisted mainly of old men and a few radical youngsters, and since the claimed party membership is down from about 100,000 thirty years ago to 10,000 today, many "liberal" commentators have been poking fun at the idea that such a group can be of any threat to this country. They overlook that the portion of the Communist conspiracy that appears publicly is always the smallest part, put out in the open to divert attention from the underground portion that is busy carrying out the orders of the international Communist conspiracy. They also overlook the riots in Watts, Harlem, Rochester, Chicago, etc., where the Communists used other pretenses but were obviously in control. The fact is that in June, 1966, Mrs. Dorothy Healey, a well-known Communist, received 86,149 votes in Los Angeles County for Tax Assessor of Los Angeles; and that Bettina Aptheker received the most votes for a student commission at the University of California *after* she revealed that she had been a member of the Communist Party for three years; and that Communist speakers on college and university campuses are increasing and getting large audiences; and that the Communist efforts in lowering moral standards are very effective. Their efforts to make patriotism seem out-of-date are having frightening success, and there are a thousand other small indications. Add to that the international situation with Communist control of so much of the earth and the fact that hundreds of Americans are dying fighting Communism in South Vietnam and you have quite a different story from the casual picture your newspaper or magazine may print.

WORTH REPEATING: "When the people are encouraged to turn to government to settle all of their problems for them, the basis for all revolutions is thereby established. For then the people expect the government to provide them with all of the material things they want. And when these things are not forthcoming, they resort to violence to get them. And why not—since the government has told them that these responsibilities belong to government rather than to them? I am convinced that a revolution would not be possible if the only relationship between government and the people was to guarantee them their liberty and security."—Fred Bastiat

before the French National Assembly in 1849, reprinted from CHRISTIAN ECONOMICS, August 2, 1966.

**MEDICARE GETS QUICK RESULTS:** The Kentucky Baptist Hospital raised its fee for the use of the emergency room from \$4.50 to \$10.00 as soon as Medicare started, asserting that they had been losing money in the emergency room . . . A mission hospital in Eastern Kentucky will probably have to close because of Medicare. A directive from national headquarters passed to them by a representative of the Department of HEW told them that they would have to, in effect, become like a large city hospital in order to have patients sent there for treatment under Medicare. The state will not allow a hospital to have welfare patients if it is not approved by Medicare. Consequently, a badly needed small hospital will probably have to close.

**BOOKS YOU SHOULD READ:** *Voices of Concern*, edited by Robert Meyers and available through the WORD AND WORK bookstore. This book is sub-titled "Critical Studies in Church of Christism," which would not indicate the reasons for including it here. The reason I mention here (though I would like for every one of you who read it to look in the mirror and ask if you are guilty of the things criticised) is that some of the writers reveal, to the careful reader, the inroads of socialism and the "social gospel" into the hearts of prominent Church of Christ members and preachers. A reader recently sent me a long list of examples of how socialism is being taught in pulpits and colleges among us (not at SCC, I am glad to report) . . . *Your Church Their Target*, a compilation of articles about various ways that protestant churches have been and are being infiltrated by Communists posing as Christians. Not an "extremist" book by any means. For example, the article on the use of folk singing (by Herbert Philbrick of "I Led Three Lives" fame) is very restrained and takes only one example of a singer and a bit of the publishing and concert promotion by the Communists of a legitimate field of culture bent to their own ends. The information about the past and present state of the infiltration of Christian pulpits, publishing, councils, etc., is invaluable to the person trying to keep up with things that affect us all.

**BRIEFS FROM HERE AND THERE:** There are 200 million sacred cows roaming India, eating more food than the American taxpayers pay out to send to India—and a fourth of the grain we send there, it is estimated, will be eaten by rats, which are also considered sacred! . . . Did you think of it as piracy on the high seas when the U.N. voted to ask Great Britain to seize ships carrying supplies intended for Rhodesia? Many people did think of it that way . . . If "one man one vote" is so important in the United States, Rhodesia, Union of South Africa, etc., why isn't it considered important in Russia or Hungary? . . . "As men have denied the saving power of Christ, they have looked to the saving power of the state."—Stated by too many for me to give the original source . . . One of the backgrounds of the Constitution of the United States of America was the

principle laid down before 1650 by the Rev. John Cotton that, since the Bible teaches that God alone is sovereign, all human power and all human liberty have to be limited . . . I am greatly in sympathy with the attempts now being made to tax income-producing properties of churches, but we must remember that this is being pushed by those who, knowing that the power to tax is the power to destroy, wish to see that *all* church property is taxed because they wish to destroy all organized churches.

Thank you very much, the many who have encouraged me by your letters and oral expressions of help by this column. I hope that it will continue to keep you informed so you may watch and pray.

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## *"Follow Thou Me"*

J. H. McCaleb

Peter and John were friends. They were fishermen together and they followed Jesus together. After Pentecost the association continued: "Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour."

After His resurrection, and not long before His ascension, Jesus spoke words to Peter that indicated to him by what manner of death he should glorify God. Then Peter thought of John and began to wonder what would happen to him. It would appear that there was no jealousy here; only a natural concern, and perhaps curiosity, regarding the destiny of a long-time friend. "Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me."

We all, perhaps, are too greatly concerned about the plans God has for other people. Now, God is longsuffering, and does not want any to perish. To that end we must be concerned for all others as well as for ourselves. However, our own specific path of activity is an individual one: How best can each one of us follow the Lord?

Every person who is in Christ Jesus our Lord has a place that he can fill to the glory of God. All men are not the same in ability, equipment, and temperament. Likewise, all types of service are not alike. But we may be sure that there is some endeavor that is just right for us, and one that will use all the abilities that we have. When one follows the Lord Jesus Christ, and identifies with His principles, he will experience complete satisfaction in that which he finds to do from day to day.



# NEWS AND NOTES

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

## TERROR IN RED CHINA

It will be a miracle of miracles if our brothers and sisters in Red China escape the fury of the fanatical wave of terrorism recently begun by the Red Guard movement. As the Body here on earth suffers, the sufferings are felt by the Head in heaven (Acts 9:14). Is it possible for us to avoid feeling the anguish of our fellow-saints and sharing their burdens at the throne of grace? God forbid! May the Holy Spirit raise up thousands of earnest intercessors for this hour of such urgent need!

**Gallatin, Tenn.:** We are looking forward to the opening of a kindergarten on August 29. We have been using spot announcements on the radio, newspaper advertisements, and a large sign on the front lawn to advertise the project. It is entirely possible that the kindergarten can be the most significant undertaking of this congregation in years. Mattie Faye Bailey is in charge of the project.

I have just returned from a meeting at Jeffersonton, Ky. During the course of the meeting, which was well attended by members and visitors from the Louisville area, there were five who accepted the Lord and were buried with Him in Christian baptism. —Hall C. Crowder

## Words of Life

At last report, sufficient funds were not coming in to keep up to date with the bills. The treasurer writes: "Pray with us that the funds will come in to bring this account completely up to date. If your congregation is not contributing on a regular basis, why not bring it up at your next business meeting?"

**Salvisa, Ky.:** I closed an eight days meeting at Mt. Carmel Church in Bourbon County last Sunday evening. One baptism. Average crowd was fifty people. A wonderful church established in 1859—holding forth the gospel to lost men. Another revival starts Wednesday evening at the Walnut Grove church near Salem, Indiana. —N. Wilson Burks

## SCC Finances

Unless gifts from our friends increase from the low level to which they have fallen, we will be forced to borrow again in order to pay our teachers. At this writing, on August 18, our receipts for the month total only \$2,678.40. (Little comes in the second half of the month.)

NEED I SAY MORE?—Jesse Z. Wood

**Louisville, Ky.:** Senior Week at Woodland Bible Camp, Linton, Ind., was a wonderful time of spiritual feasting. Out of 60 campers, 4 were baptized and about 35 rededicated their lives to the Lord. Young people, plan now to go next year, if the Lord wills.

—T. Y. Clark

**Fisherville, Ky.:** During the past few weeks we have been blessed with messages from several visiting brethren. Herb Hatfield, who is in charge of a home and school for more than 200 children in Juarez, Mexico, brought us a stirring missionary challenge one Sunday morning, followed by pictures of the work that evening. Herb brought with him three little girls who couldn't speak a word of English. However, they had no difficulty communicating their feelings, and they sang a few songs for us in Spanish—with beautiful harmony. It was a blessed time of fellowship in the Lord.

Next in order was James Conyers from the South Louisville congregation, and treasurer for the Billy Ray Lester mission fund. He was followed by George Markey, a senior at Kentucky Christian College (Grayson, Ky.)—a young man just running over with the joy of the Lord. After him came Richard Ramsey on a get-acquainted visit. (Does anybody not know who he is???) Richard is editor of *The Exhorter*, Director of the Church of Christ Bible Chair in Hammond, La., and writer and publisher of a wide array of commentaries and study helps. He brought us a good message from the Word, and left us some catalogues and samples of his publications. —G. R. L.

**Louisville, Ky.:** We are glad to be able to report that Sunday morning

audiences are becoming more consistently full house and that the Sunday evening crowd is around 50% of the morning one, with Wednesday night service only about 10 behind that. We should also note that the Sunday school attendance has been consistently up the last several Sundays.

Bro. Daugherty will bring the messages both morning and evening next Sunday. I will be in a meeting with the Antioch Church, north of Frankfort. —Ernest E. Lyon

**Abilene, Texas:** After returning to Linton, the Eugene Pounds narrowly escaped serious injury in an automobile accident that totally wrecked their car. A truck ran into them from the rear, piling up on the back part of the car. The boys, who would normally have been riding in the rear seat, had decided not to go along on this occasion. They praise the Lord for a near-miraculous protection . . . Vacations continue to take some of our number just about every week . . . The church has recently been able to furnish the teenage class with new desks . . . Our building fund continues to receive sufficient donations to meet loan payments. Investigation is being made about re-painting the auditorium.

We had a very good turnout for Vacation Bible School. We had an average of 43 people a day. The lesson series was "God Lives Today." —Carl Kitzmiller

**Medford, Oregon:** Please send me 25 copies of *A New Creation* by Dennis L. Allen. This is the best I have seen in its line. —A. L. Hawley

**Lake Butler, Fla.:** We are adopting the best hymnal yet at Lake Butler Church of Christ. Please ship at once 200 copies of *Great Songs of the Church*. —Forrest M. McCann

**Houston, Texas:** How I enjoy these wonderful messages in these times of distress. I read them over and over. —Mrs. R. R. Kitterman

#### White Elephant Sale

Alumni and others interested in PCS and SCC are holding a "white elephant" sale on September 24 to raise funds for the two schools. More details as to time and place will be circulated in the Louisville area before that date.

#### Mission Opportunity

The little group that has been meeting in Lafayette, Louisiana, for about 18 months is looking for a permanent meeting place. A house and lot has been made available to them at the price of \$9,000. They are hoping to be able to raise one-third of this amount, which would enable them to finance the remainder. They solicit your prayers and gifts. For more information about the opportunities and the need, address Audry Smith, 1381 Kaliste-Saloom Road, Lafayette, La.

**Lexington, Ky.:** The Rutherfords report a very wonderful visit to New Jersey last week. Their trip from Cincinnati to New York by American Airlines took one hour and twelve minutes. Brother Rutherford spoke last Sunday at the Church in the Wildwood on the Bernardsville—Mendham Road. Those attending Camp Shiloh also meet at this church.

Brother and Sister Jesse Wood have just returned from their trip to Manila where they visited their son-in-law Alex Wilson and their daughter. They also visited the Broaduss family and brought back good reports from them including the information that they have a new congregation started in their home. —Cramer & Hanover Bulletin

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Business has learned the value of on-the-job-training, but the church must send its men away for training. The result is that we have developed a professor educated "ministry" rather than a church educated "ministry". The thing in vogue today is to have a vast library, take all the magazines, and by all means buy the sermon outline books! Preaching has, in this evolutionary process, lost its persuasive power and its evangelistic zeal, and most sermons are now well outlined and correctly delivered lectures—as dry and heartless and cold as a dead mackerel. —Reuel Lemmons in *Firm Foundation*

## Best Sellers During Recent Lectureship

*The New Testament Order for Church and Missionary* by A. R. Hay was our biggest seller. We had 25 on hand when the Lectureship started and are down to 5 at the present time. This book is highly recommended by Harold Preston. Many ministers and other church members now have this book and are reading it—how about you? You may order these from us for \$4.50 each.

Our 2nd best seller is also recommended by Bro. Preston. It was: *The Coming World Church*. These sell for 35c each or 3 for \$1.00.

Running a close 3rd was: *The Bible and Modern Science* at 50c. This book is recommended by Robert Garrett.

Also recommended by Brother Garrett and a good seller was: *The Genesis Flood*. It sells for \$6.95.

Many of the following books were also sold:

<i>Why Scientists Accept Evolution</i> by R. T. Clark and J. D. Bales	
Paperback, \$1.50; Cloth, -----	2.50
<i>Studies in the Bible and Science</i> by Henry M. Morris -----	3.50
<i>The Twilight of Evolution</i> by Henry M. Morris -----	2.95
<i>Science, God, and You</i> by Enno Wolthuis -----	2.50
<i>Science, God, and You</i> (paperback) -----	1.50
<i>The Secret of the Universe</i> by Nathan Wood -----	3.25
<i>The Flood</i> -----	.50
<i>The Marvel of Earth's Canopies</i> -----	.50
<i>The Bible or Evolution</i> by William Jennings Bryan -----	.25
<i>Evolution or the Bible - Which?</i> by John R. Rice -----	.25
<i>12 Bridges No Evolutionist Has Ever Crossed</i> -----	.10
<i>Evolution: Science Falsely So-Called</i> -----	.15
<i>The Appeal of Evolution</i> by R. H. Boll -----	.05
<i>None of These Diseases</i> -----	.60
<i>Bakht Singh of India</i> -----	1.00
<i>The Amplified Bible</i> -----	9.95

All of these may be purchased from the Word and Work, 2518 Portland Avenue, Louisville, Kentucky 40212, Phone 776-8966.

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### THE WORD AND WORK

2518 Portland Ave.

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Louisville, Ky., 40212

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2118 MARYLAND AVE.  
LOUISVILLE, KY. 40205

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## Special THANK YOU Note:

May we take this means to say "Thank you" to all who helped this year's Word and Work sales during the Portland Lectureship to be the greatest ever? The final figure of sales during the Lectureship was almost \$500. We solicit your continued support of the paper and the store. Send your orders to us—we appreciate them.

### **MATZOS REDUCED**

In last month's *Word and Work* we advertised Matzos (communion bread) for 40c per box. This price has been reduced to 39c each (or 3 for \$1.15).

### **VBS MATERIAL CLOSEOUT SALE — 50%**

These items can be used in Sunday School classes, Wednesday night classes etc. These are all five-day Standard materials.

1 Beginner Tchr. 50c; 40 Beg. Pupil's Bks. at 28c; 38 Beg. Craft Paks at 69c.

1 Primary Tchr. 50c; 33 Prim. Pupil's Bks, at 28c; 33 Prim. Craft Paks at 69c

21 Junior Hi Craft Paks at 98c.

All sales final; none can be returned. Figure your total from prices listed and then deduct 50%. First come, first served — so send your order in immediately.

### **SCHOOL SUPPLIES**

For all those who live in the Louisville area may we invite you to come in and see our good stock of school supplies. All purchases from us will be a help in keeping the store growing.

### **SUGGESTIONS?**

We invite all suggestions as to how the store can be improved in any way. We are here to serve our customers and we want to do so in the best way possible. Please let us hear from you.