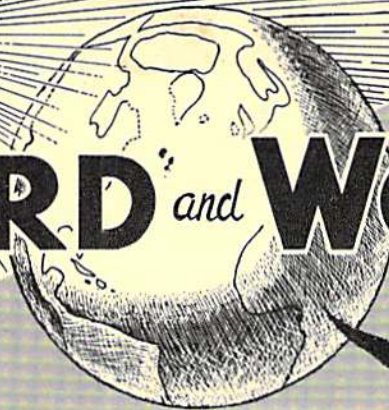


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Talking Things Over

G. R. L.

Several years ago when I was in Louisville for the Bible Conference (or "Fellowship Week" as it is now called), I made some statement about the cross that evidently showed my ignorance. It prompted Ernest Lyon to approach me a little later with this question: "What was the cross made for?" He must have read the expression on my face, for he explained, "Somebody made the cross that Jesus carried. For what purpose was it made?" He paused—but not long enough to embarrass me—and then added, "It was to die on, wasn't it?"

This was the beginning of my understanding of the cross in the life of the believer. But I first had to get rid of some erroneous ideas. In popular usage, a person's "cross" may be some affliction that he did not choose to bear. Or it may refer simply to self-denial (doing without something desirable) for the Lord's sake. Or it may be self-discipline—forcing yourself to do or not do certain things. However, my new definition of the cross was *death*. And death is not a half-way measure.

THE DAILY CROSS

Death is permanent. The death of our Lord Jesus was "once for all." Likewise, our crucifixion with Him (Rom. 6:6) was final. How then does He say, "If any man would come after me, let him deny himself, and take up his cross daily, and follow me" (Lk. 9:23)? This is explained by Paul's description of his own experience: "I have been crucified with Christ (once for all); and it is no longer I that live (my daily life), but Christ liveth in me" (Gal. 2:20). Once—and once only—Paul had died, but his life consisted of a daily affirmation of that death. "Yea, we ourselves have had the sentence of death within ourselves, that we should not trust in ourselves, but in God . . ." (2 Cor. 1:9).

What does this mean in our experience today? Simply this: We recognize that at Calvary God not only passed judgment on our sins; He also passed judgment on our sinful nature. So we agree with Him, "In my flesh dwelleth no good thing." We don't make our own plans, we don't select our own goals, we don't devise our own methods, and we don't depend on our own resources. Admittedly, this is difficult. At every instant, our flesh is ready to step down from the cross, "Yes, this is something I can do for the Lord!" So daily I must choose. Who is going to live today—my risen Lord,

or my uncrucified self? It is humiliating to admit that I can do nothing, to admit that God has classed my best deeds with filthy rags. Yet on this condition alone can I consider myself a follower of Jesus. If He would not come down from the cross to save Himself, neither can I.

THE CROSS AND GRACE

If we think of grace as God's intervention on our behalf (undeserved), it is easy enough to see that the death of our Lord was an act of grace. But what about this matter of cross-bearing? This looks like a work that we are called on to do. Paul saw it differently. Back to Gal. 2:20; we have him saying (paraphrased), "I simply remain on the cross, dead. As a result, Christ Jesus lives His life in me." And to the Corinthians he affirmed that in this way he had labored more abundantly than all the other apostles; "yet not I, but the grace of God." God's grace which undertook for us at Calvary, now undertakes in us daily. We experience the out-working of the Christ-life only when we surrender our own life to the cross.

Here is where the grace of God produces discipline. What natural man is able to crucify himself? The poor misguided humans who torture their bodies for religious purposes have done nothing to diminish their self-righteousness. It is by grace that the Holy Spirit (Rom. 8:13) makes real to us the cross of death. Unpleasant and humiliating as it may be to the flesh, the end result is the realization of the Lord Jesus living His life in us. But how—in a practical way—does the Holy Spirit work all of this out? Do all Christians have the same set of experiences? Not necessarily.

HOW THE SPIRIT TEACHES

Paul's experience (Phil. 2) follows the general pattern that the Holy Spirit uses with us. After we are saved, He begins to put before us certain choices. Will we spend money for a small item that brings harmless personal pleasure, or will we spend it that someone may know Christ? The choice is clearly between Self and Christ. Which one is to go to the cross? Which one is to live? There is a call from a firm offering an increase in salary, and there is a call for workers on the mission field. Whom do I crucify—Self, or Christ? Self would like a new car with all the options; the fields are crying out for literature. Self says I have a right to live by the current standard of living, but I know that more than 10,000 a day are dying of starvation—and without God. Who shall live—I, or Christ? The choices continue into the areas of personal relations, of service for the Lord, and every other aspect of life. Each situation is different, but in each one the Holy Spirit graciously holds before us the cross and puts the mark of death on the thing that the flesh would choose.

It doesn't take long to discover that the thing we had held dear (but finally surrendered to death) was but garbage in comparison to the experience of the life of Jesus Christ. And Oh! the joy of knowing Him! No other experience on earth can compare with

the realization that *Christ lives in me*, and this work performed through me by the power of God was *done by Christ!* And it is all by grace. I can take no credit. All I did was to trust Him and submit to the cross He offered me. He does the rest.



History of A Sin

J. R. Clark

Sin pushes its ugly face in everywhere here upon earth: in society, politics, business, school, home, and even in church. We are forced to deal with this enemy of our souls whether we choose to or not. The word most used for sin in the New Testament means, literally, "missing the mark," and the mark missed is righteousness. In 1 John 5:17 John says, "all unrighteousness is sin." He further states that "sin is lawlessness," meaning lawlessness with reference to God and His standard of right. King David, the "man after God's own heart," in an unguarded moment became guilty of adultery and murder, involving Bathsheba and her husband, Uriah. In Psalm 51 David asked God to forgive him, saying, "Against Thee and Thee only have I sinned." Even though his sin involved Bathsheba and Uriah, God's involvement eclipsed all else. For this reason sin is exceedingly sinful.

James, in his epistle, gives us a close view of sin, tracing a sin from its earliest conception to its completion. This history of a sin is pressed into three verses, James 1:13-15.

In verse 13 James says, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted of evil, and he himself tempteth no man." But does not Genesis 22:1 say that God tempted Abraham? The American Standard Version gives a truer translation "God proved Abraham." God tests man to lift and strengthen him, while Satan tempts to pull man down into sin and ruin. In chapter 4:7 James says, "Resist the devil and he will flee from you." The Apostle Paul calls Satan "the tempter," and John agrees, saying, "He that doeth sin is of the devil" (1 John 3:8). It is thus true that the devil is the instigator of every sin!

James continues, "but each man is tempted, when he is drawn away by his own lust and enticed" (vs. 14). Entice means literally "taken with a bait" or to lure. "Lust" and Lure are twin enemies of man: They team up to destroy us. While Lure is attracting from the outside, Lust is gnawing from the inside. James thinks of

"lust" as a harlot. In the language of Proverbs 7, "And, behold, there met him a woman with the attire of a harlot, and wily of heart . . . Now she is in the street, now in the broad places . . . Come, let us take our fill of love until the morning . . . With her much speech she causeth him to yield; . . . He goeth after her straight-way, as an ox goeth to the slaughter." In a figurative sense, as James viws it here, all sin is spiritual adultery.

In verse 15 James completes his "History of a Sin": "Then the lust, when it hath conceived, beareth sin." Really it takes two to make a successful temptation: Satan and you; if you do not yield it is a failure! But here in our James text the man yields and Lust gives birth to a child named "sin."

"And the sin, when it is fullgrown, bringeth forth death" (James 1:15b). Thus Sin is the child and Death the grandchild of Lust. One tragic thing about sin is that it grows. When it is newly born it may seem innocent and harmless, even cute. The James passage says, "And sin, when it is fullgrown . . ." A man secured a cub tiger for a pet. He trained it to be gentle, as he thought. One day he was sitting by a fire-place reading, his pet tiger by his side, now fullgrown. He was licking his master's hand. Suddenly the man was startled by a low growl. He rolled his eyes toward his pet and saw that he had tasted blood. Quietly he edged his free hand upward to get an object on the mantle. A shot rang out and the tiger fell down dead. Really, the only good tiger is a dead tiger. The trouble with having a baby tiger for a pet is that he grows up! The same thing is true of sin. It behooves us not to trifle with sin. We are taught to "abhor that which is evil, and to cleave to that which is good."

To sum up, God does not tempt man, but Satan does. A man's lust draws him into temptation, which in turn results in the birth of sin. Sin may start small, but it grows, and if not dealt with in the name of our Savior, will issue in eternal death. Here we have a vicious circle: lust, sin, and death. Eve lusted after the forbidden fruit, sinned by eating of it, and came under the sentence of death. The same was true of Achan in Joshua 7. He lusted, sinned, and was stoned to death. Those three words go together. Let us beware of them.

THE STEWARDSHIP OF GIVING

- 1. It is to be honest ----- Acts 5:1-5
- 2. It is to be simple ----- Rom. 12:8
- 3. It is to be proportional ----- 1 Cor. 16:2
- 4. It is to be willing ----- 2 Cor. 8:12
- 5. It is to be bountiful ----- 2 Cor. 9:6
- 6. It is to be heartfelt ----- 2 Cor. 9:7
- 7. It is to be cheerful ----- 2 Cor. 9:7

I pray Thee help me that I may be true in using Thy gifts as Thou wouldest have me do. —G.C.N.

The Day I Was Arrested

Jack Exum

When I was a little boy 2 years of age, my mother died. When I was 4 years of age my father died. I was living here and there and was a sinner. I was to be 14 years of age the 10th of the coming March. It was Christmas week, and I was caught in Sin and put under arrest and dragged to court.

I did not cry. I had cried all the tears out of my head. I tried to look at the judge. I wished that I could faint. I was guilty. I did not have a friend. I was miserable and they packed the courthouse. They looked at me—then at the judge. Their faces said, "Judge, give him the full penalty of the law and save us all trouble later on." I felt as though the whole universe was down on me.

By and by a clerk stood up and said, "This court is open." The Judge said, "Has this boy anyone to represent him?" I did not know the meaning of this. I thought that fellow was the one who was going to take me out and hang me. They said, "No." I was hopeful. The Judge said to a lawyer, "I appoint you to take this boy's case." He walked through the crowd, pushed the policeman aside and took me into a room. I sank into a corner. I thought he was going to drag me to execution. But I saw tears under his eyelashes. He sat down and slipped his arm around me. It was the tenderest touch I ever felt and it drew me to him.

"My little friend, are you guilty?" he asked.

I could not have lied to him to save the world. He gave me a little squeeze. I said, "Yes, Sir, I am guilty of this and lots more they don't even know about." I was in for a clean breast. When I looked at him, I could not lie. I had found a friend. I feel his hand yet. Oh! It was such a wonderful touch to an orphan child.

He said, "Don't you think you had better confess guilty and throw you on the mercy of the court?"

I did not know what that meant, but I thought if he would throw me, it was best. I said, "Please, sir, throw me on the mercy of the court."

He put his hand on my head, and I put out my dirty claw-like fingers and grabbed his coat, and the feeling came to me, If I hang on to his coat, he will pull me through.

He came to the Judge and said, "If it please your honor, It has been my privilege to practice before this bar for many years. I have noticed that when the ends of justice can be secured, and society can be protected, it is your Honor's custom to show mercy. I stand with this trembling orphan child, without father or mother, home or friend, to beg your honor's mercy. His heart is broken, he confesses with readiness his sin. He pleads for forgiveness."

I grabbed some more coat. I thought that was a great speech, yet it was just the introduction. He spoke until chills ran up and

down my spine. He spoke until silence fell everywhere. The most beautiful language ever heard filled every corner of the courtroom. Old men wept and even my policeman was brushing tears from his cheeks. He spoke until he said, "If you will show compassion on this orphan child, I want to adopt him as my very own. I pledge your honor, to not only tend to his physical needs, but look after his education, and to eventually deliver to society a useful citizen." He spoke until my heart burst within me for love and admiration for my friend. If I could but put my ragged coat sleeves around his neck and kissed his cheek one time, they could take me out and hanged me and I would have died happy.

Then the greatest shock of all came as a bolt out of the blue. He spoke again to the judge and said, "*My father.*" I couldn't believe it. The judge had appointed his own son to plead for me. Like as not he would have mercy.

"My father," he continued, "the intentness of my love for my little client comes out of the fact that he is my brother." I wasn't much on mathematics, but I could see at once that if the judge on the bench was the father of my attorney, and the attorney was my brother, then the judge was *my father too*. I gave a *shout*. I made a leap. Then the judge stood up and said, "Rejoice, for the lost is found, and the dead alive."

I have never read anything, outside of the word of God, that so moved me as did this simple story. I was in the waiting room of Dr. Layman's office in Sherman, Texas, and having time to pass, reached for a few religious tracts on display. Tears fell from my eyes as the story unfolded, and a true and deeper meaning of Christ and His greatness, came into my heart. I asked myself certain questions. "Why don't you preach more of the grace of God?" "Why don't you make people feel His hand upon them, and His eyes brimming with tears when He looks upon their fallen state?" Sin leaves one an orphan, without a spiritual father. It separates us from God and sends us into a far country. It's the old, old story from "riches to rags" as Satan robs us of everything we hold dear, then sends us to the hog pen to feed his swine. Yet while in this unbearable bondage, we are brought by His grace to the court of His law. "By the law comes the knowledge of sin," and as we look deeply in the mirror of God's righteousness, we see our soul, ugly, defiled, sinful and unclean.

Then for the first time we can truly read and know the meaning of the simple words, "For by grace are ye saved." That we, worse than nothing, less than nothing, and good for nothing, without God and without hope in the world can plead no other words. The problem all along is that we have tried desperately to change our life, when Christ wants us to *exchange* the old man of sin for the new man of righteousness. It is for this humble, broken, contrite spirit that God appoints a mediator. He stands between, knowing the weakness of man, and the greatness of God. The paradox of Rom. 7:24, and Rom. 8:1 can now be clearly seen, and we, together with Paul can cry, "O wretched man that I am, who shall deliver me from

the body of this death . . . for there is therefore now no condemnation to them which are in Christ Jesus . . ."

We do not have an attendance problem in the churches of Christ; we have a humility problem. From the lack of Bible reading, spiritual praying, to the breakdown of the 'all-mighty' budget, it basically stems from our failure to comprehend the meaning of six simple words: "For by grace are ye saved." Heartfirst—not headfirst.

—In *Firm Foundation*.

Study Your Students

Alex V. Wilson



Suppose that in your Sunday school the teacher of the adult class would say to them, "Let's play a game. Pretend that these benches are Jericho, and we'll all march around them seven times. Brother Jones, you be Joshua and lead the parade." What would be the reaction? Bedlam would break out instantly because of the stupid suggestion. "That guy's crazy! Does he think we're kids or something?"

But in our classes for children we too often make the same mistake, only in reverse. Sometimes we treat children just like miniature adults, and try to make them listen to thirty-minute lectures! Instead, we must try to meet all students on their own physical, mental, social, and spiritual levels. Christ did this, adapting His teaching to the apostles' ability to assimilate it: "I have yet many things to say to you, but you cannot bear them now" (John 16:12).

To be an effective teacher, you must learn two things about your pupils

1. LEARN THE *GENERAL* CHARACTERISTICS OF THE AGE-GROUP YOU TEACH. For example, if you teach seven-year-olds, learn what average six, seven, and eight-year-olds are like. Why bother with that? Because there are ways in which seven-year-olds as a group are similar to each other and are different from children of five or of ten. Since they *are* different from younger and from older pupils, they should be *taught* differently. Many books, pamphlets, or charts are available showing these general characteristics. Let's use them to study our students.

2. LEARN THE *SPECIFIC* INTERESTS, STRENGTHS, WEAKNESSES, AND PROBLEMS OF YOUR PRESENT PUPILS. Why do that if you have already learned the characteristics of their age-group? Because every *individual* is different and has distinct needs. *No* person is average in every respect. For example, Carl

may be seven years old but have the mental level of a nine-year-old and the social level of a five-year-old. Susie may be seven chronologically, six mentally, six socially, have some physical handicap, and already be a Christian. Brother James Farmer, an elder at High View church and a professional educator, once said that there may be as much as six years' difference of maturity in children of the same chronological age. Some kids of seven are mentally-emotionally ten, while others are about four! The good teacher does not teach his class; he teaches the individuals in his class, seeking to meet their needs. Study how Christ, Paul and others dealt with various individuals—the woman at the well, Nicodemus, the rich young ruler, the Philippian jailor, Felix, etc. Their message and methods varied from person to person.

CONFUSION INSTEAD OF CLARITY

When we fail to understand our students and get on their level, strange things happen. Once printed invitations were given out to a number of school children, announcing a special meeting for them. The invitation said, "Are you hungry? Come, feast on the Bread of Life." Later a boy showed up at the meeting place, asking, "Is this the place where you're giving out sandwiches?"

We should not use symbolism—like Bread of Life—with children until they reach the junior department (school grades four, five and six). Before that, children's minds take everything literally; symbolism is like Greek to them. This means we need to revise some of our songs for children ("I stand alone on the Word of God"), throw away some other songs ("Deep and Wide"), and be very careful about the figures of speech we use. With primaries and younger, expressions like "washed in Jesus' blood" and "Christ will come into your heart" only confuse most of the pupils.

Such confusion may be more widespread than we imagine. A young boy once became greatly alarmed when a school patrol-boy threatened his older brother, "I'll turn you in to the principal." The younger brother had heard of witches "turning" a princess into an ugly old woman or "turning" a prince into a beast—so he thought he was about to lose his brother! Another child thought for a long time that the 23rd Psalm ended, "Surely good Mrs. Murphy will follow me all the days of my life . . ." And a girl once drew a picture in Sunday school of a car with several people in it. She explained that it was God "driving" Adam and Eve out of the garden of Eden. Thus we see that children may be puzzled or misled not only by symbolism but even by terms we consider easy to understand.

PHYSICAL NEEDS

Not only must we consider the mental level of our pupils, but also their physical needs. Henrietta Mears explained it this way: "The teacher says, 'Willie, sit still.' But God says, 'Willie, wiggle.' And Willie obeys God." In other words, the young child's fast-growing body demands movement and activity. "The Kindergarten child's muscles cry out for him to be doing things which stretch them.

Being constantly on the move is nature's way of insuring physical growth" (L. LeBar).

Experts say that nursery children have an attention-span (the length of time they can concentrate effectively) of only three minutes. Beginners can pay attention for about ten minutes straight, and primaries fifteen minutes. So to tell stories longer than that accomplishes nothing. Sitting-still-and-listening periods should be varied with periods of activity related to the lesson.

Contrary to these principles, one church with a large beginner department has several teacher's helpers who hang up the children's coats, collect the offering, give out crayons, and "do most of the other activities, in order to keep the children sitting in their chairs, which are nailed to the floor! The little old ladies are getting all the activity that the children crave! Teachers should never do anything that boys and girls could profitably do for themselves" (L. LeBar).

DISASTROUS FAILURES

Does it matter very much how we teach our Bible classes? How important is it that we study age-characteristics plus our individual members? We have already seen several examples of children who received wrong ideas in Sunday school. But far graver than anything mentioned thus far are the long-lasting attitudes we form in pupils when we do not meet them on their own level.

"Look briefly at the kind of training that goes on in the average church. Take prayer, for instance. Here is a concrete situation: Mrs. S. tells her group of two and three year olds, "Now we're going to pray. Close your eyes. Bow your heads." She stands before them, closes her eyes, and proceeds to pray. She prays for the pastor and the missionaries, the young men in service, the events of the coming week, and for the whole Sunday School. This is a good prayer to utter when she is home alone, but with two and three year olds, it is not, for none of them are praying. As the teacher continues, they open their eyes and begin enjoying their moments of "freedom." Some even get up and walk around till an assistant corrals them, while others play with any object at hand or with each other.

"Unfortunately the situation is not one of "no learning." Children are constantly learning. *They are learning that prayer is meaningless, long, tiresome—something to avoid when possible. They are forming attitudes that will militate against their being in prayer meeting when they grow up.*"

—Mary LeBar in *Christianity Today*

The Bible contains both grand promises and serious warnings to those who teach God's word: see Matt. 5:19 and 18:6; James 3:1. God grant that we take heed to ourselves, to our teaching, and also to our students.

Recommended for further study, especially for teachers and superintendents: CHILDREN IN THE BIBLE SCHOOL, by Lois LeBar; Revell Company; ((\$??). (Good for nursery through junior departments).

TEACHING FOR RESULTS, by Findley Edge; Broadman Press; \$3.00. (Excellent for junior department and older, including adults).



Lost Truth About Justification

E. L. J.

(Address—Louisville Christian Fellowship Week, Aug. 24, 1966)

Part I of this paper deals with the question, "Is there any conflict between Paul and James on this line, as Luther once thought? The second part will answer the question, "Was there then (if Genesis 22 be set aside) no act of faith in connection with Abraham's justification? And are our modern evangelists right that to request of converts some outward act as the visible expression of saving faith would vitiate the faith, and make void the doctrine of justification by faith?" These two questions have tremendous bearing on the conversion and fellowship practices of churches today, and of course on "Union Meeting" evangelism as carried on by the popular evangelists. The answer concerns those of "Restoration" background in a peculiar and particular way.

PART I

First then, No, there is no real conflict between James and Paul when one understands that they are using the words, "faith," "works," and "justified," with different connotations, and *above all* when one comes at long last to see that the two inspired writers are speaking of two different periods in Abraham's life: Paul, before Isaac was born; James, when Isaac was offered, perhaps twenty or thirty years later. It is important to note that *both men* quote Genesis 15:6 as fixing the point of Abraham's original justification. Sarah was past 75 and Abraham past 85, when God said, "Look now toward heaven, and number the stars: So shall thy seed be." And "Abraham believed God, and it was reckoned unto him for righteousness." The word "believed" is in the emphatic position in the Greek of both Romans 4:3 and James 2:23, as if to contrast it with works. Then, after quoting Genesis 15:6 as "the scripture" which settles the time of Abraham's justification, Paul says with finality, "Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness. Even as David also pronounceth blessing upon the man unto whom God reckoneth righteousness apart from works—" (Rom. 4:4-6).

The Greek offers no ground for evasion of these plain statements. Our Authorized and American Standard are faithful renderings on this subject. Nor is there any logic in referring Paul's statements in Romans 3:20; 4:2, 6 merely to the law of Moses. The original has no article here. It reads simply "works of law." Tell me, "ye that

would be under the law," what "good works" are there that were not comprehended in the Mosaic law? Paul is surely and definitely *excluding* all works as a basis of acceptance with God (Rom. 4:1-8). He then goes on to show more fully that justification comes not by works, not by circumcision, not by law-keeping, but by trusting (faith: Chapter 4). He does elsewhere include good works for reward, and for evidence to men of our faith (Gal. 5:6), but rules them out decisively for justification.

Because of this conflict, Luther at first rejected James as a true epistle; but later he said: "When I saw that Paul was writing about works that make faith void, while James was writing about works that make faith perfect, I accepted James as a genuine epistle." This is a helpful statement, but it is not the final answer. The real answer is, that James is *not* writing about Abraham's *original* justification, but about the offering of Isaac as a "fulfillment" of the scripture; and the scripture quoted is Genesis 15:6. It was indeed a fulfillment, vindication, a test and proof of a great believer's trust in God. His case is cited here, also Rahab's, as examples of active, working faith. No other is of any value. But how could the offering of Isaac have *anything to do* with Abraham's original acceptance, since (as James and Paul agree) Abraham had been a justified man long before the son was born!

Yet, in one of the larger (and better) "churches of Christ" I picked up a tract entitled "Are We Justified By Faith Only?" The writer states emphatically, "We are not justified by faith only." We are not taking issue with him on this at this time; but when he quotes James 2:14-26 as proof, both of Abraham's acceptance and ours, we must take issue with all our might. What is this strange twist of mind that prevents good brethren from seeing that, at least in Abraham's case, this simply cannot be. James picks up his subject many years too late to apply to his original acceptance. Years before, when Abraham and Sarah were about 85 and 75, and childless, God had said, "Count the stars if you can: so shall thy seed be." Abraham believed the promise, and the Hagar-Ishmael experience followed. But God said, "Cast out the handmaid and her son." Then, when Abraham was 100 and Sarah 90, still childless, God said: "I will bless her, and moreover I will give thee a son of her." At first, Abraham laughed, as if there were some temporary doubt about the possibility. Sarah also laughed when the angel came with the announcement; but if there were temporary incredulity, it soon turned to trusting faith. They decided to claim the promise, impossible except through faith and God's enabling, and their laughter became the laughter of joy: God thus fulfilled the promise of a direct legal heir! They had both laughed, but they both believed, and both were justified. That was years, of course, before Isaac was offered, yea even before he was born.

Now, with these facts before us, how is it that many preachers and churches of "Restoration" background still resort to James to prove, not only that Abraham's initial justification was at the offering of Isaac, but that believers today are indeed justified by faith, but not

without works? I speak of the extremely sectarianized "Churches of Christ," some "Christian churches," possibly some others; not of the whole Church of Christ to which all the born-again belong, nor yet of the entire so-called denominational "Church of Christ," for there are many among them who have never consented to any sort of sectarianism, whether that which is without, or that which rises up so easily and unawares from within. These are the men who have been "down at the cross" and who have themselves been crucified with Christ. These not only preach Christ and Him crucified, but they preach Him in the crucified spirit. There is no unity or fellowship problem with this group. I have in mind (when I speak in criticism of "Churches of Christ") only those churches that, under misguided leadership, have cut off and cut off and cut off, until they have lost the balancing influence of many who might have been a help to them. This situation stands out today as the great shame and blotch on the high-toned purposes of the original "Restoration" fathers of the nineteenth century. Where any longer, in such churches, does one hear the Pauline gospel expounded in depth as it is laid out in Romans and Galatians, though verses may be picked up here and there that show baptism to be "essential" (a term not found in the Bible), yea, *just as essential* as the faith and penitence that leads the convert to it! We all know, or ought to know, that whatever teaching it takes to move a man to a necessary commitment is just as necessary as that commitment. (Here is where an understanding of prophecy is often necessary to salvation, for prophecy has motivating power.) But who can say that baptism is *as* "essential" as faith and repentance—unless salvation is by a kind of chain process of legal steps, one step as necessary as the other? All who understand Romans and Galatians know that it is not set forth in the apostolic writings as that kind of legal thing. There, our Lord is not set forth as the originator of a "Plan" or a "system," but as the ever-present personal Savior for every man, both Jew and Greek. He is the subject of virtually every inspired sermon in the Book of Acts. Jesus Christ was then exactly where He is today; no nearer, no farther away, but ascended and exalted at the Father's right hand, and able to save to the uttermost. It was not, in apostolic preaching, some "system," some "five-finger exercise" of hearing, believing, repenting, confessing, and being baptized—all of course in the exactly correct order (as the debaters have "proved" it)—even to understanding the design and purpose of every step, each and every step as "essential" as any other! In other words, it is the N.T. "Law of Pardon" (another term not found in the Bible); all carefully worked out as if by a computer, all nicely pigeon-holed and written down in the "unwritten creed" for younger preachers to repeat without too much individual study; but (we say it again) without real looking to "the great God and our Savior Jesus Christ, who gave himself for us" (Titus 2:13, 14). If this is not a law gospel, what is it? Could it be that this law-message (so contrary to the teaching of Paul) has had much to do with the extreme to which the historic churches have now gone in rejecting *any* act as the outer evidence of justifying faith? Have we of Restoration background caused them in some degree to swing too far the other way? This

should be a heart-searching question. Of course, *they* say that to require *any* act of converts would vitiate their faith, and destroy the doctrine of justification by faith; yet, it is common practice for the popular evangelist to ask for some simple act of decision and commitment—to “come forward,” or to stand up, to raise a hand, or to make a mass confession with the mouth. Why do *such* acts not vitiate faith, or make null the doctrine of justification by faith? Of course, to ask of converts the passive act of baptism (never called a “good work,” but uniformly preached and practiced in New Testament evangelism) would reduce crowds to hear, and the number of converts to be reported; yet, in Bible justification, Old Testament and New, there seems to have been always and uniformly some suitable *act* in which saving faith was given outward expression. It was so in Abraham’s case, as we shall see later; and it was *not* the offering of Isaac!

PART II

If James and Paul were in conflict (they are not) we would be forced to reject James, and accept Paul, as Luther did at the first; for while James wrote to Jews (1:1), Paul wrote chiefly to Gentiles (Rom. 1:5), and it was to Paul, not James, that the gospel to the Gentiles had been “intrusted” (Gal. 2:7). He calls it “my gospel” (Rom. 2:16; 16:25; 2 Tim. 2:8). His message was the full “Pauline Gospel,” and on that message Peter, James, and John, the reputed “pillars,” had given him a cordial right hand of fellowship (Gal. 2:9), endorsing that message for the Gentiles. Whether any difference can be made out between the gospel for the Jews and the gospel for the Gentiles cannot be discussed in this space. Certainly, there can be no *basic* difference, no difference in *the facts* of the gospel, and Paul and Peter preached these facts alike (cf. 1 Cor. 15:3-5 with Acts 2:23-32; 10:39-41). Neither Paul nor Peter were exclusive, the one from the other, nor had either man been given an exclusive field, in the manner that missions divide up the field in our day. Also, both men preached the same manner of the outward acceptance of those glorious gospel facts (cf. Acts 2 again with Acts 16:15; 16:33; 18:8; 19:5; 22:16). None the less, we must not forget that it was to Paul, not Peter or James, that God had “intrusted” the gospel to the Gentiles. And we are Gentiles.

The facts of the gospel—that Christ died for our sins, was buried and raised, and appeared to many witnesses (1 Cor. 15:3-5)—are all recorded by inspiration, and they all concern what God did, not man. They are therefore unchangeable, invariable, from man to man and from generation to generation. It does not seem likely that God would look approvingly on any significant changes and variations in the outward acts of the sinner’s acceptance of pardon—though no thinking man would say that such acts on the human side are in every detail as immutable as the eternal facts concerning the Lamb that was slain for our redemption before the foundation of the world. We feel much as Alexander Campbell put it in his reply to Bishop Semple:

“So long as any man, woman, or child declares his confidence in Jesus of Nazareth as God’s Son, that He was delivered for our offenses,

and raised for our justification; or, in other words, that Jesus is the Messiah, the Savior of man; and so long as he exhibits willingness to obey Him in all things according to his knowledge, so long will I receive him as a Christian brother and treat him as such." We do well to imitate Campbell in this attitude, for in this he surely imitated our Lord.

The heart of "Paul's gospel" lies in Romans 3:21-31. We must make brief comment on one word in verse 24: "Being justified freely by his grace." The word "freely" is *dorean* in the original, and it means (in the accusative form as here) "as a gift, gift-wise, freely, gratuitously, gratis, unnecessarily, without just cause." It is the exact word and form used by the Savior in John 15:25, "They hated me without a cause." Thus, Paul is saying that believers are justified *without a cause!* This is absolutely correct. There is no cause *in us*—except that we have trusted in the blood. We have come to the end of ourselves, like Abraham and Sarah, we have cast ourselves by faith wholly upon the grace and mercy of God in Christ Jesus.

We return now for a few closing words about the act of faith at Abraham's justification, or in nearest juxtaposition thereto. On a previous page, we have already said (in modest reticence) all that should be necessary on this line. If plainer language will help—it was the act of procreation. We want this brought out, because if we had not been *quite* so reticent, we might have contributed more to Christian unity, and to a more balanced evangelistic message generally.

When Eliezer and Ishmael had both been set aside as possible heirs, Abraham and Sarah (now named Sarai) decided to cast themselves wholly upon God's promise by faith, all human appearances to the contrary notwithstanding. This definitely decided, they found themselves rejuvenated, young again as it were, and able to function for begettal and conception, which had before that been humanly impossible. In the course of time and nature, the son of promise was born. Such was the act of faith in nearest proximity to Genesis 15:6—Abraham's point of justification. It was *not* the offering of Isaac so many years later, but the circumstances connected with his birth. We repeat that there is in Bible justification always and normally some suitable act in which faith is expressed, as there was with these two old people. With them, it was to claim the promise of a son and heir, impossible except by faith; with New Testament converts, and with us of the New Testament age, it is normally the act of baptism. This act is not a "work," never called a work in the Bible, though it is an act, a passive act of no value whatsoever except as an expression of saving faith. It is important to note in Galatians 3:26, 27, that Paul, who so decisively *excludes* all "good works" from justification *includes* baptism as a part of the faith by which we enter into Christ and sonship: "Ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." This comports with Hebrews 11:30 where we read, "By faith the walls of Jericho fell down, *after* they had been compassed for seven days" (thirteen times). Marching around the walls did not vitiate the faith, though the answer did not come until the seventh

day! Why then should we fancy that a simple act of decision and confession like baptism would vitiate the believer's faith, or the doctrine of justification by faith? Perhaps if there could be always a real, honest-to-goodness confrontation with the living God in Christ Jesus our reactionary difficulties of doctrine would disappear, and "In His light we should see light"! It is certain that we shall never see very far until we surrender heart and mind and will to God. Who can doubt that a man of Abraham's faith and trust, had he been in that convicted crowd at the great Pentecost, would have been among the first to close in with Peter's offer of remission and the gift of the Holy Spirit (Acts 2:38)?

Finally, the reader will observe that we have not said that Abraham was justified *by* that begettal act, or in that moment. It could have been when he looked to the stars and believed the promise, or it could have been (as in the Jericho case) later—at the begettal. We concede this much, and have no inclination at all to resort to subterfuge or "debater tactics" to weaken what must be admitted. We are well aware that in the New Testament (Paul's gospel) Abraham's faith and justification are the prototype and model for us of this age. Whether then he was reckoned righteous "the hour he first believed," or at the later act, it was most certainly *in his heart* to claim the promise at the earliest. This, not fleshly desire, moved him to consent to Sarah's plan concerning Hagar; and later (when *all human hope was gone*) it led the old man and his wife to cast themselves on God alone.

Whatever may be the implications for us in Abraham's case, we on our part want to be well and safely inside the sacred walls of the full New Testament promises. If we be judged heretical for admitting too much, it would be only a case like that described in Edwin Markham's quatrain:

"He drew a circle that shut me out —
Heretic, rebel, a thing to flout.
But love and I had the wit to win;
We drew a circle that took him in."

We would fain hope that our popular evangelists might tell their converts to go on into baptism, for so it was normally and uniformly in the apostolic days. And we would fain hope that we of "Restoration" background would tell all converts to go on into obedience, but to trust in *nothing* but the finished cross-work of the all-perfect Son, the all-sufficient Savior of the world.

"And when I think that God, His Son not sparing,
Sent Him to die — I scarce can take it in;
That on the cross, my burden gladly bearing
He bled and died to take away my sin.
Then sings my soul, my Savior God to Thee
How great Thou art, How great Thou art!"

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One Mind With The Beast

Curtis Dickinson

Minister of Plains Christian Church, Lubbock, Texas

In his Memorial Day address, May 30, 1925, Calvin Coolidge predicted the possible early rise of some great one to whom would be sacrificed the precious heritage of liberty. He said, "The individual citizen, instead of working out his own salvation, and securing his own freedom, by establishing his own economic and moral independence, by his own industry and his own self-mastery, tends to throw himself on some vague influence which he denominates 'society' and to hold that in some way responsible for the sufficiency of his support and the morality of his actions."

Bishop Sheen, in a telecast of the historic visit of Pope Paul VI, made the statement, which no one dared deny, that the world is now seeking someone to whom men can look with adoration and to whom men can commit their lives.

In the Revelation of John there is a prophecy concerning the organizations of nations who receive their authority from a central power, which John denotes as "the beast." "*THESE HAVE ONE MIND, and they give their power and authority unto the beast. These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they also shall overcome that are with him, called and chosen and faithful*" (Rev. 17:13, 14).

Both religiously and politically the world is rapidly shaping up towards a society that is under the power and control of *one great corporate mind*. Politically there is very little place left on the globe for a nation which loves freedom in the old sense of self-government by the people. The so-called democracies of the world are managed by an inner core of international diplomats and politicians so that the course of the national politics is governed not by the people of the nation but by the mass mind of world politics. Statesmen are bringing greater pressure than ever to bear in the direction of a world government with sovereignty over each individual nation. The so-called "peace moves" made by great personages and groups are designed to outlaw nationalism and bring our own nation under the heel of internationalism, under one all-powerful organization with total military and financial control.

This move to an international state is not something in the planning stages. It has been developing for decades and is now so near to the final completion that those who have studied it thoroughly consider it inevitable, a foregone conclusion.

The religious world is rapidly discarding the ancient beliefs and taking on a new form which will enable all religions to unite under one head with the support of the political power. Churches representing millions of people are in the process of merging, uniting and consolidating into single units, which can then be brought into the one religious organization. The news media, radio, T.V. and

press, all rush to the support of this 'ecumenical' idea, to the exclusion of any voice which might question or oppose it. The result is a voluntary acceptance of political and religious conformity, until the masses "have one mind, and give their power and authority unto the beast."

The Apostle Paul wrote that "The time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lust; and will turn away their ears from the truth, and turn aside unto fables" (2 Tim. 4:3, 4). Such a time as Paul describes was hardly possible until our own generation. It would have to be a time when there was some general agreement or consensus of opinion as to what is most likely to please men's ears. It could not happen in a time of individual judgment, for then what soothed the itch in one's ear might irritate the ears of his neighbor. It could not have been, during the Renaissance, for example, for there was developing a variety of ideas.

It would be a time when the value of an idea is not measured by truth, but by its acceptance by the masses, a time when an idea does not stand upon facts which it embraces, but upon the prestige of the committee, or the agency or commission or the institution sponsoring it. It would be a time when a man who takes a stand upon truth because it is truth is considered a fool, a time when to exercise private judgment brands a man with the stigma of bigotry and intolerance. Such a man is not only out of step and out of the mainstream, but more recently he is openly accused of an evil intent and held as an enemy to society.

Such a time has arrived when sound doctrine and truth are determined by the mass mind. Only in this way can men's ears itch to hear the false ideas of those who are heralded—by the committee and the social group—as authorities. One becomes an authority only if a party or a committee or an institution grants him a title or degree: a sort of crown that signals him as *the* proper spokesman for the things the group is willing to hear. His authority is sought by all whose ears itch to hear his approval of what they already want.

Thus is created the mass mind, the "one mind" which gives power and authority to the beast. When the power and authority becomes total, over all nations of the world, then there will be ruthless regimentation of every individual. One cannot consider the direction of politics and religion without recognizing that such control is evident for the near future.

In view of these developments and the prospect of their culmination, each Christian needs to consider these three things:

1. The purpose of Satan is to counterfeit the work of God. As it is God's purpose to bring man to HIS IMAGE by voluntary faith in and obedience to His will, it is also Satan's purpose to fashion man into his image by a voluntary commitment to him. "And he deceives them that dwell on the earth by reason of the signs which it

was given him to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast . . ." (Rev. 13:14). We hear much about the "collective image" today. The purpose of Satan is to create a mass image and have all people conform to it, religiously and politically.

Significant to this purpose was a surprising statement made by the representative of the Jewish group known as B'nai B'rith on a telecast October 4, 1965 on the occasion of the Pope's visit. This representative of the opposition to the person of Jesus Christ stated that he felt that the ecumenical movement (Catholic and Protestant) was "headed in the right direction." The direction is obviously one which allows all, believers and non-believers, Christians and pagan, to unite in one "religious" body. "And they worshipped the dragon" (Rev. 13:4). The Christian must resist conformity to the world, and seek the image of God (Rom. 12:1, 2).

2. This one mind in religion cannot be pigeon-holed as Roman Catholic, liberal, the ecumenical group, nor placed in any other box. It is found in almost all churches, large and small. It is found in many conservative groups who claim to be opposed to it, because individuals, while giving lip-service to their respective church doctrine, are generally ignorant of the basic purpose of God and the truths which He has revealed as the means of saving them. Having "membership" in a "New Testament church" does not prevent one from giving consent and support to the activity of the world which is forged by the mass mind. Consider the business man who attends an independent conservative church on Sunday, and on Monday attends a civic club which is governed by the mass mind, and which supports agencies which contribute to the "one mind." Consider the preacher who preaches against communism, but who continues to be a "hail fellow well met" by all men of the community who are bowing to the mass mind.

Even churches which exist for the restoration of the Gospel have become so sensitive to the mass mind that their theological beliefs are often developed along lines of the majority view, in spite of scriptural evidence to the contrary. Tests are made to ones faithfulness to "restoration tradition" instead of to one's faithfulness to Scriptures.

3. But this threat of the anti-christian mind should not frighten the Christian. The same scripture which predicts the reign of the beast also predicts his doom. His power and control are short lived, as indicated in Rev. 17:12. His end will be marked with world convulsion, war ruin and the fiery destruction of all the ungodly. "The Lamb shall overcome them." And just as Satan's disciples share in his doom, the disciples of Christ will share in His victory. "And they also shall overcome that are with him, called and chosen and faithful" (Rev. 17:14).

Christians are told to be of the "same mind," the "mind of Christ." The unity of Christians is not based upon the mass mind

being preached to us through all the news media of our day, but upon the truth which God has revealed in His word—which the general masses reject. The only insurance the Christian has against Satanic deception is love of the truth and faith in Christ. Therefore we must be like the Bereans whom Luke commended because they "examined the scriptures daily" (Acts 17:11).

As the development of the one mind accelerates and the Christian finds himself more consistently alien to this world, he can rejoice that the climax is near, when the Lord shall return to deliver His people. There will be the true oneness of mind, a unity from which shall flow peace and righteousness for the redeemed, forever.

—In *The Defender*.

HEAVEN

What will it be, that first transcendent moment,
When faith and sight in joyful union meet,
When changed into the likeness of His glory
I fall in love and worship at His feet?

What will it be, to gaze upon His glory
While every tongue His matchless worth declares,
To hear His voice, to feel His hand upon me
And see the marks of love and grace He bears?

What will it be, to know in all its fullness
The vast unfathomed love that He has given?
But sweeter far than all the joys undreamed of,
To be at last with Him—This will be Heaven.

—*J. Suisted*

THE OPENED EYES

JOHN 9:37

"Where is a God?" doth weary Reason say—
"I see but starlit skies."

"Where is the sun?" so calleth at noonday
The man with sightless eyes.

Thou, little child, from thee God is not far;
Look inwards, not above:

'Thou needest not to roam from star to star,
For God is love.

—*Gerhard Tersteegen*

Precious Reprints

"Premillennialism"—What Is it?

R. H. Boll - 1942

"Premillennialism" is not an "ism" in the sense of being a defined and particular creed or system. It is a general term of wide use and application. Like the term "Protestantism," it includes a great variety of beliefs. As, for example, one who believes that baptism is immersion may be called an "immersionist," and that belief in general may be referred to as "immersionism," so every one who believes that Christ will return before that period which is called the "Millennium" is a "premillennialist." This doctrine in general is called "premillennialism."

And just as a simple Christian, though he might be reckoned as a Protestant, could not be held responsible for all the creeds and shades of doctrine comprised under the head of Protestantism; and just as one who practices immersion would not sponsor all the views and doctrines of all the different kinds of immersionists; so one who believes that Christ will return before the millennium could not be held chargeable with all the views and teachings held by premillennialists in general.

If "Premillennialism" be considered as a sectarian belief—I would like to have it understood that no simple Christian would connect himself to any creed or theory as such. A person who is simply a Christian (and nothing more nor less) connects himself to nothing but the word of God. He may be convinced from the teaching of the word that Christ returns before the millennium, but he is not therefore to be classed as an adherent of any kind of "ism." The Lord Jesus held the doctrine of resurrection, which was the distinctive tenet of the Pharisees, but He was not therefore a Pharisee.

Nor would a Christian sponsor all that may be summed up under the head of premillennialism, for some premillennialists are far afield from the truths of God's word. Most especially, he would not sponsor the speculations sometimes *charged* upon premillennialism—as, for example: "A carnal reign of Christ;" a demotion and debasement of Christ in His coming to earth to reign; or that the church is an accident; or that "Christ came for the purpose of establishing an earthly kingdom in Jerusalem, but the Jews would not let Him, so He established the church instead and went back to heaven;" or that the kingdom has not been established; or that the Great Tribulation is voided; or that there will be a "second chance." All such caricatures and arbitrary inferences, and any such-like doctrines must be repugnant to an enlightened Christian mind. I for one repudiate them all, and would gladly join with those who oppose them in denouncing and repudiating them.

BASIC PREMILLENNIAL DOCTRINES

The essential points in premillennial teaching are:

1. That the Lord Jesus Christ will return from heaven.
2. That, if there is ever to be a time
 - of the restoration of all things (Acts 3:19-21);
 - when the old curse shall be lifted and thorns and thistles shall cease (Isa. 55:12, 13);
 - when the nations shall learn war no more (Isa. 2:4);
 - when the knowledge of Jehovah shall cover the earth as waters cover the sea (Isa. 11:9);
 - when the groaning of creation shall cease (Rom. 8:18-23);
 - when Satan shall be dethroned, bound and imprisoned (Rev. 20:1-3);
 - when the kingdoms of the world shall become the kingdom of the Lord and of His Christ (Rev. 11:15)—if there is ever to be such a time as that, *then Christ must and will come before that time.*

As all standard church histories, and the encyclopedias, and Gibbon—the infidel historian of the fall of the Roman Empire—testify, so the primitive church in general, from the days of the apostles for 300 years, believed. Pioneer preachers of the Restoration Movement also freely voiced such belief. See utterances of Alexander Campbell, Walter Scott, Dr. Barclay, H. T. Anderson, Robert Milligan, Moses E. Lard; of later preachers, Dr. Brents and J. A. Harding.

DAVID LIPSCOMB'S STATEMENT

David Lipscomb also, in his book, "Queries and Answers" (p 360) wrote:

"Jesus had been to earth and returned to heaven. Heaven must receive him until 'the times of the restoration of all things.' Then 'the times of restoration of all things' must be when Jesus returns again to earth—the restoration of all things to their original relation to God. The relation which the world originally sustained to God was broken when man, the ruler, rebelled against God. That destruction of the world's relation to God was more far-reaching and destructive than we realize. The whole material creation shared in the evil. Briars, thistles, thorns grew in the material world, as in the spiritual. Sickness, death, mortality afflicted the material world. When man rebelled against his Maker, the under creation rebelled against man. The laws of the natural world were disordered. The germs of vegetation put forth; biting frosts or burning heat destroys them. Disorder in the laws of the material world came as a result of man's sin against his Maker. When Jesus comes again, the will of God will be done on earth as it is in heaven, and all things in the world will be restored to harmonious relations with God, the Supreme Ruler of the universe."

And it is edifying to note how brethren of the old days, as seen in the *Millennial Harbinger*, freely voiced their understanding on both sides of this, without even a thought of mutual excommunication.

The position of the simple Christian is simply to take God's word for his guidance and doctrine. The church of the New Testament is non-sectarian and non-denominational. She is not officially Protestant nor Catholic, Calvinistic nor Arminian, postmillennial nor premillennial. She simply stands upon the word of God. As the beloved T. B. Larimore used to say: "We are not right; the Bible is right."



A Christian Views The News

Ernest E. Lyon

WHY BE SURPRISED? No reader of this column can imagine that I am in favor of the steady (and fast) movement in this country to a collectivist society, toward a socialist form of government; and I hope you are aware that I know something of the fast development of apostasy in the church and immorality in and out of the professing church in this country. But I keep asking myself, "Why are so many Christians surprised?" What else can we expect in the face of knowledge from the Word of God of what human nature is like and of the course of this age? Collectivism appeals to the flesh because of the "handouts" and because it says that man is innately good and can solve all of his own problems without the help of God. And, do I need to add, the sinful nature of man is ever ready to grasp on to a "new morality" or any other excuse for gratifying his fleshly desires. This does not mean that I believe that this trend cannot be reversed, for I do *not* believe that the gospel has quit being the power of God to salvation or that 2 Chronicles 7:14 is out of date. Pray for a revival that can save thousands of men and incidentally save our country, but do not expect it if God's people will not humble themselves and pray. At present far too many of them are looking for a handout or the Utopia that collectivists keep promising them without explaining where the money is coming from—or the changes in human nature to sustain it.

A JUST CRITICISM. A reader, writing to our editor, justly had complained about my strong statement that *Christian Economics* has taken the stand that "birth control is the only hope of the world." The editorial position of that fine paper, of course, is that Jesus Christ is the hope of the world. However, since I have recommended the magazine so thoroughly, I felt that I should point out that their language has become very strong in the matter of enforced birth control. Statements on this matter have appeared a good many times over the past few months. A good sample is in the editor's

column of April 5, 1966: "The most humanitarian thing we can do is to require strict attention to the promotion of birth control practices, as a condition upon which food will be furnished." March 22: "The least that should be done in such cases would be to make further aid contingent upon the use of birth control information and equipment to be supplied along with the relief payments." These are samples related to the matter of relief at home and abroad with a strong suggestion of enforcement. I took (and now take) no position for or against birth-control, for that is hardly the place of this column, but I do not want to be in the place of seeming to recommend it when recommending CE as a fine paper. I am sorry my language was ill-chosen.

SOME INTERESTING FACTS: The U.S.S.R. and its satellites keep insisting that the U.S. should withdraw its troops from south Viet Nam, yet there are as many Soviet troops in what is erroneously known as East Germany (Central Germany would be the correct name), where there is no war, as we have in South Viet Nam, where we are at war . . . Our federal government now owns over one-third of the 2.3 billion acres of land within the borders of the United States. State and local governments own another five per cent . . . More than one-fourth of all employment in the nation is direct and indirect employment by the government . . . Our public and private debts exceed one trillion dollars . . . The conflicts not appearing in this country between different racial groups, between different income groups, etc., all play into the hands of, and are all greatly manipulated by, those who wish a "Soviet America." . . . National income has doubled since 1960, but agricultural income is practically unchanged . . . Countries that owe the U.S.A. many billions of dollars are continuing to demand and get our gold for the dollars that they have . . . The New York HERALD TRIBUNE News Service (now out of existence) quoted Charles de Gaulle in December of 1962 as saying, "Thanks to me, communism will come to France without a revolution." Many in France seem to think that that is coming true . . . A national magazine that specializes in the study of communism estimated in 1958 that communist control of this country was about 20-40 per cent, but this summer issued a statement that it is now 60-80 per cent. I give you this not to agree with it, for I have no way of checking up on it, but simply to make you realize that some think the hour is late.

VIEWES FOR NEWS: Pardon my making a word-play on the title of this column, but this came to my mind recently when reading through a local paper. The headlines on the front page told of the death of the prime minister of South Africa and then added, "But Racism Lives On." That ending was not news but the view of the writer concerning the political views and practices of South Africa. A great many people that I respect who have been to South Africa come back with reports that say quite the opposite. The most complete report was in *Christian Economics* several months ago and I reported it here at the time. Editor Howard Kershner said that all races overwhelmingly supported the "apartheid" policies of the government there and that all races would benefit and eventually

have self-government. This in spite of the fact that the Dutch and English had colonized the country before the African natives had moved that far south. Many other stories in the newspapers, in the news columns, kept up the story that the colored men in South Africa were being mistreated. Judge for yourself whether or not that is true, but if you are a newspaper editor, leave that to the editorial pages!

"Be subject to every ordinance of man for the Lord's sake: whether to the king, as supreme; or unto governors, as sent by him . . ." This was written by Peter to Christians who were being persecuted, who were living under unjust laws often enforced by unjust men. Be subject—and pray.



The Same God

J. H. McCaleb

Even to the Christian the hand of God too often seems to be far, far away. In the Old Testament there are many accounts of God's powerful dealings with men. Still, we find it difficult to realize and to accept the fact that we have a most intimate access to this same Lord. Noah, Abraham, Joseph, Moses, Joshua, Gideon, Samuel, David, Elijah and others are accepted as real; but, in our hesitating faith, we are not always sure that they were just people, even as we are.

Practical James puts our minds at rest: "*Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it rained not upon the earth for three years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit.*"

The record states that Elijah was a man of like passions with us; that he had the same natural characteristics. The truth of this statement is demonstrated by his subsequent actions. Immediately after his magnificent triumph, Elijah ran away from Jezebel in great fear; and gave way to a deep despondency. His experience corresponds to our own: heights of exhilaration and depths of discouragement.

And so we take courage. We know that the heroes of the past overcame only through the power of God. And, so can we, through Jesus Christ our Lord. "And we know that all things work together for good to them that love God, to them that are called according to his purpose."



Truth Advance Section

Stanford Chambers

Questions Asked Of Us

Are we to accept vicarious suffering as a Bible doctrine? Is it connected with the word vicar?

Vicarious suffering, that is, one suffering as a substitute for another or others, is taught from Genesis to Revelation. All the animal sacrifices were instances of vicarious suffering. Outstanding as such was the Passover lamb, the substitute for the firstborn of the family in Israel. While these were actual, at the same time they were each a type of Jesus "our Passover," whose vicarious suffering is foretold, e.g., in Isa. 53 and set forth as actual fulfillment in the New Testament. The soul's salvation hinges on the matter of a by-faith acceptance of the same. A vicar is a substitute. Later (not in the days of the apostles of Christ) a church office was created, the holder of which was called the Vicar. Then came the pope, designated "The Vicar of Christ," the whole of which is of human origin. Protestantism, warming us as it is to the Church of Rome, will it accept this so-called visible head of the church and the doctrine of his infallibility? No one should be deluded into thinking that Rome will ever discard this "Vicar of Christ" or accept the infallibility of the inspired word and its all-sufficiency, sans Rome's traditions.

When was Abraham justified? In James, ch. 2 it would seem not till he offered up Isaac.

In Romans, ch. 4, Paul, showing that justification does not come by the works of the law, brings up the scriptural statement that Abraham's faith was reckoned unto him for righteousness (which spells out justification), calls attention to the fact that it was before Abraham's circumcision even that said statement was made. So Abraham was justified long before Isaac was offered. But it is also true that Abraham was justified by faith before he was ever promised his son Isaac. "By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went" (Heb. 11:8). This call came to him in Chaldea, as plainly declared in Acts 7:2, 3. So Abraham's original justification was back in Ur of Chaldea. Genesis 15:6 is but reassuring him of his justification, and Jas. 2:21-24 is a still later reassurance given him. So Abraham's justification continued right on (and he was assured of it) because his faith failed not, even though put to such a test as in Gen. 22:1-12.

Is a thing to be considered a miracle which is sudden and unusual or incredible?

In accommodated speech such occurrences have come to be so spoken of, but the New Testament use of the word should be our concern, committed as we are "to speak as the oracles of God." Miracles are marvelous phenomena but so are things that come through orderly processes when we stop to consider. The new birth a miracle? Who understands the mystery of first birth? Each comes by orderly process. Miracle in the true sense is where God intervenes and the natural process is, so to speak, bypassed. All the grape wine ever produced by man has come from the little sack that hangs on the vine. But it was a miracle, when Jesus turned water into wine. It was a by-passing of the processes of producing wine, showing the Lord to be above the laws of nature, and that therefore His power was super-human. He was "declared to be the Son of God with power." Let it not be overlooked that it was by the miracles His messengers were enabled and appointed to perform that the word was confirmed. See on this such passages as Mk. 16:20 and Heb. 2:3, 4. The word is recorded, likewise the confirmation thereof, and so "How firm a foundation, ye saints of the Lord, Is laid for your faith in His excellent word!"

We now have not only Moses and the prophets, but also Christ and the apostles, "and if they will not believe them, neither will they be persuaded, though one rise from the dead." Unbelief lies back of the clamor for signs. "Many other signs truly did Jesus . . . which are not written in this book, but these are written that ye may believe that Jesus is the Christ, the Son of God; and that believing, ye may have life in his name" (Jno. 20:30, 31). "So then faith cometh by hearing, and hearing by the word of God (of Christ)." The signs that confirmed the message of the New Covenant served their supreme purpose in evidencing the afforded and completed inspiration. No word is added thereto, Joseph Smith, Mrs. E. G. White et al. to the contrary notwithstanding. No one has the gift of prophecy today, enabling him to foretell the future as did Daniel, Paul, John, et al.

Spiritual gifts were bestowed for the edification of the church and of individuals. The Holy Spirit in His wisdom made the distribution so that the greatest profit might ensue. It was a temporary arrangement until there came full and complete revelation. At Corinth was grievous abuse of the same. A bestowed gift as well as a gift achieved could be devoted to selfish or fleshly ends. Spirit-bestowed gifts could not be cultivated and improved (though if allowed to be dormant, could be stirred up and used). Achieved gifts (commonly termed "talents") come into manifestation by cultivation and improve by proper use or exercise. In all this the Spirit with whom members of the body are to be filled "helpeth our infirmities," that we may be more useful and more fruitful. But that of itself is not inspiration. The Spirit indwells the individual that he may bear the fruit of the Spirit (Gal. 5:22, 23), the thing imperative, whether the gift be of bestowal or by achievement. The gift is not the fruit, but whether bestowed or achieved, the gift is for the bear-

ing of spiritual fruit. According to your faith will it be done, in each individual case.

It is contended by some that it is a desecration for food or refreshments to be served in the church house or on the premises . . . 1 Cor. 11:34 is interpreted as plainly against it. . . .

At Corinth (as well as elsewhere, See Jude 12) they came together for the love feast (*agape*) and observed the Lord's supper in connection, somewhat in imitation of Jesus and His apostles eating His supper after eating the Passover. It was not the fact of their eating at that place or time that is reprov'd, but the abuse that came to be practiced. Verse 33 shows that Paul expected them to continue coming together to eat, but the abuse must cease. In what form was the abuse? Some could not tarry for others, but went ahead eating. Moreover there obviously was discrimination. Food for the love feast was brought by the attendants, and some there were who had not and were put to shame by some who had, who ate to gluttony and even drank to drunkenness! The feast thus lost its love feature, the motive of their eating together, and they ate merely to gratify the appetite. This ugliness pertaining to the table vitiated the Lord's supper when time came for its observance, broke "the unity of the Spirit," and made it "impossible to eat the Lord's supper" (verse 20). Because of this the chastening hand of God had fallen upon numbers there. "If any man hunger," so that he thinks he cannot "wait one for another," "let him eat at home." Let him not be one of those "hidden rocks" in the love feast, using Jude's term.

As for the building, "God dwelleth not in temples made with hands." The building is not the church. The Corinthian church, not the site or place of assembly, was being defiled. Christians' feasting anywhere, should, of course, be without ugly table manners, should be without revelry or drunkenness, but "decently and in order," and no one should go away hungry. See Acts 2:46; 4:32 for a divine approvedness and 6:1 for a necessary correction. God's church is a fellowship.

Is this "new vocabulary" talk of a kind with that of the "new morality" and the "new theology"?

Well, the men propagating the latter are agitating the need of the former. And the argument? "Modern man does not understand the long-used and now all but obsolete terms, and modern preaching should discard them for modern speech." Of course express gospel truth in the language of those being preached to or taught. But much of this agitation is subterfuge that gospel truth itself (and we mean the N.T. gospel) may from disuse become obsolete, that we may preach another gospel presenting another Christ. The gospel truths of redemption, atonement, reconciliation, remission of sins, mediation, propitiation, must be injected into the terms being made into the "new vocabulary." This will depend upon those who believe the "old Jerusalem gospel" and are not ashamed of it.

Are we to understand that you think it makes no difference whether one is in a "Christian Church" or a "Church of Christ"?

A church truly Christian is a church of Christ, and vice versa. Leave off the capital letters and quit making the terms counter each

other. Strive to get the name lived up to. There are so-called Christian churches that are most certainly not that. "In meekness correcting them that oppose themselves. There are some who have "a form of godliness, having denied the power thereof; from these also turn away" (2 Tim. 3:7). Laodicea, a church of Christ, was in "need of nothing," (not indeed of the Lord inside) but was being spewed out. I would recommend no one to "join" that church of Christ, neither that of Sardis! A label and the contents under it should correspond. Amen.



The Real Causes of Disunity

James R. Ross

(The following is an address prepared for delivery to an area-wide meeting of churches at Hapeville, Ga., on October 7, 1966. —Ed.)

Through the years creeds, opinions, and error have been commonly blamed for divisions by us members of the Churches of Christ. And it is true, I think, that all of these have contributed to disunity. However, they often are mere symptoms of the disease of division rather than the real causes. It is time that we examined some of the basic spiritual conditions which are back of the disgraceful, divided state of the church.

DISUNITY AND LEGALISM

In the first place, disunity is related to a legalistic view of salvation. Legalism has a rather strict definition in traditional theological conversation, the doctrine that one's relationship with God is formed and maintained by obedience to law—any law, whether in the Old Testament, New Testament, or denominational handbook. In the September, 1966, issue of *Mission Messenger*, Charles Phillips uses the word to mean a strict acceptance of the authority of Scripture. It is legitimate to use the word this way, but it should be understood that it is rather unusual. At any rate, I want to make it clear that I am using the word in the former, more generally accepted sense.

Legalism in this sense is really the perverted gospel which Paul combats in his letter to the Galatians. His condemnation of a "different gospel, which is not another gospel" (Gal. 1:6, 7) has often been applied to various teachings on baptism, the Lord's Supper, or the order of public worship. However, in context this "different gospel" is the teaching that justification depends not only upon faith in Christ but upon circumcision and the commitment to the law which it symbolizes (Gal. 3:1, 2, 11; 5:2-6, etc.).

This doctrine was the greatest single cause of division in the church in its infant years according to the account we have in Acts and from what we learn from the letters of Paul. It is true that circumcision as such is no longer an issue, but the position that legal obedience is the foundation of our fellowship with God is still held inside the church today, and it is still a divisive influence.

It works this way. God requires non-instrumental singing, or weekly observance of the Lord's Supper, or individual—not congregational support of orphans, or an amillennial eschatology. If I am not obedient to these laws, I am not a Christian. My salvation depends on my keeping them. If I do not keep them, I am not to be received as a Christian brother by those who do keep them—or some similar set of laws. The church must be divided and redivided to keep itself pure of those who are not legalistically correct.

Unity can only be restored when there is a renewed appreciation of the biblical emphasis on salvation by grace. If God receives both me and my brother by grace through faith in Christ, then we obviously must receive one another *on the same basis, grace*. Each of us, it is true, can likely point to the other's failings doctrinally and morally. But we never use the other's weakness as a pretense for breaking fellowship.

THEOLOGY AND SCRIPTURE DO NOT COINCIDE

A second fundamental cause of disunity is a confusion of Scripture and theology. A typical conversation with some of my "opposing" brethren will illustrate what I mean.

Me: "My position on this doctrine is thus and thus. Scriptures No. 1, 2, etc. seem to me to support this view."

Them: "But the Bible plainly says, Quote . . . unquote (Book, Chapter and Verse)."

Me: "But I think you are misinterpreting or misapplying that Scripture in this way, etc., etc."

Them: "I am not interpreting at all. I simply speak where the Bible speaks. You are substituting interpretation for the Bible. If you would just accept the Bible, you would see your error."

Me: "But I *do* believe the Bible."

Them: "But obviously you don't, because you have just disagreed with what the Bible plainly says."

I must confess that I have never won an argument like that. I doubt that Socrates, Paul, Alexander Campbell, or Bobby Kennedy could do any better in the same situation. You see, it is already assumed by my opponents that their theology is equivalent to what the Bible says. If I disagree with them, I disagree with the Bible. My opponents, in fact, do not believe they have a theology which is stamped with the characteristics of history, environment, and ecclesiastical background.

I do not belabor the point. I simply say that I assume something different. It seems obvious to me that the revelation of God

in Christ witnessed by the apostles and prophets in Holy Writ is not identical with my apprehension of that revelation. I truly believe that my theology should be informed and judged by that revelation. But my personal apprehension of the faith must incorporate other elements than the Bible. This is not bad. It is good for one to have not only a correct grammatical and historical understanding of the Bible but also an ability to relate this to his personal life and to integrate this knowledge with all of his experience.

The idea that the Bible is to serve as the sole content of our theology is certainly not found in the Bible itself. There are many questions important to Christian faith which the Bible does not answer. We simply have to take what we do find in Scripture and relate it prayerfully and humbly to our current situation. For example, how often should the Lord's Supper be observed? The Bible nowhere gives an answer to this question. We must consider the whole data of Scripture including not only the references to observance of the Supper, but the emphasis on the passion of Christ and relate all of this to the tradition of weekly observance which can be traced to the second and third centuries and then arrive at an answer. (This is to say nothing of the influence of a century of Campbellite tradition.)

When we refuse to recognize the extra-biblical elements in our faith, we inevitably tend to cut ourselves off from those whose theology is different. When we frankly confess that our particular theology is not identical with the Bible, we tend toward an increased appreciation of those who differ from us, and we come even to a positive appreciation of differing viewpoints.

CARNAL PRIDE — THE DEEPEST ROOT

A third cause of disunity is carnal pride and envy. It seems strange that we have so often missed this, except that it strikes us in a very sensitive spot. For in the first Corinthian letter, which we are fond of quoting in our condemnation of denominationalism, Paul tells us why brethren are divided: "For whereas there is among you jealousy and strife, are ye not carnal, do ye not walk after the manner of men?" (1 Cor. 3:3).

The fallen, corrupt nature of man is the cause of disunity in the Church of Christ. We have been very much affected by the prevailing Christian culture at this point. Most of American Christianity has a strong puritan and pietistic flavor. This means that it has tended to concentrate on personal purity rather than on the interpersonal and social virtues. For example, most of us hear frequent condemnations of fornication, uncleanness, lasciviousness, idolatry, sorcery, drunkenness, and revellings. But these seven works of the flesh fall in a more comprehensive list which also includes the following: "Enmities, strife, jealousies, wraths, factions, divisions, parties, envyings" (Gal. 5:19-21).

As far as pure quantity of words is concerned, Paul seems more concerned with the latter type of sin than with the first, not that

any difference can be made. The point is that envy and party spirit are classified with fornication and drunkenness. And when we begin viewing divisions with the same horror as we now see drunken debauchery, we may hope for unity among God's people.

And let us not underestimate the seriousness of the problem. Paul plainly tells us "that they who practise such things (as strife and division and party spirit) *shall not inherit the kingdom of God*" (Gal. 5:21b). Some folk thing I am wishy-washy or uncommitted in my personal convictions when I openly seek the fellowship of Christians who sing with a piano or have a different theology of baptism. (But those who know me best will probably tell you that I am really rather dogmatic and argumentative.) Frankly, the reason I want to have fellowship with my brethren is because it is a matter of utmost importance. It is not an optional matter, a kind of silly flirtation. Not at all. If you are my brother, the Spirit of God has baptized us into one family, and I must, if I would be faithful to the Spirit, deny my personal sectarian ambitions in order to seek our mutual peace and unity.

And this brings us to an excellent stopping point. The fruit of the Spirit—love, joy, peace, longsuffering, kindness, goodness, meekness, self-control—is in sharp contrast to the works of the flesh. And if carnality causes disunity, only the Holy Spirit can produce unity. It is no accident that brethren who are doing the most to seek the peace of Zion are also reminding us of the importance of the Spirit-filled, Spirit-motivated life. Only as we come to a deep appreciation of the Spirit's presence in the church will we find the unity which He alone can make, a unity which we are enjoined to keep until we all attain to the unity of the faith (Eph. 4:3, 13).

My God Shall Supply

Stanley T. H. Beasley

The Lord sent us forth in His Name knowing that "My God shall supply all your need according to his riches in glory by Christ Jesus," plus all the promises of God which are ours in Christ Jesus our Lord.

The first discouraging note I received in regard to coming to Newfoundland to build halls here among poor fishermen was by a full-time servant of the Lord who told me of an area where brethren had encouraged him to "go ahead and build," but in 20 years there is no hall there for they did not "give me the money to build." I came to Newfoundland armed with the promises of God only, as well as promised support by many, some of whom have been faithful for 20 years, others from whom I never heard.

During this time, working with isolated fishermen whom we could not saddle with mortgages or debts, who could only give free time in building, we have built three halls, apartments for the work-

ers, provided transportation for the people along the shores to the meetings, and are now blessed with a new forty-two passenger school bus. All has been paid for without solicitation by an "agile pen," circular letters, or the gracious offers of foundations of any kind.

How different is all this to my early inbred fears of meager food supply, no decent clothing, and being dependent on others for support. To the contrary, we've had sufficient to feed and clothe others to the extent that we distribute tons of used clothing each year.

God fed Elijah by a widow and ravens, Nehemiah, through the king on the throne. Do not let anyone think that they hold the reins as to any servant of the Lord, or his work. The battle is not ours but God's, and we still stand still and SEE THE SALVATION OF THE LORD, which includes His marvelous and miraculous provision for all our need, temporal or spiritual, in the midst of opposition of even the Gates of Hell or a Laodicean spirit among us.

Who are we to question why God allowed, and gave Paul the glorious experience of being able to say in Philippians 4:11 and 12:

"Not that I speak in respect of want: for I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need."

Do not worry, brethren, whatever our station in life, whether it be in business, self-supporting preacher or teacher, full-time worker, fatherless or widow; God will not fail us and we can cry out as Paul in verse 13:

"I can do all things through Christ which strengtheneth me."

Let us not make a mockery of the Faith of God like so many so called "faith healers" and "tongues movement" followers who have "faith for everything" but money and are always soliciting and begging; i.e., "put your hand on the radio while I pray for imparted blessing" and in the next breath saying, "if you do not write in this week we will be off this station."

There is no restraint with the Lord to save by many or few! The king, priest, and all the army can sit discouraged under a pomegranate tree while God works through a man of faith, Jonathan (1 Sam. 14:1-21). Lord give us such a faith as this! Let each of us walk and give as led by the Spirit of God, without solicitation, begging or being shamed. If we fail, God still has His ravens and widows to provide and keep His promise to those whom HE CALLS and SENDS forth in HIS NAME.

—In *Letters of Interest*

"Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord."

—1 Chron. 29:9

Missionary Messenger

"Greater things for God"

W. L. Brown

Salisbury, Rhodesia Sept. 11.

Recently three people were baptized at Waterfalls. This is a new congregation for Europeans here in Salisbury. Since we did not have a baptistry we made one (see picture enclosed). At the present we are meeting in David's home, but we hope to have a suitable building in the future, the Lord willing.

Mrs. Brown and I attended the camp meeting at Wuyu Wuyu (about 80 miles out in the Mangwende Reserve). There were 18 baptized.

School opens next week for the last term of this year, and we will be busy again in our teaching program.

Since we opened the office and Reading Room on February 1st we have had 1,038 people sign the visitor's book.

Please pray that we may continue to praise and glorify the name of the Lord. Everything is very peaceful and quiet here in Rhodesia.

Irene Allen

Anchorage, Alaska September 20.

According to the calendar this is the last day of summer. However, fall and winter are already very much in evidence. Trees and bushes are beautifully colored in hues of orange and yellow, and snow is creeping downward from the peaks of the mountains. It is not expected in Anchorage for a few weeks. The access road to Mt. McKinley National Park (about 150 air miles from us) has been closed for the winter due to a heavy snowfall.

As summer ends, we are reminded of the sad statement in Jeremiah 8:29: "The harvest is past, the summer is ended, and we are not saved."

Some weeks ago a young Catholic couple spent an evening with us. They admitted they didn't want to be pressed, but were willing to ask some questions and listen to our comments. By special invitation they attended one of our Sunday night services and rather eagerly accepted a book to read written by a former priest. Please pray for Adolph and Lydia Fritz, that the eyes of their hearts may be enlightened.

Norm and Pat Jolley and their two children are faithful to come to our meetings and continue eager to learn. They appear close to a decision. A 13-year old girl, Rosie Adams, has begun coming with them. She is from Baltimore, but is living with a married

sister whose husband is in the Service.

The Goffs are missed greatly. Sandy and her children are living in Spokane, Washington, and need our earnest prayers. Her frustrating childhood did not lay a foundation for stability in adulthood.

An opportunity has arisen to go into the home of a lady and read the Bible to her. She came to our door as a census-taker.

We are thankful David can attend Portland Christian High School this year. Norman is a 7th grader and attends the Jr. High adjacent to our trailer court. He comes home for his noon lunch.

Our constant prayer is that the Lord will raise up laborers to join us here. This seems almost imperative. Surely there are those who would be willing to change the location of their work to help form a nucleus to which outsiders could be invited. The lost need to see Christianity in action in the form of born-again people sold out to God. I'm sure the Jolleys would be greatly encouraged if they could witness the lives of other Christians besides the Allens. And the Allens would be greatly encouraged, too.

E. A. Rhodes
Yokohama, Japan Sept. 21.

The kindergarten has commenced again after the summer vacation. There will be several excursions this fall; one, when they go to the country to dig sweet potatoes. The parents buy a small field of potatoes from a farmer and all go and dig them and take them home.

We see more zeal manifested in the worship service these days; in the prayers, songs and the kind of teaching and preaching. There is a growing fellowship among some individuals which makes for comforting the unfortunate who desire and also need the love of others. We thank the Lord for these expressions and we pray that it may lead into that nature which the Lord is looking for, "by this shall all men know that ye are my disciples, if ye have love one for another."

Vernon C. Lawyer
Salisbury, Rhodesia Sept. 19.

The warm, pretty days of our Rhodesian spring have begun to redecorate the whole outdoors in a splash of new colors and spice scented breeze. The children have enjoyed a three-week holiday from school and returned to their classrooms only last week to begin the third term. We are thankful for good health and the privilege to labor for His name.

Yesterday, we were with the brethren in Mufakose, one of Salisbury's African townships. Grace taught a class and I was invited to speak. There was a good attendance and a joyful, spiritual heart characterized the whole assembly. The service was held in their new building which yet requires a good deal of work before it is completed. In August, we shared in the thanksgiving and praise service with the Arcadia brethren when their new building was

officially opened. This was truly a great occasion for the church in Arcadia who have labored so long and unselfishly without adequate room and facilities, while they helped others who they considered in greater need. Now they have the trust of an attractive building with large hall and several classrooms.

The political scene remains calm and assured. With nearly half the world in argument and distress over what to do with "delinquent Rhodesia," it certainly isn't causing any panic here. Apart from a sharp rise in living costs, the availability of merchandise has been little affected.

Joyce Shewmaker
Zambia, Africa Sept. 16.

The drill is "plugging away" drilling a new borehole here at Eureka School. We plan to go down as far as 250 feet. Brother Merritt said if we didn't have water by then he would add another \$100 to go farther. We are praying that it be a success.

A Brother and Sister Kledzik and Brother and Sister Pinegar are to join us here from David Lipscomb College by the first of the year. Bro. Merritt arrived in Searcy last Monday Night and was to begin a very heavy schedule with Brother Benson to raise the money for our Secondary School. This is going to be a very strenuous work for Brother Merritt and we just pray that he will hold up under the strain. Brother Merritt planned to retire from the work here in December, but Brother Benson has asked him to stay on one more year and help get the new ones settled in.

Stan has decided to take some graduate work in missions, and so he and his family have moved to Pasadena, California to attend Fuller Theological Seminary. It was quite a disappointment to us that he is not returning now, as we had counted on his helping to build the buildings for the new Secondary School. J.C. is really feeling the pressure of the work, with Brother Merritt away, and no hope of Stan returning.

Shichiro Nakahara
Shizuoka City, Japan Sept. 5.

The Lord has done greater things with us in this Summer Bible Camp, held in Numazu city, which is about 50 miles east of Shizuoka City. The camp ran for five days with four different speakers invited. Brother Nomura, Moto in short, was one of them. Out of his busy life he was willing to take time out to come and assist in our program. The theme for the camp was "A True Joy," based on the Book of Philippians, and each day in our Bible study we studied a chapter of the book and then we had a discussion period after each class, setting a focus on the problems of Christian life in this present day. Everything ran so smoothly as it was scheduled, and the Lord saw fit to bless our feeble efforts to glorify His name. Consequently, we have witnessed five baptisms. This was one of the best we ever had before and every Christian who was present at this camp has been uplifted and his or her faith has been strength-

ened thereby. We are indeed proud of our young people who are so cooperative and willing to do at their best. Forty-seven of us in all attended the camp this summer. Most of all were from this congregation, believe it or not. We are on the go and the Lord continues to give our strength and wisdom in leading the young people of our day and time along the path Christ has set before them to walk in. Surely Christ lives and works with us all these years, and our hope for the future is promising indeed. Pray for us as we strive to save souls while it is day, for night is coming when no man can work. Yes, we must redeem the time now, lest we may lose it.

We are getting along fine. Teruko's eyes got really bad at one time during the camp, but seem to be getting better. She was in charge of the kitchen and had to take care of the baby, too. We were very happy to see these young people turned to the Lord with full confession of their faith in Him. We are grateful that He could use us in order to accomplish His will in such a small way.

Thomas W. Hartle

Cape Town, September 13.

We hope that the cottage meetings conducted in Steenberg, about 12 miles from my home, may materialize as did the work at Bridgetown, to where they will have a building in the making. The attendance thus far has averaged about twelve. Considering that the meetings are only held fortnightly, for the present, I consider the attendance good, and expect it to build up.

At the last meeting, held on August 31, one of the visitors (in whose home we had held a previous meeting) said to me: "Brother Hartle do you know that I have missed my supper to be at this meeting?" Isn't that really something to rejoice over, brethren? This but speaks for itself, that this new work has at least provoked interest and brought a blessing to one family in that area. I am sure that with the others who are going with me to assist in these meetings; one day we will witness times of great rejoicing for the salvation of precious souls.

The husband of one of our sisters at the Woodstock congregation asked me to meet with him for discussion about his personal salvation, which I did by way of a chart "The Plan of Salvation." A week later I received a phone call from him, in which he requested me to baptize him during his lunch hour.

In like manner at one of our regular cottage meetings held at Bridgetown on September 6, a young man expressed his desire to accept Christ as Saviour, and requested to be baptized on the evening of September 8 at our Woodstock Bible study. Twenty-one members were present to witness this young man's confession and baptism. His wife and many of her family (all members of the congregation at Bridgetown) as well as "the angels in heaven" were thus given occasion of rejoicing.

John Kernan

East London, South Africa Sept. 16.

I'm going back to the States for a little while early next year. . .

People in South Africa are still responsive to the gospel and opportunities abound . . . We're looking for a family to come out here and take the book-selling side of the work off of our hands. It is too much with all the other work we have to do. Please pray that we can find someone.

Elaine Brittell
Livingstone, Zambia Sept. 15.

The church at Mujala is growing as the Word is sown and God gives the increase. One erring Christian confessed and wept as his brothers and sisters in Christ asked God to forgive him and bless him with strength to go forward standing strong in the Lord. Also a girl was baptized into Christ last Lord's day. It was a very hot day, still everyone was happy to walk 3 miles to the Sinda river to witness her rising "a new creature in Christ" to begin a new life for Him. Even though she is very poor in this world's goods, she is "rich" in Christ. Remember these precious souls when you pray, please. There are so many temptations on every side, still there is One who is always nearby to help us escape temptation if we follow His leading.

Several of the mothers in the Maramba have asked me to come to their homes and teach them to sew. The Lord is opening up their homes so I can have a Bible lesson before the sewing lesson. Please pray that souls will learn of the Savior and obey Him.

Motoyuki Nomura
Tokyo, Japan Sept. 19.

First of all, I wish to thank you for your special prayers for my summer ministries at various Christian camps for five extended weeks with 400 young people all together. I wish to share with you the very praises to the Father for some 50 souls who found Christ, and about 40 who rededicated themselves to Him. A Christian means so much in Japan today. The summer's work was indeed rich and victorious.

During the week of July 10-16 I was with 120 young people, mostly college students, at the Gospel House in Okutama, Tokyo. With my fellow missionary friend, I conducted the intensive evangelistic camp for one full week, from early morning till late night each day, resulting in 20 decisions for Christ, which I consider to be highly successful considering the fact that they came from non-religious backgrounds and most of them were very intellectual and critical to the message. I have never experienced any bitter and harder battle against Satan than this one in my life. But your prayer gave us the victory.

From the deep mountain of Motosu, I rushed to Numazu city to help Shichiro Nakahara's summer camp. He and I studied the Word both in Japan and in Kentucky together. He is doing a fine work, and we enjoyed our little bull session to go over our sweet memories of the Kentucky days of the past. The last camp was a happy one for us.

NEWS AND NOTES

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

Nelsonville, Ky.: An Eight-day meeting was just concluded with Brother Edward Schreiner as Evangelist. Although several of our members were unable to attend because of a conflict of schedule, attendance was good at each of the ten services. Neighboring churches cooperated on two of the week-nights. The Word of truth was spoken in love and power, and the congregation strengthened.

Our annual Basket Dinner Fellowship and Song Rally filled in the final day of the series.—W. Robert Heid

Louisville, Ky.: At this writing, we are at home in Louisville, but must return (doctor's orders) to California (Long Beach) about Nov. 15—before the snow flies here. We came home chiefly to attend, as strength permitted, the "Fellowship Week." It seemed to us the best, and the most advanced spiritually, in years.—E.L.J.

BUECHEL REPORTS PROGRESS

At the Buechel Church of Christ, in Louisville, we have experienced no summer slump, but to the contrary, attendance has been the best in history. For this we praise God! In August, Sunday School attendance averaged 156 (a new all-time high), and on one Sunday, attendance soared to 176. Our average attendance in August for morning worship was 199. With one Sunday to go (at this writing) in Sept., we are now headed for another new record. Attendance at our night meetings can stand improving, and we seem to be moving in the right direction.

In the past three months, there have been seven baptisms, six have placed membership, and four have responded for rededication—and these have really shown evidence of their earnestness by their renewed faithfulness!

We recently added an extension to our present 62-space parking lot which will accommodate an additional 18 cars. We greatly need some new Sunday School rooms, and we seem to be moving in the direction of building a six or eight room educational wing to our building in the spring.

The Lord has given us a nucleus of energetic workers at Buechel who spend much time in personal work and in

working on the premises. For this we praise God.

I greatly enjoyed being with the Mt. Auburn Church of Christ in Dallas, for a special series of lessons in August. We had a fine meeting at Buechel in June with C. V. Wilson as evangelist.—Robert . Boyd

Abilene, Texas: A nice group was present on Wednesday night for a film report on African mission work by Robert Garrett.

Bro. Byron Miller, visiting last Sunday from the Channelview congregation, reports that funds continue to come in and that they are now only about eight or nine hundred dollars short of the full payment on the lot. I am scheduled to be with the folks at Channelview again two weeks from today.—Carl Kitzmiller

Lexington, Ky.: Our revival begins October 2nd. Pray earnestly that God open a door and effectual and that Brother Harold Preston, the evangelist, may preach with boldness and that the preached Word may run and be glorified in many hearts.—H. N. Rutherford

Dallas, Texas: The Ladies' Classes of the Dallas area have joined together on a one-year project to assist in raising the needed funds for the orphanage in Salisbury. If this building is not constructed by the end of 1967, the land and church building will be forfeited back to the city.

East Dallas Christian School opened this week with 64 students enrolled. Still possibility of other late registered students. This is the highest number of students in the history of the school.

Attendance at Sunday School last Sunday was 102; our highest for this year. Both morning and evening worship services were well attended. Angela Tucker was baptized into Christ at the morning worship; and there were three others who responded to the invitation.

Mt. Auburn is to be the host for the next Area Men's Breakfast Meeting. All men from the area churches are encouraged to attend. There will be a special progress report on East Dal-

las Christian School, and some preliminary work on the next annual Bible Conference. —Neal Phillips

Louisville, Ky.: On the occasion of the 50th anniversary of the coming of the Stinnettes to Highland, we pause to honor them and all who have been at Highland 40 or more years.

News from Church Leaders' Fellowship:

P.C.S. has 235 students this year and had to turn away 35 more . . . Brother Marsh announced the urgent need for a woman helper at S.C.H.; a couple would do fine; the husband could work there or retain outside employment. The foundation has been begun for the new addition to accommodate 40 more children . . . A meeting will be called soon of church leaders for planning the new home to be built for the elderly . . . Julian Hunt, minister at Maryville, spoke on worship at the meeting . . . Bro. Jesse Bibb has started a prayer service in his home at 318 W. Market, New Albany, at 7:30 each Tuesday evening. —Ernest E. Lyon

Montgomery, Alabama: If you are ever in Montgomery, stop by and worship with us. We meet at the corner of Verona Ave. and Upper Wetumpka Road on Lord's day morning at eleven and Sunday night at six. **You are welcome!** Or you may call the

house at 262-7777. —A. L. Adams, 465 Finley Ave.

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Help!

Hayward, Calif.: The W & W is a comfort and an inspiration to me. Its information and warnings are greatly needed in these troubled times while we are waiting and praying for our blessed Lord's return. —Mrs. Rose Maberry

Bellville, South Africa: The W & W is eagerly awaited each month by our family, and especially do we enjoy reading letters from missionary brethren—many of whom are personally known to us.

In May of this year five Christian families started a new work in the northern suburbs of Cape Town. The Lord as usual answered our prayers for a meeting place, and we were offered the rental of a hall in Parow. It had previously been the property of a coloured group of Apostolics who had to move because of the Group Areas Law. Unfortunately the present owner is wanting to sell the building at a price we cannot afford and we are again praying that God will guide us to a suitable meeting place.—Geo. T. Miles

RESTORATION MOVEMENT?

Ernest E. Lyon

The work of the Lord that grew out of the unity efforts of the Campbells, Barton Stone, O'Kelly, Kelly, and the many others of that early part of the 19th century came to be called the "Restoration Movement" because it was an effort to restore the church to its original position. I wonder why no effort has been made generally to restore this part of the early church: "*They continued stedfastly,*" "And day by day, continuing stedfastly with one accord in the temple," "examining the Scriptures daily," "reasoning daily in the school of Tyrannus." These quotations from the book of Acts, combined with the story of the all-night meeting in Acts 20, indicate that not only did the early Christians think of the Christian life as a full-time proposition, they thought of the meetings as daily needs and not as a theater production which must be done in a certain time (with or without intermission). Such an attitude toward the Christian life is being restored in India, Korea, and other parts of the East. Already they have begun to send "missionaries" to this country, leaders in spiritual "indigenous" work of the Lord.

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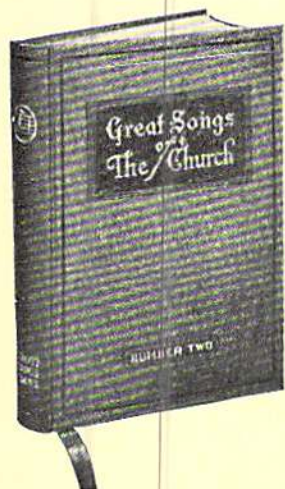
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