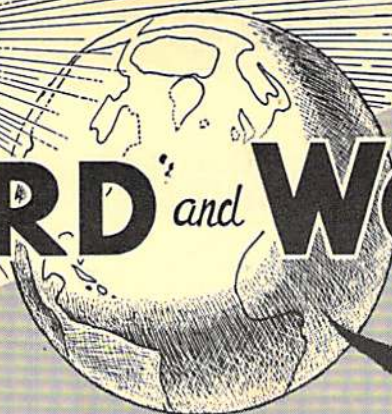


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# THE WORD AND WORK

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# Talking Things Over

G. R. L.



In a two-hour radio symposium originating in Chicago, Robert J. Little, a well-known Bible teacher, gave his view of Luke 21:24 ("Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."). Asked if he thought that the times of the Gentiles have now come to an end, he said, "No," and he gave two reasons. First, he said that Israel's possession of Jerusalem may be but temporary. Secondly, he said that he believed that this verse refers to the deliverance of Jerusalem from Gentile power by the Lord Himself (as prophesied in Zech. 14). He thinks that this cannot come to pass until God begins again to deal with Israel *directly*. A detailed report of this symposium on the Middle East may be found in the July issue of *Moody Monthly*.

## WHY THE MID-EAST CRISIS?

Regardless of how we interpret some of the details, one fact should not be ignored. During the past 19 years a very unusual thing has happened—a nation has been born under the most unusual circumstances. (Here in America, we can't even manage to launch a new kind of car—witness the Kaiser, the Edsel, etc.) Three times in that period of time, outnumbered almost 20 to 1, Israel has defeated her enemies in a spectacular manner. Is it possible to see these things and say they have no significance, when we know that it is God who "ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:17)? When He eventually brings the armies of Russia down against Israel (Ezek. 38:15, 16, etc.), it is for the purpose "that the nations may know me" in the destruction of those armies. Around the world, attention is being focused now on the Old Testament scriptures as never before, because of events in the Middle East. We should not wonder if people in general fail to see God's hand in it, for "the god of this world has blinded their eyes."

## WORTHLESS BIBLE STUDY

But what about Christians? Oh, yes, there is a great deal of revived interest in prophecy—BUT HAS IT MADE ANY DIFFERENCE IN THE WAY THEY LIVE??? Over the past several months I have become doubly convinced that the great illness of Christians today is DULLNESS OF HEARING. I was first awakened to see it in myself. I found that I was approaching the Scriptures analytically—digging out all the fine shades of meaning, con-

sidering the various possible ways that a verse might be interpreted, but not getting involved personally. I am reminded of a discussion of baptism in Rome several years ago. As various ones of us expressed opinions on the subject, I noticed that one young lady hadn't said a word. "Antonietta," I said, "You haven't said a word. What do you think about it?" Her answer was a classic: "I think the Lord gave us baptism as something to be *done*, not discussed." This should be our approach to the entire Word of God.

Most of you know about the survey made by Julius Hovan eight or ten years ago. He sent questionnaires to a hundred or so churches that profess to look to the coming of the Lord as that "blessed hope." Among other things, he wanted to know if the preaching of this doctrine brought about in the congregation the kind of results one would expect, as suggested by 1 John 3:3. I don't have his figures, but the general response was negative. In other words, we have the doctrine but not the fruit of it. What is wrong? Does this verse miss it: ". . . ye are become dull of hearing"? (Heb. 5:11)

#### HEARING WITHOUT RECEIVING THE WORD

The preaching of the Word should bring results in the lives of believers. If the Word is received, it *will* bring results. If you receive the Word, it will change your life. If your life is not being permanently changed by the Word, then you are not receiving the Word. You may be hearing it, or even talking about it or preaching it, but that is not the same thing as receiving it. Hence the exhortation, ". . . receive with meekness the implanted word, which is able to save your souls" (Jas. 1:21). The Word has already been implanted within us, but there must be the active, conscious appropriating of it for ourselves. Some very practical instructions on how to do this are given in Prov. 2:1-5, and Deut. 6:4-7.

How long would people continue taking aspirin if no results followed? How long would a student continue in college if his studies failed to give him new abilities? Then WHY will people attend Bible classes and preaching services for years on end when their lives remain unchanged?? Surely the events in Israel today are speaking to such! Will they wake up? Will they awaken to the fact that our Lord is coming back, and that we still have a commission to fulfill? Or will they go on living on easy street—feeding themselves while the starving world dies without the Bread of Life? Oh, that the Church may awake!



I do not believe any man ever yet genuinely, humbly, thoroughly gave himself to Christ without some other finding Christ through him. I wish it might tempt some of your souls to the higher life. I hope it may. — Phillips Brooks.





# Truth Advance Section

Stanford Chambers

## Questions Asked Of Us

A friend who is a nonprofessor believes that if he is one of God's elect, he will receive a special call by which he will know that he is elected...He thinks he must be drawn by an irresistible divine drawing power. How can we possibly save this friend—an aged man?

Pray. Pray in the Spirit and with perseverance. See Eph. 6:18. Are you desparate about this man's salvation? He is possessed of a theory that makes God responsible for men's destinies. God predestines no soul to be lost. He "is not wishing that any should perish, but that all should come to repentance" (2 Pet. 3:9). He "would have all men to be saved and come to the knowledge of the truth" (1 Tim. 2:4). Urge due consideration of Rev. 22:17. Jesus wept over Jerusalem upon which, because she knew not, would not know the day of her visitation and soon must come the terrible consequences of rejecting her Messiah. He said, "How often would I . . . but ye would not." "I would . . . ye would not." Theirs the responsibility, not His.

Divine drawing power? Yes. "No man can come to me, except the Father who sent me draw him; and I will raise him up in the last day" (Jn. 6:44). This aged friend has seen this verse, but he never read on: "It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father and hath learned, cometh unto me." The gospel of Christ "is the power of God unto salvation" (Rom. 1:16), but it is effective only in the case of him "that believeth." Man, a free moral agent, has the power to choose and decide. He can, and alas the many do, resist the drawing power of the gospel. A so-called "Holy Ghost Religion" is responsible for many a one's assuming this fatalistic attitude. They misconstrue 1 Jn. 2:27 and array it against Jn. 6:44. Those thus deluded overlook the fact that the written word is the word of the Holy Spirit. "He that hath heard from the Father and hath learned, cometh unto me." Pray that your aged friend may be allowed such experiences and observations and have such barriers removed that he may see the light, believe and be saved. See Jas. 5:19, 20. A "Holy Ghost Religion" (so-called) that arrays the Spirit against the Spirit-breathed word dishonors both the Spirit and the word.

Now that the Jews have annexed Old Jerusalem, are we to understand

that we have reached the end of "the times of the Gentiles"? And if so, what comes next?

Avoid premature conclusions. Even Israel may be premature in the matter of annexation. If the Jews were not attempting the possession of the land in their unbelief, the land promised their faithful father Abraham, their situation would be altogether different. When "the times of the Gentiles" shall have ended, "the times of restoration" (Acts 3:21) will be ushered in, and that by the Lord Jesus from heaven. Ahead for the Jews is "the time of Jacob's trouble," but he shall be saved out of it" (Jer. 30:7). "But I will correct thee in measure and not leave thee unpunished" (verse 11). This blood-purge comes to them in the land. The same is pictured in Zech. 14:1,ff. The onslaught centering on Jerusalem is of course because it has become the harbor of the Jews. No difference what the immediate outcome of events, Zech. 14 (as well as Jer. 30) lies ahead for Jerusalem. Then sooner or later Zech. 14:9! How many professed Christians take seriously Lk. 21:28? How many are plainly disobedient to the Savior in 21:36? for not thus to pray is plain disobedience, back of which is unbelief. 1 Thes. 5:4 will not apply to all church members by a great deal.

Are Christians to keep the first day of the week as a sabbath? Is it wrong to work on Sunday?

Enlightened Christians regard every day as sacred; that is, all time is sacred. It is to be lived unto the Lord. We cannot divide time up and devote a portion to the Lord and another portion to ourselves. Sabbath means rest, cessation. "There remaineth therefore a sabbath rest for the people of God" (Heb. 4:9). Why so written? Because "he that hath entered into his (God's) rest hath himself also rested (ceased) from his works (labors), as God did from his" (v. 10). God ceased from His work of creation and took it up no more. "Come unto me. . . and I will give you rest." This rest is for every day in the week. It is actually enjoyed by all who cease from their own works "as God did from his." On becoming His you lay aside your works to take them up no more. Your life is a continuous sabbath of rest. Hence Rom. 14:5. The New Testament does not designate or enjoin any day as the sabbath. If Caesar does so enjoin, and demands cessation of labor, or of certain pursuits on our Lord's resurrection day, the Christian will be obedient, and since that is a day of celebration memorializing the greatest of all historical events, he can rejoice in the fact that he does not have to work and thus lose the blessing of the assembly that meets to "do this in remembrance of me." It is not his to make it mandatory as regards others.

Just why were Nadab and Abihu put to death? Why were they not given a chance to repent?

Obviously they were presumptuous in their sinning. They would doubtless have repeated the sin and thus have set the example for others, who would have followed in their steps. For how few would have been convicted of the sinfulness of the act? It was only doing a thing not forbidden. They offered something "not commanded."

Yes, but they spoiled a type. God was particular about His types. He was using Israel to set for Him. Moses, as you know, spoiled a type and thus forfeited entrance into the promised land. Question: Which is more important, the type or the antitype? And our hands "touch and handle" the antitypes.

That "tender concern" being displayed for the law-breakers, criminals, even murderers, you are righteously condemning. Keep on. The word "crime" is being put on its way to non-use—like the word "sin." We are afraid to oppose, therefore counter-action is weak and fails... We are tenderly considerate of error and errorists. "Christian Scientists" know how to antiquate terms and spiritual weapons . . .

Yes, "God's in His heaven; all's right with the world." A good brother's slogan: "Love 'em back in." A little mother came running around the corner and caught up with her little one running from her just as I was met by them. She spanked him. Then to me, "O I love him all the same." I said, "If you hadn't spanked him, I wouldn't have thought you loved him." It is a God who is love that punishes. "It is a fearful thing to fall into the hands of the living (none the less loving) God." "Our God is a consuming fire." The Spirit, holy as He is, is set to "convict the world of sin, of righteousness, and of judgment." The Spirit-guided apostle preached to Governor Felix "righteousness, self-control, (temperance) and of judgment to come." Felix (wonder about Drusilla) was "terrified" (trembled). How many dare to preach that way, ever conscious, as today's preachers are, of the general feeling of "tender concern"? What preacher's services are going to be in demand who heeds Paul's admonition to his son Timothy, "reprove, rebuke, exhort, with all long-suffering and doctrine"? Itching ears do not hear their sins rebuked. "Preach the gospel." Yes, but therein is revealed "the wrath of God . . . from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness" (Rom. 1:18). "That they may be without excuse" (verse 20).

And now the drive against capital punishment is gaining momentum. A judge yesterday was quoted as declaring that capital punishment is inhuman. But Solomon says (Ec. 8:11) "Because judgment against an evil work is not executed speedily, the hearts of men are set continually to do evil." Posters are displaying "Thou shalt not kill." He who spoke and wrote that commandment sent king Saul and his army to destroy the Amalekites, man, woman, and child. Saul lost his kingdom by being more kindly considerate than God who crowned and commissioned him. God who gives life has the right to take it away. And he whom God delegates as executioner is not a murderer. "The powers that be are ordained of God to preserve law and order in the interim until the Prince of righteousness takes over. Of the ruler it is written, "He beareth not the sword in vain." The sword is an instrument of execution. The propagandists of "tender concern" would wrest the sword from the ruler lest he be cruel and abusive! The church of God, however, has never been divinely given but one sword—"the sword of the Spirit." Dare she take any other?



Obviously you are not displeased that the Revised American Standard N. T. retains the pronouns Thou, Thee, Thy, and Thine in addressing any one of the Godhead, nor am I . . .

These pronouns are good, elegant English, and are of great value in counter-acting the tendency in this day of Modernism to talk to and deal with God as if He were but a human being! It is gratifying that English affords pronouns by which those who pray, "Hallowed be Thy name" can ever show the distinction, having no part nor lot in this subtle, Satanic trend to deify humanity by humanizing Deity. Thank God, too, for the service rendered to that end by our capital letters. They aid in contending "earnestly for the faith once for all delivered to the saints."

My ears with difficulty tolerate "Jesus, you joy of loving hearts, You fount of life, you light of men." My eyes hardly tolerate god, christ, christian, christianity, deity, godhead, et al. What Christian feels impelled to appear up to date in these respects?

---

## If One Member Suffers

John Smart

Considerable attention has been focused on China in recent issues of Christian periodicals. One of these articles concludes with an appeal for prayer on behalf of the believers in China amid the fiery purge which has troubled that country lately. The outburst of violence on the part of the Red Guards has been directed against Mao's political opponents, but Christians have felt increased pressure simply because of their convictions. The situation of believers in China is not unlike that of the first century saints in Rome. They were not aligned with prevailing political or religious thought. They must, therefore, be traitors; they were dealt with accordingly. Submergence in the catacombs has been replaced by another form of suppression which is equally as bitter. Our brethren in China need our prayers.

"They continued in the apostles' doctrine and fellowship. . ." Continuance in the apostles' teaching is costly in China; yet there are brave souls in that land who go on steadfastly. They are one with us in commitment to the apostles' teaching. Are we one with them in fellowship in their trials? If "fellowship" is at all meaningful in the light of our brethren's suffering, it must surely bring us to our knees on their behalf. A few believers, meeting locally for the breaking of bread, express the fellowship of the body of Christ. This has cosmic significance. It embraces all the members of the body. If "the fellowship" is truly spiritual, it means that when one suffers, all suffer. Oppression of fellow-believers in China, or elsewhere, will bring us into fellowship in prayer. "Remember those that are in bonds."

—In *The Fields*

# Desire or Burden?

Esther Collins

A pastor asked his congregation, "How many of you want to see men and women saved?" Immediately the hand of every Christian went up. All Christians want sinners to find the Lord.

Desire is important. We must feel a need before we ask anything of God. Some of our wishes are very legitimate, and we can ask God to fulfill them (Mark 11:24). We are also to bear one another's burdens (Gal. 6:2) through love, sympathy and understanding. We are to be kind and helpful to our weaker brethren.

There is a kind of burden we do not hear a great deal about anymore—the burden for the salvation of men and women. First one has a *desire* to win others to Christ, but the need and the urgency become so strong that he feels a heavy load or *burden* that causes him to labor in prayer.

Moses shouldered the guilt of Israel when they had sinned in the worship of the golden calf. He asked the Lord to forgive them or, if He did not, to blot him out of God's book (Ex. 32:32). The Lord said, "Whosoever hath sinned against me, him will I blot out of my book." Nevertheless God was pleased with the intercession of Moses, and promised to send an angel to go before him to help lead the people on to Canaan.

There was a time when Christians were urged to "travail" in prayer: to pray until results were produced. It was quite usual for someone to say to another believer, "God has laid a burden upon my heart for your son" (or some other member of the household). One helped another carry his burden and prayed earnestly until he "prayed through"—until he felt the load lifted and was assured from God that his prayer was answered.

Paul felt such a sorrow in his heart for his Christ-rejecting kinsmen, the House of Israel, that he was willing himself to be separated from Christ if by that means his brethren could be saved (Rom. 9:1-5). When they refused he went to the Gentiles, carrying the same kind of burden and laboring in prayer for them.

The one who travails for souls puts himself in the sinner's place. He sits where the unsaved one sits—on the brink of everlasting destruction. He has more than a desire to see men saved; he has a burden, a passion for their salvation!

In the Garden of Gethsemane Christ, with our load of sins upon Him, prayed with strong crying and tears (Heb. 5:7), and He agonized in prayer until "his sweat was as it were great drops of blood falling down to the ground." He was in such agony He felt as though He would die at that time, but the Father heard and let Him carry our sins with Him to the cross, where the supreme penalty was paid for our guilt. Through the travail of His soul many sons and daughters have been born.

Let us be so concerned for the salvation of men and women that our desires will become burdens and drive us to our knees!

—In *The Alliance Witness*

# Away With Defeatist Talk!

Leslie Brierley

The worldwide situation is changing. Our cultural response to worldwide needs is changing. Do we not also need to change our "missionary methods" and channels of approach to the needs of men?

For example, a far greater percentage of our Western Christians must bear the message while occupied in secular employment in these lands, while pioneer outreach will be more and more in the hands of Asians, Africans and Latin Americans.

But while it is certain that the environment of missions is changing, the GREAT COMMISSION REMAINS UNCHANGED, and the opportunity to present that message has never been greater.

Away with defeatist talk of "closed and closing doors"—there are no closed doors to God. If one channel of transmission fails, then another one will open. China closes its doors (for the third time) to missionaries from the West—but her frontiers cannot be closed to the power of suffering borne in the Name of Jesus by the hundreds of thousands of Chinese Christians living inside her borders. (Maybe this is an aspect of "Missions" we Westerners have overlooked.) Burma revoked the visas of Western missionaries, but Burmese Christians carry on the task.

And let us never forget the opening doors—Nepal, Bhutan, Afghanistan, the Yemen, etc. Gordon Smith, veteran missionary in South Viet Nam, with headquarters right in the fighting area (Da Nang), said recently: "Some are constantly moaning that the Communists are coming to take over. I don't believe it! Let's get on with the job. We challenge people today to see the tremendous opportunities."

Evangelical leaders around the world are affirming their belief that God is about to work in revival, bringing new life and alertness to the churches, and resulting in an unprecedented missionary outreach which will make the "Modern Missionary Movement" initiated in Carey's day look like a small rehearsal!

David Wilkerson of Teen Challenge said recently:

"We are on the verge of the greatest spiritual awakening among youth the world has ever witnessed."

Dr. Edwin Orr said a year ago:

"We are at the moment in a recession behind the first great wave of a new revival."

Let us then make haste to sow the Seed worldwide which can come to fruition under the mighty impact of worldwide revival.

**UP—THIS IS THE DAY—WHY STAND YE IDLE ALL THE DAY?**

*—In Worldwide Thrust*



# Missionary Messenger

*"Greater things for God"*

## OUR FRONT COVER PICTURE

Map of Arcadia Church property showing existing church building and proposed Children's Home and outbuilding. Map shows relation of reserved area on option to the church. Children's Home must be completed before Dec. 8, 1967 in order to exercise option.

### ARCADIA CHILDREN'S HOME—Progress Report From Rhodesia

On July 6 we signed a contract for the construction of the Children's Home for the sum of \$20,685.00. The building is to be completed by November 30, 1967. Some essential work outside the main contract will cost an additional \$815, which raises the total building cost to \$21,500.

Today, July 10, we have on hand \$9,590. In addition to this we have a promise of approximately \$2,500 from the European congregation at Highlands. This church has now joined forces with Waterfalls and are giving one-third of their assets to the Children's Home.

This should be available in September, giving us a total of \$12,090.

Balance needed to complete building, \$9,410.

The Home will accommodate 16 children (8 boys and 8 girls) plus quarters for a superintendent. Furnishings for the Home will cost at least \$3,000 for the bare essentials—stove, refrigerator, kitchen utensils, washing machine, beds, tables, chairs, dishes, curtains, sheets, blankets, etc.

The deadline for the completion of the building is December 8, 1967. What will happen if we fail? I quote from the conditions imposed by the municipality: "The Purchaser shall erect or cause to be erected on the Stand principal buildings designed for use as a Church and/or a Church Hall and an Orphanage to a minimum value of £8,000 (\$22,560) . . . . If such buildings shall not have been . . . completed as aforesaid (by Dec. 8, 1967) then . . . the Municipality shall, ipso facto, be entitled to claim the Stand and if the Municipality shall claim it, the Purchaser shall forthwith transfer it to the Municipality at the cost of the purchaser."

The "Stand" referred to above is only 1.18 acres and holds both the present church building and the proposed orphanage. The Municipality later gave us an option on an additional three-quarters of an acre on these conditions: "The reservation may only be exercised after building to the value of £8,000 (\$22,560) has been completed on Stand 5841, Salisbury and shall, in any case, lapse if not exercised by 8th December, 1967."

We do not anticipate failure. We are confident in God our Father and in Christ our Lord. We believe this to be His work, not ours. He has led all the way and the glory is His. We are

trusting in God to provide and supply all that is needed. We are grateful for all who give to this work and for the many prayers that have gone up and we trust will continue to go up. Prayers that our Heavenly Father has been pleased to answer in His wisdom and love.

R. L. Garrett  
S. D. Garrett

Dennis L. Allen  
Hong Kong July 12.

Turmoil, violence and uncertainty seems to be the pattern of things here now. Things seemed to have settled down a great deal until four days ago. This time the trouble started at a border town. In this particular place people can come and go quite freely from one side to the other. Actually there had been incidents there for several weeks, but little real violence. However, Saturday morning they attacked the police post and 80 policemen inside found themselves under siege being raked by machine gun fire from across the border. Five police were killed and 12 injured. Since that time they have been attacking bus and train drivers. They use the Chinese products stores and banks as their refuges for their hit and run tactics. Last night there were so many incidents on the Hong Kong side they had to impose a curfew.

More than two weeks ago the communists tried to call a general transport strike which failed. They even gave bus drivers as much as \$500 to join in the strike. The bus company then fired the men who failed to return for work by a specified date. These men of course are now out of work and at the mercy of the communists. Naturally they are disgruntled at those who stayed at their jobs. One bus driver was beaten up just outside the European YMCA the other day. Another was hit in the head by a small transformer last night while operating a bus. Even though injured he was able to brake his bus before it killed any one. They use sharpened files, rice bag hooks, and bottles of carbolic acid. Since the strike commenced the buses have been running only an emergency service, i.e., only the main lines are operating. Private operators of vans have moved in to help relieve the situation, so it is still possible to get around but not very convenient. We have been especially thankful for the car during this time. Buses have started going in convoys, since they began attacking the drivers. Fortunately school got out the day the trouble started. (Our children have two more days.)

In addition to this trouble we are on strict water rationing again—four hours every four days. Rainfall has been less than normal and China has failed to come across with the supply she promised would be available. This has suddenly put the colony in a very precarious position as far as water is concerned. Of course the people who suffer most are the poor who have to carry their water or have little room for storage.

Just this afternoon our electricity supply has gone off. We don't know why, except that it is an emergency shut off and is supposed to come back on by 6:00 o'clock. In 92 degree humid weather, not

having electricity a few hours makes one realize what a blessing it is when we do have it.

The communists are determined to bring the Hong Kong government to her knees just like they did in Macau. However, Hong Kong has no intention of giving in, so we can expect to be in for a difficult time. Macau radio has been completely taken over by the communists and they pour forth their venom and lies day and night. Since they are only 40 miles away people here can pick up the broadcasts easily. We listen sometimes just to keep up with their line of talk.

The communists have painted red slogans on the front of a number of churches. Police have covered them up with black paint but the ugly marks are still there. We have not been bothered in any way.

*July 14.*

The Government is now taking a tougher line with the communists and has begun raiding their centers of activity. Yesterday coming home I passed three heavy concentrations of riot police around communist stores. They were standing with guns in position and scanning the rooftops. We heard yesterday the US is not issuing any more visas for Hong Kong until the situation clears up. Just now I received a phone call from the lady in charge of the nursery saying someone broke in last night and stole about \$8.00 and some of our food supplies. Haven't been over yet to check.

#### **INFORMATION LETTER —Re: David Brown Sponsorship**

Due to an unexpected increase in expenses, the Linton Church of Christ has had to discontinue sponsoring Brother David Brown in his missionary work in Rhodesia. On hearing this, the Highland Church of Christ (Louisville) wrote to Brother Brown and to the Linton Church offering to take up the sponsorship of that work. Both have replied accepting our offer and therefore from August 1 we will be the official "stateside" sponsor for Bro. David. We are thankful to the Linton Church for their zeal and sacrifice in sending Bro. David to the mission field and in sponsoring him to this time. We are thankful to God for the blessing of being able to have this part in that work for the Lord.

We would like for all who have been sending support to Bro. David Brown to continue to do so by sending the funds to Missionary Office, Box 5181, Louisville, Ky. 40205 and marking the funds for "David Brown Missionary Fund." No optional funds sent to the missionary office will be used for Bro. Brown's support, so please state in a letter or on the check this information. We solicit the support of any others who may desire the blessing of supporting this fine missionary family and we especially solicit your prayers that the Lord will continue to use Bro. David, his father, and the other missionaries in Rhodesia to win many souls to Christ.

In the Service of Christ,  
Highland Church of Christ



**Vernon and Grace Lawyer**

**Winter Park, Florida     July 7.**

The gap in communication with you is sincerely regretted. Since late April, we have been almost continuously on the move. Notwithstanding all the happy experience of reunion and fellowship, there is a thankful relief in just being settled once again.

We thankfully acknowledge the May and June remittances. Bro. Addington (our Treasurer) continues to promptly forward funds to us and this supply has been quite sufficient to our present need. When I am in full employment here (I hope by September), the Mt. Auburn brethren will issue a statement in this regard. They have most graciously advised that we be settled first and assured in God's will for us here, before a definite statement is made. Some feel that we ought to give "full-time" to this mission field and we believe our Lord will direct to clarify these matters for us. We covet your prayers in this regard.

Since taking leave from our dear brethren in Salisbury on April 26th, we have visited a day or more in twelve of the world's great cities. Enjoyed fellowship with brethren in Athens, Rome, and New York, before the glad reunion with precious fellow-helpers in Louisville, Lexington, Dallas, and Amite. The warm, open-hearted reception of our fellow-saints in every city has been immensely refreshing.

**Irene Allen**

**Anchorage, Alaska     July 14.**

We are grateful to have the Norris Caraway family with us in the work. They are building a small temporary lodging about 20 miles from us, but are faithful to drive the distance to all of the services.

Brother Norman Jolley has been promoted to Shop Foreman at Penney's Automotive Center. He would appreciate prayers for wisdom in his new responsibilities. His Mormon mother is arriving this week from Arizona to visit him. Pat Jolley's working hours have been changed, so she can attend Sunday morning services, though not Sunday night.

The Dishers are being transferred to Michigan within two weeks and we will be back to three regular families. One year ago this week Brother Dwight Goff was killed in an air crash at the close of our meeting with Brother Crowder. Sandy, Dwight's widow, now has a fourth child, is in Moses Lake, Washington, and needs the Lord's sustaining grace.

We have been praying for fruit from among our neighbors and it appears the Lord is dealing with Freddie Mullen, a French girl married to a Service man. Both are unfaithful Catholics. Freddie has attended Bible study twice and says she will come again. Since the couple had no Bible, we gave them one of a Catholic version. Freddie is examining certain doctrines and curiously asking many questions. Please pray Bill and Freddie Mullen's hearts will be opened.

Winston had an interview with a School District official who hires teachers and was told a science teacher would be required to "teach

evolution without bias." This, of course, Winston could not do.

Jack Chrisop

Ottery Cape, South Africa July 10.

Our work goes on, sometimes with success and sometimes with failure, but always in obedience to His command, "Go preach—unto all!" Out at Bokmarkerie where we have meetings twice a week, a young man and his wife were baptized into Christ, but within a few weeks of their conversion two other members fell away, one of them the father of the young man. They found the bottle more attractive than the pleasure to be found in Christ. The devil still smiles his destructive way. Within the next few weeks we are planning, the Lord willing, to move out to Simonstown to live, a longing we have long desired to fulfill. There is a small group there but their numbers are static and have been for years. There is a work there, especially among the women, a work that Rena is longing to take up but which as yet she is unable to do so. As you know we both work, as other support is far from sufficient for us to live on. We are not complaining. If that is the Lord's will we are happy to abide therein. My evangelical work is mostly done at night. Rena's would be during the day but that would mean her giving up her job, and the loss of her income would be more than we could afford.

Our appeal is for help to make this loss good. Do you know of any church, brother, or sister who would help us in this? There is a work to do. Will you help us to do it?

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## The State and Christian Education

Earl C. Mullins, Sr.

The recent developments concerning Portland Christian High School and its state accreditation raises a variety of questions in the minds of many. We would like to consider one of these with you. Many have pointed the finger at the state department of education, as though there is some kind of conspiracy to get rid of us because we are a "Christian" or private school. We have no evidence that this is true, except as the Word of God states that our warfare involves the satanic conspiracy (Eph. 6:12). Could it be, however, that the finger needs to be pointed elsewhere: at the people of God themselves?

We do not believe that the Lord's will includes the closing of any phase of the school. Yet it may be forced to close down. The situation is similar to that experienced by the people of God in other times, i.e., the Babylonian captivity, the forty years in the wilderness, Matthew 23:27. These were allowed by God, planned and brought on by Him in some cases even though they were not what He really wanted His own to experience. But His people experienced them because they would not have confidence in Him in the matter of personal and national (group) leadership.

Almost every major problem presently faced by Portland Christian School concerns itself with the lack of enough qualified teachers. On the high school staff we have four teachers with a Master's degree or its equivalent. No teacher is teaching without some kind of certification. So it is not the quality of those presently on the staff. There is just the need for more teachers certified in different areas. Qualified Christian teachers are not willing to fill the needed positions. It does not apply to all, but many are too conscious of the low salary rather than the promise of the Lord per Matthew 6:33. Yes, we must be practical, but the Lord is! For He was talking about adding food, clothing and shelter to those who make the kingdom of God and His righteousness the primary objective of their life. Is it really a matter of being "practical" or that of "having confidence" in the Lord's ability to provide the necessities in His way and time?

There is another related matter to consider. The Lord spoke of a condition that existed in His day and indicated that it would be somewhat permanent, namely, "the harvest is plenteous but the laborers are few . . ." He did not promise an abundance of laborers even in answer to prayer, but instead He admonished us to "pray the Lord of harvest that He send forth laborers into His harvest." In other words, because there is a shortage of laborers it is all the more important that they be most strategically located. This the Lord can do and wants to do with each of His laborers.

We hope that every Christian will prayerfully consider these matters as they affect the future of Portland Christian School and every phase of the Lord's work both here at home and in foreign fields.

Possibly you are among those shocked and surprised in the recent announcement of the cessation of publication of a Christian weekly paper, *The Sunday (School) Times*. It had survived the Civil War, World War I, the Depression of the 1930's, World War II and post World War II times, but could not survive the indifference of Christian people of the prosperous sixties even with a circulation of 40,000 subscribers.

The Lord has blessed Portland Christian through the forty-three years of its existence and through the 1966-1967 school session enabled the school to meet its operational expenses including a 10% increase in the teachers' salaries this year over last year's. To God be the glory, great things He has done . . . and desires to do. He has worked and does work through His people, however. If His people do not respond to His direction and seek His will (Col. 1:9) the Lord's people and work suffer.

We are in need of teachers certified to teach social sciences (or history), music, home economics, and biology. We are grateful to the Lord that a librarian acceptable to the state is expected to be with us in September, 1967.

"My God shall supply every need of yours according to His riches in glory by Christ Jesus."



# Louisville Christian Fellowship Week

August 21-25, 1967

THEME: FAITH IN THE LAST DAYS

## MONDAY

7:30 p.m. Singing Period  
8:00 p.m. Will He Find Faith? Chairman, Jesse Montgomery  
Howard Marsh

## TUESDAY: Theme for the day: Saving Faith Chairman, Ben Rake, Jr.

9:30-9:50 Prayer Time  
9:50-10:25 Source of Faith Ben Rake, Sr.  
10:25-11:00 Personal-Living-Working Faith Asa Baber  
11:00-11:10 Recess  
11:10-12:00 Bible Exposition: 1st & 2nd Timothy Carl Kitzmiller  
12:00-1:30 Lunch and Free Time  
1:30-2:00 Blessing of Faith Goff Bedford  
2:00-2:30 Faith Strengthened By Experiences Stanford Broussard  
2:30-3:30 The Faith Method of Interpretation Bernard Wright  
7:30-8:00 Singing Period  
8:00 Building Upon Our Faith Jack Blaes

## WEDNESDAY: Theme for the day: The Basis For Mission Efforts

Chairman, Robert Gill

9:30-9:50 Prayer Time  
9:50-10:25 The Plight and Doom of the Faithless Curtis Lydic  
10:25-11:00 "Go and Teach All Nations" Gordon Linscott  
11:00-11:10 Recess  
11:10-12:00 Bible Exposition: 1st & 2nd Timothy Carl Kitzmiller  
12:00-1:30 Lunch and Free Time  
1:30-2:00 Present Day Resistance to Missionary Efforts Harold Preston  
2:00-2:30 Where Do We Stand? Richard Ramsey  
2:30-3:30 Open Discussion  
7:30-8:00 Singing Period  
8:00 Preparation For Proclaiming God's Word Vernon Lawyer

## THURSDAY: Theme for the day: What's Happening to Faith Today?

Chairman, LaVern Houtz

9:30-9:50 Prayer Time  
9:50-10:25 Deception of Ecumenism Ernest Lyon  
10:25-11:00 Verbal Inspiration of the Scriptures Earl Smith  
11:00-11:10 Recess  
11:10-12:00 Bible Exposition: 1st & 2nd Timothy Carl Kitzmiller  
12:00-1:30 Lunch and Free Time  
1:30-2:00 The Shift to Materialism and Rationalism Edward Schreiner  
2:00-2:30 Faith Versus New Morality in the Educational System David Ringer  
2:30-3:30 Open Discussion  
7:30-8:00 Singing Period  
8:00 Position and Importance of Fundamentalism Robert Boyd

## FRIDAY: Theme for the day: Prophecy—The Anchor of Faith

Chairman, Bruce Chowning

9:30-9:50 Prayer Time  
9:50-10:25 Messianic Prophecies Fulfilled Ray Naugle  
10:25-11:00 Other Prophecies Fulfilled Bob Morrow  
11:00-11:10 Recess  
11:10-12:00 Expository Open Forum: 1st & 2nd Timothy  
12:00-1:30 Lunch and Free Time  
1:30-2:00 What Lies Ahead For Us? Jesse Wood  
2:00-2:30 "What Manner of Persons Ye Ought to Be" H. N. Rutherford  
2:30-3:30 Open Discussion  
7:30-8:00 Singing Period  
8:00 Overcomers' Faith in the Blessed Hope C. V. Wilson

(Further details on page 256)

(What claim does Israel have to the land she occupies? This, and other questions—being raised again with Israel's recent territorial gains—are answered in this article which was written just after Israel proclaimed statehood.—Ed.)

## *Precious Reprints*

### THE STATE OF ISRAEL

R. H. Boll — 1948

The new State of Israel is an accomplished fact. The announcement was swiftly followed by the news of recognition by the United States and some other nations. After almost 2000 years the Jews take their place again as an autonomous nation in the "land of Israel"! To be more exact—it is more nearly 2500 years since such a thing has been. From the days of Nebuchadnezzar until the present time—excepting a brief period under the Maccabees—they had never been a free and independent nation. But here they are again! What does it mean? Of course the matter is not settled yet. There is a life-and-death struggle going on between the Jews and the Arabs, and no one can foretell the immediate outcome of that. Nevertheless, a Jewish state and government has been set up; and we cannot deny that it is one of the "signs of the times." Questions are being asked. Will this bold stroke succeed? Will the Jews be able to maintain a permanent state and government for themselves in Palestine? And could this be the beginning of the regathering and restoration as foretold by the prophets? What does this present development mean?

### THE IMPERISHABLE NATION

It is a marvel to begin with that the people of Israel are in existence at all. All the forces that would be calculated to destroy a nation have been brought to bear on this people throughout the past centuries, but they are still here; and though of a most ancient stock, they are yet young and virile and powerful. Historian Ernest Renan writes, "The history of Israel contradicts all philosophy of history." The laws that account for the rise and fall of nations do not seem to apply to Israel. Dispossessed, displaced, scattered, persecuted, hated, pillaged and robbed, exiled, hunted and slain, Israel still survives. She has been aptly compared to the burning bush, which, ever burning, is never consumed. There is no explanation of this phenomenon, except that which is found in the declaration of God's word. "I will make a full end of all the nations whither I have scattered thee," said the Lord, "but I will not make a full end of thee. But I will correct thee in measure, and will in no wise leave thee unpunished" (Jer. 30:11). And again, "Thus saith Jehovah who giveth the sun for a light by day, and the ordinances of the moon and of the stars by night. . . if these ordinances depart from before me, saith Jehovah, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith Jehovah: If the heaven above can be measured, and the foundations of the

earth seached out beneath, then will I also cast off all the seed of Israel for all that they have done, saith Jehovah" (Jer. 31:35-37).

#### THE PEOPLE AND THE LAND

This indestructible people are linked in a peculiar fashion to a certain Land—a country which God gave by promise to their forefathers, Abraham, and Isaac, and Jacob; a land which He had "searched out for them," a land "flowing with milk and honey," which is "the glory of all lands"—"a land of hills and valleys . . . which Jehovah thy God careth for: the eyes of Jehovah thy God are always upon it, from the beginning of the year even unto the end of the year" (Deut. 11:9-12; Ezek. 20:6). Roughly speaking, this land embraces what is called Palestine today. When the Lord brought the people out of Egypt, He gave them possession of the land and they were permitted to dwell in it, *on condition* that they keep His covenant and obey His commandments. But God strictly gave them to understand that the land belonged to Him, and that they were but tenants ("strangers and sojourners") in it (Lev. 25:23; 18:24-28). But it was also promised them that in those latter days, when after much bitter experience they shall have returned to the Lord, that He would plant them in their own land, and they should possess it, and be moved no more for ever (2 Sam. 7:10; Jer. 30:3; Amos 9:15).

#### ISRAEL'S CLAIM TO THE LAND

With these facts in mind we may be enabled better to evaluate the events of our present days. In the first place it must be evident that regardless of any claim Israel may make, the land of Palestine is *not their land*. From the first it was peculiarly God's land. He cast out the nations that occupied it before Israel when they had filled up the cup of their iniquity (Gen. 15:16); and when He gave it to Israel for a temporary possession, it was with the warning that if they kept not His charge and His covenant they would in turn be cast out of the land as were the nations that lived before them. And so it came to pass. Israel was disobedient, and violated the covenant of God. So at last came the Assyrians, and afterward Nebuchadnezzar, and carried the nation away into captivity; and though there was a partial restoration afterward, they never again *possessed* the land. Finally, forty years after they crucified their Messiah, the Romans destroyed Jerusalem, and the people were driven and scattered through all the earth. It is quite evident that the Jew has no right or claim before God to the "Holy Land."

#### THE PRESENT ATTEMPT

But now by political means and by force of weapons Israel thinks to possess it; and many speak touchingly of the Jews' struggle to regain their own land. Yet if God still maintains His sovereign rights and jurisdiction concerning that land then, obviously, this attempt on the part of the Jews to regain possession of the land and to establish themselves in it, is foredoomed to failure. Though temporarily successful, it cannot result in their final restoration. Not by decree of the United Nations Security Council, not by favor of the

United States nor by the good will of Russia; not by violence and desperate warfare, but only by repentance and return to the God of their fathers, and by submission to Jesus their rejected Messiah can Israel ever obtain her ancient inheritance.

#### **DEFIANCE AND UNBELIEF**

How far they are from such a surrender is plainly manifest. The leaders back of the Zionist movement, and those who are directing the present struggle are for the most part "modernists" and infidels. God has no place in their thoughts, nor does His will enter into any of their plans and calculations. Quite recently they have declared that they would not tolerate any "theocratic" implications in their new state and government. In other words, no insinuation that God is the nation's King shall be countenanced. They will leave Him out, together with all the Old Testament superstitions. Still further would they be from recognizing Jesus as their Messiah. However, in the Book it is written, "Surely, with a mighty hand, and with an outstretched arm, and with wrath poured out, will I be King over you" (Ezek. 20:33). And as for their Messiah—they shall see Him in the day when they are ready to hail and welcome Him, and to say, "Blessed is he that cometh in the name of the Lord" (Matt. 23:39).

#### **WHAT DOES IT ALL MEAN?**

Has then this new development any prophetic significance at all? It surely has. The prophetic scriptures make it clear that, preliminary to their final repentance and restoration, Israel will re-gather to their land in unbelief and in defiance of God. And it is in their land that the fury of the great tribulation will be poured out upon them. "Gather yourselves together," says the prophet of God, "yea, gather together, O nation that hath no shame; before the decree bring forth, before the day pass as the chaff, before the fierce anger of Jehovah come upon you" (Zeph. 2:1, 2). "And it shall come to pass that in all the land, saith Jehovah, two parts therein shall be cut off and die; but the third shall be left therein." This latter is the precious nucleus of the new regenerate Israel. "And I will bring the third part into the fire (for God has chosen them in the furnace of affliction—Isa. 48:10) and will refine them as silver is refined, and will try them as gold is tried. They shall call on my name, and I will hear them: I will say, It is my people; and they shall say, Jehovah is my God" (Zech. 13:9).

In Ezekiel's vision of the valley of dry bones, two steps are seen in the revival of the nation—the first, the great stirring when bone is gathered to its bone, and the skeletons are clothed with sinews, flesh and skin; but as yet no life is in them; the second, when the breath of life enters them, and they stand up, a great living host before Jehovah (Ezek. 37). The former appears to be coming to pass now. The people of Israel are going back in unbelief, dead in their trespasses and sins. They go back for trouble—such trouble as they never experienced before and shall never see again; but the nation—a remnant—shall be saved out of it (Jer. 30:7).

## THE MEANING TO GOD'S PEOPLE TODAY

The setting up of the State of Israel is a sign of the times. Jerusalem is not in the hands of Israel as yet, and may not be for some time to come. The scenes of her final siege and distress as foretold in Zech. 14 and Joel 3 are yet to take place. But present day events point to the approaching climax of prophecy. The Lord Jesus Christ told us that "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Lk. 21:24). Also, in the same discourse, "When these things begin to come to pass, look up and lift up your heads; because your redemption draweth nigh" (Lk. 21:28). And "Watch ye at every season, making supplication that ye may prevail to escape all these things and to stand before the Son of man" (Lk. 21:36). It is time for Christians to lift up their heads and to look for the event which must precede all else—Christ's coming to receive His saints unto Himself (1 Thes. 4:16).

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## "These Things"

Winston N. Allen

In the first chapter of 2 Peter the expression "these things" is used five times. In verse 8 the Apostle Peter wrote: "if *these things* are yours and abound, they make you to be not idle nor unfruitful . . ." The inspired writer asserts in verse 9: "He that lacketh *these things* is blind, seeing only what is near, having forgotten the cleansing from his old sins." Verse 10 conveys the message: "If ye do *these things*, ye shall never stumble." In verse 12 the Apostle stated: "I shall be ready always to put you in remembrance of *these things* . . ." And similarly in verse 15 he wrote: "I will give diligence that at every time ye may be able after my departure to call *these things* to remembrance."

Later in the article "these things" will be identified and briefly described. Also attention will be directed to the Source of "these things," but first emphasis is placed on the *results*—amazing results—which accompany and follow the possession of "these things." The Holy Spirit informs us first of all that "If these things are yours and abound they make you to be not idle nor unfruitful . . ." Many Christians are comparatively idle so far as the Lord's work is concerned. Do you have the courage to honestly answer this question for yourself? During the past week what did I do for the Lord (not self) and in obedience to Him? Attending worship services on Sunday morning and trying to "tip" the Lord when the



collection basket is passed just about sums it up for many nominal church members. Few are really active and personally involved in the Lord's work, obeying His Great Commission. In John 15 Jesus said: "Every branch in me that beareth not fruit, he taketh it away, and every branch that beareth fruit he cleanseth it that it may bear more fruit." As a dramatic demonstration of His severity regarding fruitlessness, the Lord caused a fig tree to suddenly wither away because it had an abundance of leaves but no fruit. At the all-revealing Judgment Seat of Christ when the work of Christians will be evaluated (2 Cor. 5:10; 1 Cor. 3:10-15) it will mean everything to be able to look back on a life that was active and fruitful in the Lord's service. Works of faith and labors of love will merit rewards and will bring His commendation, "Well done, good and faithful servant . . . enter thou into the joy of Thy Lord." If "these things" will enable us to be faithful in the Master's vineyard, then certainly we should want them.

The second result is put in the form of a negative statement. We read in verse 9: "He that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins." Whatever else a person may have, if he does not have "these things" he is spiritually blind, seeing and placing value only on temporal-material things, living for the here and now. Like Esau of old, the great majority of people here in Alaska are forgetting God and selling their future for a few moments of self-centered pleasure in the present, refusing to face the fact that all of the future (endless eternity) will become the present. It is easy to be so concerned about money and things that we pursue a goal which is unworthy of a Christian whose citizenship is in heaven. In sharp contrast to a near-sighted Esau, Moses took the long view. "By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill treatment with the people of God than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt, for he looked unto the recompense of reward" (Heb. 11:24-26). Christians who are characterized by "these things" are not near-sighted; they prepare for eternity and do not live just for the present. The Apostle Peter also stated in verse 9 that those who lack "these things" forget the cleansing from their old sins. They forget what they once were, and shift attention from God's grace and mercy to self. False pride takes over. The terrible peril from which the Lord saved them is forgotten.

Years ago I heard about a man in the South 48 who after a long absence from his boyhood home decided to visit the scenes of his childhood. Because the old homestead was off the beaten path, he could not travel all the way by commercial vehicle, but had to ride a horse the last few miles. Arriving about mid-night he was warmly greeted by his sister and brother-in-law. Presently they asked this question: "How did you come?" "By the same old road," he replied. "You couldn't have; the bridge was washed out by the recent flood!" Unable to settle the matter by arguing, the

men decided to go back and investigate. By lantern light they discovered that one large log of the bridge still remained in place, and plainly visible in the mud on the log were horse tracks. When the man saw what had happened he almost fainted. The horse could have slipped, or he could have jerked the reins causing both to fall to almost certain death. Truly he had been in a dangerous situation. Each one of us who is a Christian was rescued by the Lord from a perilous, hopeless condition. None can look back and say: "I was alright; there was nothing serious wrong with me." Rather, if honest, we are impelled to say: "Jesus paid it all; all to Him I owe. Sin had left a crimson stain; He washed it white as snow." The Christian whose character and life manifest "these things" will always be genuinely humble realizing that he is what he is by the grace and mercy of God.

The third result is given in verse 10: "If ye do these things, ye shall never stumble." That is abundantly worthwhile! We need something to keep us from stumbling. The need is emphasized when we observe the stumbling of people all about us and when we look within and see our own weaknesses and sinful nature. The Apostle Paul said: "For I know that in me, that is in my flesh, dwelleth no good thing; for to will is present with me but to do that which is good is not" (Rom. 7:18). Some of God's greatest servants stumbled with painful, often tragic results—Noah, Moses, Abraham, David, Peter. "Let him that thinketh he standeth take heed lest he fall." "If ye do these things, ye shall never stumble."

The fourth result of having these things is given by the Apostle in these words: "thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ." If "these things" are manifest in our lives, there will be an "abundant entrance" into heaven. We will not be in that group described in 1 Cor. 3 who lose their rewards; they barely squeeze through and are saved "yet so as through fire."

What are "these things" about which the Apostle Peter wrote? What are "these things" which bring such wonderful results? The Apostle identified and listed them in 2 Peter 1:5-7 immediately after emphasizing that the Christian, the born-from-above individual, has become a partaker of the Divine nature. He wrote: "Yea, and for this very cause adding on your part all diligence, in your faith supply virtue, and in your virtue knowledge, and in your knowledge self-control, and in your self-control patience, and in your patience godliness, and in your godliness brotherly kindness, and in your brotherly kindness love." Diligence heads the list. It takes hard work to be successful in anything worthwhile, and this certainly applies to the Lord's work. God cannot use the lazy person. The Bible says: "Study to show thyself approved unto God a *workman* that needeth not to be ashamed. . ." Jesus told His disciples: "The harvest indeed is plenteous, but the *laborers* are few. Pray ye therefore the Lord of the harvest, that he send forth *laborers* into his harvest" (Matt. 9:37, 38). The Master's business of rescuing the lost

from the broad road that leads to eternal torment requires diligence. We are in a race against Satan, against sin and death. There is no substitute for all-out effort.

Next Peter lists faith. It is faith which connects us with the unlimited resources and power of God. Faith grows as we feed upon the Word of God and experience His faithfulness in keeping His promises. The faith which saves and brings victory is the faith centered in the Lord and manifested in obedience.

After faith in the list of "these things" the Apostle directs attention to virtue and knowledge. In an age of increasing moral laxity, God's people, the lights and the salt in this dark and sinful world, must keep themselves above reproach. Virtue includes not only clean thinking and living but also moral strength and courage. The victorious Christian has a growing knowledge not only of the written Word but also of the Living Word. If you want to know the true secret of success and prosperity, study Psalm 1 and Joshua 1:1-8. In a decade when knowledge of the material world is increasing far more rapidly than ever before, it is tragic but true that knowledge of God and His Word is decreasing. Jesus said: "Ye do err not knowing the Scriptures nor the power of God."

Self-control and patience are listed among "these things." In every area of our lives there is the need for temperance and self-control. A lack of inner control soon becomes evident. Solomon said: "He that ruleth his own spirit is greater than he that taketh a city." Alexander the Great conquered the then-known world, but he could not conquer himself. In 1 Cor. 9:24-27 Paul gave some strong words regarding self-control. Patience, the rare quality of character closely related to self-control, enables one to remain steady and steadfast under strain and pressure. Job is the classic example.

After directing attention to godliness (God's purpose in and for us is that we may be like His Son), Peter caps the list with brotherly kindness and love. The badge of discipleship is love. Jesus said: "By this shall all men know that ye are my disciples if ye have love one toward another." Love is the supreme test of discipleship. The Lord's question comes to each one of us as it came to Peter: "Lovest thou me more than these?" We read in 2 Tim. 1:5: "The end of the charge (or the most important thing) is love out of a pure heart and a good conscience and faith unfeigned." If we love the Lord, we will keep His commandments. He wants our hearts; when He comes again it will be for those who love His appearing because they love Him.

In conclusion the question is asked and answered, What is the source of "these things?" Obviously there must be a Divine source, and there is! The qualities produced in the yielded Christian by the indwelling Holy Spirit listed in Galatians 5:22 almost parallel the list of "these things" given by Peter: "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, (and) self-control . . ." Paul said in Phil. 2:13: "It is God who works in you both the *wanting to do* and the *doing* of His good pleasure."



# Jesus is Lord Now!

Alex V. Wilson

The New Testament proclaims that Jesus is Lord. That means *now*—in the present tense, not future. This central proclamation of the early church was not a prediction of some future condition, but an affirmation of Jesus' present position as Lord and Messiah. The disciples dared to believe that the Jesus whom they had seen not long before hanging in shame, pain, and rejection was now sharing His Father's throne controlling the universe.

Do *we* dare to believe the same thing, and act upon it? First, let us look at some of the Biblical statements: Jesus said, "All authority in heaven and on earth has been given to me." Peter preached, "... Know assuredly that God has made him both Lord and Christ, this Jesus." The apostles declared, "God exalted him at his right hand as Leader and Savior." Paul wrote that God raised Christ "from the dead and made him sit at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which is to come; and he has put all things under his feet and has made him the head over all things for the church" (Matt. 28:18, Acts 2:36 and 5:31, Eph. 1:20-22). Note the tenses of those verbs. Jesus is Lord *now*! This fact has implications. Someone has said that the task of the church is not so much to win a victory as it is to proclaim that the victory has already been won. Jesus Christ has vanquished death and sin and Satan.

But—HAS He? People will object, and our own hearts doubt such an assertion. "IS the victory already won? IS Jesus in control of life's events? All around us is towering evidence to the contrary: corruption and oppression, cancer and cholera, hatred and terrorism; young people cut down in the prime of life; God's work dragged along—often losing ground; Christ Himself rejected and scoffed at; men celebrating God's funeral. And you claim that Jesus is Lord and the victory is won?!"

Yes, we make these claims in spite of all the contrary evidence. We make them because of other evidence, which outweighs the facts just mentioned. We are certain that Jesus is Lord because He arose from the dead and ascended to His Father. Of course there is other evidence too: Jesus' character, teachings, claims, predictions, impact upon individuals and nations and all history. These things

guarantee that when He said all authority everywhere is His, it is true. But the foundation underlying all these other proofs is the resurrection. All four passages quoted above about Jesus' Lordship are based on His resurrection. (See Matt. 28, Acts 2:32 & 5:30, Eph. 1:20.) We can know with certainty that God has made Him Lord, because He raised Him from death.

We realize, of course, that Christ's Lordship is now *indirect*, hidden from everyone except men of faith. He sovereignly permits rebellion, violence, and evil of all kinds to exist now; at His return He will squash and eradicate them. But *even now* these tragedies are under His control—just as His own crucifixion was. About His own life He had said, "I have power to lay it down, and I have power to take it again." And the apostles realized that He who was "crucified and killed by the hands of lawless men" was at the same time "delivered up according to the definite plan and foreknowledge of God." Though men "denied the Holy and Righteous One" and "killed the Author of life," nevertheless "what God foretold by the mouth of all prophets, that his Christ should suffer, HE thus fulfilled" (John 10:18, Acts 2:23, 3:14-15, 18). The Divine Sovereign was never more fully in control than at the tragedy of Calvary! And Christ's sovereignty has never expired since then, His term has never run out, no *coup d'etat* has ever overthrown Him. He is Lord still—now.

And yet, as said before, His present Lordship and glory are hidden. Only to the eye of faith are they obvious. But at His return they shall be revealed, unveiled for all to see (1 Pet. 4:13, Rev. 1:7). In fact, one of the key words used to describe His return is "revelation": the revelation of Jesus Christ (1 Cor. 1:7, 1 Pet. 1:7, etc.). Christ's Lordship was established by His resurrection, but it will be openly enforced only at His second coming.

Someone has aptly compared this to events in World War 2. Christ's resurrection was like D-Day, when the Allied forces under Eisenhower invaded Normandy and thus established a beachhead on the European continent. Christ's return will be like V-Day, "Victory Day," when the defeat of the Nazis was finalized and all resistance broken. D-Day without V-Day was incomplete, but V-Day was possible only because of D-Day, the decisive campaign. Once D-Day became an accomplished fact, V-Day was assured, though a great many battles remained to be fought.

In the same way, Christ's resurrection was the turning-point in the war against evil and the Evil One. Evil still *seems* to reign supreme—just as the Nazis still controlled much more of Europe's territory than the Allies did, even after D-Day. But the Evil One has been dealt a fatal blow, and his downfall is certain.

The prince of darkness grim, We tremble not for him.  
His rage we can endure. For lo, his doom is sure:  
One little word shall fell him!

—Luther



Jesus is Lord now. Let us worship Him, trust Him, obey Him, proclaim Him.

Hallelujah! sing to Jesus! His the sceptre, His the throne;  
Hallelujah! His the triumph, His the victory alone.

Hallelujah! King Eternal, Thee the Lord of lords we own.

Hallelujah! born of Mary—Earth Thy footstool, Heav'n Thy throne.

—W. C. Dix

*(To be concluded)*

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## **Springs of Water**

Mrs. Paul J. Knecht

### **THE SOUTH LAND**

When Othniel the son of Kenaz took Kiriath-sepher, he was given Achsah the daughter of Caleb to wife (Josh. 15:16). When she came to him she moved him to ask of her father a field. He gave them one in the land of the South, the Negeb region. The city Othniel had taken was situated about half way between Hebron and Beersheba. The field given him may or may not have been in its vicinity. But it was dry. "Negeb" means dry. So Achsah went to her father, "and she alighted from off her ass; and Caleb said unto her, What wouldest thou? And she said, Give me a blessing; for that thou hast set me in the land of the South, give me also springs of water. And he gave her the upper springs and the nether springs" (Josh. 15:18b-19) likely in an adjacent field. Someone has suggested that the upper springs signified spiritual blessings and the nether springs temporal blessings.

### **BAD WATER**

In 2 Kings 2:19-22 we are told about a pleasant situation that, though it had water, nevertheless had a water-problem. The water was not good. Whatever was the matter with it the land could not produce. Nothing came to fruition. The fruit miscarried. Elisha cast salt into the water and it was healed. Now salt itself will destroy vegetation but it is a *type* of salvation and in this case it healed the water by the power of God. And the land could then produce.

### **THREE DESERTS**

A desert is a barren place devoid of irrigation. In a spiritual sense it is a place that is lacking the life-giving water of the Bible, i.e., the Spirit of Christ or the Holy Spirit. We sing of the desert of sorrow and sin and it is just that, until the love of God changes it into a fruitful field in Christ. We see this third desert right at the well of natural water (John 4) in the woman who came to draw. The Lord revealed it when He showed her all things that ever she did.

I would liken the Southland mentioned above to a bad situation of any kind, the sort of place where a Christian needs much help

from the Lord. Perhaps her work is hard and distasteful. Perhaps she has to deal with persons who are not Christians or who are not grown up Christians, or it may be there is sickness or there are problems difficult of solution, or it may be only that she has more to do than one person should have. This is a desert situation that can produce nothing for the Lord without some change.

Then there is the situation that is pleasant in itself (like the one in 2 Kings) but the one who has to deal with it is irritable (brackish and bitter). She may have an acid disposition that ruins everything for the Lord. Until her spirit is healed no good fruit for the Lord can be borne there. Conditions in that field are ripe for the devil's sowing.

The third desert is the desert of sin. The situation may be fine but the water is hindered from flowing (and natural water will not suffice) because the main channel to the home (the wife and mother) is clogged with sin. Unforgiven sin, because unconfessed or unrepented of—perhaps not even recognized as sin—hinders all of God's work for that home. It is appalling how much blindness there is among Christians who profess to see. Sin but poorly disguised goes unrecognized as sin. Yet Paul told the Corinthians, "If we discerned ourselves, we should not be judged" (11:31). Discern means "judge" or discriminate between right and wrong. He told the Philippians (1:9-10), "And this I pray, that your love may abound yet more and more in knowledge and all discernment; *so that ye may approve the things that are excellent* (how many unexcellent things we approve), "that ye may be sincere and void of offense unto the day of Christ." When the human race fell and Eve gave up her fear of God for the knowledge of good and evil all the world came under sin. It is necessary therefore that we not lose that discernment between right and wrong, that knowledge of good and evil, that has become vitally necessary to eternal life. It is well to remember that "whatsoever is not of faith is sin" (Rom. 14:23b) and examine our faith. "Faith comes by hearing, and hearing by the word of Christ" (Rom. 10:17).

#### LIVING WATER

The Lord Jesus said, "If any man thirst, let him come unto me and drink" (John 7:37). He not only will wash away the sin but will turn the desert of sin into a fruitful field as He did for the woman at the well of Samaria. He will take away the bitter, evil fruit of the woman in the second desert and give her water that will spring up into eternal life watering her home abundantly.

For the first desert the same water of life is the answer. The woman whose situation is hopeless humanly speaking should follow the example of Caleb's daughter and lose no time in asking for her home the water she needs. Her heavenly Father will be more willing and able to answer her prayer than Caleb did answer Achsah's. The Holy Spirit, water of eternal life, sheds love abroad in our hearts (Rom. 5:5) and guides into all truth (John 16:13).

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life" (John 4:14. Let the wife and mother have such a well of water springing up in her and her heart and home will be a fruitful field, "being filled with the fruits of righteousness which are through Jesus Christ, unto the glory and praise of God" (Phil. 1:11).

Thou hast given me the Southland,  
(Though my heart yearned for the hills)  
Good and fertile land, but arid  
With no springs nor gushing rills.

Springs of water, Oh, my Father,  
For the land is hot and dry;  
Give me also springs of water  
Lest the children faint and die.

\* \* \*

Springs of water! Thank Thee, Father,  
Thou hast heard Thy daughter's cry.  
Thou hast sent Thy loving spirit—  
Joyful praise to God Most High.



## *A Christian Views The News*

Ernest E. Lyon

### **OUR GOVERNMENT — AND WORLD GOVERNMENT**

The founders of this country were patriots who risked their lives and everything they possessed to have freedom. Many of them lost these things they risked—houses, lands, loved ones, health or even life itself. After winning a long and difficult war they sat down in times of peace to unite these several states into a republic, which was to be held together by the finest constitution the world had ever known. If it has been longer than a year since you read this magnificent document, I urge you to go to your library or book store at once and get a copy. Read it carefully from the Preamble to the last amendment and see which part you feel we can safely do away with. Many of the men who wrote that constitution were Christians, but many others were not; however, they had all lived in a land where the Holy Spirit had been at work and they had received a taste of the freedom that can come to men.

You should pay close attention to the fact that the Federal government is given power to do nothing that the individual states can do for themselves; and the individual states are given no authority to do for a citizen what he can do for himself. You should note that this constitution does not tell man what he can or cannot do except in the case of a fugitive from justice. Rather, it tells government what it may or may not do. Now, however, a question has arisen in our time: Shall we, the people of the United States, preserve and maintain our rights under God and guaranteed by our Constitution, or shall we forfeit this constitution and these rights in order to establish a different form of government and a different set of rights? Shall we further endorse and subscribe to a socialistic government designed to bring us into a confederation of states (countries); or shall we insist that our nation remain one, under God, indivisible, where there is liberty and justice for all?

When a Christian views the news, he must be careful to base his judgments on good foundations. He must be careful to follow the law and the prophets as Jesus commanded: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets. . . Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them" (Matt. 7:12, 15-16). If we seek liberty and justice for ourselves we must seek it for others. We must not be misled by false prophets. We must recognize that a government which legalizes adultery, murder, theft, lying or any other immorality cannot be a nation under God. Revelation 13 and Daniel 7 predict the coming of a world government under a beastly dictatorship; that is not the same, though, as a command to Christians to help bring the evil state about, is it? And let us not forget that both Marxism-Leninism (Communism) and "democratic socialism" (Fabian socialism, the kind practiced in England and advocated for this country) are anti-God and anti-private enterprise and anti-freedom for the individual. Both aim at control by the elite few. Both aim at worldwide government. For all practical purposes they are little different from "national socialism," as practiced in Italy and Germany before World War II.

As we have tried to point out in previous columns, America is being systematically socialized at a more accelerated pace all the time, and especially toward "national socialism." In America our socialists do not generally call themselves socialists, and socialistic programs masquerade under fancy names, with a new one used by each president for several decades, most of the names having been used first in some book by a socialist! A reader of this column has offered the following list of distinctive features of socialism:

1. To *relieve* the citizen from the burden of owning property.
2. To *help* the individual to be aware of his government's protection by taxing his income to such an extent that he is dependent on government to invest and redistribute for him the fruits of his labors.
3. To *free* him from the authority of God by limiting the churches

in the teaching and education programs.

4. To *insure* a man's job by forbidding him to seek other employment and by penalizing his employer for any disciplinary measures.

5. To *protect* the criminal and to *punish* the opponent of socialism.

6. To *relieve* parents of the burden of raising their children by placing them at an early age in state schools.

You might want to tack this list on the wall in a handy place and go over it frequently, so you can better analyze the carefully measured news you are presently allowed in your daily paper.

A good example of how our government is controlled by socialist thinkers showed up early this year when, to quote a news column, our government "was prepared . . . to assist Russia in improving the accuracy of its guided missiles." (italics added) And that happened while Russian missiles were killing our sons in South Vietnam and other Russian missiles in Cuba were being aimed at vital spots in this country. What would you think if the mayor of your city sought "an enlarged partnership" with the underworld of your city? Yet our government uses this phrase of a desire to cooperate with Russia, the leader of the international underworld—the Communist leaders who have killed over 100 million people and seek to control the world.

## BRIEF NEWS AND COMMENTS

We are so used to our news being predigested for us by the liberal press that the honesty of the following UPI release from Washington surprised us. (We quote the entire item as it appeared.) "The Post Office is issuing a stamp in honor of a man who: Personally seceded from the union; refused to pay any kind of tax because he thought the war being waged by the United States was wrong; advocated civil disobedience; contended politicians and the press were evil. His name: Henry David Thoreau. The 5-cent stamp carries a picture of the outspoken author of 'Walden.' He died in 1862 at the age of 45."

Can you think of any good reason to justify the expense of a commemorative stamp dedicated to Thoreau? Anybody who knows anything about printing knows that it costs hundreds of dollars annually to prepare and print the innumerable commemorative stamps. No wonder postage rates keep going up. Many of the men and occasions these stamps commemorate have all the earmarks of subtle propaganda. By recalling, in this instance, Thoreau we will also be popularizing his theories. Since you are paying for this propaganda, you have the right and the obligation to scrutinize it. Not only do you pay the purchase price of the stamp; your letters are the instruments by which the propaganda is delivered.

I'm out of space, but let us not be out of prayer time. Watch and pray.



# NEWS AND NOTES

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

**Nelsonville, Ky.:** Our annual evangelistic effort this year will be August 13 through 20, nightly at 7:30. Brother Bernard Wright will be preaching a series that is being called a "Prophetic Conference" which we know will be particularly helpful and comforting, in these most vital days.

For those who travel from Louisville, we are glad to announce that the old "Nelsonville Road" is now a fine black-top State Road 52, south of Boston, Ky. Our Basket Dinner and Singing service will be the last Sunday, August 20. We urge folks from Louisville or nearby, who are within driving distance and want to enjoy this prophetic series, to come each evening.—Robert Heid

**Yukon, Okla.:** I have enjoyed the June issue very much.—Maria M. Ritter

**Maynardville, Tenn.:** We would not want to miss an issue of this magazine.—Robert Louthan

**Oakdale, La.:** I like the magazine so much.—Mrs. C. N. Smith

## Splendid Meeting At Fisherville!!

There were ten responses to the invitation at Fisherville in the meeting last week. Four were baptized, four placed membership, and two came for rededication. Attendance was splendid.

More than forty attended from Buechel. Such cooperation meant much to the spirit of the meeting. One night there were 30 or more from Buechel, and the total count from Buechel during the meeting was more than 40, probably nearer the fifty mark!—Robert B. Boyd

**Jeffersontown, Ky.:** On June 19-25, the church here had a very good revival meeting. Bro. David Schreiner, of Hapeville, Ga., brought the messages each evening. There was a feeling among the congregation of blessings received from the Lord, due to the word that was heard. With no visible responses the meeting was quite a success, with our prayers being answered for a revival among us. We

feel that there will be lasting results from the effort put forth.—Ray Naugle

## S. A. LAWYER

After a long illness, Brother S. A. Lawyer fell asleep in Jesus. Funeral services were held on June 21 at the Spurlock Funeral Home in Garland, with Brother Horace E. Wood officiating, assisted by Brother Eugene Mullins. Bob Lawyer, the oldest son, also spoke, paying tribute to his father. Singing was supplied by members of the radio chorus. Interment was at Restland. We extend our sympathies to Sister Lawyer and each member of the family; and with them anticipate the day when our Lord shall come and we shall be reunited with those who have gone before.—Neal Phillips

**Dallas, Texas:** Jr. High Week of CJE was excellent. 87 campers enjoyed choice delights and blessings. 22 were baptized into Christ; many others responded to the invitation for various reasons. We have a report that about 25 persons are at camp this week for Family Week.—Neal Phillips

**Louisville, Ky.:** Last Sunday morning Marshall Hart confessed Christ at our morning service. Mrs. Hart came that evening and both were baptized after the evening service. Pam and Page Guffy had confessed Christ at their home church and also came that night to be buried with Christ.—Ernest E. Lyon

**Ames, Okla.:** I love the little magazine and don't want to miss a copy.—Jennie M. Hayes

## East Dallas Christian School

**Teachers' Salaries:** Approximately \$900 are needed to meet teachers' salaries through the month of August. We make this need known, and look to God to supply this need. Anyone wishing to help in this need may send a check to: East Dallas Christian School, C/o Arlis Morris, treasurer, 2628 Bruton Springs Road, Dallas, Tex. 75227.

Teacher for grades three and four.

We thought a teacher had been obtained for this post, but the young lady concerned can not come. Anyone knowing of a qualified teacher should notify us immediately. Make this an urgent matter of prayer. —Neal Phillips

**Lexington, Ky.:** The Ice Cream Supper at the Castlewood Barn on July 8th was enjoyed by some 90 people of the Church. The trio sang some beautiful numbers and talks were made by brethren John Tanner, Frank Smith, Clayton Robinson, Vonnice Reeves and H. N. Rutherford. Thanks to Sister Peggy Hendren and her helpers for providing such luscious cakes and ice cream. —H. N. Rutherford

#### **Istre Appreciation Night**

The congregation here in Jennings has been blessed to have had Bro. and Sis. Ivy Istre working with us for the past 40 years. As an expression of our appreciation for their work, we are planning an "Appreciation Night" for them on August 25th. We want their many friends throughout the country to know about this. We realize that it will be physically impossible for many to attend, but if you want to write a testimonial concerning your contact with them in years gone by, we would appreciate it very much.

The "Appreciation Night Service" will begin at 7:30 p.m. Testimonials will be given by those present as well as those read from others who will not be able to attend. A reception will be held in the assembly room in their honor following the service. —Antoine Valdetoro

**Fisherville, Ky.:** Direct results of our meeting the last week of June with Robert Boyd included four baptisms, two rededications, and four to place membership with us. The attendance was good, the singing was inspiring, and the messages were excellent in scriptural content and forceful in delivery.

On July 16 the undersigned announced that he would be terminating his work with the congregation early in September. After reading definitions of "clergy" and "laity," he said (in substance): "Most of you see yourselves as the laity and me as a member of the clergy, by virtue of my relationship to the congregation. Of course, there is no such division in the body of Christ, as I have often declared from this pulpit. In recent weeks, the Word has impressed upon me a very (to me) significant fact: As long as I continue to occupy a position which is identified with 'the clergy,' I am in deed denying what I have preached in words. Therefore, I can no longer function as 'the minister' of this church." —G. R. L.

#### **J. T. VERTREES**

Brother J. T. Vertrees, long time active member of the Shawnee church in Louisville, Ky., was called home by the Lord on May 28, 1967. He was 83 years of age.

He attended church services that morning, and led the closing prayer. About 3 p.m. he suffered a stroke, and went to be with the Lord in a hospital about 11 p. m. without regaining consciousness. Just fell asleep.

Appropriate services were conducted in Louisville by J. L. Addams and Ben Rake, Jr. on Tuesday, May 30. Graveside services were also held on Wednesday afternoon at Fisher, Illinois. Brother Vertrees will be sadly missed by the entire Shawnee church.

Surviving him are his devoted wife, Mrs. Minerva Vertrees, two faithful daughters, Miss Ann Vertrees and Mrs. Floyd (Iva) Kelly (the latter of Fisher, Ill.), 2 grandsons and two great-grandchildren. They have the sincere sympathy of a host of friends, in and out of the church.

May the Lord bless and sustain these sorrowing ones until that great day for which all faithful Christians look and wait. —Willis H. Allen

#### **(LOUISVILLE CHRISTIAN FELLOWSHIP WEEK)**

**DAY SESSIONS:** Portland Avenue Church of Christ

**NIGHT SESSIONS:** Sellersburg Church of Christ

**Committee:** Chairman, Dale Offutt, J. K. Scoggin, Glenn Baber, Robert Heid, Eugene Schreiner; Treas., Thomas Y. Clark, 3316 Moulton Lane, Louisville, Ky.  
**Hospitality Committee:** Herschel Keown, 622 So. 44th Street, Louisville, Ky. 40211. Phone 778-1364; Robert Staley, 200 Allhands Ave., Sellersburg, Ind. 47172. Phone 246-3203.



## **HELPS FOR THE TEACHER, SUNDAY SCHOOL SUPERINTENDENT, MINISTER, AND STUDENT**

The following books will be found very helpful for users of the Word and Work Quarterly, which follows the International Sunday-School Lessons for 1967. These may all be purchased through the Word and Work Book Store.

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