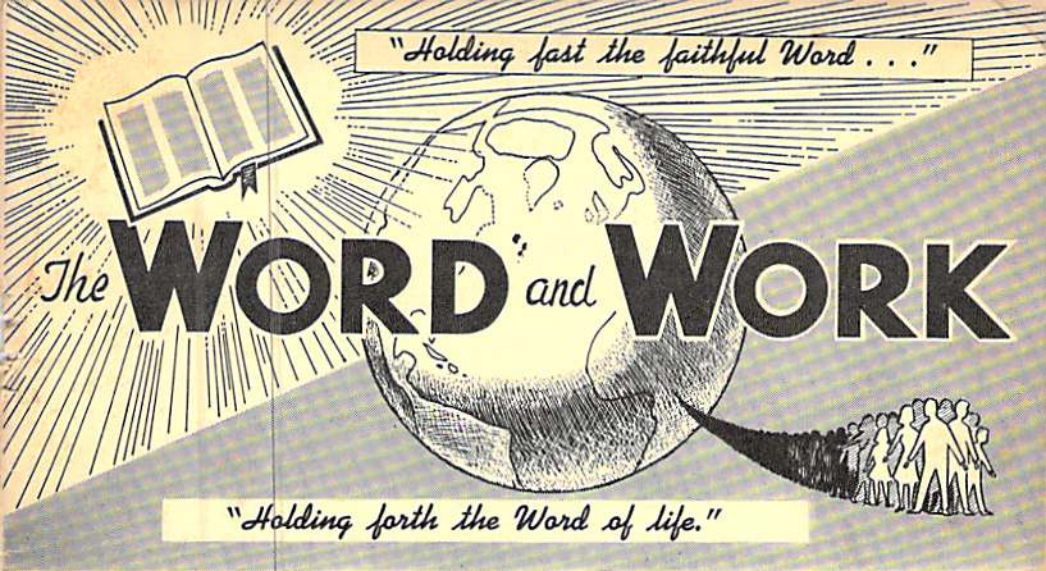


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Talking Things Over

G. R. L.



In my younger years I heard a good many sermons on "God's part" and "man's part" in salvation. The emphasis was invariably on "man's part." When I began to preach, this became my emphasis as well. Then a tract by K. C. Moser called to my attention that the good news is what God has done ("gospel," 1 Cor. 15:14). Only then did I begin to realize that it was possible to view salvation in other perspectives.

FOUR WAYS OF LOOKING AT SALVATION

There are people called "hyper-Calvinists" (Who go beyond Calvin's doctrine), so I am told, who believe that everybody—at birth—is already predestined for heaven or hell, and there is nothing he can do about it. There is no place for free choice or human responsibility. I don't know that I have ever met anyone of this persuasion.

A little removed from this extreme is the view that "Salvation belongeth to the Lord"—that it is His work and only His—but that there is a human responsibility to accept God's work and to respond to it. This view, like the other, I would call "God-centered," since God receives *all* the credit for salvation.

A third view might be called a "cooperative view," with man doing everything he can and God making up the balance. This doctrine, that "grace completes nature" was thoroughly developed during the Middle Ages by Thomas Aquinas (the "Angelic Doctor" of the Roman Catholic Church). Many non-Catholic groups embrace this system which divides salvation between man and God. With most of them, salvation really depends on the individual. This is why I would refer to it as being "man-centered."

An extreme of the third view would be some form of deism, which makes the universe a big machine with God on the outside. Man is on the inside, with *all* the responsibility for his destiny upon his own shoulders. Deism as such is almost unheard of now, but its end conclusions are not much different from those held by many "liberals."

The two extremes—the first and last views just outlined—may be summarily discarded. I doubt seriously that any of my readers hold to either of these views. Nor would it likely be possible to make a clean division between those of the second and third views given. Most of us probably tend more in one direction on some matters, and in the other direction on others.

YOUR LIFE—GOD-CENTERED OR MAN-CENTERED?

In several earlier issues I have spoken of this same thing—hopefully purposing to turn our eyes away from ourselves and what we do, to Him who has already done on our behalf everything that needs to be done. As a “group” I think we need to shift our emphasis from man to God. Here are some additional thoughts on why we need to move in that direction.

First, let's focus on a verse that brings together “God's part” and “man's part” in the Christian life. We'll see where Paul places the emphasis. “Work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work, for his good pleasure” (Phil. 2:12, 13). We have definite personal responsibility indicated in the words “work” and “your own.” However, the word “for” tells us that there is something more basic than “our part.” There is something wonderful and powerful going on within us—God is at work! He is not an absentee landlord, but a permanent house guest. From *within* He is renewing our minds, transforming our lives. What is our responsibility? To let His inward work “break through” to the outside (affecting our manner of life). “Work out” presupposes something inside to be brought to the surface. “There is a painful tendency among believers to seek fruit from without instead of from within,” writes A. J. Gordon (*In Christ*, p. 136).

THE DIFFERENCE THAT IT MAKES

Whether our life is God-centered or man-centered may not make a great difference in our activities. It would be hard to out-do the praying, fasting, and Bible-reading of the Pharisees. Then where is the difference? The first and major difference lies in who gets the glory for it all. “For *of* him, and *through* him, and *unto* him are all things. To him be the glory for ever. Amen.” The only things that can be *unto* God (to His credit, or glory), are the things that are *of* Him (have origin in Him) and *through* Him (carried out by Him). Let's consider some actual cases that will illustrate what we're talking about.

Many a time I've heard a testimony like this: “Well, I didn't use to go to church very much. Then one day they were having a meeting up here, and I decided to become a Christian. So I went up and was baptized.” Was this individual thinking in terms of what God did, or what he himself did? Did he really consider that the blood of Christ had anything to do with his salvation? Another describes his life as a Christian: “I know I'm not as good as a lot of Christians, but I do the best I can. I try to do what's right, and I help out at the church all I can.” Where does the indwelling Holy Spirit figure in this man's thinking? His view is not unusual; the Christian life is something he does himself—not the life of God within. Some preachers encourage this kind of thinking: “I want to see *everybody* here tonight! You can do it if you try, so just make up your mind that you're going to do it!” Again the individual is made to be the center of his own spiritual life and destiny. Where

there is personal failure, there is despair; and where there is success, pride slips in—and He who deserves *all* the credit is perhaps acknowledged as *having helped!*

“NOT I—BUT CHRIST”

The Bible emphasis is on the Lord Jesus. “I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me . . .” (Gal. 2:20). So speaks Paul of his life, and of his labors he says, “By the grace of God I am what I am . . . I labored more abundantly than they all: *yet not I*, but the grace of God which was with me” (1 Cor. 15:10). The importance of the Christ-centered emphasis is illustrated by Mary’s foot-washing (Mt. 26; Mk. 14; Jn. 12). The disciples wanted to spend the money on a good work for Jesus; Mary did a good work *to* Him. The Mary-Martha conflict (Lk. 10) illustrates the same truth. Martha was wrapped in her *activity*; Mary was enraptured by her *Lord*.

This has a practical application in the Christian life. I heard Tom Skinner, the young negro evangelist, illustrate it this way: “Look at the person sitting beside you. Suppose that you decide you want to be just like him (or her); could you ever hope to succeed? Before you even begin, you realize that you could *never* be just like that person. Yet some of you think that being a Christian means trying to be like Jesus. You couldn’t hope to be like the person beside you, and yet you would try to be like Jesus! Such a thing is impossible. But that’s all right. Being a Christian is *not* living a Christ-like life. The Christian life is simply the Lord Jesus living His own life in you. You could never be like Jesus—but *Jesus is perfectly capable of being Jesus!!* And He will be Himself in you, if you will just let Him.”

This is the secret of the Christian life, the mystery of godliness—“Christ in you” (Col. 1:27). The poverty of the Laodicean church lies right here—Christ was outside. This is the poverty we see in professing Christendom today. There is the name, Bible doctrine, and works-a-plenty—but man is in the center: “our” church, “our” program, “our” converts, “our” preacher, etc., etc. Oh, that in all things *He* might have the preeminence!

We have no promise extended to Laodicea *as a whole*. There is an appeal to the individual who may be tiring of the merry-go-round of Laodicea’s “full church calendar.” The appeal (Rev. 3:20) is not to reform the church, but to renew a personal relationship with the Lord. Go back to the place at His feet, look up into His loving face, hear sweet words from His lips, offer up to Him the praise and adoration due His name. “Behold I stand at the door and knock . . .” Is He welcome at *your* door? Then just say, “Come in, Lord Jesus.” What a feast awaits! What blessing! The Lord becomes not prominent, but preeminent—the Alpha and the Omega, the beginning and end of every activity. He Himself is Bread and Drink and Light, and whatever else is needful. And then from experience we can exclaim with Paul, “For me, to live is *Christ!*”

Will Revival Ever Come?

G. Travers Sloyer

For years thousands of Christians in this country have been pleading for a quickening work of the Spirit of God. What is holding it up?

The last widespread awakening in the United States probably took place under the ministry of Dwight L. Moody in the period 1880-1900. J. C. Pollock in his biographical portrait, *Moody*, quotes the evangelist on the spiritual state of the nation at the close of the last century: "I have not seen so much religious interest in this country for twenty years. I think there will be more than 400,000 come into the churches this year [1894]," and in 1897 he said: "Never has America been so aroused over religious matters."

It could be argued cogently, on the other hand, that no really contagious revival has gripped our coasts since the prayer revival of 1857-1858, when the nation was described as one continuous prayer meeting from the Atlantic to the Pacific.

But what about the Billy Graham Crusades? Have they not produced an extensive resurgence in America? To such a question there can be only one answer. Untold blessings have fallen upon North America since the Los Angeles Crusade in 1949. Yet in a nation vastly more populous than Moody's America of the 1890's I believe Graham is pitted against staggering odds of worldliness and materialism totally unknown to Moody. His crusades have been an important factor in individual revival as Christians have made spiritual preparation for citywide campaigns. Doubtless, more people have been gathered to Christ through the crusades than by any other means in history, and for fires kindled by Graham's ministry all of us are profoundly grateful. Nevertheless, I believe we are still awaiting a truly national conflagration.

As evidence of widespread revival some would point to the neo-Pentecostal movement. It is a fact that the new tongues emphasis has had an immense influence geographically and ecclesiastically in the past decade. While many have testified to blessings received, however, the tongues movement has met with serious reservations in a large segment of the evangelical church. For this reason alone it is very doubtful that neo-Pentecostalism is the answer to our prayers for a mass revival.

What then is hindering revival? Granted that carnality among Christians, along with prayerlessness and worldliness, is a significant deterrent to the Spirit's blessing, are there other barriers which block the renaissance of the church?

In his *Revival Lectures* Charles G. Finney stressed that revival is no miracle. If we follow spiritual laws and employ scriptural means, revival will result as surely as a crop will follow plowing, sowing and cultivating. Finney conceded that crops and revival must have the blessing of God to produce a harvest, but he bristled over the doctrine that in revival all depends on the sovereignty of God. "Generation after generation has gone to hell," he wrote,

"while the church has been dreaming and waiting for God to save them without the use of means."

That proper means dare not be overlooked in promoting revival I would whole-heartedly agree. But I differ with Finney on God's sovereignty. God may withhold mass revival, as He has patently done for nearly seventy years on our continent. He may restrain its magnitude, or grant it to one area and deny it to another, according to His own will. After the farmer has plowed and cultivated, to use Finney's own figure, is God under obligation to send rain?

In an address entitled, "Why Are Revivals So Rare?" delivered by Richard Owen Roberts at a meeting of the Hudson-Mohawk Fellowship of Evangelicals in 1964, the speaker stated that revivals are rare because God hesitates to send an outpouring of His Spirit upon a people so ill-prepared to make it resound to His honor and glory.

Roberts, who has done extensive research on revivals both in this country and in England, used the revival in Wales in 1904-05 as a case study on why God withholds an extraordinary quickening of His Spirit. In that revival, he observed, preaching was depreciated; disrespect for the clergy increased; doctrinal standards were virtually forgotten; the movement as a whole was without leadership; public confession of sins was greatly abused; flippancy in spiritual things often prevailed; emotions were often out of hand; and, because the movement was so strong and popular, few good men dared speak out against its evils.

Roberts is convinced that such blights, existing parallel to a remarkable work of God, contributed to the spiritual declension which came immediately after the revival and which still holds Wales in its grasp. "If these factors do not account for the dearth of revival in Wales for the last sixty years, then what does?" he asked. In like manner, God may sovereignly debar the full blessing of His Spirit on our land because He knows that as yet we cannot be trusted with the stewardship of such a benediction.

Again, revival may be delayed because we are expecting the wrong kind of renewal. We may be insisting in our minds that revival must follow the pattern of past visitations of God. For example, we may have heard of men and women struck down by the power of God so that they lay prostrate for hours. We may have read of revivals in which all the saloons were closed and entire towns converted. In our minds revival must arrive with similar fanfare.

To yearn for set patterns of revival, however, is to make an idol of revival. The effects of revival are wholly secondary. The point of concentration in the rebirth of the church is to be God—God Himself and His glory.

But let us look at the question from still another angle. In one sense, revival has already arrived, but we may not have recognized

it. As the following paragraph from a personal letter to me indicates, our earnest pleas for the sending of the Spirit are not going unheard in the halls of heaven. In reply to my question, "What do you think is holding up revival in our day?" L. E. Maxwell, author of *Born Crucified*, wrote: "We should remember that there are revivals going on in some areas of the world all the time. In New Guinea, for instance, there is a great moving of the Spirit at the present time. In Nigeria some 10,000 persons have come to Christ in personal evangelism during the past year or so. There seems to be a movement of the Spirit in Indonesia. I understand that there is quite a movement of the Spirit in Brazil. When, therefore, we speak of revival as tarrying, we are perhaps thinking of our country and continent. I must admit there is very little of any real revival spirit in our land."

It is not farfetched to believe that, in answer to our pleas for revival, God is pouring out His Spirit on other nations of the earth. In this sense, revival *has* come, and we owe thanks to God for it.

Moreover, though we are not seeing revival on a grand scale, we can experience individual renewal. We may begin to pray for revival in the gray mists of personal defeat in our Christian lives. As we persist in prayer, however, peace permeates our soul. Light from heaven brightens the pages of God's Word. Quiet joy pervades our being. Delight in God's people and a deepened concern for the lost fill the empty abyss within. To be sure, nothing spectacular has occurred. No queue of inquirers is pressing at the door. Many problems still clamor for solution in our lives. But imperceptibly, as we have sought our risen Lord, we have grown taller; now, rather than groveling under our burdens, we are looking down on them.

Let us not despise the day of small things. Let us rise and give thanks that revival has come for us—with a still, small voice, it may be, but it has come.

Let me make a final point in answer to the question, "Will revival ever come?" Some Christians are convinced that revival is the sole answer to the plight of the Christian church in the United States. And they may be right in that conclusion. Certainly revival is a need which every honest believer admits and for which he regularly prays.

But in holding that revival is the only answer to the church's low spiritual condition, are we disregarding what can be done by ordinary means? Charles Hodge, the famed theologian of Princeton Seminary in the last century, pointed this out in his notes for a sermon on "Revivals of Religion" delivered at Princeton, N.J., on February 28, 1858. He observed that many persons falsely hold that revivals are the only way in which religion can be promoted, that they are the hope of the church:

"Many so rely upon them that they expect little or nothing except during such periods. They lie on their oars. They do little, and sink in person and zeal.

"Another false view is that they are the best way. They are great mercies, but there are greater. When there have been years of famine, a superabundant harvest is a great blessing. But it had been better had each harvest been good. There is a better state as well as a greater amount of good in the latter than in the former case. A regular normal increase is better than violent alternations. General permanent health is better than exuberant joyousness alternating with depressions."

If, therefore, God is pleased to withhold mass revival from our land, let us crave personal renewal and labor with all the means at our disposal to preach the Word in season and out of season. It may be that our earnest prayers for a great awakening will be answered not on a distant shore but right here in the realm of liberty. —*In Alliance Witness*

IN THE BELOVED

"In the Beloved" — accepted am I,
Nothing in self on which to rely
Only His righteousness, praise to His name!
Covers my past with its record of shame.

"In the Beloved" — O wonder divine!
That He should have died for a soul vile as mine,
Lifting me up out of sin's miry clay,
Finally establishing me in His way.

"In the Beloved" — I'm sweetly at rest,
Trusting my all at His tender behest,
He takes my burden and lifts ev'ry care,
Fills me with hope of His glory to share.

"In the Beloved" — God's hid me away,
What if I'm wounded and stripped in the fray?
Nothing outside of the Father's sweet will
Touches my life, so I trust — and am still.

"In the Beloved" — I'm waiting to rise,
Over earth's scenes and beyond clouded skies
Into His presence, whose love shed abroad
Melted my heart, and drew me to God.

—Hugh Kane



Truth Advance Section

Stanford Chambers

Questions Asked Of Us

In Eph. 4:11 are listed apostles, prophets, evangelists, pastors and teachers. How can it be said that all in grace are on an equality? What is the difference between an apostle and a prophet? between an evangelist and a pastor? between pastors and teachers? Where do elders, presbyters, bishops and deacons come in? and ministers?

To be sure there is a difference and will be yonder in glory, even as "one star differeth from another star in glory." But all members have the same direct access to the Father through the one Mediator, Christ Jesus. There is no priestly "class." All Christians are priests unto God. The sacerdotalism of the law terminated with the law of Moses. The church of our Lord is "built upon the foundation of the apostles and prophets," Christ the chief cornerstone. The apostles were chosen and appointed and empowered to be Christ's ambassadors. The Holy Spirit inspired them so as to make their teaching infallible and final. "He that heareth you heareth me." Again, "he that rejecteth you rejecteth me." Again, "it will not be you speaking, but the Holy Spirit speaking in you." Now, all the apostles were prophets (forth-tellers of the heavenly message), but not all prophets were apostles. The gift of prophecy was bestowed upon some, as divine wisdom recognized the need, that in the absence of the written word, the body of Christ might yet have light, instruction, correction, edification. Their teaching as well as that of the apostles was foundational. Evangelists were proclaimers of the *evangel*, the good news of gospel grace extending pardon to the condemned, upon their repentance unto God. The Great Commission made evangelists of all the apostles, but that does not make apostles of the evangelists. Some evangelists, e.g., "Philip the evangelist," were endowed with Spirit endowment to confirm on the spot the message as from God. Philip performed miracles at Samaria. He was a man "full of the Spirit" (Acts 6:3, 5), but he did not have unlimited power, hence the need of apostles (like Peter and John) to visit Samaria and do what they did and which Philip was not empowered to do.

Evangelists like the apostles were executioners of the Great Commission, which was to make disciples and to teach them in the important matter of observing all Jesus had taught, so that as disciples the baptized believers might do the observing according to

His will. Evangelists are harbingers going out as proclaimers. They are the church's messengers, heralds of glad tidings that there is redemption for lost man. In carrying out the second part of the Commission the evangelist must remain with the newly-made disciples until they are established in the teaching, either he personally or one dependable who can do this thing and set the evangelist free to go as the proclaimer he is given to be.

The term pastor (plural) occurs but this one time in the English New Testament, but the original (*poimen*) for it occurs 18 times and is translated shepherd in all other places. A pastor is a shepherd, an under-shepherd under Him who is "Chief Shepherd" (1 Pet. 5:4). His people are as sheep, and he is concerned if they "are as sheep without a shepherd." Repeatedly His church is termed "the flock of God." They are to be fed, guarded, tended. These are recognized shepherds' duties. These tending the flock are called overseers ("bishops" in most of our versions. Later translations are avoiding the term bishop, which is well, inasmuch as it has been subjected to such perversion. The original, *episcopoi* is simply overseer). Qualified overseers are the "pastors" of Eph. 4:11. They are not professionals, are not hirelings. They are men whom the Holy Spirit hath made overseers. Note Acts 20:28. The overseers of the New Testament congregation are its pastors. They are members, local men, "not novices," but elderly men (*presbuteroi*) of necessary qualifications. They are fathers who have had the successful managing and executive experience of having brought up children to an age to accept Christ, who are born-again children. Having these qualifications, they are chosen and appointed as overseers of the flock. Since it is all brought about under the Holy Spirit's direction, they are elders whom the Holy Spirit hath made overseers, pastors, shepherds. With that, instruction comes in order: "Obey them that have the rule over you, for they watch in behalf of your souls as those who shall give account" (Heb. 13:17). They continue to be elders and time ever makes them the more so. Some of them rule better than others (1 Tim. 5:17), and some may be capacitated to "labor in word and teaching." Those giving of their time thus to meeting the needs of the flock, they are to be honored as laborers worthy of their "hire," that is, support. They are not to be as the muzzled ox. The teaching elder-overseer is not therefore a hireling. True, he might be heedless of Peter's instruction (1 Pet. 5:2) and turn mercenary and even be a pope in his sphere, "lording it over" the allotted heritage. But God forbid. There are men labeled "pastor," who to all intents and purposes are priests, the only real difference (save one) is the label. They don't mind being titled "Reverend" or "Doctor," and being the master of ceremonies, to preach, to pray, to officiate, to do baptizing, to bury the dead, to marry the betrothed, to do all but pronounce absolution. Such is the modern "pastor system."

"Teachers"? The one appointed overseer must be "apt to teach." So the pastors (overseers) are teachers. Not necessarily the only teachers, however. There were prophets and teachers in

the church at Antioch (Acts 13:1) and those named are not designated overseers or elders. Barnabas was instrumental in bringing Paul there to join the teaching staff. Evidently, therefore, a church may have teachers besides its appointed overseers, but not independent of them. The church of God is "the pillar and ground of the truth" within and without. There should be development on this line. "When by reason of time ye ought to be teachers, ye have need that someone teach you" (Heb. 5:12). Too many Christians never get beyond infancy. The church was not created to be only a nursery; it is to be a training school, a workshop, a missionary society, a fraternal and benevolent association. The church that is not training members for service is seriously failing in duty. Overseers must have vision and they must be leaders. We have not said the last word on this line.

A brother contends that the word and the Spirit are the same, that there is nothing the Spirit does for us that the word is not said to do . . .

Yes, one so contended in a conversation I had with him. He pulled his N. T. out of his pocket and said, "When I have this with me I have the Holy Spirit." I said, "An infidel could have the N. T. in his pocket and yet be filled with the spirit of the devil." The Holy Spirit is one of the three persons of the Godhead. Christian baptism is into the name of the Father and of the Son and of the Holy Spirit. The Holy Spirit is repeatedly set forth as a person, referred to repeatedly by the personal pronoun "He." One may reply that sometimes the reference is neuter. But the Father also is sometimes referred to using the neuter: "Our Father which art in heaven." That does not make Him impersonal. The Holy Spirit can be grieved (Eph. 4:30). He "helpeth our infirmity" and "makes intercessions for us with groanings that cannot be uttered" (Rom. 8:26). "Doth the Spirit that he made to dwell in us long unto envying?" (Jas. 4:5) "That ye may be strengthened with power through his Spirit in the inner man" (Eph. 3:16). Who that denies the personality of the Holy Spirit can enjoy the richness of His comfort and blessing?

This is in nowise to discount the word, for the word is Spirit-inspired, and the Spirit stands by His word, making it good always, that it may not return unto Him void. He uses His word to convict, to produce faith, to edify, to purify, to correct, to console, to inspire. "Faith cometh by hearing." The gospel is "the power of God unto salvation to every one that believeth." "How can they believe on him whom they have not heard?" Of his own will begat he us by the word of truth." Again James says, "with meekness receive the implanted word which is able to save your souls" (Jas. 1:18, 21). "Begotten again . . . through the word of God" (1 Pet. 1:23). Whoever is begotten by the word of truth is begotten by the Spirit, for He goes with His word to make it a living word, quickening and powerful, that it may regenerate and bring life out of death, also that it may sanctify. "Sanctify them through the truth; thy word is truth. Whoever thinks that souls are being saved apart from the word is deceived. Else we could all go to our knees and by

praying save the heathen and save ourselves the trouble and expense of getting the gospel to them. The Holy Spirit never bypasses His word, and the scripturally informed never pray to any such end. On the other hand the Holy Spirit is afforded little opportunity to have charge of worshipers and their assembly when ritual and liturgies have everything worked out and prescribed or when stereotyped and "beautiful" services are performed in programs cut and dried days ahead, spontaneity and initiative discouraged if not disallowed. The Spirit can only stand at the door then and knock.

Intellectualism

August Van Ryn

PART II

Many of the mightiest servants of the Lord have been men with no, or very little, formal education; such as C. H. Spurgeon, D. L. Moody, Billy Sunday, H. A. Ironside etc. etc. In this connection I came across an interesting item by a John Burton, a contemporary of John Bunyan who wrote even prior to Bunyan's world famous *Pilgrim's Progress* as follows:

"This man is not chosen out of an earthly but out of the heavenly university, the Church of Christ; therefore receive this word, not as the word of man, but as the word of God . . . and be not offended because Christ holds forth the glorious treasure of the gospel to thee in a poor earthen vessel, by one who hath neither the greatness nor the wisdom of this world to commend him to thee . . . through grace he hath received the teaching of God and the learning of the Spirit of Christ, which is the thing that makes the man both a Christian and a minister of the gospel . . . He hath, through grace, taken these three heavenly degrees to wit: union with Christ, the anointing of the Spirit, and the experience of the temptations of Satan, which do more to fit a man for that mighty work of preaching the gospel than all the university learning and degrees that may be had." I say "Amen," to this with all my heart. And don't forget that John Bunyan's writings have been read more than any other books in the world!

Paul tells us that he preached not with wisdom of words, lest (notice this) the cross of Christ should be made of none effect. "Not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Cor. 2:4). Listen to the simple language Paul uses: "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works lest any man should boast." Or our Savior's 16 monosyllables in Luke 19:10: "For the Son of Man is come to seek and to save that which was lost." That kind of language does not suit the highbrow; it is too understandable.

Some will tell us we need to meet the intellectual on his own ground (too low a level for me), and be able to meet and confute his arguments and thus win him to Christ. I fail to find that conception in the Scriptures. We don't need to sample all the poisons in order to warn people against them. All we need to do is to

preach the truth; we need to know God's Word and that by itself crushes every false theory.

The Lord did not use His vast knowledge to refute His enemies. They wanted to know "*how can?*"; He answered them by telling them "*Who can.*" I don't think our Lord explained the truth to unbelievers; He told them and then explained it later, but *only to His own*. The believer alone can understand because faith leads to understanding.

It has also been suggested that, while it is true that any believer, by the power of the Spirit can understand and appreciate God's Word, it calls for education and higher ability to make it known intelligently.

That idea, too, I believe the Scriptures fail to support. The disciples of the Lord were not formally educated men, but they spoke with power for two reasons: 1. They were saved men; 2. they were indwelt by the Holy Spirit. The same two things are true of every believer, giving each saint the same ability to be a vital and capable minister of the Word. Our solution for whatever lack there may be in our assembly life is not found in a seminary or university education, but in two things, open to every believer: 1. To a walk with God, as the twelve walked with Jesus, learning of Him, the best teacher in the universe; 2. In a real purpose of heart to want to be used of the Lord for His glory and the blessing of souls. The thing to exercise every saint of God is the fact that while every believer has full capacity to understand and to minister the Word, he is so slack and indifferent in the use of his God-given gift. To everyone of us is given a measure of the gift of Christ. No amount of seminary training can make a student a student or fit one for the ministry of the Word in any manner; and no lack of such training can hinder a student from being a student. Everybody knows that many students leave college knowing very little more than when they entered, while many who never saw the inside of one have been highly gifted because they have spent the midnight oil studying the the Word, have walked in communion with their Lord, and have in humility of mind longed to magnify Christ while obliterating themselves that Jesus might be seen.

It is an excellent thing for a young brother to learn *as he serves*, and specially to learn as he walks with fellow-saints. Young men need the care, help, guidance, and often rebuke of older brethren; there is no real substitute for this. It is the way our blessed Lord trained His disciples and fitted them. He called them that "they might be with Him," and that He might send them forth to preach. Their moral character needed development as well as their mental powers. Note how often our Lord had to correct them, specially on the subject of their great need of humility. Going to a seminary does not produce humility, in my observation. Much more might be said on this subject. I pray that every believer, specially those still young in years, may realize his responsibility to witness for Christ; and that those without any formal education to speak of, may realize that power and devotion for Christian service are found in Christ; and nowhere else. —In *Food for the Flock*.

Our Sufficiency Is Of God

John Smart

She was on the point of giving up missionary work. She was a registered nurse whose service the Lord had blessed to the conversion of Moslem women. She enjoyed collaboration with other missionaries and loved to work among the people. Still—she was about to pack up and return to her homeland!

"But why?" we inquired. "The Lord had given you souls; your work was effective. Why think of leaving?"

"Yes," she replied. "The Lord had blessed in the conversion of numbers of women, but that is where the problem began."

We asked for more light. Why should conversions create problems? Then our young friend told her story. It was like this . . . Moslem women had been led to the Lord. Later, having confessed Christ at their homes, some of these women returned to the missionary, bruised and bleeding outcasts as a result of their testimony. Enraged husbands had beaten them severely and driven them to the door. Now, without home or children, they were cast out on the streets!

"Where do we go now, ma'am?" they inquired. "How do we live without husband, home and children?"

This was the breaking point. Our young missionary friend realized that her ability to communicate the gospel was far from sufficient for the challenge that confronted her now.

"I realized," she said, "that I was able to lead those women to Christ, but was unable to lead them a step farther. This new situation was beyond me. My own spiritual experience was insufficient for the task. I was overwhelmed with a sense of utter inadequacy. I decided to go home."

In the mercy of God our young friend was brought into an experience which profoundly influenced her life and service. Today she is a strong, virile witness to Christ. She is an effective gospel worker; but more, she knows how to lead Moslems, faced with persecution and social ostracism, in the ways of the Lord. She is identified with them in their deep trials. Their sufferings become hers; her experience of Christ becomes theirs. Would anything less suffice?

Surely it should be evident to us all that the Lord's work calls for more—much more—than the ability to evangelize. All who have experience of Christ as Savior should be able to point others to Him. But it is here that the Christian warfare begins. The convert who is rejected by his former co-religionist and is without adequate guidance in the way of the Lord, must fall prey to whatever fills the vacuum in his life.

It is of the utmost importance that we leave no vacuums behind us. Our experience of Christ must be sufficient to lead souls to Him and then into discipleship. But what if we are not really disciples ourselves? What if our witness terminates with the evangel? If so,

the convert is left at the crossroads; he is abandoned at the point where he is most in need of help. Such a situation is crucial! Only a spiritually competent missionary can respond adequately to such a need.

Who is sufficient for these things? "Our sufficiency is of God." He alone gives fitness for the follow-up and the follow-through which the mission field demands. Power for service flows out of lives that are instructed in the Word and are obedient to it.

Power for Christian service is not granted arbitrarily. We must be in touch with God to be used of God. Experience of His sufficiency in personal life makes us sufficient in service to others. Am I a truly involved Christian? Am I really doing business with God? Do I *know Him* experientially? The worker's adequacy for crucial situations in service arises from vital experience of the Lord Himself in personal life. —In *The Fields*

Law and Life

Mrs. Paul J. Knecht

Psalm 119 holds up the word of God as a lamp to our feet. "Blessed are they that are perfect in the way who walk in the law of Jehovah," says the psalmist in the opening words of the psalm. He longingly adds, "Oh that my ways were established to observe thy statutes!"

Then in the second section of that marvelous psalm he seems to have established his ways for he says, "With my whole heart have I sought thee: . . . Thy word have I laid up in my heart, that I might not sin against thee. . . With my lips have I declared all the ordinances of thy mouth. I have rejoiced in the way of thy testimonies as much as in all riches. I will meditate . . . I will delight myself . . . I will not forget thy word (vs. 10-16).

In the third section (v. 22b, 24) he says, "For I have kept thy testimonies. Thy testimonies are my delight and my counsellors." And so on all through the psalm—prayer for strength "according unto thy word" interspersed with declarations, not only of his love for the world but of his having kept it faithfully. For instance verses 55, 56, "I have remembered thy name, O Jehovah, in the night, and have observed thy law. This I have had, because I have kept thy precepts." He seems to have been a good example and teacher of others also, always praying that his heart be perfect and that he be not put to shame. Even in days of adversity he says (v. 83), "Yet I do not forget thy statutes."

His delight in and love of the law are evident all the way through. Like the righteous man in Psalm 1 he meditated night and day on the word of God and "turned not aside from thine ordinances; for thou hast taught me." It is verse 105 that says, "Thy word is a lamp unto my feet, and light unto my path." He does not mind saying (and we do not think of it as boasting, "I have done justice and righteousness," (v. 121), and bases his request upon that: "Leave me not to mine oppressors."

CRY FOR SALVATION

Yet with it all he says (v. 169), "Let my cry come near before thee, O Jehovah." It is a cry for salvation—for eternal life. Here is one who kept the law. Though we are told that the law failed through the weakness of the flesh (Rom. 8:3), nevertheless there were some individuals who walked uprightly before God according to the law. This psalmist surely did. The young man who came to Jesus (Matt. 19:16-22) was not lying when he said, "All these things have I observed from my youth." For Mark says, "And Jesus looking upon him loved him." But this young man, too, is crying out for eternal life which he has not found in the law. The law brought him to Christ but he stumbled at the "Follow thou me," because the first demand it made meant the loss of his possessions. There was no eternal life in the law even if it is perfectly kept, but when he turned from the Lord he rejected the life he sought.

ETERNAL LIFE

So our psalmist, sensible to his lack through his knowledge of the word, cries out in utter helplessness (v. 176), "I have gone astray like a lost sheep; seek thy servant; (and his hope for an answer rests in his final statement, "For I do not forget thy commandments.")

Truly the one who has kept (or tried to keep) the commandments is brought face to face with his need of a Savior. The life is in the blood and eternal life is in the blood of Christ. Long life on the earth was promised in the law, but eternal life can be found only in Christ. It took the blood of Christ to purchase the salvation he longed for. "In him was life; and the life was the light of men." He did not come in the lifetime of the psalmist whose heart yearningly longed for salvation. Like a lost sheep, lonely and heartsore he saw his need and cried out to the only Being who could answer him.

"He that believeth on the Son of God hath the witness in him: . . . And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life." (1 John 5:10-12).

This life is independent of the law but not independent of the words of eternal life given to us through the Son. His words, and those of the apostles whom He endorsed, have their part in conveying to us the eternal life so freely given in the Son of God. For John says (3:36), "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." The Lord Jesus came "to seek and to save that which was lost."

Oh, how sweet and pleasant a thing it is to see brethren fervent and devout, well-mannered and well-disciplined! And on the contrary, how sad and grievous a thing it is to see them live in a dissolute and disordered sort, not applying themselves to that for which they are called. How hurtful it is when they neglect the good purposes of their vocation and busy themselves in that which is not committed to their care. —Thomas A. Kempis

Precious Reprints

NOTHING BUT LEAVES

R. H. Boll - 1944

Toward *fruitfulness* the attitude of our God, though generally so loving and merciful and long-suffering toward the ignorant and erring, is terribly severe. The fruitless branch is taken away (Jn. 15:2). The fruitless tree is cut down (Lk. 13:7; Matt. 3:10). The unfruitful vineyard is given over to wild beasts and the rain of heaven is denied it (Isa. 5:5, 6). Fruitless Christianity is nigh unto a curse (Heb. 6:7, 8). The fruitless church will perish of internal strife and decline of faith and interest. The fruitless Christian will not only receive no more help and blessing from God, but is doomed to lose the little light and faith and power he hath.

THE CURSING OF THE FIG TREE

In those last days before His sufferings the Lord Jesus came one morning on His way from Bethany to Jerusalem, and He hungered. Afar off He saw a fig tree clothed with leaves, and He went to it, "If haply he might find anything thereon." He found nothing but leaves, and in the hearing of His disciples He said: "Let no man eat fruit from thee henceforth forever." As they passed by another morning, the disciples observed that the fig tree was withered away from the roots, and remarked to Jesus about it. Clearly the word of God can kill as well as make alive; it can curse and blight as well as bless and heal.

Jesus hungers yet, and comes to His fig tree—in a sense of which that literal hungering and seeking for literal fruit on the literal tree is typical—to His congregations, to individual Christians, looking for the return of His investment and planting: fruit of the Spirit, work for the saving of others near and far, hearts overflowing with praise to Him. Sometimes He sees of the travail of His soul and is satisfied, and blesses more abundantly those who have been a blessing. And sometimes—let us face this truth solemnly—sometimes He is disappointed, and, no man knoweth how or when, withdraws His blessing forever. God forbid that it should be so with us.

IT WAS NOT THE SEASON OF FIGS

There is the perplexing statement in Mark's gospel that Jesus found no figs on the tree because "it was not the season of figs." It would appear then, at first sight, that Jesus acted unreasonably in cursing the tree for its failure. But not to us. We know Him; and however strange His course may at any time seem we could but wonder and set about to seek the wisdom and righteousness which always characterize His actions. The enemies of the Lord, to be sure, are quick and glad to seize upon such a superficial difficulty and on the strength of it to accuse Jesus of unreasonableness and vindictiveness of temper, though all the rest of His wonderful life bears witness

to the contrary. They are in no position to see more than appearances (Jn. 7:24), for the very hostility of their attitude disqualifies them from righteous judgment and spiritual insight.

A little study of this case reveals with what great good reason Jesus acted in the cursing of the fig tree. The fig tree has this peculiarity: that *its fruit appears before its leaves*. If then a tree is full of leaves, it is fair to expect fruit on it. If it had no fruit as yet, then neither should it have leaves as yet. If the tree had been bare, neither Jesus nor any one else would have gone to it seeking fruit, for indeed it was not yet the season for figs. It was about the end of March. Figs do not ripen till June. But if it was too early for figs, it was also too early for leaves. This, however, was a remarkable tree: full of leaves so early in the season. What reason, then, that it should not have fruit also? The leaves are, as it were, profession; but when no fruit was found, the profession turned into empty and disgusting pretentiousness. And so with God's people. Their fruit should be first. Name and reputation should be the result of the good fruit. Their profession should be backed by reality. For God is a hard judge of pretense.

THE RESPONSIBILITY OF GREAT POSSESSIONS

And what of you? You bear the name of Christ (as indeed you should); and you stand upon the simple gospel (just as God would have it); and you profess to a pure doctrine and worship and are confident that you hold the truth that is needed to enlighten the erring and to set the sectarians right; that you are members and representatives of the one and only true church which Jesus built. It is a high and great profession. Take heed—take the more heed exceedingly, that your profession is backed by fruit adequate and proportionate; for God will require it; lest haply, seeking fruit, He be disappointed, and your claims be found to be empty pretense, and haply it be found that the Truth is blasphemed among the sects and in the world because of you.

Or, better, let us beware of big professions. Let us point men to God and to the Word, rather than to ourselves. Let us see about the fruit; the leaves will take care of themselves. And as we prove in our lives before men the superior excellency of God's plans and ways, we need not proclaim the superiority of our religion so greatly with our lips; for "a city that is set upon a hill cannot be hid."

When Billy Graham was asked about chewing gum in church, he replied: "Gum chewing is an American habit, like eating hot dogs and hamburgers—but neither should be done in the house of the Lord. It is not so much sinful—it is simply not in good taste, and shows poor manners. Few people would chew gum in the presence of the president of the United States. God, the Creator, should be given at least as much honor and respect as the man He created. Gum chewing may reveal a nonchalant, thoughtless attitude bordering on irreverence . . . should not be practiced in church."

Missionary Messenger

"Greater things for God"

MISSIONARY OFFICE, Box 5181, Louisville, Kentucky 40205

Betty Allen,
Hong Kong, November 3.

I am writing to ask your special prayers for Robbie. We had thought that his enlarged spleen was decreasing in size and that there would be no more problem. But our doctor tells us on current examination that his spleen is no smaller now than when first discovered last November. He says the lab work was negative for infectious mononucleosis and rules this out. He plans to take x-rays of his head and hands to confirm or rule out other possibilities. Meanwhile he warns us of danger of a fall or any blow to the spleen area which might rupture the large tender spleen, and thereby necessitate emergency surgery. I feel uneasy about his going to school—yet Dr. doesn't want to keep him home. He did suggest taking him out of P.E. He mentioned the possibility of removing the spleen later, but of course this would not be considered until definite diagnosis is made. We feel much concern on his behalf and would be so glad for those who pray to keep him on their list.

Frank and Pat Gill
Ensenada, Mexico October 2

Already we have turned the corner into the last quarter of this year. But while the days, months, and years seem to be flying by so swiftly, I am more and more impressed by the swiftly-changing complex of the world of our day. Everything appears to be rushing uncontrollably downhill, gaining momentum at an incredible rate—including the scientific, social, and religious aspects of life. For example, one scientist has said, "It is estimated that man's total body of knowledge doubled between 1775 and 1900. It doubled again between 1900 and 1950, and again between 1950 and 1958, and it is now thought to be doubling every five years." Whereas it used to be increasing gradually it is now multiplying. Social revolution (or should we say social collapse?) keeps pace, as we hear daily the accounts of unbelievable conduct of individuals as well as of that of mass movements. As the Lord Jesus said, "And because iniquity shall be multiplied, the love of the many shall wax cold." This not only points up the fact of the phenomenal increase of wickedness but also introduces the religious aspect. And surely every informed Christian knows that the apostasy is here in full dress.

What does all this mean to us? These are some of the signs given by the Lord Jesus which herald His coming again. But signs, as we are well aware, are absolutely worthless unless heeded. The presence of these very things test our faith, or shall we say, our atti-

tude toward the Savior and His word. Our attitude toward these things and our response is a profound commentary on our spiritual life and thus an indication as to what our destiny might be.

Have you noted the main emphasis of the Olivet Discourse of our Lord? While it deals throughout with the second coming of Christ, the emphasis is on preparedness. Two-thirds of the discourse deals with preparation for His coming. In fact, without exception, every mention of the second coming of Jesus in the New Testament deals with preparedness. Thus, these alarming conditions about us are signs for us to read and heed. In Jesus' Name let us wake up, and look up!

Recently the bookstore has known an increasing ministry, thanks to the Lord's answering prayer. Literature is a powerful weapon. The Scriptures and Christ-centered books, magazines, and tracts, however, must be gotten into the hands of the people. Thus we pray for a real thrust forward in this part of the work. We have paint already purchased and hope to get the bookstore painted shortly. Too, we are looking to the Lord about getting a brother with a literature truck out into the surrounding villages. The Lord can make this a fruitful outreach for His glory.

There are two families which have been attending the meetings regularly of late for whom we have asked prayer. The wife and mother of one of these families confessed Jesus as Savior this past week. Pray for her and the rest in these two families. I hope to have Bible study with them once each week. For those who pray specifically, the lady's name is Evangelina.

Now, as we think of preparedness let us remember that God never alters the robe of righteousness to fit the man but the man to fit the robe.

David S. Brown
Salisbury, Rhodesia September 21.

School started again this past week for the third term of the year. During the school holidays, we had a short camp for the boys in the Waterfalls congregation. Having no camp facilities, we roughed it. This is fine for boys, but not possible for the girls. Next year we hope to have a Bible camp for both boys and girls. Norman and Beryl Ely, a young Christian couple in the Waterfalls congregation, are taking an interest in the young people's work, and have offered to take time off from work to help in a Bible camp. We trust the Lord to enable us to find a suitable place to conduct the camp. Pray with us about this need, please.

The construction of the Waterfalls Church building is making good progress, considering everything. The walls should be completed by the end of next month. We continue to have good meetings, and interest is good. Just recently one young man came to know the Lord. His desire was to be obedient in baptism that same night. This was done with the aid of a large tub. We are all

rejoicing at the prospect of having a building in which to worship, before too many months go by. And we would express our sincere appreciation to each of you who have given to meet this need. The needs of the building have not all been met at this point, and we ask your continued prayers for these needs as well as the spiritual growth of God's people here.

Shichiro Nakahara
Shizuoka City, Japan October 9, 1967.

It'll be exactly seven years on December 22nd that we are here and we feel we must do something greater for the Lord, but a few obstacles lying in our way keep us from it. We hope to start a Christian kindergarten which is to accomplish at least two great purposes in missions: one is to help promote the program of missions which otherwise we cannot accomplish, namely evangelism through everyday teaching. We realize the work of Sunday school isn't sufficient in itself. In order to cope with the present situation we must prepare ourselves for meeting as many needs as we possibly can. Of course, there are many things which we cannot get done overnight, but what worries me most is our indifference and lack of zeal to do the work of evangelism in an effective way when we can. The other is that running a kindergarten enables us to help support workers financially. Our vision is to help support our own workers if there are any. For instance, we have a young man who desires to be a worker for the Lord, yet he has a responsibility to support his family. His father has been ill in bed and mother has not been too well, and is not able to work as she should. Moreover, he has a brother and a sister going to school, whom he has to take care of. We have another young man, bodily handicapped because of a traffic accident, wishing to be a worker for Him also, who now is working as a printer. He feels the Lord's leading to be a full-time worker. Out of not too many young people these souls are indeed precious, for they want to do something for Him and think to be workers. I cannot discourage them by any means, and I myself try to do all I can to help them to be full-time workers for Him, for laborers are few and the fields demand more dedicated workers for harvesting.

We are going to conduct a series of evangelistic meetings in November and everyone of us is eager to support the series in prayer as well as in active witnessing. Please remember this in your prayers.

Dr. J. Miller Forcade
From Japan Sept. 1

Many of you know that my wife has been in poor health since January, 1966. She decided several months ago that she should not stay much longer in Japan. This prompted me to pray more earnestly that the Lord would raise up at least one man of God for Japan. On March 14th God gave us two very fine capable Japanese men who had it in their hearts even before their baptism to help us in the work at Chuo Rinkan. It was our purpose from the first to

have an indigenous church at Chuo Rinkan but we did not expect to leave them so soon.

Early in August we bought my wife a ticket to leave with a missionary group on September 1st. For about one month before we had tried in vain to make satisfactory arrangements for the continuation of the work at Chuo Rinkan. Before we left for the Bible camp at Karuizawa August 17-20 we were asked to be prepared to give our final answer about our reservation on the flight by August 20th. They were notified that we would be unavailable on that date and that we would phone them on August 21st. Many were urging me to leave Japan with my wife but we were prayerfully seeking the Lord's will rather than what we 'ought' to do from a human standpoint.

One can usually pray more earnestly during a crisis which has a time limit, but it seemed to be of no avail. One Friday night we stayed in our room to pray as it seemed more important than attending the Bible lecture that night. On Saturday Bro. Bixler spoke of a young Japanese Christian whom we both loved and respected. But it was not until Sunday morning that Bro. Bixler was able to discuss the matter with him. On Monday he told us of his willingness to help with the work at Chuo Rinkan under the supervision of the Ochanomizu church. There was barely time for me to make final arrangements to leave Japan on the missionary flight mentioned above.

Our last few days in Chuo Rinkan were very busy, as so many Japanese wanted to come to see us, bring us gifts, or have a final meal with us it was difficult to get ready to leave. We did make it to the plane on time but my wife stepped on an irregular place in the cement as she was about to enter the plane and wrenched her back. They delayed the plane for about 30 minutes and considered putting off the plane to wait for a later flight, but their final decision was to let us proceed. The flight was fast, about seven and one-half hours, as we had a 110 m.p.h. tail wind and we arrived in Seattle on schedule. By using a wheel chair we were able to change planes and continue our flight to Los Angeles without any delay. My wife has been very uncomfortable since she arrived, spending most of her time in bed, but we hope that she will improve soon.

J. C. Reed,
Flores, Peten, Guatemala October 4.

I want to say some things this time which I hope will clarify some points as this may be the last newsletter unless I receive enough cards and letters to justify its continuance.

I started out with the newsletter to save time and cut down on my heavy personal correspondence and also to give those who might be interested a chance to know about the work here as it was planned. I had hoped to enlist others to come here and be a part of a real undenominational work, free of creed and cliques, and not lined up

or endorsed by any certain brand of brethren. It would also give those who wanted to help financially a chance to contribute to the work.

We have been only partially successful in some areas. We have received some financial help, some brethren have visited the work, and it did save on correspondence for a while. We have been disappointed in that we did not succeed in getting other workers to join us here. We have been disappointed in some letters that came suggesting that if I were not teaching things in a certain way that contributions would be stopped. You certainly have a right to know what I believe and teach, but if I have to line up with any particular group, it means that I lose my freedom to study, to think and to change, if need be; so, if you have certain doctrines which measure your fellowship in Christ, then please send your money to those who use the same measurement in their fellowship. I want to be a free man in Christ.

I have hoped to get the ranch going so that I will not need to have help from others. If you feel that this is just an easy way to get into the cattle business, you are welcome to come down and get some land; but I will advise you that there are a lot of easier ways to make money. Lately I have been conducting five services or studies each week. I could have other studies in Flores, and in San Antonio but due to the expense of travel and the time needed for preparation, along with other work I have to do here, I do not feel it wise to take on more at the present time. I am alone again, which means that I cook, look after the chickens, and try to work in the field or on the fence some of the time.

We have had keen interest lately in most all our studies and I hope to report some baptisms before long. I prefer to teach thoroughly and let the people ask for baptism as the Eunuch did. I have taught them the truth on baptism but I want them converted to Christ, not just to the doctrine of baptism and think that they have nothing more to do now that they are baptized.

The last of August I had the pleasure of a week's visit from an old college friend. He was looking over the country and wants to do a work similar to what I am doing here. He was very kind in the nice things that he said about our work here. I had a new experience of translating while he spoke about three times. I did better than I had thought I might. I did have some trouble a few times with expressions like "I had the blues." Spanish has another way of saying that. They would say "I was very sad." Figures of speech, such as "heaping coals of fire on the head" might not translate too well! Anyway, I hope the friend does move here later, according to plans. He saw many interesting things, which I now take as part of it all.

Our three daughters are enrolled at Pan-American College and live at Donna with their mother. My wife will teach again in the Migrant School for the Spanish-Americans in Donna.



A Christian Views The News

Ernest E. Lyon

WORLD WAR III. A great many people have speculated on when World War III will start. Though the first two "world wars" were not world-wide in actual participation I presume we must use those names, but why is it that people do not recognize that we have been in a real war since 1945? When the Russian Communist leaders saw during that year that World War II was certain to end victoriously for their "allies" they began immediately their effort to spread their control to every inch of the earth. It is in places a "cold war" in that in those places no guns or missiles are killing people, but it is a real war to the finish nevertheless. It will not stop until Communism has been put out of existence or the Communists control the world. Many authorities have tried to put this out to the leaders of our government and the other "free world" governments of the world, but Satan is still blinding their eyes. They try to "co-exist," an effort for peace on their part, but a real part of warfare by the Communists. They tried to open up "avenues of peace" by selling, practically giving, all kinds of goods to Communist countries—and the Communists use these goods to keep their subjects under control and to fight in Korea, VietNam and other places the "hot" war that is part of their complete effort to win the world. We are in "World War III" and the sooner the government and people of this country find it out the better off we will be. Let us pray that it will not be too late.

THE "AMERICAN CIVIL LIBERTIES UNION" is continuing its efforts which would end in overthrow of our form of government if successful. They are trying to get the federal government to take over the Newark Police. They are fighting (successfully) to keep Communists from losing jobs. They are trying to force the government to allow the American Nazis to bury Rockwell in the national cemetery. This last item is *not* an evidence of their support of a "right-wing" organization, as readers of this column well know. The American Nazis, like other National Socialists, are, as they call themselves, socialists—and are therefore one branch of the "left-wing" groups.

GUN CONTROL is another of the efforts of Communists, aided by mistaken idealists of all kinds, to increase demoralization of our country through crime and to prepare for stopping of counter-revolutionary activities in case they do take over the country. The Nazis looked up the gun registry and took in the guns in Czecho-

slovakia and in France during World War II. To show what is planned for his in the way of keeping the police and the average citizen from having the protection they need from criminals, you ought to read the new state penal code which went into effect on September 1 in New York. No longer can a police officer use his gun unless a suspect uses one or threatens to use one—and he can't shoot first in case the criminal points a shotgun at him; the shotgun might not be loaded! Neither an officer nor an irate husband can use a gun on a rapist unless the rapist used a gun in his crime! Now, as a Christian, I don't need a gun, but there are lots of citizens in this country that don't have that protection—and God says that the policeman is serving Him (in His place as King of kings, Ruler of the universe) in carrying the sword. Reread Romans 14 and support your local police and other government officials.

CHURCH WOMEN UNITED is the new name for the women's arm of the National Council of Churches, the name adopted at their meeting in July in West Lafayette, Indiana. To give an idea of what their plans are, James DeForest Murch quoted this from one of their spokesmen in his column in the CHRISTIAN STANDARD of September 23, 1967: "Church women are ready to venture ahead with actions that the National Council of Churches is fearful of initiating because such things might be thought to lie beyond the province of ecclesiastical bodies. All we know is that these things need to be done and we women are going to do them, whether some of our stuffy reactionary old churchmen like it or not." If the NCC is reactionary to them, what kind of "liberalism" do they have?

POVERTY, ghettos, under-privileged persons, etc., are not the cause of communism—neither are they the cause of the riots that have started in our country. Those riots are caused by the Communists taking advantage of some of these things and pointing out that the politicians of the country have been proclaiming that one of the many minority groups in the country has received ill treatment. The actual fact probably is that they have received much ill-treatment—but not nearly as much as, for example, the American Indians. But when they are promised a lot of money, houses, and many other things for a long time and these are not forthcoming, they join with the Communist-trained revolutionaries who begin the rioting—or, rather, a small group of them join and outsiders think that all are joining. If you want the know about the planning behind the riots in this country, get a copy of the book by Phillip Abbott Luce, called ROAD TO REVOLUTION. Its subtitle is "Communist Guerrilla Warfare in 'The U. S. A.'" Mr. Luce knows, for he was in on the planning and carrying out of part of it as a Communist before he awoke to the truth about the Satanic organization he was working with. It is obtainable for less than 50c from Christian Heritage Center, Suite 107 Cosmopolitan Building, 981 South Third Street, Louisville, Kentucky 40203, phone 584-5764.

Our country is in greater danger, is farther gone than you think. The only hope I see is a turning back to God, a greater dedication

to God by Christians that will give us a revival before it is too late. Pray to that end.

"WHAT COLOR IS POWER? CHURCH SERIES TO ASK"—Under this caption, the following information appeared in THE EVENING BULLETIN, Philadelphia, September 28, 1967. We quote in part: "Seven Upper Merion area churches will present a seven-week course, 'What Color is Power?' starting Oct. 10. Enrollment will be limited to 140 persons, or 20 from each sponsoring church, according to the Rev. Terence E. Johnson, coordinator. 'So many times churches have just been bystanders,' said Mr. Johnson, pastor of the Valley Forge Church of Christ. 'Having this sponsored by churches and for churches is an attempt to have the religious community involved. It is also an attempt to find ways churches can be effective in the whole area of civil rights.'"

Besides the Valley Forge Church of Christ, other participating churches are: Mother of Divine Providence Church, King of Prussia; Lutheran Church of the Good Shepherd, Valley Forge; Valley Forge Presbyterian Church; Har Zion Temple at Radnor; St. Augustine's Church, Bridgeport. At the first session the discussion centered around, "A Negro looks at white men: What is it like to be a Negro in a white man's world." The topic of the Nov. 7 session was announced as "White deprivation: Who suffers most from prejudice?" Speakers ranged from a member of the Philadelphia Housing Development Corp. to a minister from the National Council of Churches organization.

Your columnist does not know the history of the Valley Forge Church of Christ other than that it was originally included in the fellowship of other Restoration Movement, amillennial, Churches of Christ in the greater Philadelphia area. All that we know about the "reverend" Mr. Johnson is what we read in the paper. We readily accept that if Mr. Johnson and the Valley Forge Church of Christ choose to involve themselves in civil rights movements, this is between themselves and God. We have brought this and other similar incidents around the country to your attention to help you to understand that there is no scriptural evidence that such united efforts were what Christ was praying about in the seventeenth chapter of John.

Ephesians 4:3-6 gives us seven points of unity to be shared by those of us who "are made nigh by the blood of Christ." Had God intended that we "who sometimes were far off" should be "made nigh" by involvement in social or civil rights movements, He would have undoubtedly included these in scriptural doctrine. If this, or any church, wants to "find ways churches can be effective in the whole area of civil rights," we suggest preaching the Gospel of Jesus Christ to bring men and women to the knowledge of salvation. We suggest that if such churches were more conscience stricken about the lack of understanding of the *power* in the *blood* of Jesus, they might better be able to deal with their emotions regarding the *color* of power. If

they were willing to tackle the prejudice men have regarding God's plan of salvation, and God's plan for the world, they would be getting at the heart of all prejudice. We hope some of the saints in the Philadelphia area suggest to this Church of Christ that they get "involved" in some concentrated Bible study, but we are beginning to wonder if there aren't more who would agree with Mr. Johnson than with us.



To Blush

J. H. McCaleb

After the good reign of King Josiah, Judah fell into evil ways and finally was taken into captivity. During the years of decline heathen gods and heathen practices were followed. The nation became degenerate and wallowed in immorality. Jeremiah wrote of them: "Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush."

"Neither could they blush." There exists a pitiful state of affairs when people no longer have the grace to feel ashamed. There was a time when the shady story caused many to recoil in disgust and with a feeling of repugnance. Today there is a tendency to defend such matters under the excuse that they portray reality. Books and plays have fallen into the same trap. And, in the process, one forgets how to blush.

Once a person allows himself to become hardened to evil practices, decline is swift. One can sense disaster in the current tendency to flout law and order. Rules and regulations become important only when one is caught in violation. This contempt for direction can result only in disaster. When the poison of disrespect reaches into the inner sanctuary of the home, there is little hope for a good life.

Judah is a classic example of the extreme disaster that crept upon a people who no longer could feel ashamed. God had blessed that nation with exceptional opportunities, and there could be no acceptable excuse for their failure. We, too, are inexcusable when we become so calloused in heart that we lose the power to be ashamed of our sins, and can no longer blush with embarrassment.



The Sensational Herbert Armstrong

Alex V. Wilson

I'm sick and tired of that man and his writings! But we dare not ignore him. He's making too big an impact. So here are some facts about him, gathered from a whole stack of his magazines, booklets and pamphlets. Hours have been spent in wading through these materials, which are at the same time fascinating and disgusting. Here is the plain truth about Herbert W. Armstrong.

The Man

During the 1920s, Armstrong was in the advertising business. Even then he was very interested in the Bible, especially its prophecies. In 1931 he was ordained and became a fulltime evangelist in Oregon. (I have been unable to find out what church he was with at that time.) On the first Sunday of 1934 he began a regular radio program on a very small station in Eugene, Oregon. The next month, February, 1934, he published the first edition of a magazine called *The Plain Truth*. It was mimeographed, contained only a few pages, and had a circulation of 150. His teaching then was similar in emphasis to his present teaching; the first article of the first issue was entitled, "Is a World Dictator About to Appear?" But in contrast to their beginnings, both his radio and publishing work are now world-wide in scope.

Mr. Armstrong is probably around seventy years of age. His son, Garner Ted, now handles the radio program, *The World Tomorrow*. Both of them plus their co-workers seem sincere and are undoubtedly hard working. They also give the impression of great intelligence, for their articles and programs quote widely from history, philosophy, and various sciences. (If you know the Bible and history as well, though, you will find some of Armstrong's interpretations absolutely side-splitting in their absurdity. I am greatly tempted to share some of these jokes with you, but space forbids.)

Armstrong claims to have received many answers to prayer. He also claims to be very sacrificial, and boasts that he never takes up collections or asks for money. Nevertheless his articles plus form-letters sent to his magazine's subscribers sometimes contain very broad hints about financial needs. Where his money comes from is a tremendous mystery. It must require a *fortune* to operate such a world-wide publishing and broadcasting enterprise as he now runs.

His Work

His monthly magazine *The Plain Truth* has a circulation (in

mid-'67) of 850,000. It is sent free to anyone who asks for it, and even to many people who do *not* ask for it! I've met many people who get it but do not know who sent their names in for a subscription. Some of them knew nothing about the magazine until it started arriving each month. It is very attractive, and even real Christians sometimes read it for months before discovering that it teaches many errors along with quite a lot of truth.

His radio program, *The World Tomorrow*, is heard on every continent. In the U.S. he can be heard almost anywhere. The same is true in the Philippines: he is on 14 different stations, from far north to deep south. On 9 of those stations his program is heard daily!

He also runs three colleges, two in the U.S. and one in England. All are called Ambassador College. They emphasize moral, cultural, spiritual, and physical development as well as mental. Of course they thoroughly indoctrinate all students with Armstrongism.

He does not have his followers form churches unless some graduate of Ambassador College can serve as minister. If he tried, he could doubtless form thousands of congregations around the world in a few months' time. But because of his legalistic, dogmatic approach, his movement would soon shatter into dozens of arguing splinter groups. He seems to realize this fact, and thus does not stress joining his church. He does use the name Radio Church of God at times, and he does have churches in some places. There is one in Manila, but its meetings are not open to the public. People may attend only by invitation.

His Teachings

Next month's article will give some details about his doctrines. At present we shall merely notice that he teaches an astounding concoction of many errors, some original, but many borrowed from other false cults. For example, he is not a Jehovah's Witness, but his doctrine about the Holy Spirit is like theirs. He is not a Seventh-Day Adventist, but like them, he says that worshipping on Sunday is the mark of the Beast! He is not a Mormon, but both they and he teach that saved men will actually become God, just as the Father and the Son are God right now! Many of his prophetic teachings are borrowed from a far-fetched cult called British-Israelism. What a sad, disordered mess Armstrongism is! Avoid it like cancer, and warn others too, for its tentacles are long and powerful.

Why Is He So Popular?

If he is so mixed up, why are so many people deceived by him? And why do quite a few real Christians consider him a wonderful teacher and man of God? (Some are seen going to church meetings with their Bible and a copy of *The Plain Truth* tucked under their arm!) Here are some reasons:

1. He quotes much Scripture. (Of course, so did Satan. Remember when he tempted Christ?)

2. He is so certain of himself, so positive that his views are right. In these days of theological fog and fuzziness, such cocksureness appeals to many people.

3. As we noted last month, he stresses what many churches, evangelists, and Bible teachers neglect—repentance, obedience, prophecy.

4. Sensationalism: he is constantly revealing unknown "truths" and amazing "facts" that no one else knows (or else they are deliberately keeping it a secret from you!) Almost every paragraph in *The Plain Truth* has several exclamation marks! plus *italicized words* and words ALL IN CAPITAL LETTERS! Almost every paragraph contains expressions like these: shocking! amazing! unbelievable! yes, YOU! the truth of the matter is, etc. His magazine is quite similar in tone to a gossip column or scandal-magazine of religion! That's unbelievable but true! (Oops, the style is contagious.)

5. His teaching is tied in with current events and predictions of the near- and distant-future. This arouses much curiosity.

6. His magazine is high-quality in paper, printing, layout (if you do not object to the sensationalism) and has many beautiful, full-color pictures. And it is free!

For these and other reasons, Armstrong's influence is growing by leaps and bounds. In many ways, his is the most dangerous cult around today.

(Next month—his Teachings)

I HAVE SEEN THE LORD

Let worldly minds the world pursue;
It has no charms for me:
Once I admired its trifles too,
But grace hath set me free.

Its pleasures can no longer please,
No happiness afford:
Far from my heart be joys like these,
Now I have seen the Lord.

As by the light of opening day
The stars are all concealed,
So earthly pleasures fade away,
When Jesus is revealed.

Creatures no more divide my choice;
I bid them all depart:
His name, His love, His gracious voice,
Have fixed my roving heart.

—John Newton

NEWS AND NOTES

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

Ft. Lauderdale, Fla.: Work at Westside in Ft. Lauderdale is slowly growing. Vaughn Reeves is now serving the congregation as its minister. Regular services: Lord's Day school, 10 a.m. Evening service, 6 p.m. Prayer meeting and Bible study Thursdays at 7 p.m. Located at S.W. 12th Avenue and 2nd Court. —Willis M. Allen

MORE BOOKS PRINTED

The mere mention made in Word and Work of publications made possible by the Green-back tree and other money gifts received upon my turning nonagenarian brought volunteer partners to the tune of \$175, which has enabled me to print the book contemplated, "Death And What Follows" and almost meet the expense of republication of "Times of Restoration," 500 copies. The supply of "Death And What Follows" is exhausted, and there comes further demand for it, so I am going ahead with its reprint. If this VOLUNTEER PARTNERSHIP should keep increasing, the end of this literature evangelism may not be too close at hand. This typewriter is still operative. **Thank You.** —Stanford Chambers

MANILA FUND REPORT

When we started on the Church of Christ Manila Fund, we aimed for \$50,000.00 by July 31st; later this dead-line was moved to August 15th.

As we neared the dead-line it was found that an additional \$5,000.00 would be needed for renovating the property, therefore, instead of borrowing \$7,000.00, it was necessary to borrow \$12,000 to supply the Manila need.

The balance owing on this loan has now been reduced to \$9,640.00, taking into consideration the amount remaining in bank. We do want to keep before various congregations this need so they may have the privilege of sharing in the work.

We know that there are other drives for work in other areas and believe they also should be kept before the membership. I will try to keep you informed of progress in the Manila Fund. —J. K. Scoggan, Treas.

Louisville, Ky.: The report we received concerning attendance and interest last Sunday at Rangeland was indeed encouraging and gratifying. There was an attendance of 104 at Sunday School, and there were 103 present for morning worship. At the Sunday evening worship hour, there were 46.

We have been encouraged by the cooperation we've received from the people in our church community. Some who were contacted Saturday came Sunday to Sunday school and church! This quick response to our invitation was very encouraging. —Robert B. Boyd

Pray and Praise Service

It was decided at the Men's meeting at Mt. Auburn to inaugurate a once-a-month Prayer and Praise meeting each first Sunday night of the month, with the first one to be in November. This meeting will be devoted to prayer, songs, testimonies, and short messages from different men of the congregation. We expect this to be a valuable addition to the church schedule in helping our own men develop leadership talent. —Neal Phillips

Winchester, Ky.: We closed an enjoyable and fruitful meeting with the Bowen (Ky.) church last Sunday evening. There were six immersed into Christ and one for rededication. It was good to be associated with brethren Foster and Kalar and the folks there. The work here at Belmont seems to be better. Recently two have accepted Christ and one young lady rededicated her life to the Lord. The SCC students have charge of the Wednesday night services. —Howard Sawyer

Salvisa, Ky.: For many reasons we rejoice because of our Sunday through Sunday visit at Lexington's Cramer & Hanover Church of Christ. The entire meeting was an inspiration to the evangelist. Fervent prayers were offered in morning and evening meetings. It was almost like homecoming. The crowds averaged over one hundred, except Saturday night. Most local mem-

bers, too. There were five responses, two of them being for membership, and some for dedication.

Now a word regarding our dear friends and fellow co-workers, the H. N. Rutherfords. In the early thirties they assumed their work in the old cottage there. Now the very building and membership vibrates their own faithfulness, concern and love. It would thrill our hearts if we had more time to be with them, and with those godly and faithful members at Cramer and Hanover. —N. Wilson Burks

PRESS PULPIT

Since our first article concerning the "Press Pulpit," \$52.00 has come in for this project. Again we bring this project before you for your prayers and consideration.

Bro. Galanis is not as well known to us as some of our missionaries, yet this should not hinder our love for the cause of Christ. Bro. Galanis is a fundamental believer in the Bible. He practices church worship along New Testament teaching. His zeal and vision are limited by no earthly bounds. He has no denominational ties. As he states: "we began meeting three years ago with nine souls and now we are an established church of some sixty souls."

One of our own missionaries, Bro. Vernon Lawyer, testifies of Bro. Galanis as being unique, in that he is a Greek National, thus enabling him to be on a par with those he is reaching for, placing him in a position to reach souls far above what several "foreign" missionaries could do.

The situation seems to be open for this kind of work in Greece. Let's support Bro. Galanis in this work through our prayers and offerings. Write to me at P.O. Box 25, Jefferson-town, Ky. 40299. —Ray Naugle, Treas.

Encinitas, Calif.: We enjoyed a recent but much too short visit from Glen Baber and his wife of Louisville, Ky. They were on a camping trip visiting relatives in Escondido, California and took the time to come over to Encinitas to visit one evening. We truly enjoyed visiting with them. The Babers had spent much time in the Lord's work at Porterville, California. —Arthur Phillips

Cincinnati, Ohio: I enjoy reading the good articles and reports about our missionaries in foreign fields. At our congregation, on Wednesday nights, different brethren make short talks on subjects of their own choosing. I find the W&W a good source of ideas when it is my turn. —C. Larry Kranz

Bangkok, Thailand: We welcome any and all servicemen who might pass this way on their tour of duty. We live in a small apartment but can sure set a table and extend a Christian welcome. We live on 758/1 Soi 30-A Sukumvit, Mangkala flat Apt A 3, Bangkok, Bangkok. Phone 913-532. —Paul S. Knecht

New Albany, Ind.: The Church at Cherry Street received a great spiritual blessing during a recent meeting with Bro. Robert B. Boyd. All of the messages were timely and helpful. The visible results were rather unusual as seven young men accepted the Lord and were baptized; ranging in age from 9 to 17 years. Seven others have been baptized during the month prior to the revival.

I enjoyed being with the Ormsby Ave. Church on Sunday, Oct. 29. Bro. Glenn Baber and I exchanged pulpits for the morning service. The folks at Cherry Street received a blessing from his message. —Bruce D. Chowning

Deadwood, S. D.: I am beginning my 81st year. I am looking for His return, and if He tarries and I am still here, I'll be older as the years go by. —Miss Ethel Mattley, 21 Lincoln Ave.

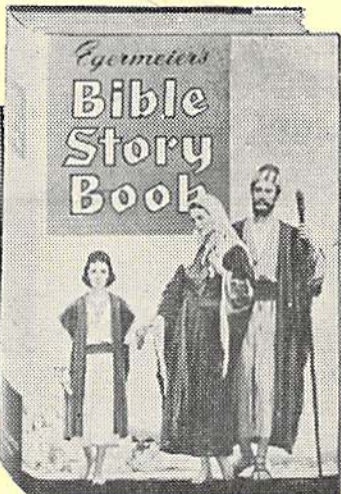
Winchester, Ky.: We ask continued prayer for the work of the West End church in Lexington. —Wayne S. Hobbs

PERSONAL WORKERS' CLINIC

Kentucky Avenue church in Louisville was host to an all-day workers' clinic on September 30. Good interest was indicated by a large turn-out. The principal speakers were Howard T. Marsh, Dr. Palmer Young, Ernest E. Lyon, C. V. Wilson, and Ronald Bar-tanen. Each of these presented one aspect of personal work and then answered questions from the floor. In general, the meeting was very practical in nature, getting down to the specifics of how to deal with people on a person-to-person basis.

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