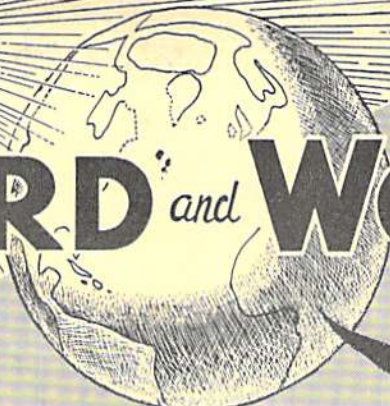


"Holding fast the faithful Word . . ."

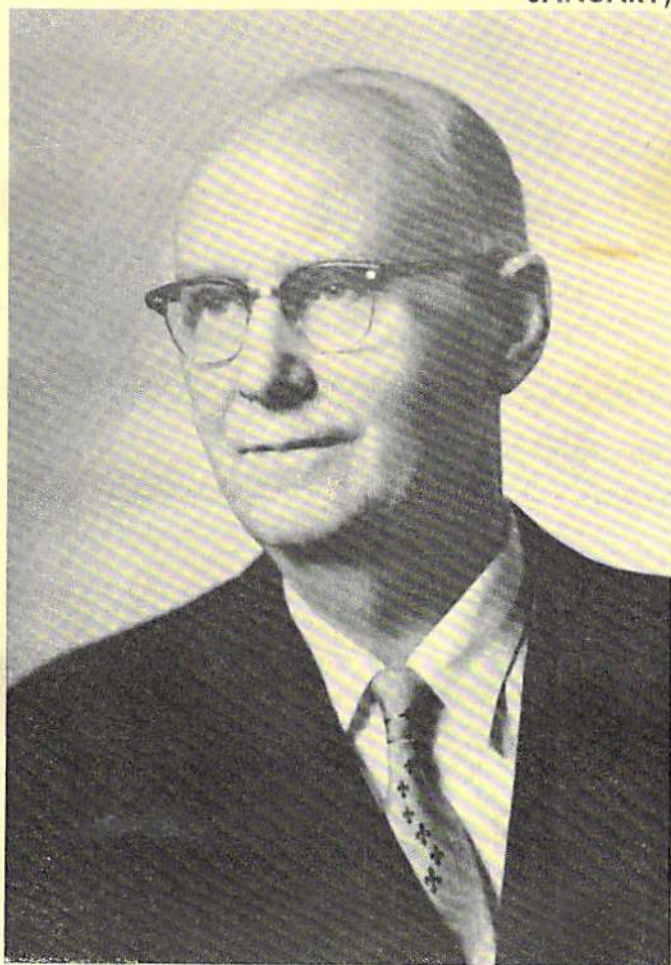


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JANUARY, 1969





Our most recent picture of the Robert Garrett family

A report from the Garretts is to be found in the Missionary Messenger section on page fourteen of this issue.

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Talking Things Over

G. R. L.

"How can a jump rope be hi-fi?" asks Charlie Brown. He also questions hi-fi parasols and bracelets. I have had my own uneasy thoughts about a shade of paint represented as "hi-fi blue." After all, "hi-fi" is short for "high fidelity," and "fidelity" is roughly equivalent to "faithfulness." But who ever heard of faithful blues, bracelets, etc.? If we have under consideration the fact that we trust things to be a certain way or to function in a certain fashion, I suppose we could in some sense speak of them as being "faithful."

We like things to be "faithful"—dependable, reliable—just as we appreciate dependable people. Most of us feel more comfortable when we know exactly what we can count on. Around the end of the year, everybody turns into a prophet with his own private predictions for the new year. Typically, these predictions abound in uncertainties, and this puts the butterflies in our stomachs. Human nature demands that some things be certain.

WHAT CAN WE COUNT ON?

There's one thing sure about the year before us—things are going to be more and more uncertain! International conditions are more explosive than ever. At home, our society is fragmenting in an unpredictable fashion. With water pollution, air pollution, atmospheric changes, and the development of new diseases—to say nothing of soaring accident and crime rates—even life itself is not to be taken for granted. Some folk hate to face the grim side of earth-life, but it is better if we do. Oh, this shouldn't be our daily diet, but it is good to examine these facts sufficiently (in the light of God's word) to convince us that there is nothing stable or lasting here. And then, convinced, we can sing with deep appreciation

"Great is Thy faithfulness," O God my Father,
There is no shadow of turning with Thee;
Thou changest not, Thy compassions, they fail not;
As Thou hast been Thou forever wilt be. —T. O. Chisholm

THE FAITHFULNESS OF GOD

One of the prominent themes of the Bible is the faithfulness of God—that He is completely trustworthy. "If we are faithless, he remains faithful." Regardless of how we feel about Him, He remains worthy of our confidence. "Jesus Christ is the same yes-

terday and today, yes and forever." How do we account for God's free forgiveness to the Christian? It is not His grace, but His faithfulness (1 Jn. 1:9)! What assures us of deliverance from temptation? God's faithfulness (1 Cor. 10:13)! What is the guarantee that we shall finally stand blameless before Him? Again, His faithfulness (1 Cor. 1:9)!

Early in human history, God reveals Himself as a covenant-making and covenant-keeping God. His name JEHOVAH carries this special significance (see Exodus 6:2-8). John's vision of a rainbow-circled throne (Rev. 4:2, 3) reminds us that this is the same God who covenanted with Noah. The rainbow is a symbol of God's faithfulness which is all about Him (Ps. 89:8). The ark of the covenant contained the pot of manna, Aaron's rod, and the tables of stone as a testimony to His faithfulness to the covenant made with Abraham. Centuries later, John sees the same ark in the heavenly temple (Rev. 11:19), a reminder to us that we have an unchanging God who does not swerve from what He has purposed. A dozen times or so the N.T. writers speak of our "faithful God" or some equivalent expression. Why such emphasis?

Perhaps it is because we are slow to learn. Perhaps it is because our need of this truth is so great. Perhaps it is because we are so prone to fasten upon the *uncertainties* and to waste our lives fretting about them. And while we are being robbed of our rest and peace and joy, we are robbing God of the glory due His name. We ourselves are to be witness to His faithfulness in this troubled world. Our experience with Him proves His faithfulness; let our lips declare it. We see "the hearts of men failing them for fear of the things coming upon the earth;" let us give them the good news that "he that doeth the will of God abideth forever."

Yes, beloved, because we have a faithful God, we stand to receive a "kingdom which cannot be shaken." So let us have boldness. It may be *this* year!

I shall know why God calls me when the day comes and I have made preparation for that day. I did not make it on my own strength, but preparation was made through the purifying Blood of Jesus. Whatever the time or place, I shall answer God's call readily with "Here am I."

I have relinquished the family, the country and the Kingdom; these are temporal things and it is only God's doing if I have been of any use to them. In this journey through the dread valley there is no fear or doubt because I know that my Lord is there. These are my riches—the joy and peace of dwelling with Him in these last days. And I testify with certainty that my life is firmly fixed in Him. —Queen Salote of the Tonga Islands, shortly before her homegoing in 1967.

Clark and Jorgenson -- Men to Remember

E.L.J. — MAN OF GOD

Our hearts again were made sorrowful, when within a fortnight of the passing of Bro. J. R. Clark, Bro. E. L. Jorgenson, man of God, vigorous writer and compiler of the unique and outstanding *Great Songs of the Church*, entered into the Land "Beyond the Sunset, O glad reunion, with the dear loved ones who've gone before; In that fair homeland we'll know no parting; Beyond the sunset forevermore."

I have known our beloved brother Jorgenson, "Jorgy" as he was familiarly called, for the past 57 years. He and sister Jorgenson were the first to give me lodging when I came to Louisville in 1912. He was always so helpful and kind and considerate of those with whom he labored in the Gospel. I was with my beloved brother "Jorgy" in several evangelistic meetings and he always showed deference to me, counting others better than himself.

The many brethren of like mind whom I have loved and been closely associated with in the past have preceded me to the Land Beyond—namely Don Carlos Janes, Tona Covey, D. H. Friend; R. H. Boll, that great Bible teacher, peerless as a writer and preacher of the Word and who still speaks to us though dead, in the "Precious Reprints" in the Word and Work monthly; Harold L. Olmstead with whom I labored in my teen-age and while in Potter Bible College as a student, we were colaborers in mission work in Washington County, Ky. He also wrote for the Word and Work; Ernest H. Hoover, that good and great man of God and effective preacher of the Word whom I succeeded to work with the Lynnville, Tenn., Church of Christ; recently, J. R. Clark, a tribute I have paid to him in a recent writeup; and now my dearly beloved and faithful brother Jorgenson who will live long in our hearts as the compiler of the greatest hymnal in song-books. This monument to Bro. Jorgenson will out-live that of bronze or stone or marble.

I feel that the world is lonely without these beloved in the Lord. They are all gone from us—Friend is gone; Boll is gone; Olmstead is gone; Hoover is gone; now Clark and Jorgenson are gone. "All flesh is as grass, And all the glory thereof as the flower of the grass—But the Word of the Lord abideth forever." Their Bible is still here and that throughout eternity. We say good night to these humble men of God for the little while between. Bro. Jorgenson—great heart, able preacher, passionate lover of God and of souls and of the appearing of Our Lord. We say "good night here, but good morning up there." —H. N. Rutherford

Some of my earliest memories are connected with various ministers who stayed in our home while conducting revivals at Dugger, Indiana. One of my childhood favorites was "Jorgie," and I cherish

many precious memories of his early concern and affection. And then as a young man away from home I was privileged to live in his home for a while, and also to work in his office. Especially do I remember pleasant times when "Great Songs of the Church No. 2" was being compiled.

So I join with many others who thank the Lord for the privilege of knowing and loving Bro. E. L. Jorgenson, and especially of being loved by him. The hope of the heavenly home grows sweeter as these we love join our blessed Savior over there. —Bruce D. Chowning

• • • • •

We hate to lose men like Bro. Clark and Bro. Jorgenson. Sometimes I think that we old-timers are like people waiting for a train. We're anxious to go, yet we enjoy staying. —Mrs. Bertie M. Linscott

WHAT GOD DID FOR THEM HE WILL DO FOR US

Just days apart our two "old-timers" on the W & W staff went home to glory. Bro. E. L. Jorgenson was closely associated with the W & W from the time it moved to Louisville in 1916. Bro. J. R. Clark joined the staff in 1941. Being something of a newcomer myself, I cannot attempt to evaluate the full worth and influence of these men during their lifetime—that is reserved for those who enjoyed a longer acquaintance with them—however, I can relate something of what they were to me.

Bro. Clark made his most lasting impression on me by way of his church bulletin in 1956, not long after the death of Bro. R. H. Boll. What he said then is appropriate for this occasion. It was something like this: "Bro. Boll is gone, and people are asking, 'Who will take his place?' I say to you young men, 'You take his place!' Certainly none of you can expect to become a replica of R. H. Boll, but think on this: It was God who made Bro. Boll to be what he was, and the same God is able to do equally great things with you." This thought from J.R.Clark has often encouraged me. May it encourage the hearts of others now to rise and fill the ranks so recently left vacant.

My acquaintance with E. L. Jorgenson goes back to when he was just a name to me. I remember my father's mention of hearing him preach at Davenport, Nebraska, when Brother Jorgenson was in his early twenties. It was my privilege to meet the Jorgensons in the spring of 1952, and then to stay in their home during the Fellowship Week of 1953. I was especially impressed by the fact that I, an "outsider," was received as a fellow-believer—without being interrogated on all the various controversial issues. Bro. Jorgenson was big enough to acknowledge another man's point of view, even when he couldn't agree with it. An indication of his true greatness is seen in the fact that he continued to grow in his later years. He told me once, "I thank God for my coronary (1958). It made a new man out of me." Much of the fruit of that ordeal has been shared with others through these pages.

Now they are gone from us for a while, our brothers Clark and Jorgenson, but they leave behind more than fond memories. They leave a work yet to be done, along with the testimony that their God is sufficient for us. Let our hearts be encouraged that what God did for them, He will do again where He finds those who trust Him. —G.R.L.

TRIBUTES FROM OTHER EDITORS

I was saddened to see the report that Brother J. R. Clark was called home December 2.

My personal acquaintance with Brother Clark began in 1928 when I held a meeting at Pleasant Grove between Lyons and Linton, Indiana. Brother Clark was preaching for the church at Dugger and Brother Edward E. Kranz was preaching for the church in Linton. Both families attended the meetings regularly and were very helpful. Later, in the same year, I returned for a much longer meeting. Both families attended it regularly and helped in every possible way.

While spending a few days in Louisville in 1942 (I think) I visited once in the Clark home. It was a Christian home in every sense of the word.

You have my sympathy in the loss of one who has meant so much to you in the work. —J. D. Phillips, Editor of *The Truth*

Because of my earlier factional attitude which kept me aloof from the brethren directly associated with the Word and Work, I did not come to know J. R. Clark until later in life. I am profoundly indebted to the Spirit for opening my sectarian eyes to the true meaning of fellowship in the majestic family created by God's grace, so that I could meet this gentle brother, whose love and fidelity were so exemplary. I expect to meet him again in that peaceful realm where the trivial controversies of our present state can never intrude. Our brother has not left home, he has gone home! —W. Carl Ketcherside, Editor of *Mission Messenger*.

J.R.C. — A FAITHFUL PREACHER

News comes to us that long time friend and highly esteemed brother, J. R. Clark, editor of the Word and Work, departed to be at home with his Lord and ours, on December 2nd. He was for many years a faithful preacher and writer of several books and tracts besides splendid articles in the Word and Work. For several years he was on the Board of Southeastern Christian College; the father of Paul Clark, who taught at SCC, and daughter Martha, who was also one of the teachers there. Above all he was a good man, full of faith and the Holy Spirit, and much people through his exhortation was added to the Lord. Bro. Clark was truly an ensample to them that believe, in word, in manner of life, in love, in faith, in purity (1 Tim. 4:12). Our ranks here below are greatly depleted by Bro. Clark's home going and the church keenly feels her loss, yet our loss is his gain as he has entered the "Land of Fadeless Day

in the City Foursquare." Now our Lord Jesus Christ Himself, and God our Father (the Father of mercies and God of all comfort) who loved us and gave us eternal comfort and good hope through grace, comfort your hearts—Sister Clark and your children—together with us all, and establish them in every good work and word. —H. N. Rutherford

I was but a lad when Bro. J. R. Clark came to Dugger, Indiana, to begin his ministry there. He not only baptized me into Christ, but he led me into paths of active usefulness for the Lord. His personal interest in the young men of the church and his help and concern as we began some public service will always be remembered and appreciated. I still have some outlines which he helped me prepare for prayer meeting talks. I am sure Bro. Clark's influence and his prayers had much to do with the path my life has taken. I thank the Lord for him.

Servant of God, well done!
Rest from thy loved employ.
The battle fought, the victory won,
Enter thy Master's joy.
The pains of death are past;
Labour and sorrow cease,
And life's long warfare closed at last,
Thy soul is found in peace.

—Bruce D. Chowning

EARLY DAYS WITH J.R.C.

I should like to write a few words about the early ministry of Brother Clark in the Louisville Area. My acquaintance and association with him began in Louisville where we first met in the early twenties in the boys' dormitory on Montgomery Street. We studied the Bible under Bro. Boll and took other work at the Seminary at Fifth and Broadway. We roomed together and worked together over a period of three years. Part of the time he preached regularly in the Shawnee Church of Christ. During the summers we worked together in tent meetings, using a tent furnished by the Portland Ave. Church of Christ. Brother Clark was a dedicated young preacher. He was a true friend and untiring worker and a good student of the Bible. He was very much alive in the pulpit. Very few feet of a pulpit platform were left untouched when his enthusiasm ran high and he wanted to drive home a point he was making. His energy seemed unlimited. His sermons were well-outlined, and he used illustrations very effectively in his messages. Having studied the Bible under Bro. William J. Campbell in Davis City, Iowa, and Bro. Boll in Louisville he had a deep respect for the word of God. Altogether his few years in Louisville at that time were fruitful and helped to lay the foundation for two or three new congregations. In January of 1925 he accepted an invitation to work with the Linton, Indiana, congregation. He wanted to pass on the good things he had received during those few years.

I am thankful that I had the privilege of working with him in the early days of his ministry. —Maurice Clymore

I became acquainted with Julius 34 years ago and found him to be one of the finest servants of the Lord that I have ever known. We became very close friends. He was a man who understood the Spiritual side of things and yet realized the practical side also. We have lost a great servant of God who could preach but also could use his pen to proclaim the Gospel. Thank God that he touched my life and made it better. —Asa Baber

HURSE — JORGENSON — BIXLER — CLARK — MARSH

In recent weeks the Lord has called home a number of Christians who have meant much to me and my family, and to one another, for many years.

Sister Irene Hurse of Everett, Washington, was born in Woodford County, Illinois in 1878, the daughter of Daniel J. and Florence (Gray) Poynter. While in her infancy she moved with her parents to Boone County, Nebraska, settling in the Roselma precinct. Here "Brother Dee," as we affectionately knew him, along with his brother, William A. (later governor of the state), their father, William C. Poynter, and my uncle, Henry A. Houtz, was instrumental in establishing the old Roselma Church of Christ. Sister Irene early moved to the West, but it was my privilege to know her later when she returned to care for her aging parents until Brother Dee's death in 1933. She is survived by her daughter, Florence, Mrs. Norman Cook, who was my first Sunday-school teacher.

On a farm owned by Brother Dee lived a Danish immigrant with his family of six children. Both Brother Dee and Uncle Henry took an interest in Christopher Jorgenson and his family, and were instrumental in leading them into the simple New Testament faith. The youngest son in this family was *Brother E. L. Jorgenson*, whose spiritual leadership to our brotherhood is well recognized, both through his ministry of the Word and the ministry of his hymnal, *Great Songs of the Church*. After a long, faithful, and fruitful ministry, Brother Jorgenson has been called home to his rest. He is survived by Sister Jorgenson and two sisters, Mrs. Louella Andrew of Ventura, California, and Mrs. Alice Spaulding of New Albany, Indiana, the latter being my second Sunday-school teacher.

About three miles to the east of the Jorgenson home lived the "Doc" Bixler family, who were also members of the Roselma Church. Well known of this family was our recently departed brother, *Orville D. Bixler*, veteran missionary to Japan. They also were neighbors of our family, living about a mile from my parents at the time. Brother Bixler is survived by Sister Bixler, a son, and daughters.

Brother Julius R. Clark, long publisher of the Word and Work along with Brothers Jorgenson and Boll, is also especially precious to my memory. It was he who spoke the few words necessary to bring to fruition that conviction that had been disturbing my soul for several years. It was he who took my confession of Jesus in

that same little Roselma Church in November 1936. Since my coming to Kentucky in 1944, Brother Clark always proved to be the true Christian brother and friend, and his love and encouragement always meant so much to me. We pray God's comfort and blessing upon Sister Clark, Paul, Martha, and Pattie.

Finally, we remember our *Sister Kathleen (Judy) Marsh*, wife of our brother, O. N. Marsh. We first met Sister Kathleen in 1949, but from that time on always found a welcome in her home. She too always had a word of encouragement and a perpetual friendly smile. She seemed as a sister in the flesh as well as in the Lord. She is survived by her husband and four sons, Charles, George, Neal, and John.

While we know there is a void felt in the hearts of all of these loved ones because of the vacancies created by their loved ones' home going, we rejoice with them that they share the Blessed Hope of the coming of our Lord Jesus Christ, and can sing with Newman:

So long thy power has kept me, sure it still
Will lead me on,
O'er moor and fen, o'er crag and torrent, till
The night is gone.
And with the morn those angel-faces smile,
Which I have loved long since, and lost awhile.

—L. V. Houtz

The Scales

J. H. McCaleb

I backed away from the scales and did not get on. The results would be unfavorable, and it would be painful to know the truth. But that action was only a subterfuge, a way of avoiding painful reality.

The Corinthian brethren were having the same trouble. Spiritually, they were light-weights and didn't want to recognize their failures. Paul admonished them to get on the scales. "Examine yourselves, whether ye be in the faith; know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" And to the Roman brethren he said: "Now if any man have not the Spirit of Christ, he is none of his."

In writing to the Galatian brethren Paul described specifically how one could know with certainty whether the Spirit lived within him. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts."

We may contend earnestly for the faith, but are we in the faith? Does Jesus Christ dwell in each one of us? Is the indwelling Spirit in such plain view that the fruit cannot be mistaken? We need to step on the scales of reality. We need truly to examine ourselves, whether we be in the faith.



In Defense of Job

Leroy Yowell

Every once in a while someone, seemingly not satisfied with the unsuccessful efforts of Job's companions to condemn the old patriarch, joins the ranks of Job's "three friends," and with much of their certitude and little of their eloquence, proceeds to point out "the thing that was wrong with Job."

Now we have no objection to having the weaknesses and errors of Bible characters pointed out to us. The Lord has seen fit to reveal these, as well as the good things about His ancient people to show us, for one thing, that *He uses imperfect men* lest we become discouraged and faint in our own souls. But we would remind modern critics of Job that their venture is in an area where experts have failed; and that their only consolation, in case their criticism is wrong, lies in the hope that they may have a greater intercessor than did Job's three friends. (Cf. Job 42:7-8 with Heb. 7:24-25.)

Furthermore in defending Job we have no intention of saying that he was without fault either in his manner of life or his speeches as recorded in the book that bears his name. When Jehovah spoke to Satan about Job (1:8), He obviously used the term "perfect" in a relative, and not in the absolute sense. Relative to Job's contemporaries there was "none like him *in the earth* a perfect and upright man." In his own defense Job could, and did, match his accusing friends word for word, but when he saw the holiness of Jehovah he was made to loathe his own words and repent in dust and ashes (Job. 42:6—A.S.V. margin).

But whatever the degree of Job's righteousness was there is one thing certain, vouchsafed by Jehovah Himself: In all that he said *he had not failed to honor Jehovah and to speak of Him "the thing that is right,"* whereas his three friends (modern critics take note) while saying many things good and true had failed in this one all important matter (42:7-8).

The time was, in our own recollection, when Christians admonished one another to steadfastness with the words: "Remember the patience of Job." And why not? The Holy Spirit does so. (See James 5:10-11.) But in our day Job is accused—and that we must say by some who seem to have the best grasp of the meaning of the book—that while he showed remarkable courage and patience at first "his tottering faith collapsed in ruins" as time and suffering continued. He is described as becoming "wildly defiant," shaking his fist "in the face of the Almighty." All of which is simply not true

either figuratively or otherwise.

But the worst criticism that we have seen launched at Job came sort of indirectly. A brother, whose good intention was to warn Christians against "blaming God" wrote of a sister whose little daughter had died, and who was heard to say of the matter: "the will of the Lord be done." This, the brother thought, was "blaming God." Furthermore, he pointed out that "this was Job's error." Job, too, had blamed God when in the midst of his calamities he cried out: "Jehovah gave, and Jehovah hath taken away." It was good to say Jehovah gave, but to say "Jehovah hath taken away" was blaming God. How strange is such reasoning, especially in the face of what the Holy Spirit says of Job in the *very next verse*: "In all this Job sinned not nor charged God foolishly." Far from blaming God Job justified God! This verse which is used to try to point up a wrong attitude on Job's part is the very verse that sets forth his most admirable trait! "Jehovah gave and Jehovah hath taken away; blessed be the name of Jehovah." No words could better indicate Job's surrender to the sovereign will of God; and it is this attitude, we think, which Jehovah noticed most and which won for Job a scholarship, if you please, to a higher degree in God's school of suffering from which few men have graduated with such high honors as Job (see God's honor roll, Ezek. 14:14).

But it is argued that Satan, not God, is the one who took away Job's possessions. Well, God did not see it that way. "Thou movedst me against him to destroy him without cause," He said to Satan (ch. 2:3). Job belonged to Jehovah and was kept by Him (ch. 1:10). Whatever happened to Job was of Jehovah. Satan could not touch him except Jehovah gave consent. The same was true of Peter and Satan obtained access to him also by asking (Lk. 22:31) that he might sift him as wheat. No child of God was ever subjected to suffering or trial without God's consent. Satan may be the instrument but God gives permission and always with perfect wisdom which never suffers us to be tempted above that we are able to endure (1 Cor. 10:13). Satan has the power of death but no child of God ever died without God's will in the matter.

But some will say, "God never allows bad things to happen to His people." Amen! So say we. The difficulty arises from our inability to distinguish the "bad things" from good. Who says that the things which happened to Job were "bad"? We who shrink away from suffering, and praise God for what we consider "our blessings" will, no doubt, one day praise Him even more for suffering and we will see in that day that every detail was carefully and lovingly planned for our ultimate blessing by Him to whom we belong. If the Lord Jesus who "knew no sin," (2 Cor. 5:21) was made "perfect through suffering" (Heb. 2:10), we may be sure that we shall "suffer with Him, that we may be also glorified with Him, (Rom. 8:17). If we do not see God's will in our suffering we may end up thinking that "some strange thing happened" to us; but the "fiery trial" is allowed of God to prove us (1 Pet. 4:12-13).



You Are the Man

James R. Ross

The July ninth issue of *Firm Foundation* carried an editorial and several articles which were critical of a call by Walter Burch for Christians to become more involved in the contemporary Negro struggle for social justice. The original article by Burch and those in reaction to it raised several important issues, one of which we propose to discuss in this essay. Most of the articles critical of Burch's view assumed what the editorial itself bluntly stated, "that racial prejudice is gross in an infinitesimally small part of the body of Christ."

Personal contact with Negroes, considerable contact over the past few months as a teacher at a predominantly Negro college, as well as observation of public media point to a contradictory assumption, viz. that practically all whites, including members of the churches of Christ, are guilty of gross racial prejudice. The disagreement between black opinion and white Christian editorials is, to say the least, disturbing. Either our black brethren are unjustly accusing us or else our hearts are terribly hardened to sin.

Are we using identical words to mean different things? If by racial prejudice the white Christian means overtly hostile acts toward Negroes, then he is probably correct in maintaining his innocence. Most of us have never gone out of our way to insult anyone, black or white. Only a minute proportion of our population has ever thrown a fire bomb into a Negro's home or into a black Sunday school class. Perhaps no member of the churches of Christ is guilty of that kind of prejudice.

Or we might define prejudice as the refusal of a sepulchral white church to baptize a black penitent believer in the colorless waters of its baptistry. I can personally attest that this and like "atrocities" have been visited upon Negroes by churches of Christ. But let us assume that even this type of discrimination is found in a very small part of the body of Christ.

There is another definition of prejudice and racism. The definition is given by Otto Kerner, Chairman of the President's National Advisory Commission on Civil Disorders. He says, "I define racism as the deeply rooted system expressed in the belief that if you are white, you are superior—and if you are black, you are inferior." The "system" which the black man sees as evidence of genuine racism was for many years characterized by the insults of back seats—or no seats—on public transportation, by separate and unequal schools, by

back door entrances to restaurants, by "white only" signs at golf courses, beaches, theaters, churches and schools, including churches of Christ and Christian colleges.

Those of us who did not personally pass Jim Crow laws or erect "white only" signs accepted them almost to a man without protest, and to this day most of us have not publicly apologized for them. We were happy with the system, and most of us complained when a "godless" Supreme Court began slightly revising it. The system granted many privileges to those of us who are white. By accepting these privileges we were brainwashed into accepting the premise on which they rested, namely that whites are superior and blacks are inferior. We—I—became prejudiced without knowing it.

I write this, not in judgment upon bigots worse than I, but in judgment upon bigots such as I. In the dark, inner recesses of my heart, places which only God knows perfectly and which are made open to us only by the grace of His convicting and quickening Spirit, I have discovered an implicit racist bent. Superiority, however, is really found only in the humility which is revealed fully in the entrance of Jesus Christ into the world in the form of a slave (Phil. 2). That superiority I do not possess. Perhaps the blacks who have patiently washed our clothes and mopped our floors and collected our garbage and shined our shoes are superior according to this criterion.

The question of guilt is here, as in David's confrontation with Nathan the prophet, of utmost importance. The salvation of our lives is at stake. If there is sin, there must be confession and repentance before there can be forgiveness, newness and life. Let us, however, be faithful to the gospel. We are not saved in the way of Baal, by self-laceration and great cries of guilt. Salvation is the gift of God in Christ Jesus. Suffering for sin was accomplished at the cross, not at inter-racial conferences or ghetto riots, although we certainly need more of the former, and we probably must endure more of the latter.

The crucial question at the moment for the white Christian is this: does he, can he or will he recognize the subtle sin which has overtaken him? Can he see that *he* is "the man," not communism or liberalism? The threat of God's judgment and the offer of His grace are extended to those whose conscience is pricked by the insults which have been heaped upon the black.

Let us not deceive ourselves. Our hearts are corrupt and deceitful above all things. And the black activist may be God's Nathan—let us pray not His Nebuchadnezzar—sent to the church, His insensitive and sinful David. He points to us and says, "You are the man."

Salvation, healing, forgiveness and peace—between God and man and among men—depend upon confession of sin. But how can they confess who have not been convicted? And how can they be convicted who have not heard? How beautiful, then, are the black feet which bring us the hard but healthy news of our blindness and coldness of heart.

"Therefore confess your sins to one another, and pray for one another, that you may be healed" (James 5:16).

Missionary Messenger

"Greater things for God"

Robert L. Garrett Salisbury, Rhodesia December 7

Enclosed is a picture of us in front of the Orphan's Home. We especially wanted to send this remembrance to you who have meant so much to us and worked so hard in our behalf in the past year.

The check from Bro. _____ estate has made its perilous journey and Thursday was put into the savings account to accrue a little interest until we use it. That account has enabled us to do so much worthwhile building for the Lord. It doesn't contain much for long, but is like the Sea of Galilee, flowing in and out. Our grateful thanks to our God who answered prayers about it and to you all who helped in this supply for the homeless children.

We plan, Lord willing, to spend Christmas day with Mother and Dad and their new family—that makes 17 for dinner.

Alice E. Broaddus Stockton, California October, 1968

Surely as we look around us we see signs being fulfilled and know that soon God will take over and all will be changed. Let us as Christians be preparing ourselves, for Jesus is coming back soon for a prepared people. Let us not forget that of the ten virgins in Matthew 25, only five were wise and had oil in their vessels.

Please remember our work in Hong Kong. Brother David Lee and workers still carry on there and find pressures on every side so they need your prayers. But God is still working there and many are hearing the gospel for the first time. The church still meets there in the school. Many thanks to all of you for prayers, letters and gifts.

Elaine Brittell Livingstone, Zambia December 16

The campaigners came by last week and asked Leonard what were the plans for the mission next year? There is a great need for the women to be taught to sew, knit, cook, how to care for their families and homes, to bake, etc., so they can be happier in their home life and have something to do, instead of sitting idle and going to the beer-drinks. Next year the government hopes to see all areas doing something to help the people improve. They remarked about the buildings here sitting idle most of the time—except for the few weeks we have vacation Bible schools and the Men's and Women's Bible meetings. It seems they could be put to use. We have the opportunity to help the people go upward. If we don't, then someone else will. Please pray we won't let this area go to someone else and the opportunity to help so many souls spiritually and physically be lost. The Catholics are always willing and eager to help the people improve. God willing, if we Christians use what we have

to help the people along with teaching them about Christ, He will bless the efforts so we can still work among the people here. Luckily, the day the campaigners were here God let the posters from the National Nutrition Commission arrive, which are to help the women learn about feeding their families and which foods to give them each day. Even if only a few come to learn about caring for their families, they can help others to learn. I plan to encourage the women to come next year to my house to study about these posters, even if I don't know too much about teaching nutrition. Still, the government is willing to give circulars with information about teaching the people, so I can learn with them. Also, Lord willing, I'll help the women who come here to learn to sew and knit, as they can use the hand machines and those who can use the treadle can use the other machines. I bought a second hand knitting machine, so perhaps some can learn to use it. It will take time, but before each class begins we can have Bible reading, songs and prayer, so many will be blessed spiritually while learning to do for their families and others. Next Lord's day ten people from Siamalange village plan to come to be baptized at Sinde as there isn't enough water near their place. BaEdward is going out teaching from house to house seeking the lost and God is giving the increase. We gave him ten songbooks and four New Testaments, all in Tonga, to use in the church there. Please pray these Christians will grow strong in the Lord and win others.

Winston N. Allen Anchorage, Alaska November 12

A week ago today (Nov. 12) I returned to Anchorage via the Polar Route from a 16-day tour of Lands of the Bible. In answer to prayer the Lord opened the way for this trip, and it was a wonderful experience in spite of dangers and hardships involved. I took many pictures, and already fruit is being borne as result of sharing the tour with others in a series of illustrated messages. Lands of the Bible visited included Egypt, Lebanon, Cyprus, Israel, Greece (Athens and Corinth), and Italy (Rome). In Israel we saw the Sea of Galilee, Jordan River, Dead Sea, Golgotha, the Garden Tomb, the "Pavement" where Christ was tried before Pilate, Garden of Gethsemane, Mount of Olives, the temple site on Mount Moriah, Brook Kidron, Bethlehem, Bethany, and many other places and things described in both the Old and New Testaments. This was the first Bible Lands Tour to originate in Alaska. The fact that I had a part in it is due to the promises in Psalm 37:4, 5 and Matt. 18:19.

Tuesday night of next week we are scheduled to begin a special Bible Class here in the trailer for the benefit of and in response to the request of two former alcoholics.

E. A. Rhodes Yokohama, Japan December 19, 1968

We see results of the prayers of God's people as the work becomes more stabilized and the zeal of the brethren grows and is manifested which makes an impression on others, and we trust will lead some, by the goodness of God, to repentance. I think that this is the way it should be, that the fellowship of the brethren be

on the basis of faith, working through love. We look forward to seeing the new year bring us much cause for joy and rejoicing by the grace of God, in the work becoming more stabilized and more souls being saved.

Bess seems to be holding her own very well; in fact, I think that at times I can see some signs of a little improvement. At least, it gives me a little hope that the food she is getting, may in time restore some health to damaged parts of her body and some good results be seen.

Victor N. Broaddus Manila, Philippines December 9

As plans stand now, Lord willing, we will be leaving Manila sometime about the first of May. No date is set yet, nor have we set the route of travel. These details will have to come later, though we do have tentative ideas already.

As of the present we still do not know where we will be staying when we return to the U.S. this time, nor what I will do. - We look to the Lord to open the proper doors in His own good time. It has been seven years since we were home last time, and that was only for a few months. This time we plan to stay longer. Our eldest son, Richard, will be going to college next year, and our eldest daughter, Vicki, should be ready for college by the year following. Pray with us about these matters: Our travel, where to live, what to do in U.S., and the children's schooling.

Thomas W. Hartle Cape Province, So. Africa December 9

The result of our series of meetings held from the 20th to 24th of November at the Woodstock congregation was indeed to the glory of God and a meeting of success. Attendance averaged over 52, with 70 at the final meeting.

On the 20th, the first evening of the meeting, a young Mr. Peter Ford (the son of one of our members) came forward to be baptized. Joy and tears were in the eyes of a happy father!

Then on the evening of the 23rd a Miss Agnes Landor of the Bonteheuvel congregation came forward to be baptized. Through Sister Barrow, her neighbor, I had been requested to speak to her earlier (as in one of my previous reports.)

The City Hospital services continue to exhibit sincerity and a thirst for the things that are honest and true, but thus far, none of these patients discharged have attended our services as promised. This is discouraging, but in no wise hinders me from continuing. New patients come and go. This is a promise I have made with God and those sick souls: to go each Monday afternoon, Lord willing. Well, thank God, we did have one precious soul baptized out of the City Hospital, a Mrs. Wilhelmina Tejada, last year some time, and her daughter and son followed later!

On the evening of Nov. 29 a blind, crippled (bedridden) man was baptized into Christ at Bonteheuvel. He had to be carried to the baptistry by two of the brethren. Our prayers are that those in the Bonteheuvel area who witnessed his baptism or heard about it, might be provoked to follow suit.

Precious Reprints

This month we depart from our usual practice of reprinting only from the pen of R. H. Boll, to honor our recently departed senior editor, E.L. Jorgenson. From the time of his coronary attack in 1958, Bro. Jorgenson showed special awareness of the fact that life is a gift from God. Hence, the selections that follow. The first was published in 1962 and the following shorter excerpt is from his last published article, 1967. The poem was a farewell to brethren in California as he left them in 1964.

When Life Begins Again

E. L. Jorgenson

We could, perhaps, get up an interesting volume concerning the origins of the hymns we sing, including some of the incidents connected with their use and their history. But, as Luke phrases it in his biography of the Savior, "forasmuch as many have taken in hand to draw up a narrative concerning those matters," we have hesitated to undertake the task. Moreover, it is often difficult to trace accurately these stories of origin and use, and this is true of the one that we are about to relate. It was, however, none other than Brother Boll himself who told it in my hearing; and he was certainly not in the habit of telling tales that had not been authenticated.

This story is about George Matheson, the English student who wrote the poem, "O Love That Wilt Not Let Me Go." We tell it, not so much for its interest as for a purpose. While a student at Oxford or Cambridge, Matheson was told by his doctor that he might soon go blind. The doctor asked him to return for a second visit, when he would know more certainly and would tell him definitely. On the return visit, Matheson was told the worst; he would go blind.

He was already engaged to a fine lady of talent and of high social standing. He must tell her; he must offer her complete freedom from any obligation. His high sense of honor would allow no other way. When the offer was made, whether he was quite prepared for it or not, she took it! That was understandable. Then George Matheson went to his room and wrote the immortal hymn:

O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
 May richer, fuller be.

Surely the inspired, inspiring words of David must have been his consolation:

When my father and my mother forsake me,
Then Jehovah will take me up. —Ps. 27:10

It is hard to believe that father or mother—especially mother—could forget or forsake, but it has been known. God said of Zion,

"Can a woman forget her sucking child that she should not have compassion on the son of her womb? Yea, these may forget, yet will not I forget thee. Behold, I have graven thee upon the palms of my hands" (Isa. 49:15, 16). Father and mother, brother and sister, husband and wife, lover and friend—all these may forsake, but Jehovah, never! On this ground, God's people are encouraged to be content and "free from the love of money." Himself hath said, "I will in no wise fail thee, neither will I in any wise forsake thee" (Heb. 13:5).

But George Matheson wrote another fine poem. It is so apropos that we reproduce it here, in part:

Oh, to go back across the years long vanished,
To have the words unsaid, the deeds undone,
The error cancelled, the deep shadows banished,
In the glad sense of a new world begun:

To be a little child whose page of story
Is yet undimmed, unblotted by a stain;
And in the sunrise of primeval glory
To know that life has had its start again!

I *may* go back across the years long vanished,
I may resume my childhood, Lord, in Thee,
When in the shadow of Thy cross are banished
All other shadows that encompass me.

How good it is that men may indeed be "born again," that we may yet turn and become as little children (Matt. 18:3); that Christ has made it possible for a man to be "born when he is old" (John 3:3, 4). And how awesome it is—not only that he *may* be, but that he *must* be, or never come in sight of the Kingdom of God! Yea, life may be new every morning, every moment—in Him! Will life be new for you in this new year?

On the date that this is written (Dec. 9, '66), I have reached the mark that Moses mentioned as the measure of a long, strong life: "Three score years and ten, or even by reason of strength four score years" (Ps. 90:10). Yet, in my case it was not by reason of strength, but by reason of the measureless mercy of God to His unworthy servant. Though a few live fourscore years and ten, and even longer, it still remains true that a man of eighty is an old man. . . . O, that 1967 might be the year of His coming! For believers have nothing to lose, but everything to gain by that grand event. For us, it is all plus, not minus. "Even so, come Lord Jesus."

But if He still delays to come, it could well be that my race is nearly run. Save for two sisters still living, our "family history" gives no prospect of longevity. Both parents and five of their children deceased before they were seventy. Add to this the weakening

effects of a serious heart attack a decade ago, and marvel that I am still on Time's side of the "great divide." Eternity may be for me (yea, and not for me only, but for my dear, long-time associates, Chambers and Clark), indeed for *all* of us, just around the corner, much nearer than I think. How thankful we older editors are for these younger, able, dedicated men (Linscott, Heid, et al.) that God has raised up to take the torch from our trembling hands!

WE PART TO MEET AGAIN

We part—to meet again,
But how or where or when:
Will it be here or there—
On earth, or "in the air"?
Who knows?

Yet yonder at the throne,
Still caring for His own,
Stands One who is our Friend—
Lo, always to the end.
He knows!

"Our times are in His hands;"
Those golden, silken hands
Of perfect power and love
That bind us from above—
He holds.

The sparrow doth not fall
Except the Lord of all
Agree. And shall not He,
Until Eternity,
Keep you!

Meditations at the Lord's Supper

"He Showed Them His Hands and His Feet" (Luke 24:39-40)

Lord, when I am weary with toiling,
And burdensome seem Thy commands,
If my load should lead to complaining,
Lord, show me Thy hands—
Thy nail-pierced hands, Thy cross-torn hands—
My Saviour, show me Thy hands.

Christ, if ever my footsteps should falter
And I be prepared for retreat,
If desert or thorn cause lamenting,
Lord, show me Thy feet—
Thy bleeding feet, Thy nail-scarred feet—
My Jesus, show me Thy feet.

O God, dare I show Thee
My hands and my feet!

—B. T. Badley

“. . . Christ also suffered for you, leaving you an example, that you should follow in his steps” (1 Pet. 2:21).

“Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted. In your struggle against sin you have not yet resisted to the point of shedding your blood” (Heb. 12:3-4).

A Week at S. C. C.

Carl Kitzmiller

During the week of Dec. 8, this writer spent over five days on the campus of Southeastern Christian College in Winchester, Ky. During that time he attended a Sunday night and a Wednesday night service at the nearby Belmont Church of Christ, spoke at the week's five chapel services, lived in the men's dormitory, ate in the school cafeteria, attended various classes, and had several private discussions with certain ones of the college personnel.

This program, begun this year, attempts to bring preachers from cooperating congregations to the campus for a week (1) to provide a variety of chapel speakers and (2) to promote a better understanding by the congregations of the school—its needs, problems, and virtues. The church here paid my travel expense while the college provided room and board.

A more detailed evaluation report than we can give here has been sent to President L. V. Houtz and to Robert B. Boyd, Board Chairman. Most of you are probably interested in such questions as: Were you impressed that the school is generally doing a good job? Do you think we should continue to help financially all we can? Do you recommend we send our young people there? In each case the answer is a definite, “Yes!” I came away feeling even better satisfied with the whole effort than before going. All of our college bound young people should benefit much from the spiritual climate and the two years of junior college work now offered under capable teachers.

This does not mean that we have in the school a little Utopia. No work made up of human beings ever reaches this point now. It does not mean every student who goes will necessarily come back a more spiritual Christian. Much will depend on the individual and his response to the advantages offered. But it does mean that a good academic program is offered in a positive Christian setting, and that we know of no *better* place.

In short, I would urge you to support Southeastern Christian College with your offerings, your prayers, and your young people.

On The Teen Scene - -

EDITED BY TERRY ALLEN MORRISON

LET'S GIVE THEM A HEARING

Nowhere in the Bible do we read: "Children should be seen, not heard." There are some in our churches, however, who seem to feel that there is scriptural authority for that time-worn maxim. If there is no scripture to back that proverb, then most surely young people should listen to, accept, and not question the doctrine of their elders.

There are two major reasons why this attitude by some in our churches today is wrong. First of all, it is not fair to ask young people to accept the things we believe without giving them an explanation and listening to their questions. Secondly, it may well stifle their interest and activity in the Lord's work. May we elaborate on the latter reason first.

What our churches need (just one of the things) are people to do the work of leading, witnessing, and soul-winning. The focus of most all movements today is on youth. Certainly then Christ's Kingdom must be training and using young people. For this reason we cannot put them in the background and not listen to them. It would be less than fair to tell the youth that they could take part, but that they must only say what their elders tell them to say. By the same token, however, young people cannot be told to run the "show." They don't want to anyway; what they really want is an opportunity to serve, and to have guidance in that service.

There is a need for much training and guidance for our young people today. This should be one of the primary works of the church. But often we do nothing for our young people, and then wonder why they leave us. As a group, our churches could very probably do more for our youth.

A one-way street this is not, young people. For many times have we seen young people with talent refuse to serve when called upon. If young people expect to be heard, and not just seen, then they need to have given thought to their speech, and also be ready to accept some of the responsibilities in serving our Master. The young people must really know where *they* stand in *their* faith in Jesus Christ.

Surely all of us have seen the "backfire" in the life of a young person who had to "swallow" all the teaching of his preacher, his church, or his parents. What was the problem, we may ask? It may have been a case of "doctrinal indigestion," that is, the young person was asked to "swallow" more than he could "chew." In a time when the word dialogue sounds suspicious to most of us conservatives, there may well be room for dialogue between preachers and teens, parents and youth.

In meaningful dialogue there is time for an exchange to take place. The elder to share experience and learning, while the youth share feelings and problems. Sometimes the call goes to the younger folks to be understanding with their elders who may be afraid of some of their ideas. But young people must remember that the older folks do know the right things a great deal of the time. There is a need today for understanding, and breaking down the age-gap.

To that end both groups can contribute. As adults and leaders let us help the young people to "work out their own salvation" in the way the Bible means that verse. After all, what we need today are young people who have a faith in God and the Lord Jesus Christ of their own, not one their elders handed them.

T. A. M.

MISSIONS FORUM:

"I Was Never Called"

Is Your Hearing Aid Turned On?

As a student Martin was always saying he was willing to represent Christ in another country if God called him. That was thirty years ago. Now he says he's wasted his life because he belonged overseas.

He says he keeps being reminded of carbon monoxide poisoning. He never deliberately said he wouldn't consider becoming a missionary. He never formally said no to God. He just never thought God called him. [He was active in Christian witness in his college, but he never studied the Bible basis of missions, read a missionary biography, talked to missionaries on furlough, prayed for any specific worker or area, gave money to missions regularly, or considered the newspaper's front page in the light of the Bible.]

Martin said he wasn't called. He should have said he didn't listen. In foreign missions the call is less important than the listen. The call is not my responsibility; the listen is. For this reason my primary question should not be "Am I called?" but "Am I listening?"

Yet even that is not quite accurate. Listening suggests passivity; you sit by the phone and wait. No one who sits and waits is likely to learn God's will about missions or anything else. Meditation and quiet waiting before God have their place, but must be combined with vigorous reading of the Bible, careful attention to books regarding missions and the world today, discussion with missionaries, etc.

In the old Student Volunteer Movement the student declared not merely that he was willing to go overseas, but that he was willing and *desirous-eager*. Willing, desirous, eager—do those terms describe us? Perhaps not. Then we should tell God this, and ask His forgiveness for lack of interest, cold-heartedness and numbness

to His majesty. And we can ask Him to change us into willing and eager disciples. (Paul Fromer in HIS Magazine, 1/67)

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Calls and Gifts

Despite all you hear of being called to the mission field, you will not find this type of call in the Scriptures. In Acts 13:2 the Holy Spirit said: "Separate me Barnabas and Saul for the work whereunto I have called them." Notice it speaks of a call, not to a geographic location, but to a work. Paul was not being called to Africa or Europe or Asia, but to the work of preaching and teaching. . . .

I believe your calling and gift are identical. Your call is what you are to be, which is determined by the gift He has given you. Your direction is where you are to go. Your calling never changes; your direction may change at any time. What if you feel called to China? When the door to China closes, does that mean you no longer have a call? No, because your call is what you are to be, not where you are to go. . . .

I was never called to China. I saw no flash of light; I heard no voice from heaven. My call was the call to be a teacher of God's word. I used it in Asia for years. I can use it just as well at home. For almost 30 years God has directed me in and out of Asia.

Learn what your gift is and where He wants you to use it for His glory. Place yourself in God's will to go or stay as His Spirit directs you in Asia, Europe, Africa, South America, the islands of the sea, or here at home. Stop dreaming about a future call and start believing God and obeying Him today. (Dick Hillis, in HIS Magazine, 3/64)

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Commitment and Commission

It is a strange phenomenon that young people can graduate from our Bible institutes and Christian colleges without the slightest concept of what God wants them to do. Even those few who have a leaning toward the foreign field do not feel prepared to move in that direction without first tasting to see if it is good. . . .

A *knowledge* of the will of God is relative to one's *desire to do* the will of God. God does not reveal His will to those who are not gladly committed to it. A commission from God is relative to our commitment to God. Commitment is prerequisite to commission. There is no substitute for the bent knee, the surrendered heart, the open Bible, the listening ear and the voice of the Spirit in discovering the will of God. (Don Hillis in HIS Magazine, 4/64)

Abolishing the Draft Board?

"Are you planning to be a missionary?" I hesitated, perplexed how to answer, for I was uncertain on this matter. I said, "No, but I'm willing to be one if the Lord wants me." I was totally unprepared for his comeback. "Did you ever consider volunteering?" (Selected)



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

What is the "Historical Method" of interpreting Revelation?

The theory based on the hypothesis that the Apocalypse is church history written beforehand presenting the events of the same in symbols that must be worked out and discovered in their fulfillment. Origen started out on this line at the time it was being concluded that the Lord had "delayed His coming." It was further developed by Augustine and has since then been modified from time to time. In their trying to hit upon the event set forth by this symbol or that, great differences have arisen, causing much confusion; and as a result many have settled down with the conclusion that Revelation is a book that no one can understand and had better be left alone as a "Sealed Book," a contradiction of Rev. 22:10 and a trick of the devil to rob the saints of the Lord of the promised blessing of 1:5. The historical interpreters fail to get the Lord's own proper division of the book as set forth in 1:19. Let it be noted that the "here-after" things follow "the things that are," and the "things that are" are His churches and the affairs affecting them and being affected by them. The things that shall come to pass "after these things" begin to be written by John with Rev. 4:1. The historical theory fails to grasp the "great tribulation" in its setting, occupying chapters 6-18 as it unmistakably does. Unbiased children, even, comprehend the seven seals, the seven trumpets, and the seven vials (bowls) of wrath as embraced in the tribulation.

Paul to Titus refers to "many unruly men, vain talkers and deceivers . . . whose mouths must be stopped . . . for which cause reprove them sharply" (1:10, 11). How are their mouths to be stopped? You would be charged with denying free speech and of violating "civil rights."

"Reprove them sharply." "Reprove, rebuke, exhort, with all longsuffering and teaching" (2 Tim. 4:2). The inspired Paul did not softpedal, did not shirk unpleasant duties in order to escape persecution "for righteousness' sake." He even withstood the apostle Peter (Gal. 2:11) "because he stood condemned." With too many it is more unpleasant to administer a needed rebuke or to hear it administered than to hear the word of God assailed or His name blasphemed. Let us have the courage to expose error; challenge false doctrine; put false teachers to an open shame; allow them no open forums; give them no space in Christian publications. Follow the divinely approved example of the church at Ephesus (Rev. 2: 2, 6). They whose mouths are not thus stopped will, like those who

could not withstand the wisdom with which Stephen spake, resort to persecution, and the Lord's servant must be prepared to take it for Jesus sake. "Blessed is the man that judgeth (condemmeth, A.V.) not himself in that which he approveth" (Rom. 14:22). But be on guard lest your militancy (which is required) be in the flesh and not in the Spirit.

In this connection let it be understood that the freedom of speech and the press and the freedom of religious belief and practice does not include the freedom to create a public disorder.

Would it not be to the advantage and uplift of fellowship and cooperation if our Word and Work writers showed more recognition and appreciation of each other's writings? and readers could boost the good work by expressing their appreciation more. Others are helped by seeing interest taken in a subject. Are we not too reserved and inexpressive?

Well, have we been taking too much for granted? I have been led to read an article a second time by somebody's special mention of it. I appreciate our scribes and every emphasis laid on the word of truth and every endeavor to interest people in it. I greatly appreciate the reports appearing in the Missionary Messenger department and am disappointed when a name is absent. Yes, let us each one feel a responsibility for promoting deeper, sweeter fellowship. The added department, Meditations on the Lord's Supper, will no doubt be helpful. "The closer we draw to our Lord the closer we draw to one another." "Each counting the other better than himself" is not the practice of one discounting his brethren. Would this go over? Be on guard lest you cause some one to think of himself more highly than he ought to think.

May one know definitely what is his cross that he must take up daily to be truly a disciple of Christ Jesus? . . . is it some trial and testing or affliction he must suffer and bear?

"Take up his cross and follow me." Because of his fleshly propensities and wrong inclination (for the mind of the flesh is enmity against God, is not subject to the law of God, neither indeed can be), therefore has to be crucified, requiring a cross. The human will and the divine will clash; they cross, and the flesh has to be subjugated, and that is a daily necessity in order to be a true disciple. Trials and afflictions may attend, making the cross the heavier but there is the cross to bear whether there is affliction and suffering or not.

My very religious neighbor argues that death is a sleep and that unconsciousness continues from death till the resurrection. Help me to help him.

Death to him who dies in the Lord is not what death is in reality, since the Son of God conquered death. Hence He could say with authority, "If a man keep my word, he shall never see death." (Jn. 8:51). "The sting of death is sin," and death's sting for the child of God has been extracted. For that reason and also because those dying in Christ are soon to be raised up, i.e. awakened, it is repeatedly referred to as falling asleep. Unconsciousness is not implied. That which dies is indeed unconscious until it is made alive, which is like unto awaking out of sleep. See 1 Cor.15, et al.

Ask your neighbor, "Where are the dead 'who die in the Lord'?" (Rev. 14:13). The repentant thief was to be with Christ in Paradise. Paul locates Paradise in the third heaven (2 Cor. 12:2-4). He shows that it is possible for one to be "out of the body" and be in Paradise in possession of his faculties; he heard. In 2 Cor. 5:8 that to be "absent from the body" is to be "at home with the Lord." In Phil. 1:23 Paul expresses the desire "to depart and be with Christ," which he declares "is very far better." Death is a dissolution of the body, a separation of the "outward man" and the "inward man" (2 Cor. 4:16-18). These references should enlighten your neighbor. Let us pray that they may.

If a man has money left after his donating to the cause of Christ is he thereby joining the Ananias-Sapphira class?

The judgment that fell upon this pair was not because they kept something of what they had (Peter's words show that) but because they lied. They are set forth in the record by way of example. Liars since then who get by do so in the face of this plain example, just as many cities guilty of sodomy are getting by (temporarily) but the guilt is not less but greater, and the great day will reveal it and deal with the same.

Had those at Corinth who were saying, "I am of Paul," or "of Cephus," or "of Apollos" disfellowshipped each other, one faction the other? Was the defect at Corinth corrected?

Since Paul was privileged to rejoice at their "clearing of themselves," as he does in 2 Cor. 7:12, the indication is that the correction was made, before matters had reached such a pitch. But there was carnality and strife paving the way for many to be defiled. See Heb. 12:16. How prone to minimize the whole matter of being followers of men, just as though it is nothing! Denominationalism is normal and to be expected and expected to be practiced just as though the word of God were silent on the matter. Will God be silent in the day of rectification?

What is evolution? How did it come to be so generally accepted? Has it been proved?

Evolution is from *evolvere*, meaning to roll out, to unfold. There is the fact of evolution, like that from the egg to the wiggle tail, to the tadpole to the frog. Or the egg, the grub, the caterpillar, the butterfly. There is, for instance, the sod house on our western plain, then the log house made of crossties when the railroad reached that far, then came buildings of wood less crude, the brick or concrete, now even glass houses.

But that is not the meaning of the term evolution as it is usually being heard or understood and referred to as the Darwinian theory, which has never been proved, various features and phases have become obsolete, having even been disproved. Many scientists themselves declare the teaching as a mere hypothesis and do not hesitate to deny the theory as mere assumption and unscientific. Book refuting the same are easily accessible and numberless. The book of nature and the Book of God, the Bible, have

one and the same Author and do not contradict. Books on science have to be rewritten or discarded. The Bible lives on. "How firm a foundation, Ye saints of the Lord, is laid for your faith in His excellent word."

We tremble not for the Old Book, but for those who are ignorant of its eternal truth, whose sin of unbelief, when not straight out disbelief, is lamentable beyond words. Those concerned, seriously concerned, are by far too few! "Cry aloud and spare not!"

Ways to Improve Congregational Singing

The Words and Their Meaning

1. Provoke the church to examine the message and purpose of its songs. Some songs are addressed to God in *worship* or *prayer*. Other songs are addressed to the unsaved or to fellow-Christians or to oneself, in *testimony*, *teaching*, or *exhortation*. What was the author's purpose in writing this particular song? Can we make his purpose ours as well, as we sing his song?

2. Select songs that fit in with the speaker's topic, if possible. Consult him ahead of time to see if he has any suggestions.

3. Don't always omit the third stanza! Omitting stanzas is especially disastrous in a song which has a single line of thought which develops from stanza to stanza. To omit a stanza in such a song is like skipping from chapter 6 to chapter 8 when reading a novel.

4. Sometimes comment on the message of a song or of a stanza.

5. Occasionally ask the congregation a question or two about what they have just sung, to see if they understood the meaning. This will encourage more thoughtful singing.

6. Occasionally tell background information about a song, or its author, or its composer.

7. Sometimes, for variety, read the words of one of the stanzas. They may be read by the songleader, or by the congregation in unison.

The Music

8. Vary the speed to fit the mood of the song: joyous, calm, majestic, prayerful, etc. There may even be 2-3 contrasting moods in the same song. If so, don't sing all the stanzas alike.

9. Vary the volume in the same way.

10. Occasionally, vary who sings. Besides the usual 4-part congregational singing, a stanza may be sung in unison, or by men only, or ladies only, or children only.

Song-leading: Methods, Training, etc.

11. When announcing the number of a song, repeat the number. The second time call out the numerals separately. For instance, "One hundred and thirty . . . one-three-zero." This avoids confusing 130 with 113, which sounds so much like it.

12. Start out singing strongly and decisively, not hesitantly. Usually the first 4-5 notes of the song are the most important.

13. If you pitch a song too high or low, finish the first stanza—if possible. But then correct the pitch before continuing the song.

14. Hold training classes for song leaders, especially beginners or those who would like to begin. Get some experienced song leader, from another congregation if necessary, to teach about finding the correct pitch, beating time, etc.

15. Fairly regularly, increase the repertory of the church by introducing a song they do not know. Discuss its message, practice its music, and then use it. Perhaps the midweek service, with its smaller attendance, is the best time to learn something new. Then the following Sunday, those who learned it the preceding week can help the others to learn it easily.

16. From time to time, have special singing: a trio, quartet, or chorus. Such groups can help teach the church new songs from the book. They can also present enriching songs which may not be in the church's book.

17. If possible, have two complete sets of two different hymnals. Use one for a few weeks and then the other. It will freshen the singing and get you out of the rut of repetition of the same familiar songs.



Don't Down Doubters

Alex V. Wilson

Some—perhaps many—young people in our churches, especially those studying in secular colleges, have doubts in their minds about God, the Bible, and other spiritual matters. How should we react to these doubters?

Too often anyone who raises questions or doubts about doctrines is scolded and branded immediately as unspiritual and unbelieving. Many times, instead of trying to give helpful explanations to clear up such doubts, older Christians simply blame the questioner for having the doubts at all. Such a reaction only makes him suspect that his doubts are justified and that the Bible does not have satisfactory answers to the accusations his college professors make against it.

How *should* we deal with doubters? Examine the ministry of Christ; how did He deal with them? After John the Baptist had been imprisoned, he began to wonder about Jesus. "If he is the Messiah,

why doesn't he get me out of here?" In his bewilderment he sent messengers to Jesus. Our Lord did not begin to rake John over the coals for raising doubts. Rather, He supplied the messengers with evidence, pointing out that His miracles fulfilled Old Testament predictions about the Messiah (compare Luke 7:18-23 with Isa. 35:5-6 and 61:1).

Consider another example. Through the centuries the apostle Thomas has been a symbol of doubt. Yet it is instructive that after Thomas doubted Christ's resurrection, Christ gave him the evidence he wanted and administered only the mildest of rebukes: "Put out your hand and place it in my side; do not be faithless, but believing" (John 20:27).

In the same way, we should take seriously the doubts that people have, and share with them convincing *reasons* for our hope (1 Pet. 3:15). Some people may object, saying that this is too intellectual an approach. Of course it is true that man cannot reach God by intellect or education, and that we dare not depend on human wisdom in preaching (1 Cor. 1:20-21; 2:1-5). Yet anti-intellectualism is unscriptural. Paul wrote the passage just alluded to. Yet it is noteworthy that in the book of Acts we read at least seven times that Paul *reasoned* with people about the gospel. He "reasoned with them from the scriptures;" "he reasoned about righteousness, and self-control, and the judgment to come" (Acts 17:2; 24:25), etc.

My point is well expressed by John Stott: "We cannot pander to a man's intellectual arrogance, but we must cater to his intellectual integrity." In other words, back of many people's doubts is pride and an unwillingness to believe. Their problem is not really mental but moral. After an evangelistic meeting on a college campus, a student quizzed the evangelist with several knotty problems. Finally he said, "Well, you've answered all my questions satisfactorily." The speaker then asked, "Are you going to become a Christian then?" Replied the student, "No; it would mean too radical a change in my way of life." It was not that he *could* not believe; but he *would* not. Many people have this attitude. And yet there are other people who are sincerely seeking truth but are confused. They like John and Thomas, have honest doubts, and if we can help clear away these obstacles to faith they will trust Christ.

God help our young people (and older doubters too) in these days of disbelief. And may *we* help them also, to know and trust the One who is altogether trustworthy.

More next month

Recommended Reading: *The Reason for Our Hope*, by V. Grounds; Moody Press, 39¢. *Know Why You Believe*, by P. Little; Scripture Press, \$1.25. *Basic Christianity*, by J. Stott; Inter-Varsity Press, \$1:25 (This book is also excellent for evangelism). Excellent 15¢ booklets: "Have You Considered Him?," "Evidence for the Resurrection," "Is Christianity Credible," all from Inter-Varsity Press



Viewing The News

(The editor of this department feels that it would be interesting to all our readers not now acquainted with other church groups to hear from faithful ones among others the story of their present condition. As a consequence, over the coming months I will have most of this column taken up by others, reserving only a small space for other important news. Most of these columns will give an over-all view of the development of apostasy and the reaction against that apostasy, but, since the International Convention of the Christian Churches (Disciples of Christ) has recently moved to form a centrally controlled denominational structure, I felt that this first report should be on that particular development among the instrumental churches of the Restoration Movement. Our writer this month is L. Palmer Young, minister of the South Louisville Christian Church in Louisville, a past president of the North American Christian Convention (a preaching convention), one of the best known preachers of the Word among the conservative independent Christian Churches.

RESTRICTURE AND THE "DISCIPLES"

by L. Palmer Young

THE INTERNATIONAL CONVENTION of Christian Churches (Disciples of Christ) proceeded on schedule to adopt the Provisional Design for the Christian Church (Disciples of Christ) and to "reconstitute" itself as the First Provisional Assembly of the newly established denomination.

ALEXANDER CAMPBELL has been widely quoted out of context to justify the creation of a centralized denominational structure for the Christian Church (Disciples of Christ). Campbell, it is true, believed in the values of cooperative effort. He was the first President of the American Christian Missionary Society. After his election he wrote in the *Millennial Harbinger*—

"Every New Testament church was absolutely independent of every other church, as much so as the different families of a community, and this

must continue as our practice if we would reproduce the church of that day. If one chooses to work through a missionary society, let him do it; if one chooses to work through his own congregation, or as an individual, he must not be molested. Our societies are to stand or fall, not by the official authority of a convention, but by merit. We should not disparage the work of either, but encourage both, as long as they result in the salvation of men."

ABSOLUTELY INDEPENDENT are very strong words. They are inherent in the very warp and woof of the Restoration Movement. If we modify them, moderate them, restructure them or make them dependent upon the benevolent permissiveness of a higher corporate authority, we weaken and even may destroy the freedom which has distinguished so many New Testament churches for a century and a half.

A NEW ERA has now started for the Christian Church (Disciples of

Christ). Sept. 28, 1968, was the time chosen for the elected delegates from Disciple churches to vote. The General Assembly of the Christian Church (Disciples of Christ) replaces the International Convention of the church. The committee on Recommendations becomes the General Board; the Ex. Sect. of the Convention becomes the General Minister and President of the new denomination. The President of the Assembly becomes the Moderator; States and areas become regions; State Secretaries become Regional Ministers.

THE "DISCIPLES" now present a new concept of the church which seeks to make area and national organizations a necessary part of the total church, no longer tools to be used or discarded depending upon their worth and faithfulness, but now to be carried along whether right or wrong, helpful or a hindrance! In the sub-structure there is a conformity with COCU (Consultation on Church Union), a move to form a union of nine denominations. The union can be voted upon by the newly formed delegate convention or General Assembly and need not be submitted to the individual congregations.

THE MINISTRY will be 'controlled' through approval of the theological training, ordination and licensing . . . It seems that the Area Minister (now a State Secretary) will have to approve of the minister before a 'controlled' church would extend a call . . . Actually, it's about that way now with Disciples.

THOUSANDS of Christian Church members object to this blatant departure from sound Restoration Principles. The Bible is being deserted as the infallible Word by many. A new denomination will do nothing to help answer the prayer of our Lord in John 17. The local congregation's autonomy will be limited. Ronald Osborn, who helped engineer the new set up, said at the close of the As-

sembly: "I believe, I fervently pray, that the Christian Church will, when the time comes, act affirmatively on the most inclusive church Union since the Reformation. I trust that the other churches in COCU will do likewise, and that we shall soon find ourselves in a United church along with the African M. E. Episcopal, the African M. E. Epis. Church Zion, The Christian M.E. Episcopal Church, the Episcopal Church in the U.S., the Presbyterian Church in the U. S., the United Church of Christ, the United Presbyterian Church in the U.S.A., The United M. E. Church and perhaps others."

OVER TWO THOUSAND Christian Churches have had congregational votes to delete their names from the Year Book of Christian Churches (Disciples of Christ). Others were never listed. The best estimate I can arrive at is that about 5000 Christian Churches, with a membership of one million plus, will not be a part of the new denomination. The Christian Church (Disciples of Christ).

In order to 'go along' with the new denomination and COCU, serious, unscriptural practices such as infant baptism, open membership, congregational control from 'headquarters' would have to be 'swallowed' which of course would be a step backward toward a sterile, monolithic structure of medieval Romanism. It would be a bureaucratic escape from confronting the world with the Gospel by busying the church in authoritarian institutionalism. God help us to be faithful to the Word as it has been revealed by Holy Men as they were guided by the Spirit!

-30-

Many thanks to Bro. Young for his article. Remember to send your questions and news items to

Ernest E. Lyon,
1734 Deer Lane
Louisville, Ky. 40205

How can you have real fellowship and communion with God when you live in complete and absolute disobedience to His major commission for the church?
-James Kennedy

NEWS AND NOTES

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

New Address

Stanford Chambers now resides at 2309 Renown Drive, Louisville, Ky. 40299. He writes, "Hope noble brethren Jorgenson and Clark receive due tributes."

Huntingburg, Ind.: The Word and Work is a wonderful magazine. Have been a subscriber for fifty years and I hate to quit. Will be 89 January 21st, and my eyesight won't permit me to read. —Mrs. R. C. DeForce

Huntsville, Alabama: The Thanksgiving retreat was a real treat. I was genuinely refreshed. —Bob Ross

DeRidder, La.: It seems strange to think that Bro. Clark's life here is over—also seems unreal about Bro. Bixler. My father received and forwarded funds to Bro. Bixler from before 1920 I think. —Irene Elston

PCS Expansion

Nine classrooms of students and the office force will return to new quarters after Christmas vacation. The whole wonderful story of what the Lord has done will have to be told later. Those of us who have been here to see for ourselves exclaim, "What hath God wrought!" Construction continues on the all-purpose building (gymnasium, auditorium, etc.) Completion is scheduled for the end of March, D.V.

Louisville, Ky.: Bob Morrow is to be the new minister at Sellersburg, beginning in January . . . Dale Offutt is to begin teaching fifth grade at Longfellow School in January . . . Youth rallies January-April will be on Sunday afternoons. —Ernest Lyon

Dallas, Texas: At the Sunday morning worship, Dec. 1, Brother Roy Miller was appointed officially to the office of Elder with the Mt. Auburn congregation. Brother Miller joins Brethren Dave Ferguson, Roy Ferguson and Cecil E. Brooks as elders of this congregation. —Neal Phillips

Friend Corps Offers Help

Note to all inner-city and other related projects. We are willing to

recruit students from our campus for your respective works. Send a resume of your summer and/or permanent programs along with any literature which you might wish to have distributed to: Friend Corps, c/o Gary D. Cope, Box 1084, Harding College, Searcy, Arkansas 72143.

Lexington, Ky.: A singspiration was conducted this a.m. from 7:45 to 8:15 by Bro. Rutherford and Bro. Yarbrough at the Post on the Russell Cave Road. The wonderful opportunity to witness for Christ in song was arranged by our good and devoted brother Terry Lewis. We thank God for such young men in the Church.

Three from the West End Church of Christ were baptized last Sunday night by Bro. Howard Loveland, the minister. There was a splendid group from the church and led by Linda Powell, they sang most beautifully. —H. N. Rutherford

Louisville, Ky.: Nearly six weeks ago a lady called the church office and asked to speak with the minister. She invited the congregation to join with other prayer cells throughout the city, praying that God would send true revival to Louisville, Kentucky. Several such requests have been voiced in the recent past. There are still men and women desiring that God will send revival.—Mike Sanders

Abilene, Texas: Bro. Harold Preston informs us in a recent letter that the Channelview brethren are no longer meeting in the American Legion property. A fire destroyed a portion of that property and the Legion has moved into the church building with activities formerly held elsewhere. The Sunday services are being held temporarily in a large double garage at the Marvin Fontenot home, with mid-week meeting at various homes. No building plans have been made, but the brethren are looking into a possible solution offered by the purchase of a surplus frame building belonging to a local school.—Carl Kitzmiller

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