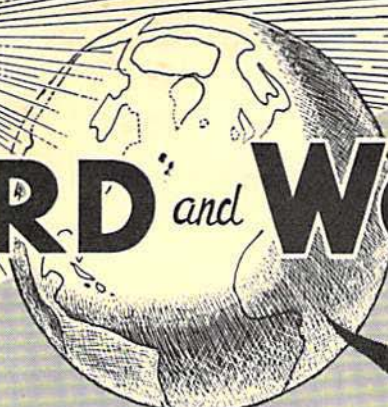


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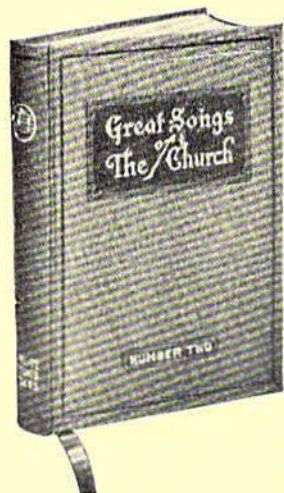
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Talking Things Over

G. R. L.

"The Church has lost its 'O!' wrote A. W. Tozer some years ago. He referred to the fact that Christians today tend to take salvation for granted. The psalmist stood in wonder before the works of God: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man, that thou art mindful of him?" (Ps. 8) David was amazed that God should consider him—a mere speck of dust in the mighty universe—but who looks at the stars any more? The glare of city lights has all but blotted them from our view. All too much our affections and interests are on the earth.

Yet right here on earth God did His greatest work. Far surpassing the wonders of the created universe is the wonder of our redemption. Two centuries ago Charles Wesley exclaimed,

Amazing love! How can it be
That Thou, my God, shouldst die for me?

Among today's Christians, it is a rare thing to hear such an expression of worship. How few are those who *really* ". . . stand amazed in the presence of Jesus, the Nazarene"—although the words are readily sung! Recent articles from Harold Preston have given us some heart-searching thoughts on the importance of worship. But why should Christians be so deficient in worship! The Scriptures fairly bubble over with expressions of praise and adoration; why are our hearts so slow to respond? I believe it is because our salvation is "too small." We cannot stand in awe before something that is of our own manufacture, nor before something that is a result of "our part" and "God's part." If we are to stand in awe of God, then we must stand in awe of our salvation. And if we are to stand in awe of our salvation, we must be convinced that it is *His* salvation.

"SALVATION BELONGETH UNTO THE LORD"

God is sovereign in salvation. That is, He is completely free to work according to the counsel of His own will. This is true when we consider how salvation came to us, and it is also true when we think of our agency in offering salvation to others. It is all of God. Already I can hear some objecting, "But what of human responsibility?" Certainly there is human responsibility, but let us not use that as an excuse for dethroning God. Man has become the center of the world about us, and this atmosphere of humanism

is the most obvious influence in the churches today. Humanism is the life-blood of every "liberal" tendency within Christendom, from old Modernism to the New Morality. There are still many who reject these open departures from the Word, but how few—if any—are they who do not have the odor of humanism about their garments. When we begin to talk of salvation, the colored spectacles go on: "But we must look at this from the point of view of *human* responsibility!" And they proceed to strip God's most wonderful work of its wonder. Every statement of what God has done must be offset by a "Yes, but . . . don't forget what *man* has to do!" The final result is certainly nothing to be excited about. The old folks yawn and doze, and the teen-agers get the message: "Church" is dull and a bore and is strictly nowhere. At least, that is the way that dozens of them have reported it to me. Yet, just two weeks ago, after a prayer meeting I heard a teen-ager say, "Why do we have to limit the meeting to just an hour?" What makes the difference?

"HE SAVED US"

Those of us who know the Lord can look back in our own experience and recall something of His dealings with us. The circumstances were different for each of us, yet we all came by the same Way—the same lovely Savior won our hearts and turned us unto Himself. We must confess with Lydia (Acts 16:14) that it was He who opened our hearts that we should give heed to the word of Life. With each of us, He knew just the situation to put us in to make us responsive to the Gospel. So we repented, but even this was of Him. Perhaps we might have once said "*I decided* to become a Christian," but with time we have learned with Paul that "*in my flesh is no good thing.*" Then whence came the decision—"our" decision—whence our repentance? At last we come to appreciate the fact that somehow, in a way that we may never perfectly understand, God has *granted* us repentance (Acts 11:18). As we look back upon the miracle that brought us out of death into life, we begin to realize how insignificant is "our part." We read, "Of his own will begot he us . . ." and we fall down before Him and worship!

But the new birth is not the end of the miracle! All of our earthly pilgrimage is the unfolding of God's wonderful grace to us. He does it all! "God is at work in you . . ." (Phil. 2:13). He places each one of us in the body "*as it hath pleased him*" (1 Cor. 12:18)—how vain our efforts to place ourselves or others! In contrast, how simple for the branch simply to cling to the Vine, and for the Vine, then, to supply life and produce fruit. When it happens this way, even the fruit in our lives is cause for us to fall down in amazement before God; to think that such results should come from such vessels! Amazing indeed! "And none can stay his hand, or say to him, What doest thou?" (Dan. 4:35).

SOUL-WINNING IS GOD'S WORK

If our own salvation is the work of God, so is that of others, and we need to bear this in mind as we go out to "make converts."

Again, we must not do away with the matter of human responsibility. We are clearly commanded to go make disciples. However, if the end-result is our own work (and not God's), it will surely perish in the testing-fire at the judgment seat of Christ. Both the preacher and the prospective convert are cut down by John 6:44: "No man can come to me, except the Father, who hath sent me, draw him." When the convert is won, there is no boasting, except in the Lord Jesus Christ. He gave the right words, He touched the sinner's heart, and He bestowed new life. Are people reluctant to stay around for a baptism at your church? Perhaps there is too little evidence of God at work in salvation. When God does something, it is marvellous; it is heart-thrilling; there is no need to generate artificial enthusiasm about it.

"We persuade men," says Paul. Where do we draw the line (in winning others to the Lord) between our responsibility and the Lord's responsibility? I would not want to discourage anyone from speaking boldly for our Lord at any time. On the other hand, how utterly foolish for me to think that I can make myself (or be made by others) into a soul-winner! I believe the answer is not in how much or how little I persuade others, or prepare myself (by memorizing verses, taking special courses, etc.), but rather in my perspective. I think the greatest need for the soul-winner is to be utterly convinced that "Salvation belongeth unto the Lord." The charge to speak is from Him. The word of salvation is from Him. The opportunity is from Him. The right combination of words is from Him. The preparation of the hearer's heart is from Him. The convicting power of the Word is from Him, as are faith and repentance. The new birth, when it occurs, then is His work, and He receives all the credit for it.

Witnessing the wonderful work of God causes us, with the Psalmist, to exclaim, "What is man, that thou art mindful of him?" Having ourselves and our God in the proper perspective will not only restore our sense of "O!" It will also correct many other ills that spring from over-inflating the creature at the expense of the Creator.

PRAY!

By Phillips Brooks

Pray earnestly, sincerely, accurately, definitely, lovingly, trustingly, but pray, pray. And remember that prayer is the simplest utterance of the heart; that it is the laying hold of God's willingness, never the pressing of His reluctance. Take Jesus Christ not only to be your Master but likewise to be your Friend. Remember that there can never come to you a darkness that He cannot make light for you, that there cannot be a weakness for which He is not able to give you strength, and that even in the depths of your greatest need you cannot possibly want to come to Him so much as He wants to have you come.

Stewards of Salvation

John Kernan

(John Kernan is editor of *South African Christian*, a monthly publication. He wrote the following article expressly for the W & W.)

God offers us salvation. It is a free gift. We did not earn it, buy it, steal it, or win it in a contest. God gave it to us. But He did not give us salvation to gloat over—to keep to ourselves—to show off piously on Sunday morning.

God gave us salvation so that we could share it with others. Sharing salvation—doing the work of Christ—is the whole intent of the parable of the wise and foolish servants of Matthew 24. The Master left his servants in charge of his house—Christ returned to heaven and left the propagation of salvation in charge of His followers. Some servants fritter away their time. Others take care of the house, spreading the gospel, proclaiming Christ. Each Christian is a steward of salvation, either a good steward or a foolish steward. Which one are you?

Why You Have A Bible

No doubt you have a Bible. God gave it to you so that you could study it for your own benefit, to help you grow in the knowledge of the gospel. He also gave it to you so that you could teach it to others.

What are you doing with the Bible? Is it on a table collecting dust? Is it in a bookcase, lost among detective books and modern novels? Are you so careless with God's gift that you not only refuse to pass it on to others but you also neglect to use it yourself?

The Bible sits there on the shelf. What about your salvation? Does it sit there on the shelf, too?

A preacher once told me, "You know, all this talk about preaching overseas is crazy. God doesn't expect me to do that. When I walk down the street, I see lots of people who need help. Those are the ones God wants me to look after. I'm not responsible for those people on the next street, that I don't see. God doesn't expect me to walk down the next street to look for them."

I don't know how that preacher interprets the Great Commission or the command to go to the uttermost parts of the earth. I do know that he is being very tight-fisted with the salvation that God gave him.

The "Converted Pocket Book"

I met a service-station operator. He uses half of his personal income to support a missionary family overseas. Here is a Christian who gives 50% of his income to spread the gospel. He knows what it means to be a steward of salvation.

How much of your income do you give to spread the gospel? Do you know what it means to be a steward of salvation?

One of our African ministers gave up a well-paying job to go into the ministry. Now he gets a low salary, equivalent to about \$50 a month instead of the \$75 or more that he had been getting. He did not want to keep salvation to himself—he was willing to take a big financial loss in order to share it with others. What about you? Do you sacrifice time or money or anything else in order to share salvation with others?

A teen-ager was converted. For a while he accepted the responsibility of serving Christ. He was a leader in the youth group. He preached. He did a lot of personal work. He often went downtown street preaching. After a few years, he lost his zeal. He gave up the street preaching, gave up the youth work, eventually left the church altogether and became active in attacking the church.

I don't know what brought about the change in his life. I do know that somehow he became the foolish servant, and that he lost the reward of the salvation that he had once had.

An African man was a confirmed servant of Satan. He was active in Satan's service living a dissolute life and constantly attacking the church. One day he became very sick. As his illness approached the crisis stage, a missionary woman prayed, "Father, if you can use this man in your service, let him live."

The man pulled through the crisis, he did live. God did use him in a powerful way in His work. The man knew what it meant to have salvation and to share it with others.

The steward in this Biblical parable is a fulltime servant. When a person is baptized he becomes a slave of Christ. A slave is on 24-hour duty seven days a week. There are no holidays for a slave. So it is with slaves of Christ. There is no place in Christ's household for a Sunday Christian or a part-time Christian.

He Owns Our Time

You may see the slogan "Give a tenth of your income and a seventh of your time to Christ." No, no, that's not what Christ wants. Christ wants all of your income and all of your time. It's very easy to meet the requirements of that slogan by merely putting a tenth of your salary into the offering and by going to church on Sunday. Then you can sit back and say: "I have now done my duty."

Is this the kind of service that Christ meant in the parable of the stewards? We all know better than that. Christ meant for his followers to be slaves to Him.

We can learn something from Alcoholics Anonymous. When an alcoholic who wants to rehabilitate phones an AA member to come and help him, it doesn't matter what that AA member is doing—he'll leave his dinner table; he'll get out of bed in the middle of a cold, stormy night; he'll leave his job to go to the aid of that alcoholic.

We're not so zealous to help the sinner, are we? In fact, we often don't want to be bothered at all, because we don't want to have anything to do with these people. When I was preaching in the Kentucky mountains, the congregation met in a courthouse. There were always drunks, hoboes, and other loungers outside. I would talk to them, try to get them into the service, try to show them Christ. But the members of the congregation constantly chided me for talking to those people. "Oh, we can't associate with such riff-raff," they said. "What would the respectable people of the town think of our church?"

Members of the AA gladly and enthusiastically associate with such "riffraff," for they know that associating with them, helping them, is the only way to save them.

Christ tries to teach His followers this lesson, doesn't He? Christ Himself spoke with prostitutes, publicans, Samaritans, all the despised people of His day. He knew that the only way He could save them was to talk to them. He expects us to follow His example, for He has made us His servants and this is His work.

A Christian (or at least, one who calls himself a Christian) in Rhodesia remarked, "If I had my way I'd line all those --- kaffirs up in front of my house, then I'd sit on my verandah with a sub-machine gun and have some fun."

If that man really appreciated his salvation and recognized his humble position as a servant, he would line up the "Kaffirs"—the native people who worked on his farm—in front of his house. But instead of confronting them with a machine gun, he would confront them with a Bible. His bullets would be words that would pierce their hearts and lay them prostrate at the foot of the cross.

Some Things You Can Do

A business man puts a tract in every letter he mails—a traveling salesman gives a tract to the attendant at every service station he stops at—a city administrator hands a printed poem about Christ to every person who visits his office—a minister gives a Bible to every couple he marries, whether they are in the church or not—a deacon in the church regularly places a want-ad in the newspaper, offering to help people in trouble or distress. He answers letters with what words of comfort and strength he can give, and sends each writer a Bible. A woman greets every new family who moves into her neighborhood with a basket of food and an invitation to come to church.

All of these people appreciate salvation and want to share it with others. They recognize that Christ has given them salvation and told them what to do with it. They know the joy that comes from sharing it with others; the pleasure that comes from taking care of the Master's work while He is away.

What about you? Are you a good steward? Are you going to hear those wonderful words of the Master when He returns: "Well done, thou good and faithful servant?"

MISSIONS FORUM

Should We Use Strategy?

Alex V. Wilson

Even though Christ and Paul had access to God's unlimited power, they chose to do this and not that, to go here and not there. God evidently chose certain channels for His power, going about the job of evangelization according to a pattern. Of course the early Christians encountered unexpected revivals and reverses, accompanied by changes in plan, so the plans were adaptable. But they *had* a wise plan. Do we? Or is our course of action like the woman sweeping the stairs from the bottom up? (That takes 11 times longer than necessary.)

It's my impression that we are more tactical than strategic. Our attention tends to focus on the short range—weekly meetings, customary activities, etc. We have only so much time and manpower. How do we decide how to portion it up? (Paul Fromer in HIS Magazine; adapted)

Like Win Like

The basic missionary strategy might be called the strategy of "like winning like." Laymen can best be won by laymen, professional men best won by professional men, mothers by mothers, youth by youth, students by students. Asians can best be won by Asians, Africans by Africans. The missionary's task is to cross the borders from one group to another and win the first person in a new group who in turn will evangelize others in his own category. When there are no students to win students, then the one closest to a student, namely, a young instructor, can get across to win one student and get evangelism started among students. Which missionary can best cross over these border lines to start the process will have to be decided in each case. (Masumi Toyotome)

Strategy: Plant Indigenous Churches, Don't Americanize

Most Orientals today are not really rejecting Christ, but the western interpretation of Jesus—the western trappings of most of contemporary Christianity. I was once passing a church in India and referred to it as an Indian church. "That's no Indian church," said a non-Christian friend: "Look at the building . . . listen to the singing . . . see their western-style clothing and hear their western ideas. Those are Indian people dressed up like westerners, going to a western style building, singing western tunes and expressing western ideas. If I could find a truly Indian church I might become a Christian." (Bob Pierce)

Also: A preacher reported from Cuba, after Castro drove out American missionaries, "Many North American ways of doing things have disappeared. Church services are freer and more spontaneous. Our light and senseless gospel choruses have been abandoned. Singing is predominantly Latin American."

Basic Strategy

Churches which are placed in a position of dependence and tutelage do not become self-propagating churches.

Churches which have accepted in a wholesale manner the practices of western churches and institutionalism are already feeling the strain of the new conditions in their now-independent lands, and cannot stand up. In contrast (particularly in South America) churches which include the Pentecostal type, and which have been driven to depend upon their own resources and their own laity rather than leaning upon a professional ministry, are vigorous, healthy and expanding. These people underline obedience to the Holy Spirit. We need to seek a recovery of a belief in the sovereignty and the adequacy of the Holy Spirit in the missionary task. (R. B. Bennett)

Target: The Concrete Jungles

Hundreds of personnel and thousands of dollars are being poured out to reach the less than 80,000 Brazilian Indians. Yet I can take you to a Brazilian city with a population greater than that, but with no missionary at all and only four Brazilian pastors. In this city are 90,000 people speaking one language and the whole Bible is in that language; there are 3 radio stations and time can be bought cheaply. There is a ready acceptance of the gospel, but where are the personnel and money to buy up the opportunity? I am not against evangelizing the tribes or others in rural areas, but do we not have the same obligation to the millions that are flooding the cities? (Roger Schrage, in ETERNITY Magazine)

Our Weapon? Divine Love

The complex problems of our immense cities demand new departures in evangelism. Our cities are full of young people who are all but dying of loneliness and heart-sickness, of hard-boiled working people who have come to think that religion is with capital and against labor, of discouraged people who failed so frequently that they are certain that neither God nor men care for them nor for what becomes of them.

There are the newcomers to our cities from foreign lands who have learned to hate both the church and the state; the unfortunates who think of themselves as ground beneath the iron heel of a cruel destiny; the weak-willed men who have surrendered to the demons of appetite and passion, the vast armies of men and women who are so overcrowded, overstrained and overworked that they have little time, strength or nerve for the higher life. No small Christ can save our cities. No half-hearted efforts will avail. No vacation plan will grapple with the problem.

This great army of needy, longing, lonesome, heartsick, discouraged, poverty-cursed, careless, indifferent men must be won to Christ. If we are to win them, the first necessity is to make them feel that someone cares. God does . . . and we must somehow make men feel that we do. (Hyman Appleman)



Truth Advance Section

Stanford Chambers

QUESTIONS ASKED OF US

In the March Word and Work in treating the word psallo you stated that in Old Testament times the word never conveyed the idea of an accompaniment; do you stand by that statement?

A typological error. It is not the first "not" Satan has slipped in since Eve's day. However the Old Testament writers were in the habit of mentioning the instrument when there is an accompaniment, and so in the New Testament the accompaniment is specifically designated namely, the heart renewed by grace. See Eph. 5:18; Col. 3:17. This is no idle instruction.

What is to be considered the core of the restoration of the New Testament church?

The Lord Jesus promised and forecast that He would build His church upon the bedrock truth of His deity confessed by the apostle Peter (Matt. 16), fulfillment of which waited for the life-quickenning Spirit sent by the Son of God on the day of Pentecost. He thereby set forth "first apostles." They were endowed with full apostolic power and authority to speak and act as His ambassadors. They were granted audience and to many were granted conviction and repentance unto life under the guidance of the Spirit of grace (not under the law). Repentant men and women in answer to their cry were given the Spirit's own answer by Peter's inspired lips (Acts 2:38) and their ready response in 2:41. These were Spirit-added the same day. The example of Pentecost was kept up, and so the Lord's promised church was established and thus it flourished. "And the Lord added daily those who were being saved," (Acts 2:47—margin) but "They continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (Acts 2:42). Thus did the church flourish numerically and spiritually. God gave the increase in both respects. The true image of fellowship is manifest in such passages as Acts 2:42-47 and yet more fully in Acts 4:32-37. Thus is the church seen to be a relationship in Christ Jesus the Lord, the "new creation" fresh from the creative hand of the Holy Spirit. The love of God ". . . shed forth in their hearts by the Holy Spirit . . . given unto us" (Rom. 5:5). In these early records of the church which the Lord promised to build and which the gates of hell were not to prevail against, we have its establishing, induction of regenerated and born-again souls, their abiding steadfastly therein, their constituting a fellowship, a family relation-

ship, a spiritual body, the "one body" of the New Testament, animated by the "one Spirit," firmly founded upon the "one faith," practicing without apology the "one baptism" in execution of the Great Commission, in which practice the Savior promised, "Lo, I am with you even to the end of the age." The authority of the Great Commission is not to be superseded, will not be outdated. When men change it up they pervert it and make restoration vitally necessary. To be in a restoration movement back to the New Testament order and simplicity is not a matter of indifference, is not a matter of choice.

Yes, the "core" of the need of the needed restoration is induction; "seek ye first the kingdom of God" by the new birth; and there is no supplanting that; then there is the required abiding therein; then the scriptural practice therein (Acts 2:38-41; Acts 2:42). And its steadfastness in the Spirit-instigated, Spirit-guided practice and the Lord's "Lo, I am with you always, even unto the consummation of the age."

"This do in remembrance of me" is His enjoined memorial, inseparable from His death, which is inseparable in believers' thought—from His resurrection day. Spirit-guided Christians had connected up for them the assembly of the saints and the resurrection day. So did they commemorate the most memorable and commemorative events, and the assembly they must not neglect. See Acts 2:1; 2:42; 20:7; 1 Cor. 15; Heb. 10:25; 1 Cor. 11:23-34. These references are strengthened by many others and discounted by none. The word of God is final. Restoration is needed in whatever respects the Spirit's inspiration is being disregarded. Since such disregard began early, restoration is ever needed. It is never a matter of choice nor indifference, but is divinely required whether it be as to character, practice or doctrine. Take note of the restoration needed at Antioch, cause for which was brought on by the Judaizers there. If Paul had not stood his ground, see Acts 15:1-35 and the follow-up restorative work that in spiritual wisdom must follow. Both doctrine and fellowship at Antioch and other regions were being vitally affected. What had resulted if the faithful Paul had taken the sweet-spirited way of complacency. Firmness is required in restorative work, though not loveless, which very thing would make love require the restoration of "the greatest of these" namely, LOVE, so much in order among the restorers!

All down through the centuries have come departures from the faith, perversions, self-exaltation, displacing Christ and His Headship, finally producing a priesthood and clergy class, a bishopric (soon beyond the local sphere) until there dared declare for a "Universal Bishop" recognized as the Pope with all his subordinates. The one who admonished not to "Lord it over God's heritage" do they exalt above all others and create such a resemblance that numbers take the Pope to be the Anti-christ. How many constitute his

puppets, who is able to say? (And what is ahead?) Doctrine, religious practices and moral character have been deplorable—beyond restoration? The “Dark Ages” brought on a condition to millions intolerable. Reaction had to come, and it did.

The Reformation made a wonderfully clean sweep, when we consider the times when it came. What innovation was not cleared out, from the “Universal Bishop” on down the line of his ecclesiastics, repudiating garb, and so the title and clergy as a class. They discarded their Choirs Aloft (One cathedral is said to have used sixteen choirs) and instruments of music, upon the ground that the churches of the New Testament never use organs or other instruments of music. (Up to within the days of my youth, even after I had been preaching, no denominational congregation used any instrument—excepting two in the county-seat.) No congregation called by the term Christian church used any instrument in worship till after the denominations broke over the rules long adhered to during all former years. I knew of some divisions it caused among denominational churches. Books of confession, rituals as well as creed books were found, so they concluded, were required to carry on effectively. By their creeds ye shall know them, and by their creeds have the divisions been perpetuated till now. The “Church Councils are revising, if not discounting them, but they are giving the people nothing in their stead.” “Ye observe days and months and seasons and years. I am afraid of you, lest I have bestowed labor upon you in vain.” Shall we ask if Paul was that scrupulous and narrow? How now about observing “lent”? So put our preachers back into the clergy class, no longer without robe and high-sounding title. Back to avowed denominationalism like the big religious bodies around us (Witness the so called Disciples of Christ). Modernism and liberalism even of the ultra type have spread all too swiftly. The Savior’s question is pertinent, “When the Son of Man cometh, will he find the faith on the earth?” “In later times some shall fall away from the faith, giving heed to seducing spirits.” With many there is no faith to fall away from. While “evil seducers and imposters shall wax worse and worse deceiving and being deceived.” To those who have some knowledge of the scriptures the great apostasy (“the falling away” foretold by Paul, John and other inspired writers) is on; we are in the midst of it with more and worse ahead. There are those who suffer and some die for their faith in Christ. Severest testing for a larger number lies ahead. Trust the Book honest enough to tell us what lies ahead. Forget not that “He that will save his life shall lose it.”

The querist asked for “the core of the restoration”; perhaps we have fallen short of even the “core” in this dissertation, but if we can be stirred to more serious meditation on this Bible subject, we shall not have written at this length in vain—if it is read. Lord save us from unbelief.

PROPHECY

EDITED BY: DR. HORACE E. WOOD

THE MILLENNIUM—BETWEEN TWO RESURRECTIONS

Earl C. Smith

In defense of the thesis that there will be two resurrections with a millennium between them, I turn first to the twentieth chapter of Revelation. In the simple meaning of the first six verses, we have these facts: (1) Satan is bound so that he cannot deceive the nations for a thousand years. (2) There are two groups who reign with Christ for a thousand years. (3) Before the reign starts, there must be a resurrection of at least one of these groups (I think of both of them). This is called "the first resurrection." (4) After the thousand years the rest of the dead will live. This, of course, is a second resurrection. The first of the two groups is represented in the text by "they" (v. 4), and they are represented, in 19:14, by "the armies which are in heaven," which I suppose are the church that has been caught up to meet Christ, as in 1 Thess. 4:13-17. The second group are described by "souls of them that had been beheaded for the testimony of Jesus" (v. 4).

I have been told that I am basing my millennial doctrine on one highly figurative passage. My answer is, (1) I do not know why any one would call the passage highly figurative, unless he comes to it with a preconceived eschatology that requires that view of the passage. (2) I do not base my doctrine of the millennium wholly on this passage.

There are many prophecies of the Old Testament that require a long period of time between this age and that of Revelation 21. Among these are Ezekiel 36 and 37, and Isaiah 65:17-25. In this latter passage is described a time in which people live much longer than we now live, and in which there is no calamity, nor destroying. These things are not true of the present age. This passage speaks of "new heavens and new earth," but it cannot be the "new heavens and the new earth" of Revelation 21, for in this there is both sin and death, but in that there is neither.

Not All Are Raised Together

Besides this, the teaching concerning resurrection in the New Testament indicates a resurrection of the children of God which others do not attain unto. John 5:29 speaks of a resurrection unto life, and a resurrection unto judgment, based on the difference in the manner of life they have lived. John 6:39, 40, 44, 54, all promise to raise up in the last day those who come to Christ. There would be no point in saying that, if all are raised in one general resurrection. Luke 20:35, 36 says, "They that are accounted worthy to attain to that world (Gr. age), and the resurrection from the dead . . .

are sons of God, being sons of the resurrection." That clearly states that "the resurrection from the dead" is attained only by the "sons of God." Along with that consider Paul's statement in Philippians 3:11, "if by any means I may attain unto the resurrection from the dead." There is no statement in the New Testament where resurrection is connected with "from the dead" (Gr. *ek nekron*), except where it applies to the Lord Jesus or to the children of God. Here are the references: Luke 20:34-36; Acts 4:2; 1 Cor. 15:12; Phil. 3:11; 1 Peter 1:3. *Ek nekron* means, from among dead ones, which means the dead ones are left there, in the graves; according to Revelation 20:5, until the thousand years is finished.

I have been told that 1 Cor. 15:22-24 does not allow for a millennium after the resurrection of the Lord's people. This objection is based on a superficial view of that passage. Those who make that objection say that the end comes when His people are raised, and He delivers the kingdom to the Father. That objection is based on the idea that "then" in that passage means "at that time," which it does not. Our word "then" is an ambiguous word, but the Greek word used here is not. The Greek word *eita*, used here means "afterward." Thus it is a word of order, not of time. And the word *hotan*, translated here "when," really means "whenever." I would translate the passage, "Precisely as in Adam all die, so also in Christ all shall be made alive. But each in his own class: Christ the first fruits; after that they that are Christ's, at His coming; next in order the end (of the series), whenever He shall deliver up the kingdom to God, even the Father." This certainly allows for the millennium between the resurrection of those who are the Lord's and the final resurrection of the series.

"The Times of Restoration"

These Scriptures state and repeat the following facts: (Isa. 2: 2-4; 4:2-6; 9:6-7; chapter 11; Jer. 30:1-11, 18-22; 31:7-14, 27-40; chapter 33; Ezekiel chapters 36, 37; Micah 4:1-5.)

1. Israel regenerated, forgiven, settled in the land that God gave to their fathers.
2. A new covenant made with Israel and Judah.
3. Jerusalem cleansed and made the capital city of the world.
4. Christ will reign on David's throne, in perfect righteousness.
5. All that are obstinately wicked will be slain.
6. Nations will not settle their disagreements by war, they will be justly and amicably settled in Jerusalem.
7. Israel will be the world's foremost nation.

These things will take place after the time of "Jacob's trouble" has brought her to repentance and acknowledgment of Jesus as Christ. Jesus' last word to Israel was, "Your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:38, 39).

And Peter said, "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus: whom the heavens must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old." Therefore there can not be this restoration that the prophets spoke of until our Lord Jesus Christ returns from heaven.



Viewing The News

SEX EDUCATION IN THE SCHOOLS

There is a great deal of misunderstanding over the real problems involved in the present drive by a national group to force sex education into the schools. Many, for example, do not realize that the advocates of this "education" want it to begin in the kindergarten. Most of those who are sitting quietly by while the sex courses are being introduced do not realize that those behind the drive nationally are trying to change the morals of our country. For example, a few quotes from Dr. Mary S. Calderone, the Executive Director of SIECUS (Sex Information and Education Council of the United States) may illustrate this in our small space: "We need new values to establish when and how we should have sex experiences. You are moving (she was speaking to Blair Academy in New Jersey) beyond your parents. But you can't move just economically or educationally. You must move sexually as well." In answer to a question of her opinion of pre-marital sex relations among teenagers: "What's yours? Nobody from up on high determines this. You determine it . . . I don't believe . . . the old 'Thou shalt not's' apply anymore . . . Quite a different situation now exists. There is now a very real freedom for adolescent couples."

It is obvious from this that those pushing nationally for this new craze do not think that their training will bring a decrease in fornication, and they openly admit this. The local people who mistakenly think that this training will do this are simply self-deceived, hoping that the situation will improve.

Sensitivity Training and Sex Education

I have said little here about the effort that is being made to adapt the Communists' techniques of brainwashing into changing our society through what is called "sensitivity training." This item taken from THE WASHINGTON STAR of Friday, Feb. 21, 1969, will surely condemn both sensitivity training and the present drive for sex education:

NEW YORK (AP)—An anxiety-struck teacher lay on his back in the center of a suburban basement. Eleven teachers sat around him, half crying, their thoughts reaching out to the supine man as he related one heart-breaking story after another.

Finally, the anxiety attack subsided and the teacher returned to his usually composed self as he was rocked like a baby in the arms of the group's instructor, Dr. Tom McGinnis, a New York University psychotherapist.

After a coffee break, the 11 finished their 15-hour marathon session in sensitivity training and left convinced

they would be better teachers of a very sensitive subject—sex education—to be taught to equally sensitive pupils, those in elementary schools.

The sensitivity training is a major part of a new course, the Nation's first master's degree program for teachers of elementary school sex education.

At the same time the teachers are getting a strong foundation in substantive courses of anatomy and health education. The sensitivity training is aimed at releasing them from their own psychological problems.

As Dr. Marian Hamburg, founder of the program, explained, no amount of intelligent discussion will compensate for the unconscious statement of a teacher's real feelings.

"Sex education is not an isolated entity," she said, "but part of a person's total entity—how a teacher wears clothes, an old-maidish air, how she relates to the principal. All this figures into the way a teacher relates to pupils."

Now with parents clamoring for sex education in the schools "teachers are experiencing some of the same personal anxieties that the parents are," said Dr. Hamburg.

COMMENT

If there are parents that are "clamoring for sex education in the schools," I hope they read this news story given above. And if you think that a kind of training that will include "half crying," lying on the floor telling of your hard luck, or being "returned to . . . usually composed self . . . rocked like a baby" in someone's arms, is good training for teachers, then we have different standards!

BRIEF NEWS AND COMMENTARY

JOHN LENNON, the infamous "Beatle" who made headlines a few years ago when he made disparaging remarks about Jesus Christ, has been asked to play the part of Jesus in a

T-V color series to be screened by the British Broadcasting Company. Among the things said about the series by the producer of the series, are these words about how Jesus would be portrayed: "We shall show Him physically as a man who didn't wash too often, never shaved, didn't have many changes of clothes and spoke to primitive people in a language they could understand." My attention was called to this by an article in THE CHRISTIAN BEACON.

"CHAPLAINS Must Keep God Out of Lectures" was the headline feature of an Associated Press Story printed in the Shreveport, Louisiana, Journal, March 28, 1969. At that time the Army had ordered chaplains to eliminate all references to God and religious philosophy in lectures aimed at instilling moral responsibility in its soldiers. They did this in response to complaints made by the mis-named American Civil Liberties Union. Publicity given the story persuaded Defense Secretary Melvin R. Laird the next day to order a high-level Pentagon review of the plans. It should not come as a surprise that the Rev. Dr. Sterling W. Brown, president of the National Council of Christians and Jews, supported the move to eliminate references to God.

A MINISTER-PROFESSOR at the Presbyterian Davis and Elkins College, the Rev. Dr. William Phipps, has written an article that was published in the Journal of Ecumenical Studies stating that Jesus may have been married and the father of children. He did this on the basis of the criticism usually given in Biblical times of a man who did not marry and reproduce. I wonder why the Rev. Dr. thought he could figure this out over 1900 years afterwards when no one figured it out at the time.

Please continue to send your news and questions to:

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

God's presence is the destroyer of loneliness. His presence assures us against anxiety and the loneliness of unshared sorrow, triumph, temptation and death.

—J. H. Jowett (Exodus 33:14)

Precious Reprints

Lost Truth About Justification

PART II

E. L. Jorgenson

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

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

"So long as any man, woman, or child declares his confidence in Jesus of Nazareth as God's Son, that He was delivered for our offenses, and raised for our justification; or, in other words, that Jesus is the Messiah, the Savior of man; and so long as he exhibits willingness to obey Him in all things according to his knowledge, so long will I receive him as a Christian brother and treat him as such." We do well to imitate Campbell in this attitude, for in this he surely imitated our Lord.

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

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

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

Jesus our reactionary difficulties of doctrine would disappear, and "In His light we should see light"! It is certain that we shall never see very far until we surrender heart and mind and will to God. Who can doubt that a man of Abraham's faith and trust, had he been in that convicted crowd at the great Pentecost, would have been among the first to close in with Peter's offer of remission and the gift of the Holy Spirit (Acts 2:38)?

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

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

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

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

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

God's command to the church was to multiply. If the world is multiplying and we are adding (or subtracting), then we are fighting a losing battle. —James Kennedy



You Can Do Something About Race Relations

J. Robert Ross

The January issue of *Word and Work* carried my article on the existence and character of racism in some churches of Christ ("You Are the Man"). One concerned minister agreed with my analysis but then asked a very legitimate question: "How can I as a preacher help my friends develop the kind of Christian love which will include our negro brethren? My remarks here are a sincere if inadequate attempt to help this Christian and others like him answer this difficult question.

We realize that we have a problem in this nation and in our churches. It is not a "Negro" problem; neither is it simply a "white" problem, nor even a "racial" problem. In its roots it is a *human* problem, the problem of sin. In this case it has produced over the centuries a terribly mutilated and divided society, and in most instances Christians have been conformed to the world rather than being transformed by the renewing of their minds in Christ Jesus. The past is not really gone. It continues to hang around our necks like a great weight threatening to pull us down into the depths of hatred and race war.

But what can we do now? I suggest three steps as at least a beginning with the hope that perhaps God will add His blessings to our feeble efforts and will have mercy on us as He did on Nineveh and spare us the horrors of increased racial divisiveness.

First, let us privately and publicly confess our sins and implore God for Christ's sake to forgive us and restore us to full fellowship with Himself and with all men, especially our black neighbors, for whom Christ died.

Second, let us begin speaking face to face and heart to heart with our black brethren in particular and with all blacks in general. Small dialogue groups have been meeting in my own home recently in order to provide blacks and whites an opportunity to express to one another their fears, misunderstandings, prejudices, hopes, and—thank God—even their love for one another. These little groups are spreading. They do nothing spectacular. But they can be organized by anyone. Eight to twelve is an ideal number, which should be fairly equally divided between the two races. They should meet in an atmosphere of cordiality, mutual trust and complete honesty. In them we whites learn how and why the blacks do not trust us. We learn why they see policemen differently than we.

We learn why they still consider us arrogant and paternalistic even when we think we are only trying to help them in some way. Blacks have an opportunity to meet concerned whites, to relate to them as persons and as Christian brethren rather than as the master race.

Thus we first need to learn to speak to God and to one another about our mutual problems. And the *church* is the place where these things should be happening. In my own community I have found a number of interested "laymen" who are glad to participate in a dialogue group. It is interesting, however, that every white minister contacted, including two at the congregation I attend, declined invitations to a meeting. Furthermore, the white churches of Christ have done almost nothing to open lines of communication with their black brethren. Whatever the reason—blindness, unconcern, prejudice or fear—it cannot possibly be justified by the Lord of the church who redeemed the church precisely as the one body in which the barriers between men are broken down (Eph. 2:11-21; Col. 3:11).

Finally, there is a third step we need to take. Just what it will lead to will vary from one situation to another. Not all will have the same opportunity, talent or responsibility. But each of us can use whatever power we have to promote peace and justice in every part of our lives, as members of a church, of a business or professional organization, of a community or of society as a whole.

At this point I recommended a number of concrete proposals set forth by a group of concerned Christians who met in June of 1968 in Atlanta, Georgia. A total of thirty-five brethren said on that occasion:

Because we love the church of Jesus Christ and want to see her fully committed to the principles of spiritual equality and racial justice for all persons, we plead for the end of discrimination in all its forms in the life of the church. To this goal the following proposals are directed:

(The 29 proposals that follow are divided into six categories. Seven of these have to do with the local church; here are two sample items: 5. Publicize the fact that the church is open to persons of all races, if this is true. 6. Plan all cooperative efforts in evangelism and benevolence to include Christians of all races. The complete list—about two typewritten pages in length—will be duplicated and sent to anyone who requests it.—Editor)

A Post Script—we daily receive news reports of violent clashes between militant blacks and various parts of the white community, especially school administrators and policemen. Many whites are terrified of the unrestrained passions unleashed in parts of the black community. It is, indeed, a fearful and saddening sight.

But when demonic forces are gaining strength, that is the time above all times when those who bear the name of Jesus, that great healer of souls and exorciser of demons, should be in the thick of the battle announcing in love the gospel of peace and reconcili-

ation. The Holy Spirit, not the prince of this world, directs our involvement in the great spiritual battles of the universe. Let us, therefore, not lose heart or be intimidated by those who hope to set men against one another and to frighten sincere Christians into silence and inaction.

On The Teen Scene - -

EDITED BY TERRY ALLEN MORRISON

Growing Up Isn't Easy

Terry Allen Morrison

Growing up isn't easy. Man, that sure is an understatement! Growing up has always been hard, and probably always will be, but I believe growing up today is harder on young people than ever before. It is true that young people of today have easier lives, but so do the adults. Just as the grown-ups also have more pressure on them today, so do the teens. In this article let us as parents and teens look honestly at what the youth of today are asked to face and to understand.

The other night in youth meeting I asked our teenagers to draw a picture of what they saw as they looked at the world. Just to give the over-all view, the things they saw were: crime, greed, dope, alcohol, war, hunger, riots, in general they saw sin. Not a single youth saw a pretty picture in the world. Sure you say, we can all see these things in the world, but this speaks a stronger message of warning to us. It says that our teenagers are going to face these things head on. What are they going to do?

Not one of us can accurately predict what our teenage sons or daughters are going to do when they are faced with sin. Don't say "My little Tom or Jane would never smoke, would never take a drink!" We just can't predict their reactions, because they often don't know themselves. The main thing that is needed from adults today is guidance and an example. If you don't want your daughter involved in illicit sex, don't sit around and watch it on TV all day and night! Parents *must* set the example, but the teens are going to have to make the decisions. If our lives are lived so as to demand the respect of our youth, they will often refrain from wrong things because they don't want to hurt us.

Growing up sure is tough on both parents and their teenagers. Both need a lot of understanding for the other! Young people need to let Jesus be real to them. You need Jesus when you're about to slip and fall into sin. Right then and there you really need Him; don't turn Him off. The way I see it, if parents and teens will both let Jesus be real to them, growing up will be a lot easier.

Missionary Messenger

"Greater things for God"

PRINTING PROGRAM NEEDS FINANCIAL SUPPORT

Robert Garrett, 108 Malvern Rd., Waterfalls, Rhodesia, April 16.

A minimum of \$100 per month is needed to make the printing program effective. We call on all the Lord's people to be much in prayer for this extremely vital program. Pray not only for the financial need but that He will give power to His word through this program to the saving of souls and the building up of the body of Christ in Rhodesia.

Elaine Brittell, Livingstone, Zambia, April 24.

Your good letter came when we were having the girls' Bible school in which 34 were staying here, besides Mabel, BaMiriam and I. The girls all had a wonderful spirit and helped so much and cooperated with the teachers. There were four teachers just about their own age; still the pupils were so quiet and did well in their lessons. Next week there is to be a Bible school at Chabalanda, but the road is too rough to drive there, so Leonard and one teacher will ride on his motorcycle, then BaZephaniah and BaJotham will ride their bicycles each day. Please pray that souls will be won.

Last week two girls and one woman were baptized at Chabalanda. Pray for these babes in Christ as they face the temptations which appear so often. Often we hear the "drums" telling of "beer" and many are drawn there. How they need Christ to help them overcome the snares of Satan.

Sunday, Apr. 27. We just returned from Mujala church where the drums were beating before we finished. However, the headmon came for church this time. BaZephaniah gave a good lesson on Christ being the head to the church and we must follow Him.

J. C. Shewmaker, Bulawayo, Rhodesia, April 16.

The enlarged correspondence class has more and more people enrolling in it. We moved the work from Brother Flynn's home into the church building, which is more commodious. On Monday nights we have a cottage meeting with a young married couple of the Hillside congregation, in our home. He attended our Eureka school in Zambia, and he has a very good primary knowledge of the Bible, but her knowledge is meager. Besides having her enrolled in my Bible Correspondence class, we are giving them both lessons on the Christian home, with the prayer and hope that another stable family is being established for the Lord. I baptized her less than a year ago.

We are working with another family whom we hope to convert, and are trying to lend encouragement to a young 19 year old boy, whom we contacted recently. He was baptized by one of the missionaries in Lusaka, in his early teens, and went to England and studied as a woman's hair dresser for two years. Two months ago he set up a hairdressing salon near us. Business has been very poor. Because of this, he recently took an overdose of sleeping pills in an effort to commit suicide. Early discovery of his condition and quick work on the part of the doctor saved his life. Last Thursday night he attended prayer meeting, and seems interested. He needs your prayers. Another soul we are trying to encourage is a man who is an alcoholic, who recently became a Christian. He became too sure he could live in his own strength, without drink. After two months without the beverage he recently went "on a bend." The good part of it is that he came immediately back to us and the Lord for help and encouragement. What a diversity of activities we have, in addition to pulpit preaching, scripture classes, and helping Brother Short in the printshop.

T. W. Hartle, Hope Villa, 8th Ave., Rondebosch East, Cape Province, Africa
April 14.

Open doors for cottage meetings in various areas are fully booked up on Tuesday evenings for April, May and June. More than that, even July, August and September months are almost filled up, too. Homes and families are realizing their deep need of setting their values for above the things of this world.

Dennis Allen, Hong Kong, April 5.

Twenty were baptized, one a teacher. Another teacher is to be baptized this morning. Our good friend, Mae Martin, who used to be a nanny, speaks wistfully of going to the U.S. She is not highly educated, but experienced and very good with children. She loves the Lord and has a nice bearing. If we should hear of a work possibility for her we would be glad to encourage her to go as we go next year.

Betty Allen, Hong Kong, April 1.

Dennis and I are on holiday, and the children begin April 3rd. We are still concerned about their schools, and considering a change. We would appreciate your prayers about this. Other schools may be little better morally.

Dennis is to go with students from HKCC on a four day retreat next week. About 130 students are going. A retreat gives good opportunities for personal contact. Some of our students are problems, having been expelled from other schools. We heard recently that two students in my class have joined the Triad Societies—that is, the organized underworld. One of these boys is from a Christian home and goes to church every Sunday—but he is thoroughly spoiled

and has no real character. One big hindrance in the school is the fact that some of the teachers are not Christians, and have no interest in spiritual matters. Incidentally, the owner is interested in finding more teachers who are qualified both professionally and spiritually. I wonder if any of you would be interested in such a challenge? If so, we would certainly be glad to hear from you. How glad we would be for an influx of Christian teachers for the upper forms, even by September.

We look forward eagerly to the visit of Alex and Ruth Wilson shortly. Then the Victor Broadbuses will be here for one day.

Alice E. Broadbus, B. C., Canada, April 23, 1969.

Please pray with me for the future. I will either be going back to Berkeley or to Hong Kong.

Jack and Rena Chrissop, South Africa, April 21.

I think that in a previous letter of mine I mentioned that there was a possibility of our returning to the mission field, and gave Nhowe Mission as the place we would go to. Well, it is not to be. Lack of support is the main reason why we can't go, and seeing that our income is our pension only (Social Security) we were unable to make it under our own steam as it were. This of course is disappointing, but the Lord knows best and so we abide in His will. In June, if the Lord so wills, we plan to take a short vacation, a trip around part of the Republic and Rhodesia is what we propose to do and we are both looking forward to fellowshiping with members of the church whom we have not seen in years. New congregations have sprung into being along the proposed route and it will be a joy to meet them also. The small group that met regularly for the whole of '68 at Fish Hock is no more. They have moved and now form the nucleus of a new congregation at Berguleit, under Brother Steyn, who was minister at Rosebank for years. This is a European congregation, of which there are very few in the Province.

Our little church here in Simonstown is threatened by the Group Area Act—whites to live in one area and coloureds in another—the compliance of this act will mean the "scattering abroad" of the Christians here because some are moving to the north of the town while others are going in a southerly direction. We had hoped that all would have been moved to the one area and the church remain more or less intact, but that is not to be. Although anxious about the adult members, our greater anxiety is the little ones. We have upwards of 35 children in our Sunday school and the greater majority have parents who are not "born again" What's to become of them? Close by the house where we hold our meetings, some of the neighbors held a party and drink and cigarettes were given to some of the little ones. One became intoxicated and slept out, too ashamed to go home. How easy to go wrong living in such an environment!

WORSHIP

EDITED BY HAROLD R. PRESTON

WHAT IS WORSHIP?

I wonder if there was ever a time when true spiritual worship was at a lower ebb. To great sections of the Church the art of worship has been lost entirely, and in its place has come that strange and foreign thing called the "program." This word has been borrowed from the stage and applied with sad wisdom to the type of public service which now passes for worship among us —A. W. Tozer in *The Pursuit of God*.

* * *

The word "worship" is commonly used in a very loose and unscriptural manner—e.g., we speak of the whole service of Lord's Day morning and evening as "public worship," but there is a great deal in it that is not worship. Reading the Bible and meditating upon it is not worship. It may lead to worship but it is not worship. Listening to a sermon is not worship. Praying is not worship. It may be, and should be, accompanied by worship; but it is not worship. Singing is not necessarily nor generally worship. There are hymns which, if sung intelligently and in the proper spirit, would be worship, but they are comparatively few in the hymnology of the day.—R. A. Torrey, in *What the Bible Teaches*.

* * *

The term, "Worship," like many other great words, such as "grace" and "love," defies adequate definition. The meaning of these words, like the exquisite perfume of a rose, or the delightful flavor of honey, is more easily experienced than described. One describes it as: "The overflow of a grateful heart, under a sense of Divine favor." Here the writer has emphasized the fact that worship is a spontaneous thing. It is not something which has to be laboriously pumped up, but that which springs up, and overflows from a heart filled with a sense of the greatness and goodness of God. David spoke of this in Psalm 45:1, when he sang: "My heart is inditing a good matter." The marginal rendering is: "My heart boileth, or bubbleth up." As he meditated on the glory and majesty of God, as revealed both in creation and His word, his heart began to warm within him, until it boiled over, and there ascended to God the fragrance of his worship. He speaks of this experience again in that well-known twenty-third Psalm, and sang: "Thou anointest my head with oil, my cup runneth over"! (Psalm 23:5).

Another has defined worship as: "The outpouring of a soul at rest in the presence of God." Here the accent is on the spiritual condition of the one who worships. The believer is at rest. That is to say, he is in the full consciousness and enjoyment of his assurance of perfect acceptance before God, through the person of Christ. He has been brought to realize that, in Christ, he is seen by God as sanctified, redeemed, regenerated, justified, and blessed with all the spiritual blessings in the heavenlies. As he thus basks in the sun-

shine of Divine favor, his heart goes out in adoration to the One who made it all so blessedly and gloriously actual in his experience. With the writer of the Canticles he exclaims: "I sat down under His shadow with great delight, and His fruit was sweet unto my taste. He brought me to the banqueting house, and His banner over me was love" (S. of S. 2:3-4).

Another has put it thus: "Worship is the occupation of the heart, not with its needs, or even with its blessings, but with God Himself." Here the writer has sensed the subtle distinction that exists between prayer, praise and worship. David knew what this meant, for we are told that when Nathan was commissioned by the Lord to tell him that the throne of his kingdom should be established for ever, David's heart was so full that he went in and sat before the Lord. As he did so he was soon lost in wonder and praise, and exclaimed: "Wherefore Thou art great, O Lord God, for there is none like Thee, neither is there any God beside Thee, according to all that we have heard with our ears" (2 Sam. 7:18-22).

Worship could well be pronounced, "worthship," for it consists of the ascription of worth to One who is worthy. A striking example of this can be seen in the last book of the Bible. In chapter four, the living creatures and the elders are described as falling down and worshipping the One who occupies the throne, and saying: "Thou art worthy, O Lord, to receive honor and glory and power, for thou hast created all things, and for thy pleasure they are and were created." In chapter five, the numberless hosts, who surround the Lamb, join in a glorious chorus and sing: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing!" It will be seen in these two instances, that not a single petition occurs. It is worship in its purest form, for it is the ascription of worth to One who alone is worthy, or in other words, worthship.

The word most commonly translated "worship" in the New Testament is "Proskuneo." It means to do reverence, or homage, by prostration; to pay Divine homage, to worship, and adore. A few instances will suffice. In Matt. 2:2, 11, the wise men are recorded as saying: "Where is he that is born King of the Jews? . . . We are come to worship him. . . And when they saw the young child, they fell down and worshipped him." The same word is used in describing Christ's reply to Satan's temptation: "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matt. 4:10). Again it is used in John 4:24, where our Lord declares: "God is a Spirit, and they that worship him must worship him in Spirit and in truth." God greatly desires that those whom He has so abundantly blessed, will respond to His desire for worship and, as they wait in His presence, will pour out their love for Him in worship and adoration. — A. P. Gibbs in *Worship*.

• • •

Come, let us sing the song of songs,
The saints in heaven began the strain,

The worship which to Christ belongs:
"Worthy the Lamb, for He was slain!"

Slain to redeem us by His blood,
To cleanse from every sinful stain,
And make us kings and priests to God;
"Worthy the Lamb, for He was slain!"

To Him who suffered on the tree,
At awful cost our souls to gain;
Blessing, and praise, and glory be:
"Worthy the Lamb, for He was slain!"

To Him, enthroned by filial right,
All power in heaven and earth proclaim,
Honor, and majesty and might:
"Worthy the Lamb, for He was slain!"

Long as we live, and should we die,
And while in heav'n with Him we reign,
This shall be our song of songs shall be,
"Worthy the Lamb, for He was slain!"
—James Montgomery

It's Time to Retreat

David R. Enlow

Our Number One task as believers in the Lord Jesus Christ, contrary to what we often hear, may be to retreat rather than to advance.

Advance is dependent on the time set apart for prayer and meditation in the Word. In the confusion of this modern world we tend to ignore this fact. We suppose that advance is dependent on how fast we run.

We must retreat to that place and time in our lives when we knew the joy of the Lord as a moment-by-moment reality seldom upset even by the major storms of life.

We must retreat to that condition of obedience and yieldedness to the Lord that determined our priorities in life and kept us excited about the outliving of the indwelling Christ.

We must retreat to that place of servitude that causes us to wait upon God until He gives us clear direction about every phase of our lives. Even such a salutary occupation as witnessing for our Lord can become mechanical unless the joy of the Lord fills our beings and spills over into our conversation.

We must retreat to that time in our lives when Bible reading and prayer occupied so much of each day that our faces glowed with

the light of God's presence and life.

This kind of retreat gets us back into step with our wonderful Lord. It gets us to the place where advance is possible. —In *Alliance Witness*.

Apple Core Baltimore--Who's Your Friend?

Mrs. W. F. Frisbie

Most of us were not old enough in 1925 or 1929 to do much of anything but just play and grow up. Selecting a friend by hitting him with an apple core at that tender age may have been a little messy, however, it was no more haphazard than the methods our elders were using to select "friends"—political, religious, educational, and sometimes, personal. History bears me out. Most of the Lord's people do not work very hard to upset Evil. Our main plea is always ignorance, and/or lack of ability. With enemies like this, the Devil needs no friends.

Please read carefully the following information compiled by Mr. George A. Klingman, and published by Mr. F. L. Rowe, Cincinnati, Ohio, 1929. Both gentlemen were saints of the Restoration Movement. If they never did anything else worthwhile, they should be remembered for this book, which is titled: GOD IS. An Antedote for the Poisonous Propaganda of "The American Association for the Advancement of Atheism, Inc."

In Mr. Klingman's first chapter he quoted verbatim a pamphlet being distributed by the A.A.A.A., which we quote in part here.

THE AMERICAN ASSOCIATION FOR THE
ADVANCEMENT OF ATHEISM, INC.
49 Vesey Street, P.O. Box 483
City Hall Station, New York, N.Y.

A Statement of What It Is and What It Aims to Accomplish
by Charles Smith, President

"The action on November 16, 1925, of Justice John Ford of the Supreme Court of New York in approving the certificate of incorporation of the American Association for the Advancement of Atheism was a significant event. That which had been declared unlikely and even impossible came to pass. A sovereign state placed the stamp of legality upon an Atheistic movement.

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"There are in America millions of Atheists, whom agitation will precipitate into militancy, and who united can easily overthrow the religious terrorism that today frustrates their pursuit of happiness. They must be made aware of their formidable strength as well as of their intellectual and moral preeminence. They shall be taught that Atheism has a glorious history, is today an honorable belief, and is an

essential part of the philosophy of the future.

"Incidental to achieving its main purpose, the Association will attempt to secure and maintain complete Secularism—to cleanse government of religion and keep it clean.

"According to historic Americanism, Church and State are divorced. But what do we see? Everywhere evidence of a union of the two. The Four A's will undertake to abolish public chaplaincies, to tax ecclesiastical property, to repeal Sunday legislation, to abrogate all laws enforcing Christian morals, to stop the bootlegging of religion into the public schools, to prevent the issuance of religious proclamations by government officials, to remove the church cross from above the national flag, and to erase the superstitious inscription that defaces our coins. In short, it will, if possible, break up the foul and unlawful cohabitation of Church and State.

• • • • •

"Christianity, as one of the worst forms of Theism, must give way for the Humanism of the enlightened Pagans, wherein Man, not God, is the measure of things.

• • • • •

"We shall popularize the thought of the Atheists of all time—(some 300 'intellectual leaders' are listed, ranging from Buddha to Ibsen and Lenin to Ingersoll. There is considerable doubt that all listed were Atheists, even though they were not born-again believers.) (Ed.)

• • • • •

"Today the clerical forces are divided and rent asunder by internal strife and dissention. The Christians cannot agree upon anything except their name. The youth of the country is drifting beyond their reach, for, as they are discovering, now that it is too late, the schools in their courses are fighting for Atheism. Threatened with extinction, the Church, appealing to the State for aid, takes the offensive in a desperate effort to recover her former dominion over the mind of man. Under these circumstances, we declare war to rid the world of religion."

And so ends this pamphlet, in which 44 years ago, the Atheists announced their program for doing precisely what they have done and are doing. Mr. Klingman remarked at the time: "The action of John Ford of the Supreme Court of New York in approving the certification of incorporation of the A.A.A.A. was a significant event . . . if successful (the movement) would undermine the very foundation upon which our government rests. Indeed, in a short time there would be a reign of terror."

George Klingman preceded R. H. Boll as minister of the Portland Avenue Church of Christ.

NEWS AND NOTES

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

Jeffersonton, Ky.: Our meeting with T. Y. Clark is set for July 6-13. We are happy to report a renewed spiritual interest on the part of some.—Ray Naugle.

Borden, Ind.: The Borden church is planning a meeting for June 1-8, 8 p.m. David Ringer will conduct the services. VBS will be the following week.—E. C. Ringer

S.C.C. GRADUATION

Dr. Orville Walters of the University of Illinois Department of Health Sciences spoke at Southeastern Christian College's 19th Commencement Exercises. Thirty-one graduates received diplomas in three areas of study: Liberal Arts, Natural Science, and General Education.

Abilene, Texas: Robert B. Boyd from Louisville will be with us in our meeting, June 8-15. —Carl Kitzmiller

Fisherville, Ky.: Over 100 were present each night of our Easter meeting with John Cottuso, and Sunday morning there were 134 present. There were ten responses to the invitation, all of them visitors from outside of our community. Local response was not up to expectations, due possibly to the speaker's unusual approach.—Terry Morrison

Seabrooke, Texas: The W&W is a great blessing to us, and sometimes I read it through before I put it down, then later go back and re-read. It's like receiving a long letter. —Smith and Pearl Rose

Sellersburg, Ind.: Terry Morrison will be conducting a Youth Revival here June 8-14, in connection with our teen-age V.B.S. Classes will be at 6 p.m., followed by a meal and the evening meeting. Stanford Broussard will be here in special evangelistic meetings August 17-24. —Bob Morrow

Louisville Christian Fellowship Week
Meetings will be at Portland and Sellersburg churches again this year, on the theme "Waiting and Serving." Bible exposition will be from the Thes-

salonian Letters. Some changes in the afternoon programs are calculated to give the program wider appeal. Full details will be announced later. Date: August 25-29.

Louisville, Ky.: Dale Offutt will direct Portland's VBS the last two weeks of June. We are prayerfully seeking an assistant in the work of ministering to the congregation here. There have been two responses to the Gospel recently.—C. V. Wilson

New Albany, Ind.: Our VBS is set up for June 9-13, with classes in the mornings. C. V. Wilson is scheduled to conduct a meeting here in October. We are pleased to have Mrs. Ava Briley (mother of Kenneth Briley) move here and place membership at Cherry St. —Bruce Chowning

At the "Old Home Church"

April 13, 1969 I preached for Berea, Ind. where I was started out just 71 years ago. My subject was conversions in the Book of Acts. This time Fruitbearing. Nobody heard both messages! Berea then was the Deckard Schoolhouse, where my father went to school, where I got my 'larnin', and where I taught my first two terms of school. Present were 2 who were my pupils in 1896. —Hoosier Schoolmaster, Stanford Chambers

Henryville, Ind.: There were four responses to the invitation of the Henryville church on Easter Sunday; two for baptism and two for rededication. There is rejoicing in heaven when souls come to the Lord.

Henryville church is ready to begin building as soon as the construction company can start. The new building will include a baptistry. Heretofore believers have been baptized at the Sellersburg church. The ground has been cleared of some big trees where the foundation must be laid.—Mrs. Paul J. Knecht

Dallas, Texas: The Victor Broadus family, missionaries in the Philippines, are expected in the Dallas area in the next couple of weeks. We are looking forward to having them

with us at Mt. Auburn. —Neal Phillips

S.C.C. CHOIR AT BUECHEL

We were certainly blessed by the outstanding witness and performance of the acappella choir this past Lord's day. Our thanks is expressed to the college for the work that she is doing in this realm and in many others.

Some marvelous things are happening at S.C.C. Lives of young people are being turned upsidedown for Jesus. This year we have seen some young people who had already begun to grow cold toward Jesus and His work turned around. This has not happened just once or twice, but many times.

The youth rallies are really growing. There were over 500 this Sunday. —Michael T. Sanders

Lexington, Ky.: Do you have any furniture that you would loan, or give

to furnish the home of our returning missionary, Victor Broaddus? We are renting a house in Winchester. —H. N. Rutherford

Carl Ketcherside's New Book

Our new book *Simple Trusting Faith* is off the press. It deals with the proof of God's existence, the fact of God's communication to man, the incarnation of the Word, the virgin birth, and the case for miracles. It is intended to build faith and strengthen conviction. We sincerely trust that all of our readers will secure a copy and share it. The cost is \$3.50 each. Send your order to 139 Signal Hill Drive, St. Louis, Missouri, 63121. —Carl Ketcherside

Correction: The ten "new-births" at Highview (last month's issue) were new natural births, not spiritual new-births as was reported.

Meditations at the Lord's Supper

Alex V. Wilson

Question: Sometimes I feel unworthy to partake of the Lord's Supper because of sin in my life. Should I partake or not?

Answer: How dare anyone take the emblems—which represent Christ's death for our sins—while living in known, deliberate sin! Anyone who wilfully remains disobedient to Christ but continues to take the Lord's Supper—or to pray or preach or give, for that matter—is every bit as guilty as the ultra-religious Pharisees who had Christ crucified!

Will a king pardon men who have rebelled against him if he knows that they are still fully intent on overthrowing his authority? Obviously not, and neither will God. If a man does religious acts but has never surrendered his whole life to God, he is still a rebel. "If I regard iniquity in my heart, the Lord will not hear" (Psa. 66:18). Even stronger: "He that turns away his ear from hearing the law, even his prayer is an abomination" (Prov. 28:9). There is far too much laxness towards sin these days. This is shameful and disastrous.

Yet there is another side to be considered. No Christian should refrain from taking the Lord's Supper if he is truly repentant for his sins. Someone may feel, "I have failed the Lord this week, and so I am not worthy to partake." This is backwards: the very reason why Christ died is because we never were and never will be worthy of God's favor. We come to the Lord's table to remember His mercy, and the very reason we need His mercy is because we are not worthy of the least of His blessings.

To summarize: "He that covers his transgressions shall not prosper; but whoever confesses and forsakes them shall obtain mercy" (Prov. 28:13). Also see 1 John 1:9 and 2:1, and Heb. 4:14-16.

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