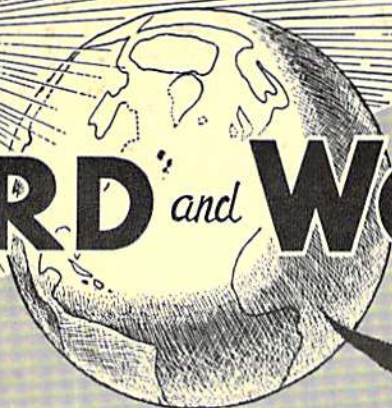


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## Talking Things Over

G. R. L.

### HOW ARE THINGS AT WORD AND WORK?

Perhaps as much as a year ago (or maybe more, I don't recall), a board was formed to help the editors improve the ministry of W&W. This board consists of Vernon C. Lawyer, Ernest E. Lyon (Chairman), H. E. Schreiner, Alex V. Wilson (now in the Philippines), and the editors. This board has enlisted the help of a larger "board" of interested Christians scattered far and wide; these send suggestions and criticisms for the editorial board's consideration, and they have made many valuable contributions. (Of course, we are always glad to hear from any of our readers, whether or not you have been invited to be an "official critic.")

One of the major contributions of the editorial board has been the stimulation of more of our readers to write. Look back over last year's issues and you'll see many more names of "our" writers than appeared in the preceding year. I think this is good—not that our writers are superior to others, but rather this: if this magazine is going to serve a particular circle of churches, then the people in these churches are going to have to take the responsibility for writing, as much as for the solicitation of subscriptions. Special appreciation goes to those who have accepted the responsibility for editing a department—either writing themselves or soliciting articles from others. The most recent to join our ranks is Carl Kitzmiller, who will be giving answers to your questions (write to him at 710 Westview Drive, Abilene, Texas 79603). The increased number of news items must be credited to Sister (Mrs. Paul J.) Knecht. We hope you appreciate her efforts and will give full cooperation when she requests news from you. Our most prolific writer's name is seldom seen on these pages. I refer to Willis H. Allen. He turns out a lesson a week for the Quarterly; write for a sample copy if you haven't seen it.

Financially, things are looking better. Our indebtedness has been cut about in half during the last year, largely because of hundreds of hours of donated labor by a devoted trio of sisters. Mildred Lale has borne the greater part of the burden of taking care of the office, shared by Edith Lale and Verna Wilborn. On the minus side, printing costs are up six percent again this year. With the

similar hike last year, each subscription now costs us about 25 cents more than before. Therefore, we have decided to stop offering a club rate after February 15. This should help. Of course, your mail orders for Sunday School materials, Bibles, songbooks, etc., are still a significant source of support.

### ENLARGED HORIZONS

Our primary concern is not for the W&W—it is only a vehicle—but for the individuals and churches whose lives are touched by it. How can we minister to you? What is the need of *this* hour? The thoughts that follow are my own; they may or may not be shared by others who write on these pages.

From a comparison of Scripture with what I see around me, I conclude that we are at a point—nationally and world-wide—that corresponds to the latter days of Israel and Judah. The prophets were sent, there were sporadic motions toward reform, but spiritual decline hastened on into judgment. How easy to be swept along by such a current, without knowing it! “My people are gone into captivity for lack of knowledge” (Is. 5:13). I believe the knowledge specifically in view here is a *spiritual perspective* of the world (seeing earth and its events from God’s point of view). How does one develop such a perspective? I do not think it is primarily through acquisition of facts, from whatever source. The prophets supplied Israel with facts enough, but the people *did not consider what God was doing* (Is. 5:12).

The love of many shall wax cold,” the Lord Jesus prophesied, speaking of the last days. Increasing self-centeredness is another way to describe it. “Lift up your eyes and look on the fields” becomes unpopular. (How many years has it been since a new missionary has gone out from your locality?) Paul felt daily a pressing concern “for all the churches” (2 Cor. 11:28); today the concern rarely reaches beyond the denomination, and more often it is limited to the local congregation. On the local level, “we ought to lay down our lives for the brethren” (1 Jn. 3:16), yet how rarely do Christians make any real sacrifices for each other! Do we really realize that we are “members one of another”?

### MEMBERS OF ONE BODY

What does it mean to be a member of the body of Christ? There is more to it than the relationship of the individual to the Lord. There is more than just the individual’s relationship to a local church. It even reaches beyond the confines of a group of churches or a Restoration Movement to incorporate every blood-bought saint of God. When eyes are open to “consider the operation of God,” I believe that hearts will feel a kinship to believers everywhere. Read Van der Bijl’s article about West Irian (another

page, this issue) and see if you aren't spontaneously moved to pray for those primitive brothers that you have never seen and to share their burden for the heathen in the regions beyond. This is the kind of thing I'm talking about, and I think there should be more of it. I have little sympathy for unity movements that have cooperation or amalgamation as their goal. Real unity—the unity of the Spirit—I believe, is simply recognition of the fact that we are one body, created by God through the Lord Jesus and sharing His life through the Holy Spirit who indwells us.

As times become more difficult and testing becomes more severe, I think the need of this sense of oneness with all believers will become more urgent. The love of many will wax cold—this implies the greater need for cohesion between Christians. Even now, if you don't feel the need of the love and encouragement of other Christians, you're a stronger person than I am. I am greatly encouraged to hear a brother tell what the Lord is doing in his life, or to read what the Lord is doing in a far corner of the world. It is a real blessing to be able to genuinely share the burdens of a brother right here—or in Brazil. I don't know any more about Adriaan van der Bijl and his wife than you will read in this issue, yet I can bring a heartfelt concern for them before the Lord.

#### SWALLOWING THE GNAT

What does Van der Bijl believe and teach about baptism? I don't know. I mention this only because I know that to many people with a Church of Christ background, this presents a real difficulty. At the very least, they hold reservations about people who do not believe that baptism is "essential to salvation" (regardless of how faithful these may be in obeying the Lord's command). Time and again I have heard some brother praise a man such as Bakht Singh for being "deeply spiritual," etc., only to close his remarks by saying, "But I can't understand how a man can be so spiritual and yet be so blind on the subject of baptism!" To me, there is something self-contradictory in such a statement; I have felt like asking, "Are you sure that he is the one that's blind?" In any case, one who feels so about Bakht Singh is not likely to feel much concern for the hundreds of churches that have sprung up from his preaching.

I am not proposing that a person whose teaching is suspect should be given a teaching ministry in the local church; I do not suggest that there should be some kind of cooperative program with a neighboring church (of born-again believers) which holds an unpalatable doctrine; I do not say that money should be sent to missionary works indiscriminately. I do believe that a great many Christians need to stop the heathen practice of "loving those who love them" (Matt. 5:46), and begin loving all their brethren—even those who are thought to be in error. I agree that this is not easy.

It isn't the natural thing to do, but if we belong to the same Lord, then we are "members one of another." It behooves us to face this fact and to accept the consequences of it.

Some of you know Nick Russell, missionary to the West Indies. When anyone asks about his church affiliation, Nick answers, "I belong to David's church." In reply to the puzzled look, he adds, "You can read about it in Psalm 119:63." I believe that such a sense of oneness with God's people everywhere will work wonders for you. It will enlarge your vision of the greatness of God and the tremendous things He is doing in the earth. It will multiply your occasions for rejoicing as you consider His works. It will teach you something of Paul's concern for all the churches as you see them beset by problems and enemies of all kinds. And it will bring home to your heart the fact that just as you share the burdens and joys of others, so others—many unknown to you, perhaps—are holding you up before the Lord and rejoicing in your victories. Being a member of the Lord's body is so much more than just being a member of the church on the corner!



### A Tribute to Stanford Chambers

Bro. Chambers was a true Christian gentleman in the fullest meaning of that word. All my life I remembered Bro. Chambers. While a small child in Cincinnati, my mother took me to a small church to hear the visiting preacher, who was Bro. Chambers. Even though very young, I still remember parts of that sermon.

It was my good fortune while a teenager in high school to move to Louisville and attend P. C. S. for a short while. I had Bro. Chambers for Bible and chapel. For the first time I heard young people stand and recite many wonderful passages from the Bible—passages that "come alive" today, many years later as I read or hear them—and again in memory I see and hear those happy young voices saying in unison such things as the 24th Psalm.

No one who ever studied under him or heard him teach young people in what was then a very small school could help but be astonished at the way he could draw such knowledge and wisdom from *children*. How his keen and watchful eyes would sparkle as first one and then another would arrive at a truth he was digging for! —Mrs. C. Joe (Anna Belle Morgan) White, Lexington, Ky.

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"He that is joined to the Lord is one spirit." O Christ, Thou art one with me, to make me one with Thee world without end!

—F. B. Meyer

# PROPHECY

EDITED BY: DR. HORACE E. WOOD

## Why Study Prophecy?

Antoine Valdetero

The title of this article poses a question that has often been asked. Since there is much difference over the prophetic question, many would take the attitude that it is best to avoid it completely. However, it has been my observation that other subjects on which there is much disagreement are not avoided. The subject of baptism is a subject on which people disagree yet I have never heard the mention of our avoiding it. In this article I want to share what I believe are valid reasons for studying prophecy or any other Biblical subject.

First of all, it is part of God's Word. The inspired writer Paul wrote to the young man Timothy and stated that "all scripture is given by inspiration of God and is profitable, etc." This means to me that from the first word of Genesis to the last word of Revelation there is something there for each of us. Paul also states that it is "profitable" and there is much to be gained from the study of any Bible subject, prophecy included. Someone has said that at least 20% of the Bible is prophecy either fulfilled or unfulfilled. On the basis of that statement one could hardly ignore prophecy. In that same passage, 2 Tim. 3:16-17, Paul states that the result of accepting all scripture and studying it is "that the man of God may be complete, furnished completely unto every good work." To ignore any segment of the Word of God is to be lacking in the completeness that God wants for His people. We read in Psalms 119:160 that "the sum of thy word is truth." It is good to note that the word is "sum," i.e. the total of rather than "some" or part of. This means to me that every verse of the book of Revelation is just as true as any other passage and should be studied from the viewpoint of what it says rather than from the viewpoint of what it does not say. We read in 2 Peter 1:19ff that "we have the word of prophecy made more sure; whereunto ye do well that ye take heed." As part of the sum total of all truth, prophecy is to be studied, accepted, and believed. In light of this passage, one can hardly read passages like 2 Tim. 3:1ff and not feel that he has before him the headlines of the morning paper. For any one to reject any passage of scripture is to reject the blessings that it offers. The only book in the New Testament that is entirely prophetic begins with these words: "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein: for the time is at hand." Revelation 1:3.

Secondly, we should study prophecy to be honest. It is dishonest for one to make the claim that he "speaks where the Bible



speaks and is silent where the Bible is silent" and then completely ignore the study of prophecy. Paul told the elders of Ephesus at Miletus that "I shrank not from declaring unto you the whole counsel of God." Did Paul ignore prophecy? When I turn to 2 Thes. 2 I find Paul talking to these about the "son of perdition, he that opposeth and exalteth himself against all that is called God or is worshipped." He wrote this letter only a few months after establishing this church, yet he states in verse 5 "that when I was yet with you, I told you these things." If Paul would deal with subjects like the "son of perdition" to babes in Christ, why should we be afraid to read and accept what the Bible teaches on these subjects. Would anyone be willing to say that Paul's "whole counsel" preaching was one thing in one place and another in another place. Yes, honesty demands that we study prophecy.

In the passage from Acts 20:26, we have another reason why we should study the prophetic part of the Bible. Paul said that he was "pure from the blood of all men." Can a man truly say that if he completely ignores the grave warnings from such passages as Matt. 24 and 25, Mark 13, Luke 21, 2 Tim. 3? The preaching of prophecy seems to have in it an unction to cause people to consider more seriously the perilous times in which we live. To be sure, if Jesus delays His coming we all shall die. But to preach only getting ready to die may cause many young ones to think that they have a lot of time to prepare. When the coming of the Lord is preached, people of all ages are made to realize that the day of meeting the Lord may be very near. Years ago I heard the statement that when the church became a harlot she ceased to look for the bridegroom. Have we been guilty of ignoring the preaching of prophecy to our own hurt and to the hurt of our hearers? Dear preacher friend reading this article remember, God didn't call us to try to win a popularity contest, He wants us to preach His Word. He wants us to "lift up thy voice like a trumpet and declare unto my people their sins."

Fourthly, prophecy proves that God is God. In Isaiah 46:9 we read: "For I am God, and there is none else; I am God, and there is none like me: declaring the end from the beginning, and from ancient times things that are not yet done." What Bible student is not thrilled to read passages like Micah 5:2 and Matthew 2:5 and see there a minute fulfillment of God's prophetic utterances! God intended, in giving the prophecy, that men might know where to look for the birth of the coming Messiah. Are we to take any less lightly the passages that tell about His coming again? Jesus said that prior to His coming there would be wars and rumors of wars, famines, earthquakes, iniquity multiplied, the love of many waxing cold. We are seeing all of these in multiplied form all about us. Why, then, should one be accused of being spectacular or sensational for simply believing what the Bible teaches. The fulfilling of these things before our eyes should only reinforce our faith in the Bible as the Word of God. Yes, prophecy proves that God is God.

Dear reader, what is your attitude toward the prophetic word? Have you shunned it out of fear? Have you shunned it because its message of warning condemns sin in your life? We encourage you to study it and let its precious message be part of that "lamp unto your feet and light unto your path. Remember, if we are not living in those last days just prior to the coming of our Lord for His saints then God has given our generation a full dress rehearsal of what those days will be like.

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## Advice From King Nebuchadnezzar

Roy W. Harvey

There's something to be learned from Nebuchadnezzar that I have never heard taught. He stands out in memory as the captor of the Jews, but he needs to be remembered for something else. He's the man who had an important prophetic revelation from God one night . . . and forgot what it was about sometime before breakfast. That streak of forgetfulness about things of God led to other problems. And therein lies a lesson for us.

### *The Lost Sword*

Of all the shortcomings of Christians in these last days, there is none more basic or damaging than our general FAILURE TO STUDY THE WORD. Related to it are failures of prayer, squabbles over doctrine, and ineptitude in dealing with the lost, not to mention just basically missing God's message.

When Paul described the whole armor of God he named only one weapon of attack—the Word of God. Too many warriors today have cast it aside as being of no apparent value, glad to replace it with more familiar and up-to-date-techniques: psychology, salesmanship, dialogue, rapport, social conscience, and ethics. Is it any wonder that we are on the defensive, fighting too hard for our own spiritual lives to have time to save others?

I say the most powerful testimony is still the Scripture itself, most particularly the prophetic passages. And I am not surprised that Satan is bending extra effort to smother them.

I have heard the following remarks recently, the last two within "our" brotherhood, by preachers: "I have a brother who is a preacher, and he would never preach a sermon from Revelation." . . . "I don't preach prophecy, because I'm weak on it." . . . "I don't think we need to quibble about these (prophetic) things. We can't know them for sure. We need to preach the *gospel*."

It then dawned on me that we have lost or are losing the heritage left by Boll, Chambers, Mullins, and many more. We are trading off the Philadelphian steadfastness and crown for the sophistication and nakedness of Laodicea. We may not be that far gone yet, but the trend is unmistakable.

## *The Significance of Prophecy*

Just what is prophecy and how does it fit in? First, let's throw aside the astrology, horoscopes, predictions and "prophecy" that clutter the bookstores. I'll take the Bible definition of prophecy, which can be found in Revelation 18:10: "*The testimony of Jesus is the spirit of prophecy.*" This means that prophecy, so far as God is concerned, points ultimately to Jesus. We generally think of prophecy as a revelation from God of the future, but it is invariably related to conditions of the present (such as moral decay) or of the past (the Law, or God's promises to Abraham, for example). In other words, prophecy is not merely telling the future for the sake of telling the future. It is related to the *present*, is intended to have an effect on the present, and therefore should be diligently studied *now*.

### *Wake Up!!*

I say: Preachers who have failed in this regard, get busy! Study prophecy as if your life depended on it. (It may.) Study it, discuss it, preach it, teach it, reexamine it. Do not hesitate to preach it just because you do not fully understand it. There are plenty of other things that you preach that you don't fully understand.

And everybody else, get busy! You will not be excused in judgment on the grounds that your preacher was derelict in his duty (Ezekiel 33:1-9 has some very specific and disquieting observations.) If you have been blessed with prophetic Bible classes in years past (it could not have been too recently), reread the prophecies in the light of today's events. And if you have not been so blessed, I invite you to dig in with zest. A year ago I did just that. Imagine the wonderful surprises and insights in store! And I had had no formal instruction along this line. Here are a few general hints:

1. Be ready to set aside some time for this. Once you start, it's hard to quit. I used the book-at-a-time method. It helps in keeping the proper perspective. Pray for understanding before you start.

2. Be independent of what you may have been taught before. Depending upon your background you may have to discard some old ideas. In my dealings, I've found that students with NO background fare much better than preachers with a POOR one.

3. With an honest approach, don't expect trouble. True, there are some helpful hints, but trust the Spirit to give you guidance. The deeper you go, the clearer it gets. I speak from experience. Don't be surprised to see the rest of the Scripture in a clearer light. Try to imagine the Bible without Genesis or Matthew, then remember that Daniel and Revelation are quite as important.

4. I do not need to tell you to share the resultant blessings with others. You will!

# A Cure for Religious Drunks

Ralph E. Godwin

Vance Havner indicates that many among us are "religious drunkards." He speaks of "Bible-conference drunkards and church drunkards who go from meeting to meeting, constantly being stirred but doing nothing about it until their souls become fed up, their moral muscles deteriorate and they lose their capacity for being aroused. Presently they suffer from a moral let down, a religious hang-over. They delude themselves. They have heard the best preachers, they have read the best books, they have had their ears tickled and their emotions thrilled. But as with a stimulant the doses have to be increased and after a while there is no effect, no matter what they read or hear. An alarm clock that fairly blasts us out of bed on the first morning may eventually fail to arouse us if we continually ignore it. Something like that happens to those who hear and do nothing."

In a day not very different from our own Paul wrote to his young preacher friend that he should "stir up" the gift of God within him. Prophets in every age have urged the faithful to "wake up." These admonitions are relevant for us as well. Consider the following:

1. *Revival is personal.* Basic to any reviving work is an individual's relationship to God. When some think of revival they envision large crowds, large offerings, statistical advances and other external matters. While these things are desirable they cannot be an end in themselves but should emanate from the restorative workings of the Holy Ghost in individual hearts and lives. Revival has to do with a particular kind of relationship which a believer enjoys with God and God's people. Heights of corporate ecstasy may be experienced, but it can never be considered as revival until the person meets God alone. Then the entire church benefits.

In the midst of rising spiritual fervor a believer might muse within himself and admit, "This is great!" And there is the experience when the believer also may shout, "How great Thou art!" with a larger objective view of the God he loves and serves. Both are experiences of personal revival. While sincere and Biblically oriented Christians are yearning for a widespread moving of God's Spirit, we should do well to remember that revival has always begun with one man or a few individuals in a particular situation.

To whom are we looking for better things? Are we waiting for some mystic moving of the waters so that we might be the first to enter in and find blessing, or do we realize that Jesus Himself is "the author and finisher of our faith" and that in him all fullness dwells? He has said that "the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly" (Psa. 84:11) Through the abiding life in Christ is personal revival.

But as we look into the Word of God, the source book for revival,

I not also that:

2. *Revival is promised.* Joel saw our day and prophesied that in

these days particularly God would demonstrate His grace universally by an outpouring of His Spirit upon all flesh. The Lord Jesus said in John 16:24: "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." The New Testament is itself God's offer of new life to the trusting heart. The Holy Spirit is given to them that obey Him. Revival is nothing more than living to the full the life of God within.

In these days of world-wide apostasy the Spirit of God is awakening new faith within those who will live godly in Christ Jesus. As children of the day, we are watching for His appearing. As His Bride, the church senses her coming marriage with her Lord and concerns herself with all due preparation.

Yes, revival is promised for this day and spiritual fulness is intended to be the *normal* condition. Thousands are experiencing now the reviving ministry of the Holy Spirit, the thrilling advance of the gospel and anticipation of better things to come.

3. *Further, I believe revival is possible.* By turning our topic into an assertion, we glorify our Lord Jesus Christ. Too long evangelicals have sought to keep God within the confines of our particular persuasions. Like the Roman Catholics who have kept the wine and the wafer in the wooden tabernacle of their sanctuaries, we too have narrowed and stifled God's work. But God is never confined by men; He cannot be contained.

Sometimes it seems that God has chosen to work outside the institutional church. Great things are happening. Last year thousands of young people went to the beaches during the Easter recess to share the Lord Jesus with multitudes of college youth—all "seekers," in one sense. In a recent issue of *Christianity Today*, David Kucharsky said, "It may be time to declare a moratorium on all so-called revival meetings and Bible conferences and to concern ourselves more intensely with evangelistic training. People in the pew are being devotionalized to death, while the really big priorities are neglected. Many evangelicals live spiritually undernourished lives, partly because of their steady diet of soupy sermons hurriedly cooked up. . . . Weak preaching makes weak laymen, who then try to turn the church into a soul-saving station, the one and only means of evangelization, instead of using it as a learning center for external, neighborhood evangelism."

Since revival is dependent wholly on God, even the will of the believer is not the chief consideration. Seasons of refreshing flow through grace and grace alone. It is true that God has provided man and nations with His formula for revival by which He has committed Himself absolutely to the recovery of that man or nation. It is equally true that it is God who, having suffered the temptation by which men fail, also makes "a way of escape." The ageless provision of Second Chronicles 7:14 is adequate for our desperate age. While it is directed to the whole household of faith, the individual believer may experience the truth of it in an age of apostasy. In this text God the Father reveals His will to bless as somewhat predicated upon the believer's will to obey Him.

This is not a salvation by works but a relationship of the saved



one with his Heavenly Father. God certainly does not exist for man's convenience, but He reveals Himself as glorified through the believer's response to His offered grace. While we recognize a massive need for revival today, and many may have lost their capacity to be aroused spiritually, let us stir ourselves as individuals to be "instant in season" or "out of season" (2 Tim. 4:2). We may take great comfort in the words of Philippians 2:13: "It is God which worketh in you both to will and to do of his good pleasure."

According to our faith be it unto us.

—Abridged from *The Alliance Witness*

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## **Eight Gospel Missionaries Die on West Irian Trail**

Adriaan van der Bijl

A year ago last September two missionaries of the Regions Beyond Missionary Union, Stanley Dale and Phil Masters, were murdered on the trail southwest of the Baliem Valley.

Three months later a plane of the Missionary Aviation Fellowship crashed in the same area, taking the lives of six others: the pilot, Meno Voth, Mr and Mrs. Gene Newman and three of their four children.

Must much blood flow before cannibals can be saved? Is their sin so great in the eyes of God that greater effort and sacrifice must be made for those who live in so great a darkness?

In the area between Mapnduma and Silimo, south of the great ranges which laterally cross the middle of West Irian, it seems to be so.

In that area a pocket of cannibals, unreached as yet, has been holding out against the twentieth century and everything new it has brought. They do not merely eat their enemies in ceremonial dance feasts after victories of war; they eat human flesh because they like it. No one valuing his life has dared penetrate their territory.

Just last summer, however, a student evangelistic group made a long tour through the Baliem Valley, returning through the valleys between Silimo and Mapnduma. When they reached the Wusak and Kora valleys, the home of these fierce cannibals, they discovered that the people not only were friendly but desired preachers to come to their villages.

When the Christians of Mapnduma heard this they were overjoyed. Long they had prayed for "those people who eat people."

It was decided that a large group of Christians should go to the valleys, and that volunteers from the witness school should remain there to instruct the people. In simplicity of faith and obedience to the Lord, ten men volunteered.

---

Adriaan van der Bijl is a young missionary from Holland to the primitive peoples of New Guinea (now known as Irian). His wife has just recently been stricken with cancer. Pray for them.

They knew the trails would be extremely difficult because of the rains. They knew they might suffer hunger because of the uninhabited areas over which they would trek.

Before they left, they repeated the vow of devotion to Christ common to evangelists in West Irian:

*"We are ready to be killed for You, to drown or be crushed in a landslide in Your service. You died for us. Your servant Paul went through great tribulations for You. We are ready to suffer for You, too."*

The ten preachers traveled through the Jigi Valley, where a large group, including several chiefs, joined them. Thence they moved through the Mbuwa Valley to the Inije, which only recently had been re-opened to the gospel after five years of resistance following its initial opening six years ago.

The Inije people are fierce and warlike. They have chased whole villages away from their borders and have killed many people in adjacent valleys. Some men from the Inije also joined the party.

Beyond the Inije was no-man's-land and the valleys to be claimed for the Lord—the Kora Wurigi and the Wusak.

Entering the valleys close by the Kora, the party met local men from the area who gave them little encouragement. Unwisely, the believers announced their arrival by calling out: "Here we come with the gospel! We also come to burn your fetishes!" As a result, few villagers welcomed them or offered them hospitality.

In need of food, they worked in the gardens of the Kora people to pay for sweet potatoes. Announcing their intention to penetrate deeper into the valley, they were advised by some of the women not to go. Later they learned that a large group of warriors had laid an ambush and would have killed them.

Hungry, and discouraged by continued rains, they pushed on toward the Wusak Valley. There is very little traffic between those valleys, and the trails hardly deserve the name.

"The trail was as steep as the walls of your house," they explained to us; "we had to use both hands and feet to make progress."

From the top of a mountain the only possible descent was down a steep and narrow riverbed, made more difficult by a recent landslide. The party divided into smaller groups, each picking its way down the precipitous slope.

As those in the final group began their descent, they noticed that another landslide was in the making, and they hastily retreated. The groups farther down the defile had no refuge.

Boulders started to roll. Mud loosened by the continuous rain began to shift. As the slide gained momentum, trees were uprooted and a mighty wall of debris plummeted down the gorge.

The men below, partially deafened by the rain mats which they were wearing, suddenly were aware of the piercing cries of companions carried on the crest of the avalanche. They scrambled up the steep walls, grasping grass, roots, rock—anything that would hold them from the wild fury of mud, water, rocks and trees sweeping

by beneath their feet. Some were struck by hurtling stones and whipping branches.

One witness man, Obadja, was carrying a metal phonograph in his net. Companions, startled when a log struck the box with a thud, turned to see a tree lift Obadja into the air and sweep him away. Those lowest in the valley saw parts of bodies come by and feared the worst.

When the noise had subsided and the men could gather, a head count revealed eight missing: two men from the Inije, five from the Jigi, and Obadja, the witness man from Mapnduma, who came originally from Akimuga. Another was seriously injured. A part of his foot had been severed and his shoulder dislocated.

Those who survived had escaped only with their lives. The possessions carried in the nets on their backs had been swept away. All were unrecognizable from the mud which had splashed over them. It was a miracle that anyone was still alive.

They took shelter in a deserted Wusak house near a village, huddling together in speechless fear and awe. Villagers found them and showed friendly sympathy, commiserating with them on the loss of their friends and later bringing them food.

The next day villagers killed pigs and prepared a feast, a token of acceptance. The friendliness of the people was a great comfort.

Word of the tragedy spread fast through the valleys. The reports first reaching us at Mapnduma were conflicting. Had it really been a landslide, or were the men murdered by hostile tribesmen? Later details in all their chilling horror confirmed the truth of the landslide.

With what sorrow of heart we mingled our tears with the family and friends of Obadja's young widow. How we grieved with the loved ones of the other seven who lost their lives.

The Inije people, who lost two men in the landslide, were upset. Thinking that the Koras had invoked demon powers to murder the gospel messengers, they wanted permission of the missionary to avenge the death of their men. The Inije Valley has not seen the last of violence, and we must be much in prayer for that valley.

On the other hand, the reaction of the Jigi people, who lost five, three of them chiefs, was most encouraging.

"We have always said that if we were killed or drowned or crushed in a landslide, it would be all right," they explained. "Well, now it has happened to us, and we will not take revenge on anybody. We commit our loss to God. Because our blood has been shed in the Wusak it has become our land, and we will continue to take the gospel there."

In the midst of all our sorrow comes the glorious vision of those eight messengers of the cross, dressed in white robes as they surround the throne praising the Lamb who was slain.

We resist the impulse to envy them. Anew we apply our energies to spread the message of the Savior who loves those who dwell in Kora and Wusak, still bound in the darkness of sin.

Eight new West Irian martyrs join others who have given their lives for the spread of the gospel in these dark, unreached valleys. May grace be given us to follow in their train.

—In *The Alliance Witness*



## Viewing The News

**NCC MEETING.** The General Assembly, policy-making body of the National Council of Churches, meets every three years. Its latest meeting was in Detroit, Nov. 30-Dec. 4, 1969. *The National Laymen's Digest*, published by the Church League of America, included in its summary of the meeting the following items in the issue of January 1, 1970: Black power advocates challenged the regular leadership and called for sweeping overhauls in NCC operations . . . Blacks nominated the Rev. Albert Clage of Detroit for president. He is a militant who is pastor of the Shrine of the Black Madonna, stating that he believes Christ was a black man . . . Even after a \$2,500,000 cut in the budget for 1969, the NCC deficit was \$200,000. . . By a very narrow vote the assembly defeated a move to support a ministry to some 63,000 American draft resisters and deserters living in Canada . . . Watched an "exorcism" of the General Assembly carried out by a coalition of young white churchmen. Included in the ceremony was the bouncing of a great white balloon around the hall to the cries of "On strike, shut it down, out demons out." At the conclusion the Council was declared to be "decontaminated" and free from "evil spirits." . . . Some of these items I have reworded for brevity.

**COMMUNIST INFILTRATION OF THE MILITARY** is the title of a long article in the newsletter of the Christian Anti-Communist Crusade of December 1, 1969. Dr. Fred Schwarz, president of that organization, docu-

ments his articles very carefully. What he said this time is enough to make any thinking person stop and shudder. He records a long speech made by Andy Stapp, chairman of the "American Servicemen's Union" at the Conference for a United Front Against Fascism. Dr. Schwarz summarized major points of the speech by saying, "During this speech Stapp 1) associated the American Servicemen's Union with the North Korean Communists and all communist enemies of the United States. This is the practical application of the communist doctrine of Proletarian Internationalism; 2) claimed that the present American government is fascist; 3) boasted that the American Servicemen's Union has chapters on 60 large military installations in the United States and 40 overseas; 4) exulted over numerous rebellions that have taken place at American bases on Long Binh, Da Nang, Ft. Bragg, and Ft. Dix; 5) stated the tactics of the ASU were modeled on the tactics of the Bolsheviks within Russia; 6) emphasized the major objective was to foment strife between the officers and the GIs; 7) bragged that they were going to unite with the Black Panthers for a violent revolution."

**BILLY GRAHAM**, in spite of many fine sermons and other fruitful work for the Lord continues to make statements hard to reconcile with his obvious faith. He recently, according to the promoter of the Miami-Hollywood Rock Festival, wired the promoter: "Jesus was a young revolutionary who transformed His generation. Today's

young people should make the 70s the greatest decade in American history." I did not hear his speech at the festival.

THE CINCINNATI ENQUIRER of Saturday, December 20, 1969, started an article by the Enquirer Religious Reporter, Ben L. Kaufman, with this paragraph: "The Vatican has released details of a new analysis of Christian-Jewish relations that call for an end to conversion efforts and respect for the religious links Jews have with Israel." This, of course, ignores Jesus' words to Nicodemus, a Jewish leader, in John 3, and countless other Scriptures. Mr. Kaufman, in his article, listed and quoted two "Christian" leaders in favor of the statement, Reinhold Niebuhr (Lutheran), and Dr. A. Roy Eckhardt (Methodist).

THE RECENT CASE of Angela Davis, the communist hired as a teacher at UCLA, serves to illustrate two points that we need to remember. She was taught by men who were admittedly Communist or, to quote one, "far to the left of the Communist Party." And the court suit was referred to a judge who has a long public record of Communist front activity and then transferred to another one with an equally long record of Communist sympathies. Communist judges and teachers are especially dangerous to our country.

I WONDER what is going on at Wheaton College. Sometime ago I reported the memorial service held there for Martin Luther King. Recently the editor of the school paper was allowed to mix in national liberal politics to editorially castigate Vice-President Agnew for his statement against news coverage in t-v and the press. Christianity Today, leading magazine for what I would call "liberal evangelicals," had an article by the manager of the News Service at Wheaton, entitled, "Read, Baby, Read: A First Step to Action." It recommended the reading of a number of books on the problem of the blacks. That seems like a good idea, except for the fact that she recommended such writers as Malcolm X, the "Kerner Report," Stokely Carmichael, W. E. B. DuBois, and other writers that cannot be trusted because of their Communist party membership or "to the left of Communism" activities. Incidentally, in the same issue of that magazine there is an article by J. Edgar Hoover, from

which I am glad to quote this statement: "Whether we like it or not, the morals to which we subscribe as a people are vital to our survival as a free nation."

NEWS BRIEFS: C. Douglas Young, President of the American Institute of Holy Land Studies, Jerusalem, in an article reprinted in Salvation, the magazine of the American Association for Jewish Evangelism, Inc., says that life is as normal in Jerusalem as in most parts of the world and with much less danger and tension. He also said that there is a great empathy between the Israelis and the Arab refugees in Israel. . . . The underground press is writing of one of the next threats to morale in this country—the "losing" or "misplacing" of commercial mail, bills, draft notices, tax forms, and other such things by the hippie and other communist postmen. . . . To add to its list of strange activities, the Glide Foundation of the Glide Memorial Methodist Church in San Francisco has a special service called "The National Sex and Drug Forum," which disseminates information on the use of mind-altering drugs and human sexuality. A newspaper account of the showing of one of the sex movies put out by this foundation had this statement: "It is a series of encounters between men and women on beaches, in meadows, on couches, at times in what divorce detectives would testify to be compromising positions." A church?

Over three million letters and petitions were collected by one organization in support of the Apollo 8 astronauts reading the Bible on their broadcast on Christmas Eve, 1968. . . . Dallas Theological Seminary has a total of 445 men students this year and turned down 25 applications from qualified students for lack of space. . . . David Allan Hubbard, a frequent guest on the program while Dr. Fuller was living, has succeeded Dr. Fuller as speaker on the program formerly known as "The Old-Fashioned Revival Hour," the new name of which is "The Joyful Sound."

Thank you for your interest in this column over the years of its existence. Please keep praying for this to be a useful news column for Christians and please keep your news items and questions coming to: Ernest E. Lyon  
1734 Deer Lane  
Louisville, Ky.



# Precious Reprints

## War and Hatred

R. H. Boll — 1937

Recently died in England a general of the British forces who had served in the World War. In his later years the monstrous gory business of war-slaughter must have weighed on his mind. His book of memoirs, *Men I Have Killed*, is a veiled psalm of regret and bitter arraignment of the cruelties and bloodshed of war. Incidentally he says some remarkable things, true and terrible. The minds of the people and of the soldiers (he says in substance) must be inflamed to hate and blood-thirst by false and slanderous reports—such as the stories of German atrocities in Belgium for example—and these deceptions must be kept up in order to maintain that spirit of hatred and animal bestiality in the people, which is necessary to successful warfare. For this purpose the governments use many sorts of agitators who scatter baneful propaganda and arouse hatred among the population. Especially preachers are depended on as perhaps the most effective agitators. It is a wondrous sight, he comments, to see a minister with his Bible in his hand, stirring up his hearers to passions of hate and blood-thirst!

So it surely is an appalling travesty of the gospel of Christ which these preachers were supposed to proclaim to the wretched, sin-cursed sons of men! There were some preachers (a goodly number, yet all too few) who cannot be charged with the reproach which the British general cast upon "preachers." The hour is approaching when war, more universal and more cruel and brutal than any of the past, may break in upon the world. In that war there may be none of the exemption to "conscientious objectors" which was somewhat reluctantly granted in the last. It may even be that prison or death will fall to the lot of those who preach the truth of Christ, and of enlisted men who refuse to defile themselves with blood. But as thy days are, so shall thy strength be. We need climb no hills before we come to them. When or if the time comes, God's grace will be found sufficient for us.

### NOT A PACIFIST

No more than he would strive to stir up blood-thirst and war-spirit in the hearts of men, would the faithful Christian participate in the modern "pacifism," which now many preachers think it their duty to sponsor—a movement which, we think, is suspected to emanate from "Red" sources. A Christian who knows his place and God's word will neither agitate for war nor for pacifism. He claims no part or right in the affairs of governments of this age. He neither

tries to arm or to disarm the nations. He knows that wars are inevitable, and that a country unprepared will simply become a prey to others. But as for himself, he knows that though in the world, he is not of it. His Lord has imposed upon him the duty of submission and obedience to "the powers that be"—a duty never to be refused on any account until an act contrary to God's revealed will is demanded of him. Then it becomes his duty to "obey God rather than men." And even then he will show his submission and respect to the civil authorities by accepting whatever punishment may be laid upon him, for Christ's sake, in meekness, without rebellion.

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## THE MESSAGE of Personal Evangelism

Frank Gill

When Jesus saves a person, that one is elected to be a witness to Him. To the degree that he finds his all in Jesus, that person is prepared to be an effective witness. Having previously considered the man, now let us turn to the message of personal evangelism.

Effectiveness, I am certain, will result in part from a clear understanding of what our message really is. But the springboard which lends life and thrust to our witness is our own personal experience of the reality of that message. We cannot tell what we do not know, witness of what we have never experienced, nor share what we haven't received. Let us, then, consider the message in two aspects—the objective and the subjective.

### *The Message Declared*

By the objective message we refer to that which constitutes the gospel witness—the basic facts or the essential truth which is the sure and only ground for the reconciliation of sinful men with a holy God. And I'm so glad there is such a message. It may be defined very simply in three parts.

#### 1. The Person of Christ

The way of salvation is a person (Jn. 14:6), and His name is Jesus (Mt. 1:21). The Scriptures identify Him very clearly as both perfect God (Jn. 1:1-2) and perfect Man (for such He became and forever continues to be, Jn. 1:14 and 1 Tim. 2:5).

#### 2. The Passion of Christ

Praise God, the message for our contemporaries is a message of love. But real love, because of sin, is acquainted with grief—its truest symbol being a cross. The compassion of God for lost man is fully expressed in the passion—the suffering—of Jesus Christ. Central in His eternal existence stands the cross of Calvary which itself must be central in our message. He is the Lamb of God slain from the foundation of the world, who in the ages to come is seen as the

One whose five bleeding wounds are the effective grounds of our fellowship with God. So, with Paul, we, in desiring to be soul winners, must determine to know nothing save Jesus Christ and Him crucified. Only a slain Savior can conduct guilty sinners to the Father's house. We must insist that it is the blood of Jesus which cleanses us from all sin, and ever present to sinful men Him who loveth us and loosed us from our sins by His blood—the Savior who is more than enough.

We must make it plain to the hearer that God had His eye on him when He tore out His heart and gave us His own Son, pointing out that only a broken-hearted sinner can receive a crucified Savior. And there is nothing—and I mean *nothing*—that can break the heart of a hardened sinner (respectable or not) as a glimpse of the cross in its true significance. However, the way of the cross never ends at the cross but issues in

### 3. The Power of Christ's Resurrection

I believe this is the keynote of our witnessing which must be struck with special emphasis today. The book of Acts makes it clearly evident that this was the keynote of the apostles' witness. The Jews knew there was a man named Jesus who claimed to be God. They were fully aware of the fact that He had been crucified. What they needed to know and reckon with was the fact that "He is not dead but is risen." The disciples went everywhere publishing the glad tidings of a crucified but resurrected and living Savior—One who is able to save now and eternally because He ever lives.

Too many are presenting a merely historical Jesus, some a coming Christ, but all too few a very present Savior—One who said, "I was dead, and behold I am alive for evermore." Confront men with a real and living person to whom they must respond with reception or rejection, in confession or crucifixion.

1 Cor. 15:3-8 in substance sums up the objective message of salvation. It speaks not only of Christ's sacrificial death, of His burial and evacuation of the tomb, but also that in His resurrection life He appears to men. This is vital, for as He appears to men they become partakers of His resurrection life. Not only did He appear to "The Twelve" but to many others and Paul testifies that at last "He appeared to me." Thus Paul was constituted a witness. And how wonderful that He is still "appearing" to men whose excited witness becomes, "Hallelujah, I have found Him." This brings us to the subjective element of our witness which we shall call

#### *The Message Demonstrated*

We are so prone to be orthodox in our liturgy yet outrageous in our lives, correct in our creed but corrupt in our conduct, right in

our declaration while rotten in our demonstration. Yes, that lost man desperately needs to learn of Jesus from your lips, but he is determinedly wanting a look at Jesus in your life. The really effective witness is one whose walk gives credence to His word.

Peter, in the early part of Acts, was called upon by the authorities to explain not so much his presentation as his power. As is true in the case of every true witness, the living Savior Himself was the only adequate explanation of his life. The enemy could deny his declaration but was unable to discredit his demonstration. "They took knowledge of them that they had been with Jesus." The man with an experience is never at the mercy of a man with an argument. Which man are you?

Paul, in the latter part of Acts, is arraigned before the authorities because the explanation of his revolutionized life was his own personal meeting with Jesus of Nazareth in His resurrected life. His declaration was Jesus Christ and Him crucified, but his demonstration was that he himself had been crucified with Christ and that the life he now lived was the living Christ Himself (Gal. 2:20). The message declared becomes the message demonstrated; objective truth becomes subjective experience. The cross and resurrection of Christ, rather than being merely historical facts, become the transforming experience of his own life.

Thus, the message of the effective witness is not only the facts about Christ, the cross, and the resurrection, but these basic truths interwoven with his own personal testimony which completes the tapestry, making the shared word alive and convincing. This transforms the otherwise cold facts into a warm, moving witness.

The message is thus a report, not an argument. Primarily it is a report of Jesus' coming, crucifixion, and conquest in resurrection. But hand in hand with this goes the witness' report of Jesus' coming into *his* heart, crucifixion of *his* old nature, and conquest of *his* life by resurrection power.

God is looking for men with a message. As Phillip Brooks said, "God is not looking for better methods but for better men." These better men will be those who by walk and witness present the Savior not only as an historical Christ Jesus but also as a heart-changing Jesus—those who not only know about Him but who with Paul can say convincingly, "I know Him." This is the message of life. Are *you* a messenger of Life?



It is well to remember that movements of spiritual power have never had the whole-hearted support of the masses but of the few who were willing to let God have his way regardless of the cost.

—Dick Reetzke

# Missionary Messenger

*"Greater things for God"*

## D'LILA BIXLER IS CALLED HOME

As we get ready to go to press, word is received that our sister D'Lila Bixler has been called home. She had been living in Nashville, Tennessee, but had recently gone to Memphis, Tennessee, living there with her sister while having some dental work done. Sunday morning, January 25th, she was found dead in her bed.

Remains will be interred at Cordell, Oklahoma, beside the body of her first husband.

Addie Brown      Salisbury, Rhodesia      December 13.

David and Dora seem to be happy to get ready for a trip home. The children too are excited about it. You likely know they are booked for Jan. 10th from Salisbury, stopping in Lisbon for worship on Sunday, and arriving in Louisville Mon. night, I *think*. We will miss them, and they will be missed in the work, but the change and the fellowship should be refreshing and prepare them for greater work here when they return.

The church here at Waterfalls enjoyed an 8-day meeting recently. The messages were from Rom. 6,7,8 and were very inspirational. Of course they were designed for Christians primarily. A man and his wife were baptized recently also. I'm sure David will be showing you slides of the brethren, and the work here. Please pray often for the people of Rhodesia.

Shichiro Nakahara      Shizuoka City, Japan      December Newsletter

It is our foremost concern that we will always find ourselves in the center of His holy will. We first considered to move to Ibaraki where the land price is comparatively low and cheap, and we have even located a good piece of land suitable to our plans, but somehow we haven't gone too far with the deal. A real estate man with whom we have contacted said he would take care of everything and see to it that the land could be ours after several months, but so far we haven't heard any further word from him though I have contacted him twice. In the meantime a call came from Bro. Dean Bixler, who is now chairman of the board of directors of the Keimei Christian Academy, asking me to come and help in the school work there as they stand in a desperate need for a Bible



teacher who could carry out the aims of a Christian school as well as promote various kinds of missionary activities on the campus. The choice has fallen upon me, it seems, and we prayed very fervently to find out if it is truly His will for us. The more we prayed the stronger we have felt it to be His call, and with a consent of the elders of the Piedmont church in Dallas, I have accepted an offer as the head of a Bible Dept. there, and also in charge of the 10th, 11th and 12th graders in the High School. This does not mean that we have given up the hope and the plans for the kindergarten, however. The Lord may have something greater in store for us in the future. We do ask you to stand with us in whatever we may be engaged in for the glory of our Lord. So we wish you to join us in prayers as we strive to proclaim the Name of our Saviour. We count on your prayers and help in this new year.

Alice Broadus      Stockton, California      October 16.

I am back again in California. Have met many who are hungry for the things of God, as well as many who realize that time is short and we must be up and doing for our Lord while it is still day, for the night cometh when no man can work.

Changes are taking place everywhere. Also in the school system in Hong Kong things are changing. We are trying to find those who would be interested in giving one U. S. dollar a month to help students in our school. If we can reduce their tuition by that much we will be able to keep our students since that will be the same amount of tuition as the Government schools. A number of rooftop schools have had to close but we hope to keep ours open. Some of you may want to help more than one.

We have not only school but also church and Sunday school as well, so for the sake of those who have come to the Lord and make that their church home, we hope to be able to keep our little light burning there.

Please pray for this work and for others who are laboring in those needy places. Pray too that others will go to help there.

J. C. Shewmaker      Bulawayo, Rhodesia      November 25.

In our last letter we wrote you that the Hillside congregation was trying to negotiate for the approval of the town council, to build a church building on a desirable plot in the Bellevue area of Bulawayo. One of the stipulations was that no people of the neighborhood should object. Brother and Sister Smith canvassed the immediate neighbors and were able to present a petition with their names, showing that they would be pleased to have the building. This is in answer to prayer, and we are awaiting their final decision.

Mr. Campbell, with whom we have been having Bible studies, was baptized last month. He is 73 years old.

Brother Short has not been too well of late. He has "dizzy spells," which caused him to be confined to bed and house for several days. He was able to teach his Bible class on Thursday night, but now has "flu." Sister Short continues to progress health-wise, though she has her "off" days.

Brother and Sister C. H. Bankston are on two weeks visit to Bulawayo, where they labored for nearly five years. They have received a very warm welcome by all who knew of their labors in these parts.

Joy Garrett, Salisbury, Rhodesia November 30.

Bob went before the Estates Committee of the City Council to try to obtain the lowering of the building clause attached to the additional land they have promised to sell us. He tried to find out the result of the vote but has been unable to. Perhaps God is trying to show us that He wants another children's home built soon. The present home was built to house 16 children. In January there will be a full home. It appears that another home is needed and a couple to be foster parents. Please pray that God will show us His will in this matter.

The printing room is ready for the roofing timbers, but the company making the gang nail trusses told Bob that they would not be ready for another week. Bob has such a little time left after his heavy schedule of Bible classes, prayer meetings, printing and school managing that the building goes slowly.

Elaine Brittell, Livingstone, Zambia

December 2. Daddy is still with Maxine and is in good health, though forgetful at times. I haven't heard any more from Lester and Joye since they were moving back to Texas.

The missionaries at Ngwezi have roofs on two houses, one up to roof height, and the floor laid on another. They are looking for another family next year, Lord willing. They've asked me to be on the lookout for second hand furniture for their homes. Seems people are going most months so often there's a chance to find the things they need.

Dear Brother Chambers will be greatly missed down here, but will be at home in heaven with the saints. His great messages live on after him pointing souls to Christ. His footprints led to Jesus and heavenly things. May we follow his example of upholding Christ by our words and example of life.

December 14. Your letter came when we were in town taking a man to the hospital. He had just returned to his village from church Thursday evening and found two dogs fighting. His

son had a stick trying to part the dogs, but the stick slipped out of his hand and struck his father in the leg. He came Friday morning with two big, deep gashes about 2 inches long and half inch wide! They had poured permanganate crystals into the gashes, so the nurse had to soak the leg for a long time, then she dressed it and the man came home to return again Monday morning. Then Saturday morning just as I was getting my writing things out, here comes a man from a village nearly 9 miles away, needing to go to the hospital with his hernia which had come out again since his last operation, so we went to town to take him. They put him directly into hospital. Then Monday morning early we went to town to take Sam Shewmaker to get some gas and oil for a car he had borrowed to come in from Ngwezi where he has been helping the missionaries build their houses. He rode a bicycle 13 miles through much mud carrying Donnie, Stan's son, before reaching the truck. Sam and Donnie reached here Sunday evening, only to find all the oil had run out of the transmission as a bolt shook loose, so they spent the night with the Baileys. A man was here early to go to hospital. We arrived home about 11, then before we sat down to dinner a boy came crying as his little brother was nearly to die—his mother and father were bringing him to go to the hospital. So, we just rushed back into town and the doctor ordered the child into hospital and immediately started malaria treatment. Coming home we stopped to dig up a young insuma tree to plant in the yard. This gave us a chance to get a little rest. TODAY, so far, no one has come to go to hospital, so your letter is the first one to be written. It seems every time we plan to sit down and write letters, something comes up. As people only have one life, it seems important to get them to the doctor and let other things go till later.

Thomas W. Hartle, Cape Province December 12

We are giving glory to God that in November I was privileged to baptize Mr. and Mrs. Sydney Cook of Ottery. Then at our gospel service a Mr. and Mrs. Oostendorp were baptized. This family's decision was due to weeks of film strip classes conducted in their home by Bro. Manuti and Bro. Nockie (a Hebrew). It was a wonderful forerunner to our series of meetings.

Then our meetings started on the 26th of November. On the very first evening Mrs. Stella Oostendorp, the daughter-in-law of those mentioned above, and Miss Lillian Harrison of Bokmakirrie were baptized. We are earnestly praying for the rest of the Oostendorp family, that they too might surrender their lives.

While there were no further immediate results, at least we know that God's word was honored and preached. We can but pray that others may decide later. We were thankful to members of the various congregations here in the peninsula, who supported these meetings.



## Soap, Soup and Salvation

Alex V. Wilson

A theologian asked Jesus, "Who is my neighbor?" Jesus replied by telling a story:

A black man lay in the gutter in front of a real-estate office. He'd been beaten severely by a mob of whites. Some of them were still around, in an ugly mood. Although he was bleeding profusely and half-dead, no one came to his assistance.

At that moment a Protestant preacher drove by on his way to the suburbs. He took note of the situation, but decided he must hurry to the missionary rally which was to begin at his church in a short time. Then a Christian doctor from the area approached on his way to his office. When he saw the mob and the injured man, he crossed the street, pretended not to see, and walked past on the other side.

Finally a young Jew drove by and immediately decided to help. He left his car and pushed his way through the crowd. He wiped the injured man's wounds clean, bandaged him with his shirt as best he could, put him in his car, and drove him to the nearest hospital. He told the receptionist that he would pay the hospital bill for the man.

"Which of these three men," asked Jesus, "do you think was the injured man's neighbor?" The theologian grudgingly admitted, "The man who helped him." °

### *Two Extremes*

If Christ were to tell the Good Samaritan parable today, it would probably be quite similar to the modernized version above. There are many parallels. The original story is in Luke 10:25-37. The discussion between the lawyer and Jesus actually began when the former asked, "What shall I do to inherit *eternal life*?" But Jesus

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° This story was slightly adapted from an article by Arthur Rupprecht in Jan. 1967 HIS Magazine.

ended with a neighbor in need and our *present responsibility* to carry our fellow-man's burden, binding his wounds and paying his room and board. The lawyer had a *doctrinal question* and wanted to debate theology; our Lord threw back an embarrassing application about everyday ethics and *practical conduct*. Many times we present-day disciples have been like the lawyer. Is Christ saying to us, as to him, "Go and do likewise"? Are we imitating the good Samaritan's love for his neighbor?

A sad situation exists in Christendom today. Probably some of you, as you read the preceding paragraphs, had the thought come to your minds, "This sounds like the radical teachings of the liberal preachers . . . like the social gospel, stressing good conduct in this life instead of salvation and eternal life. Has the social gospel infiltrated the *Word and Work*?"

For the past seventy years, roughly, Liberal "Christianity" has laid all its emphasis on conduct and good works, politics, race relations, labor-vs.-management, the problems of poverty, war, etc. Its adherents preach the Sermon on the Mount (as the way of salvation), the Golden Rule, the "sheep and goats" judgment, the Good Samaritan, and the moral reforms of the prophets, while disbelieving the Bible's teaching about Christ's substitutionary death, salvation by grace not works, predictions about Christ's return, heaven and hell, etc. This is a deadly perversion of God's Word, and we must BEWARE of it, for it often appears in appetizing, sugar-coated form.

But, many Conservative Christians *over-reacted* to the errors of Liberalism or Modernism, and went to the opposite extreme. While emphasizing, correctly, the Gospel message and fundamental doctrines of the Bible, they often omitted or at least minimized the Sermon on the Mount, the Good Samaritan, and many similar passages which stress Christian character and concern for our needy fellow-men. While emphasizing the predictions of the prophets, they neglected the moral teachings which those same prophets thundered forth. (I heard a teacher who was supposed to summarize the message of Amos. He limited himself to the last chapter, "the final restoration of God's people"; but the preceding *eight* chapters—about dishonesty, violence, luxury, idleness—were entirely omitted.) With some heartening exceptions (for instance, medical missionaries and children's homes), Bible-believing Christians have not said or done enough to help their fellow-men in their physical, material, mental and emotional needs. Somehow, we have been more interested in "souls" than in people! We must BEWARE of *this* perversion of God's Word, too, as well as the one mentioned earlier. It is not a matter of "either/or" but of "both/and." James 1:27; 2:15-16; 1 John 3:17-18, 1 Tim. 5:8, Gal. 2:10 and 6:10 and numerous other references might help us restore the needed balance.

### *Three Types Of Men*

Notice in the parable of the Good Samaritan that three different types of people are portrayed, having three different attitudes or philosophies of life. First, there is the *violent* man, whose philosophy is, "Beat him up!" Second, we see two examples of the *selfish* man, with the philosophy of "Pass him up." Third appears the *loving* man whose attitude is, "Lift him up." (He didn't merely leave him a gospel tract.) If we are the second type man, let us not congratulate ourselves simply because we are not the first type man.

Our danger as Christians in prosperous, comfortable homes and communities and churches is that it is so easy to become complacent and unmoved by the wounds of the world around us. Churches may easily degenerate into nice social clubs which enjoy their mutual fellowship while letting the rest of the world go by. Such churches resemble a football team which enjoys the huddle so much they never play the game!

Miss Eva Cornelius, an expert in training Sunday school teachers, was holding a workshop in a large congregation. A few days earlier, a child who lived one block from the church-building had been murdered. Miss Cornelius asked her audience, "Has anyone from this church visited that child's home or the funeral home, or sent food or a card or anything to the family in its bereavement?" Not a single person had done a thing. Miss Cornelius put away her prepared lecture and instead underscored the fact that methods, techniques, training and knowledge, minus *love*, accomplish nothing. This is true in Bible teaching and also in evangelism. It is Christ's compassionate love that we need.

Sometimes girls are told that the way to a man's heart is through his stomach. This may be true spiritually, too, or at least the opposite is true: if we *disregard* a man's physical or mental needs, he will realize our lack of real concern and will disregard the message we preach. The Salvation Army used to have a slogan, "Soap, soup, and salvation." Soap for the skin, soup for the stomach, and the message of salvation for the soul. Because of this, they won many of society's outcasts—drunkards, addicts, street-walkers, drifters, and poverty-stricken—to Christ. In contrast, I know of church-members who object to inviting poor or uncultured people to church because "they're noisy and dirty, they disrupt the meetings and get the rug muddy." Would a hippie be welcome at your church, or would he get the cold shoulder?

### *Some Modern Good Samaritans*

Here are some examples of Christians who have combined a Gospel-sharing ministry with a self-sharing ministry to men's phys-

ical, mental, or emotional needs too:

● Miss Allie Tharp of Louisville, who recently went to Glory, used to visit regularly in an old people's hospital. She would talk with them, read to them, and help them in such menial ways as combing their hair and cutting their toenails.

● Another lady, Mrs. Louise Kniss, for years sent a Gospel-tract plus a tract of comfort to *every* bereaved family listed in the obituaries of Louisville's daily newspaper.

● Some Christian families open their homes to lonely foreign students. Their heartfelt interest and hospitality mean much to those who are perhaps homesick and bewildered.

● In various cities, groups of Christians hold "lifeline camps" for delinquent young people. In some cases the police even allow inmates of penal institutions to attend such camps, where they hear the Gospel and at the same time see real love demonstrated.

● Other Christians, on the principle that "it's better to build boys than to mend men," go into the ghettos and slums of the inner city. They live, work, and teach there. What do they teach? The Bible; but also things like remedial reading, cooking, sewing, and crafts.

● In Latin America during the past few years, a number of Good-Will Caravans have gone out to provincial areas in several countries. Such a group usually consists of a doctor, a dentist, an agricultural expert, and a preacher. They minister to men's bodies and mouths; they help them improve their herds and crops; and they proclaim the Gospel of Jesus Christ.

Soap, soup, and salvation. May the Lord give us vision and zeal to demonstrate His love while spreading His Gospel.

(More next month)



"If the reader understands very little about the Word of God, he ought to read it very much; for the Spirit explains the Word by the Word. And if he enjoys the reading of the Word little, that is just the reason why he should read it much, for the frequent reading of the Scriptures creates a delight in them, so that the more we read them the more we desire to do so. Above all he should seek to have it settled in his own mind that God alone, by His Spirit, can teach him; and that, therefore, as God will be inquired of for blessings, it becomes him to seek God's blessing previous to, and while reading."

—George Muller

# Stewardship

Stanford Chambers

In the summer of 1969 Bro. Chambers started a series of articles on Stewardship. He completed articles under the headings "Every Man a Steward," "Consider Thy Stewardship," and "What about Tithing." He devoted his space in the next few issues answering questions, intending to come back to the subject of Stewardship.

## *Timothy to Guard a Deposit*

"O Timothy, guard that (the deposit, Marg.) which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so called" (1 Tim. 6:20). Repeated with added emphasis in 2 Tim. 1:14, "That good thing which was committed unto thee, guard through the Holy Spirit which dwelleth in us." By this commitment to him by his Lord was Timothy made a steward, and that which was so committed was as a deposit, and was to be guarded as a sacred trust. Timothy's loyalty to his Lord and Master was being put to the test.

What had been committed to Timothy? Little more than has been committed to you. The Lord has committed His good Name to you (and to me). He trusts us with His good Name, that Name by the which ye are called, into which ye were baptized and in which ye worship and serve in word and in deed. As a dutiful son or daughter firmly stands up for the family name, the good name of father and mother, so likewise is the child of God to stand up for the name of his Lord. We are stewards of the name of our Savior. "It is required of a steward that he be found faithful." "Guard that which is committed unto thee."

## *Stewards of the Faith*

Jude exhorts, "Contend earnestly for the faith which was once for all delivered unto the saints" (Jude 1:3). Faithful stewards are faithful messengers of the truth of the gospel. They are "not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). This is the gospel of the Great Commission, the gospel of Christ, in fact the gospel which is Christ. To be ashamed of His gospel is to be ashamed of Him. To be ashamed to confess Him before men means being ashamed of Him before the Father and His holy angels: "It is required that a steward be found faithful." Consider thy stewardship and be ready to give a good account thereof anywhere at anytime.

## *Stewards of Talents*

You have achieved in the scholastic sphere? "We know nothing as we ought to know." At the best "we know in part." But that education that you do have is due to that deposit of gray matter



within your brain, and is in no wise an achievement of which you have ground for boasting. When you "give an account of thy stewardship," the use or non-use or the abuse of your powers achieved or endowed with will confront you. How unfaithful many a one will show up on this score. "Knowledge is power," but to what use has it been devoted? Many a man wise in the things of this world had better have remained illiterate. "The fear of Jehovah is the beginning of wisdom" (Ps. 111:10).

### *Stewards of Health*

Our bodies are given us. A faithful steward is not careless of his health. He does not sacrifice his health for wealth, later perchance compelled to sacrifice his wealth in a vain endeavor to regain lost health. 1 Cor. 6:19, "Or know ye not that your body is a temple of the Holy Spirit which is in you, which you have from God? and ye are not your own." And read with serious deliberation, that conviction may come, 1 Cor. 3:17, "If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye." A faithful steward will not pursue a way of life or practice a habit that shortens his days. He will tell the Judge of all just why, why he even would run the risk. Consider thy stewardship as to thy health, inclusive of mental and spiritual health. Be honest with yourself.

### *Stewards of Time*

Last but not least we come now to consider our stewardship of time. We have left till the last that which in one sense is most important of all. For without time how could there be any functioning in any of the activities being considered? Time is most precious; time flies. "What thou doest, do quickly." Thy little day will soon be done. Your fixed purpose: "redeeming the time, because the days are evil." (Margin, "buying up the opportunity.")

Our Lord is no hard taskmaster. "Come ye apart and rest awhile," He said to His chosen disciples who had faithfully and long been following Him. But "He knoweth that our frame is dust." He is very considerate. "Children have ye anything to eat?" he called to His fisherman disciples from the shore. But to rest awhile that the body may recuperate and be more fit for serving is one thing; to waste time idly loafing and "killing time" is a different matter. The faithful steward does not loaf, is not slothful in his Father's business, is not engaged in killing time. He has no time to waste. Bodily exercise profits a little," Paul says to Timothy, the while he would have him "flee youthful lusts." The steward who is concerned about showing up well in the crucial time of reckoning is not going to be carried away by the current "craze." He is not "carried away," but keeps his balance. Jesus said, "For every idle word that men shall speak, they shall give account thereof in the day of judgment"

(Matt. 12:36). If the idle words carry such effect, what about idle moments of wasted time to say nothing of time worse than wasted? A waste of time is a waste of much besides of what our stewardship embraces, and so reduces the efficiency of the components of steward faithfulness. Regrets inevitably follow.

## NEWS AND NOTES

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

**Gallatin, Tenn.:** An important part of our seasonal activity each year is the preparation and delivery of "sunshine baskets" to the shut-ins of our congregation. This year 24 baskets were prepared. Those who helped in this project are Irene Ogles, Trixie and Edward Brown, Mary Neil Moss, Betty Bradley, Jimmy Suddarth, and Georgia Smith. We are happy to report that the "preacher's Christmas card jar" ended up with \$42.92 in it! The sum was forwarded to the Sellersburg Children's Home. (Some folks dropped money in the jar and then went ahead and sent a Christmas card anyhow!) —Hall C. Crowder

**Dugger, Ind.:** Just a short note to let you in on the W & W thing here. I do wish more people would want to read papers of this nature. I personally enjoy, for the most part, what the paper has to offer. The work here continues at a "rapid crawl" if I may so describe it. We see evidence of growth in some people.

We would ask for your prayers on our behalf as we continue to work. We want to do God's will and we find it is not always easy to put His will before our own desires. —Buford Smith

### WORDS OF LIFE

The radio program of a group of cooperating churches of Christ, "Words of Life," on which R. B. Boyd is the speaker, seems to be gaining in listener interest. This is encouraging.

Program time: Sunday, 7:30 a.m., WAVE-970

### December Youth Rally

The monthly youth rally was held at the Highland church on Decem-

ber 21, 1969. It was well attended and the program was good. Scriptures concerning the birth of the Lord Jesus were read by the minister, interspersed with carols sung by the congregation. A girls' trio sang a couple of numbers. The girls were Becky Parrish, Vicki Banet, and Phyllis Montgomery. It was an inspiring service—a blessing to all who attended. —Ernest E. Lyon

### Highview Dedicates New Building

Highview Church of Christ had its Dedication Services, Sunday, Dec. 28, 1969, at 3:00 p. m.

After the call to worship and invocation came the scripture lesson by Kenneth Lawson in place of former minister John F. Stinnette, who was hospitalized earlier in the week from an apparent stroke.

The presentation of the keys of the building was by Gilbert Dadisman, builder, on behalf of architect and contractors. The acceptance of the keys was by Edgar Burroughs for the Building Committee and the congregation.

The dedication address was by former minister Orell Overman.

There were several choral selections. There were many flowers, contributed by other churches and organizations in the area. Attendance was 165 even with the 3 inches of fresh snow and ice.

The service ended with a prayer of dedication by James Edward Stout and a prayer of benediction by Richard Cox.

**Walton-on-Thames, England:** Many thanks for the two books which I enjoyed reading and find very helpful.

"Have Faith in God" and "Our Great High Priest"; these I am loaning to our minister who may find something helpful. . . I get great pleasure from reading "Word and Work." It is one of the best magazines I have read. I see very little in it that I would criticize, but several articles in it I have put into our own church magazine, under the writer's name, of course, and as we distribute some 700 a month they certainly get publicity. —Charles Wade.

### APPRECIATION

The two daughters, Lois Hill and Lloyd Addams, and two sons L. B. and Lowell Chambers, greatly appreciate the many messages of sympathy received upon the decease, November 3, 1969, of their dearly beloved father, Stanford Chambers. Many expressions also took the form of contributions to Portland Christian School and to its Building Fund. Brother Chambers was one of the founders of the school and served the school for twenty-three years. At the time of his decease he was President Emeritus of the school.

Louisville, Ky.: Mack Anderson is now ministering at the Jeffersontown Church of Christ. . . The Henryville Church has almost as many for Wednesday night meetings as for Sunday morning—With no leader, no class, a meeting for prayer. There were 60 in zero weather last Wednesday. . . There are usually 30 young people, mostly very young, at Kentucky Avenue on Wednesday night for their Bible classes—kept coming by a member who contacts all the kids each week, taking 6 to 8 hours on the phone for this per week. . . SCC lectureship this year is March 17-19. . . Last Sunday (Jan. 4) began my 20th year here. . . David Brown and family have arrived safely from Rhodesia. —Ernest E. Lyon

Abilene, Texas: Interest in our New Year's service was somewhat lacking this year, so we did not continue the service until midnight. Some had to work on the 1st, several were sick, some had other obligations. We who stayed until about 10:30 heard messages from each of the three elders, as they, in turn, examined our work as to past, present, and future. After a

season of prayer and a brief refreshment period we went to our homes. We were disappointed that a greater number could not attend but not disappointed in the blessings from the shortened service. . . The Dale Offutt's were visitors over the holidays. Bro. Dale brought a good message last Sunday morning. —Carl Kitzmiller

Louisville, Ky.: Wednesday evening Al Vanderslik, a missionary to the Jews in the Louisville area, presented a movie entitled, "Three Minutes to Twelve." This showed present day Israel in her progress and related many current events to the Biblical prophecies of old.

It was a blessing and an encouraging meeting for everyone. Most especially this movie was helpful to those who have been faithfully studying Biblical prophecy on Wednesday evening. —Michael T. Sanders

Dugger, Ind.: Buford Smith, Min. We are optimistic about the coming year even though our attendance has dropped! We believe the Lord is capable if we just can ever get ourselves started. Pray for us as we desire to do His will.

Brandon, Fla.: Wayne Geatches, Min. Our hearts were rejoicing last Monday evening as our daughter-in-law, being buried with Him in baptism. Sandra Geatches, obeyed her Lord. We were so happy and thankful when she came forward with our son for rededication and surrender to Him. God truly answers prayer!

Henryville, Ind.: Howard Marsh, Min. The church in this place is rejoicing in the acquisition of a new family. They came to us from a Christian church but had formerly been members at Cherry Street in New Albany. The Rice family is an asset and we are thankful for them. God has blessed the work at Henryville and continues to bless in every way.

The Sellersburg Children's Home family was increased by one last Saturday. Paul Lafferty, aged 13 years was welcomed into our older teen-age group of boys bringing that number to 11. We are thankful for him and pray the Lord's blessing on his adjustment. —Mrs. Paul J. Knecht



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