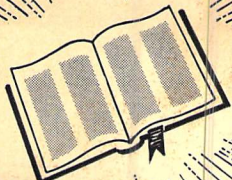
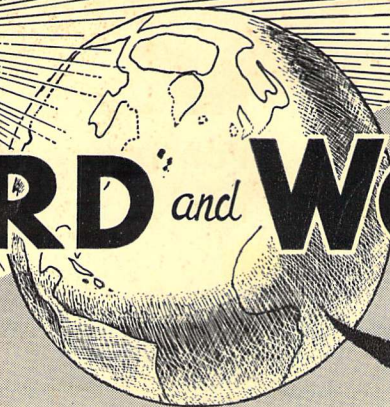


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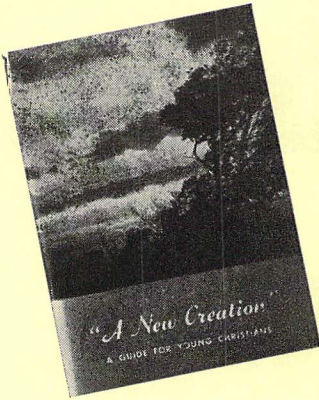
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VOL. LXIV

APRIL, 1970

No. 4

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## Talking Things Over

G. R. L.

One day a brother asked me if I ever found it hard to come up with a topic for this page. No, I replied, my difficulty is rather that of selecting one from the many that suggest themselves to me. I have a note pad now that is full of things I would like to talk over with you. And I have on hand two or three articles that were pushed aside when something that seemed more timely came along. This month I am resurrecting one of these; as you can see from the contents, it has been on the shelf since 1968.

### LOYAL CHRISTIANS

"Each sheep bleats within its own fold," says Cam Thompson in *Master Secrets of Prayer* (Back to the Bible Broadcast, 20c). "Like safety matches, we strike only on our own boxes." He is speaking of intercessory prayer—how rarely the prayers of Christians cross over a denominational fence! At the time of the death of Martin Luther King, I wondered how many of the Christians who opposed the things he stood for had the compassion to pray for his bereaved family. Or how many cries of compassion went up to the Lord for the families of the two teen-agers killed while looting here in Louisville recently. What determines the scope of our interests? Do we—like the heathen—"love them that love us" and stop there? We often hear "loyalty" invoked. Where does loyalty fit in?

### LOYAL — TO WHAT?

Since I have invested a significant fraction of my years in Portland Christian School, I think I can use it to illustrate my theme without being misunderstood. Why do I continue to put time and money into the school? Because it is "our" school? Because it has been blessed by the Lord these 44 years? Because it was born in a prayer meeting? No, I don't see any of these reasons as sufficient. My actions today before the Lord cannot be justified on the basis of past events. They stand or fall on the basis of today's relationship with Him. The test is obedience: Am I *now* walking in obedience to Him? This is the only criterion I know.

Now back to PCS. My personal loyalty to PCS has nothing to do with the history of the institution. Should I again be there when the doors open this coming September? The answer to that (as I see it) does not lie in the past. (Of course it is true that some

of our past experiences may help to evaluate present circumstances.) If I return—as I plan—in September, it will not be to continue a tradition nor to honor an institution. I shall wholeheartedly give myself to the program of instruction because that is the Lord's will for the year 1968-1969, not because it was His will for the years 1962-68. To summarize: The loyalty I feel to PCS is directed toward the Lord, rather than to an institution.

#### WHERE SHOULD YOUR MONEY GO?

For the sake of elucidating the principles being discussed, let's extend the topic to include missionaries. Millions of dollars annually are being poured into projects that run counter to the principles and beliefs of the donors. Why? Because the donors are loyal to their denomination. It is this kind of loyalty that built the large denominations to begin with—and that now finances their apostasy. It is my judgment that loyalty to a group or organization of some kind is the worst possible reason for supporting its work.

Where a congregation is Spirit-led and unity of heart prevails, funds for missionaries (or other projects) could well go through the church treasury, as when churches were sending to the poor in Judea. However, even in such cases, the Lord often lays other needs before us and entrusts us with extra funds. Shall those monies be sent out to those of "our group" only? Most would probably say, Yes. In practice it will usually work out this way; however, I still protest against the principle of acting on the basis of group loyalty.

#### CHURCH HOPPERS

A few years ago a friend with the best of intentions advised me that it would be good for the circulation of the W & W if I were to be seen in a different church every Sunday. He probably was right, but I've been preaching against that kind of thing for years. Some call them "sermon tasters"—the people that sample this preacher today and another one next week. If they are seriously looking for a place to settle down, visiting about can be helpful. However, there are a few that are never permanent anywhere; apparently they are avoiding responsibility. And there is responsibility to others when one is a member of the Lord's body. "The end of the commandment is love" isn't talking about a nice feeling. It means sacrifice and the giving of one's self for the welfare (spiritual and otherwise) of the rest of the congregation. So much of the preaching I have heard seems to make a distinction between the church and the people that constitute it. According to this thinking, it is possible to be loyal to and make great sacrifices for "the church" (in some kind of abstract sense) and yet never shed a tear for a brother that falls into sin. The local church is *people*, all branches on the Vine (which is the Lord Jesus), drawing life from Him and sharing His life with each other. "Bear ye one another's burdens" is called *the* law of Christ. That makes it pretty important, doesn't it? It seems that that is what the local church is all about—we are brought together because we cannot live and die to ourselves. We receive from each

other, and we give to each other—often at great cost, but where the love of Christ is real, there are no cop-outs. This is real loyalty.

#### BROADENING THE HORIZONS

Beyond the local church there is also a proper place for loyalty. Paul felt a deep, continuing concern for "all the churches." For anything like this to be possible for us, it is necessary to have a certain amount of specific information. There are a few broadcasts and a number of publications that give news of the Lord's work worldwide. Missionaries' newsletters are a prime source of prayer fuel; keep them and re-read them at intervals. Here is one of the places where loyalty is most needed and most lacking. Even Christians who readily give money for works in distant places seem not to realize that to give themselves to those works in prayer is infinitely more necessary. Who will hold up our beleaguered brethren in Red China? Who will intercede for new-born believers in Moslem lands? Who will bring encouragement and strength to the weary missionary? It can't all be done with a checkbook. If we're going to talk about loyalty, let's make it this kind!

In a crowded cafeteria I see a lady bow her head in thanksgiving to the Lord. My heart rejoices and I am moved to give thanks for her and to pray for grace for her needs. Someday—in heaven—we'll get acquainted and together thank the Lord for that day. How often our paths with other Christians cross almost that casually. Why? No doubt that we may minister to one another. Many a time I have been refreshed by a brief encounter with a believer that I never saw again. Maybe it isn't proper to speak of loyalty in connection with such transient relationships, but the bond of kinship in Christ certainly puts us under obligation to freely give of ourselves. In the final analysis, whatever loyalty is really proper and right springs out of loyalty to our Lord. To Him we owe our lives and our possessions, for it is He that bought us by His blood. The more thoroughly this fact grips our hearts, the easier we'll find it to yield ourselves to be used for the blessing of others.

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Do you think I can consent to turn a deaf ear to the cries of these people clamoring for the gospel and craving for teachers? . . . If I am not so efficient as youngsters, yet at least I may be more efficient than an absentee, a nobody. And if others have failed to hear and respond to these awful pleadings of sinful men going to hell, yet desiring to know the way to heaven, at least my presence can assure them that there are still some, who, to save them, will count life and all they hold dear as of no account in comparison. —C. T. Studd

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To understand the seriousness of sin we must fathom three oceans: the ocean of the suffering of the Lord Jesus Christ; the ocean of human suffering; the ocean of suffering which awaits the impenitent

This article is reprinted here because of the fact that it calls attention to some scriptures that are usually overlooked in the study of the "tongues" question. The author is a regular writer for Christian Victory, an independent Baptist publication.

## On Speaking In Tongues

E. Finkenbeiner

"Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men. In the law it is written, With men of other tongues, and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not, but prophesying serveth not for them that believe not, but for them which believe" (1 Cor. 14:20-22).

His Satanic majesty knows how to create discord and confuse the affairs in the blood-bought, Spirit-wrought church. Tongues is one of the devices he has used to great advantage, and this has been true since Century One. The Divine Author was careful to acquaint us with this fact in this same chapter of First Corinthians:

"God is not the author of confusion, but of peace, as in all the churches of the saints. . . Let all things be done decently and in order" (1 Cor. 14:33-40).

If God is not the author of confusion, then an enemy must be! No one challenges the spiritual sincerity of those who dabble with tongues, but it is true that we have the right to challenge their scriptural knowledge. Today the use of tongues is in direct opposition to the Divine purposes for tongues; today's practitioners insist that speaking in tongues is a sign of superior spiritual experience! And Holy Scripture condemns this as erroneous!

"Wherefore tongues are for a sign, not for them that believe" (1 Cor. 14:22).

In spite of Divine revelation, controversy has raged through the centuries past because humans will not read and believe the Word of God. Let every honest Bible student admit that any use of tongues is a result of Divine promise recorded in the law of Moses, a fact made obvious by "In the law it is written." Secondly, reference to "this people," identifies that nation to whom law was given; that would be Israel. Therefore the Divine purpose is clearly established, to the people of the law God had promised to speak with "men of other tongues, and other lips."

On only four occasions is the use of tongues recorded in the New Testament, and we review them for the edification of our hearts. We begin at the beginning, and consider them in the order of their appearance in Acts, and naturally the first recorded use of tongues is in

(Acts 2:1-11) The Day of Pentecost

On this occasion God used tongues to convince the Jews that the dispensation of law is past, and the age of grace is reality. Let us remember that every instance when tongues were used, that the manifestation is Divine because the record reads simply, "Will I speak."

On the fiftieth day after our Lord's resurrection, or ten days after His ascension, the waiting company was rewarded by the gift of Holy Spirit. This event should not have taken them by surprise, because this people had for fifteen hundred years observed a series of seven set feasts the Lord had given them through Moses. A record of these feasts is found in Leviticus 23. The feast of Pentecost was spaced from the feast of firstfruits by fifty days, that is the meaning of the Greek word, therefore there is no cause to shroud this simple Biblical premise in theological quandaries.

In addition to the content of Old Testament, our Lord had reminded his hearers to expect the event, ponder these verses (John 4:14; John 7:37-39; John 14:16-17; John 16:7-15). Finally, before He ascended into heaven itself, He instructed His followers "not to depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with (in) the Holy Spirit not many days hence" (Acts 1:4-5). Thus it was ten days after His ascension, or fifty days after His resurrection that the Holy Ghost was given.

The Holy Spirit's advent was attended by such evidences as sight, sound and speech. "There came a sound from heaven" (Acts 2:2); "There appeared unto them" (Acts 2:3); and "They were filled—began to speak with other tongues as the Spirit gave them utterance" (Acts 2:4). This amazing event is God-wrought, for had He not said "with men of other tongues, and other lips WILL I SPEAK unto THIS PEOPLE." Thus it is so natural to read in Acts 2:5: "And there were dwelling at Jerusalem JEWS, devout men out of every nation under heaven." To these Jews, though nineteen different nationality groups, God delivered a message they understood in their own tongues, for said they, "How hear we every man in our own tongue, wherein we were born. We do hear them speak in OUR TONGUES the wonderful works of God." There was no unknown gibberish here, these men understood the language of other national groups because these men spake in their own native tongues.

Peter's powerful ministry followed, and 5,000 souls were added to the pentecostal group. Peter's appeal was not to practice Moses' law, but as the apostle put it in Acts 2:22-46 as it might be paraphrased:

"Let all the house of Israel know that by the power of a crucified, buried, resurrected, ascended Jesus Christ; was shed forth this, the Holy Ghost which ye now see and hear—and God hath made that same Jesus whom ye crucified, both Lord and Christ."

This witness by Peter was blessed of God as the Holy Spirit created life in those who heard the message, and 3,000 persons were added to the group on the day of Pentecost. Therefore, THE FIRST RECORDED INSTANCE WHEN GOD USED TONGUES TO SPEAK TO HIS ANCIENT PEOPLE ISRAEL, WAS TO CONVINCe THEM THAT THE AGE OF LAW IS GONE, AND THE AGE OF GRACE IS GOD'S OPERATIONAL PRINCIPLE BY WHICH MEN KNOW HIM IN THIS DISPENSATION.



A second use of tongues is recorded in Acts 10 and we move on to gather to our hearts the instruction of God from this passage;

(Acts 10:44-48) The Conversion of Cornelius

We rejoice to know that "God is not the author of confusion," and it is comforting to realize how skillfully He performs His amazing projects in the realm of flesh. The second instance when God used tongues to instruct His people is recorded in Acts 10:44-48 and is obviously directed to the purpose of convincing Israel that Gentiles do share in this great grace of God.

In Acts 10:9-16 we note that Peter saw a great sheet let down by God from heaven, and this was to acquaint the apostle with a new truth. Ceremonial barriers between clean and unclean animals is removed because law as the operational principle has been taken away, and the blessed principle of grace prevails. In fact Peter acquainted us with the lesson he learned from that experience, and we let him tell it in his own words!

"While Peter yet spake these words, the Holy Ghost fell on all them which heard the Word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord" (Acts 10:44-48).

What effort of man can make this passage clearer? Obviously the second use of tongues was to convince Israel that the Gentiles also share in the great grace of God.

(Acts 19:1-7) Two Baptisms and Speaking in Tongues

In this portion the apostle Paul is called upon to prove that the baptism of John the Baptist is not for this age. The baptism by Jesus in the Holy Spirit unto remission is now the plan of God rather than the baptism by John in water unto repentance.

"Apollos was mighty in his ability to convince the Jews, and that publicly showing by the scriptures that Jesus was Christ" (Acts 18:28).

Paul visited Ephesus where he found certain disciples (Acts 19:1), the fruit of Apollos' zealous ministry. To them Paul directed this question, "Have ye received the Holy Ghost since ye believed?" (v. 2). They replied, "We have not so much as heard whether there be any Holy Ghost." They were not acquainted with the historic fact of Holy Spirit's coming. Quickly Paul asked another question, "Unto what then were ye baptized? And they said, unto John's baptism" (v. 3).

The apostle proffered this explanation, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." Their reaction was instant, "When they heard this,

they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; AND THEY SPAKE WITH TONGUES, and prophesied." And the Jewish converts of Apollos rejoiced in the blessed experience of the Holy Spirit's baptism in evidence of God's approval that this is better than the baptism of John. OBVIOUSLY THE THIRD USE OF TONGUES WAS TO CONVINCe THE JEWS THAT BAPTISM BY JESUS IN THE HOLY SPIRIT UNTO REMISSION OF SINS, AND NOT JOHN'S BAPTISM IN WATER UNTO REPENTANCE IS THE DIVINE PATTERN FOR THIS AGE.

A fourth use of tongues is recorded, but we must associate scriptures to enjoy full understanding of this instance. In Acts 18:1-11 we see that Paul left Athens and came into Corinth where he entered into the synagogue and reasoned with them every sabbath, persuading the Jews and Greeks. When Paul testified TO THE JEWS that Jesus was Christ, "they opposed themselves and blasphemed. He shook his raiment, and said unto them, your blood be upon your own heads: I am clean: from hence forth I will go unto the Gentiles. And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, WHOSE HOUSE JOINED HARD TO THE SYNAGOGUE. And Crispus the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized" (vs. 6-8). It is significant that the Divine Author saw fit to emphasize the fact that Crispus' house joined hard to the synagogue, because the sign of tongues given to the church next door would be a message to the Jews in their synagogue. Remember how the apostle said in 1 Corinthians 14:18: "I speak with tongues more than ye all," and material in chapter fourteen of 1 Corinthians provides evidence that tongues had become a problem in that church. However tongues were in evidence as God used the sign in this instance to convince Jews in the synagogue next door to the church that God accepted the worship from the church and not from their synagogue. Obviously therefore the fourth use of tongues was to convince Israel that the church and not their synagogue was the center to which folk should come for worship in this age. Paul assured Timothy that "the church of God is the pillar and ground of the truth."

In conclusion let us remember that "tongues are for a sign, not to them that believe, but to them that believe not," as God through "men of other tongues and other lips" did speak to "this people" even the people of the law. Four recorded instances when the sign of tongues was used by God, and we cannot miss the fact that He taught the Jews four facts about this new age of grace:

1. Grace and not law is the principle by which God deals with men in this age.
2. Gentiles share in the plan of God in this age of grace.
3. The baptism by Jesus in Holy Spirit unto remission, and not John's baptism in water unto repentance is the means of

identification in this age.

4. The church and not the synagogue is God's approved center for the worship of Himself.

When these four truths had been taught "this people" even the people of Moses' law, then the gifts of tongues ceased just as God said they would.

"Whether there be tongues, they shall cease" (1 Cor. 13:8).

The prophet spake to folk in his day that he might win them to the plain content of Holy Scripture, saith Isaiah, "Should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:19b-20). Paul said it this way to Timothy, "The Holy Scriptures . . . are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15b). Let us go as far as the content of scripture permits us to go, but let us go no farther than its limits and become guilty of thinking above that which is written.

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Earl C. Smith, formerly head of the Bible department at John Brown University, is now a member of the faculty at Toccoa Falls Institute.

## **It Is Necessary To Be Born Again**

Earl C. Smith

From my early childhood I heard preachers say "You must be born again." I think, at first, it made little or no impression on me. But later I began to ask, "Why must one be born again?" I was told, "Because Jesus said so." That answer was perfectly satisfactory to me at that time. And, in one sense, it still is, for I am a Christian, and Jesus is my Lord, and whatever He said is final. But I have learned that "You must be born again" was true before Jesus said it. It is not an arbitrary or formal requirement, like an initiation into some club; but it is an essential for citizenship in the kingdom of God. There is another thing that Jesus said that we must not forget, for it has a connection with the necessity of the new birth. It is this: "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them. Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven" (Mt. 7:16-21, cp. 12:34-35; Lk. 6:43-45). By the foregoing statement Jesus declared that to enter into the kingdom of heaven one must be a good tree, bearing good fruit. And the good fruit is regularly, progressively doing the

will of God. One cannot get into the kingdom of God who is not a doer of the will of God. This has a direct relation to the necessity of the birth from God. We are not naturally doers of the will of God, but we are naturally doers of our own will. We are naturally corrupt trees. This Paul states in Ephesians 2:1-3. Then, if we are to bear good fruit, God must change us from bad trees to good trees. This change Jesus calls a new birth.

Some would say that I have misapplied this passage in Matthew 7, because it would be salvation by law-keeping, and therefore of human merit. It does seem very much like Paul's statements: "Moses writeth that the man that doeth the righteousness which is of the law shall live thereby" (Rom. 10:5), and "The law is not of faith; but, he that doeth them shall live in them" (Gal. 3:12). But there is a difference between these statements and that in Matthew 7. The statements in Romans and Galatians are expressed in Greek by an aorist participle, and correctly should be translated "he that hath done," and they require a perfect record of having fulfilled the law, in order to have eternal life. But the passage in Matthew is expressed with a present participle in the Greek, and it requires, not a record of having done the will of God, but a present practice of doing the will of God, and this Paul says, the gospel of grace requires. For he said, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love" (Gal. 5:6). And he indicated that faith works through love only in those who are born anew, thus: "Neither is circumcision any thing, nor uncircumcision, but a new creature" (Gal. 6:15). And he further indicated that a new creature keeps God's commandments, thus: "Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God" (1 Cor. 7:19).

This change from doing one's own will to doing regularly the will of God is expressly taught in both the Old Testament and the New Testament. It is not always called the new birth; there are other ways of stating the same experience. After Jesus had told Nicodemus that the new birth is imperative, and had made some explanation of its nature, Nicodemus said, "How can these things be?" "Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things?" (Jn. 3:9-10) Why should one be expected to understand the necessity of the new birth just because he is a teacher of Israel? Because the Old Testament teaches the necessity of a God-wrought change in a person that results in a change in his manner of life from a self-directed life to a God-directed life. For instance Ezekiel said, "I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them" (Ezek. 36:25-27; 11:19-20). So, "Ye must be born anew" (Jn. 3:7).

Carl Kitzmiller is minister of the Southside Church of Christ in Abilene, Texas.



## Questions Asked Of Us

Carl Kitzmiller

What about the Christian and abortion?

This topic is too big to exhaust in a few paragraphs. There is need for a well-written book dealing with the several facets of abortion, birth control, and all of sex from a truly Christian viewpoint. It is almost certain that the average Christian's standards in these matters are determined more by accepted social custom and by popular magazine articles than by God's Word. Abortion is of increasing concern in the U. S. because of the movement toward liberalization of laws dealing with it and the too common assumption that whatever is legal is permissible for the Christian.

Basic to the matter of abortion, of course, is whether or not it is murder. The Christian ought to regard all life as most precious, so that he does not lightly take the life even of the animal. But human life belongs on a still higher scale because of the triune nature of man (body, soul, and spirit, 1 Thes. 5:23). Theologians have long argued over when the human embryo or fetus becomes a full-fledged human being, i.e., just when the soul (or spirit—both words seem at times to refer to the imperishable part of man) is united with the body. Some believe it to be at the time of conception, some at the time of the quickening at about 4½ months, some at the moment of breathing. A very important consideration can be stated. Whatever position is taken is largely a matter of human reasoning, because the Bible simply does not provide an answer to this! There is no prospect that man has any capability for discovering the answer to this age-old issue. Hence, we have to recognize that in any abortion, from the point of conception onward, there is the *possibility* of the murder of a human being. For this reason abortion cannot be accepted by the Christian as a means of birth control or the way out of some undesired pregnancy of any sort.

Does it follow that an abortion is never permissible? There arises the case, for example, of a mother whose life is in grave danger from a pregnancy. Medical science possesses the skill to save the mother when prospects exist that without the intervention she will die or be seriously disabled. In this case we are faced with the choosing of the lesser of two evils. We should not forget

that some of the Christian's choices are of this sort, and that the way is not always open for choosing between that which is totally good and that which is totally evil. Certain undesirable consequences may follow some choices no matter which way one decides. My own answer to the case just proposed is that it is better to spare the mother. In destroying the embryo or fetus there is the possibility of murder, but in doing nothing (when something can be done) there is the near certainty of taking a human life. Each such-like case is individual, so that one cannot lay down a rule applicable to all of them. The degree of danger in each case may be different. In each case let the Christian realize the issues involved and honestly try to do the will of God rather than just to drift along with what is without thought, is socially acceptable, or is advocated by a (possibly) amoral doctor in the latest issue of a secular magazine.

It sometimes seems that everything is falling apart today. World problems seem so great and almost without possible solution. Our nation is rocked with movements and counter-movements of every sort. The old standards of morality and conduct are ignored. Even in the church there seems to be so many different viewpoints and positions, with church leaders and preachers often despising the once-accepted truths. I find all of this very discouraging. Don't you?

At times, yes. Of course this is one of the very things the devil wants to accomplish. He knows how to use discouragement to gain a victory.

Several natural factors account for the problem you mention. Nations and cultures are thrown together today as never before, and this results in clashes of ideas and interests. American life in recent generations largely has moved from the simple rural life to a much more complex urban society. As a rule families no longer put down roots in the same stabilizing way that existed earlier, and the loss of such ties to kindred, neighbors and community tends to remove restraints. Communication is such today that a problem in the remote areas is easily broadcast to the world, and the man with a slightly unorthodox position becomes "newsworthy" and, therefore, a national or a church figure. Although some problems are greater, we are *more aware* of all the problems than ever before. No doubt a wise observer could add other such-like factors to explain part of today's problems.

It can also be understood that all of the problems are not entirely natural in their origin. The Bible predicts that there will be grievous times in the last days (2 Tim. 3:1ff) and that "evil men and impostors shall wax worse and worse" (v. 13). The Lord Himself spoke of "men fainting for fear, and for expectation of the things which are coming on the world" (Lk. 21:26). As to the church, faith will be in short supply (Lk. 18:8). During the Tribulation, as the devil realizes his time is short, he works exceedingly hard to try to achieve victory (Rev. 12:12), but we must not assume he is inactive until then. God rules in the kingdoms of men (Dan. 2:25,35), and

the Christian can rest securely in the confidence that He will allow Satan to go only as far as suits His purposes. His purposes do include the course of events suggested above, however.

Grievous times call for strong faith, total commitment to the Lord, full reliance on His Word. We must beware of discouragement so long as we walk in His will. Like an old pair of shoes, the old familiar ways may be more comfortable, but change is sometimes inevitable. We cannot surrender or retreat into a shell. We must trade with our talents until He comes. Some of the distressing things only mean to the Christian that it is time to LOOK UP (Lk. 21:28)!

Until He comes:

“God grant us the serenity to accept the things we cannot change, courage to change the things we can, and wisdom to know the difference.”

I heard someone refer to “the Bible Belt.” What is meant by that term?

Like many expressions which become a part of language this one may be of uncertain origin, but it may trace largely to a statement made by a commentator at the famous Scopes trial in 1925: “The South is the Bible belt, and Dayton, Tennessee, is the buckle on it.” Just as one might speak geographically of any elongated area as a belt—e.g., a coastal belt, a mountainous belt, etc.—“Bible belt” refers to the southern states of the U.S.A. as an area which has been characterized by the acceptance of Bible inerrancy and authority. In the “Bible belt” one might generally find a higher percentage of people owning a Bible, being influenced by its teachings, accepting the literal interpretation of Scripture, and rejecting the destructive theories of the higher critics, along with modernism and liberalism. There are, of course, many exceptions to this; but, percentage-wise, these attitudes have been dominant in the South. Unfortunately there seems to be a gradual shift away from these desirable attitudes toward the Bible as the South becomes more urbanized and secularly educated. Too often growth in sophistication has brought a decline in healthy attitudes toward the Bible.

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One time the president of Bowdoin College was travelling in France. He was invited with others to dine with the one who was then king of France. When they came to the palace, they entered a large room and went down to meet the king at the other end. The king met them with the accustomed courtesy and said to Mr. Woods, the college president, “We did not know that we were to have the pleasure of your company today; you did not answer our invitation.” Mr. Woods said, “We thought the invitation of a king was to be obeyed—not answered.” Do not wait to answer, but obey the Lord Jesus.

Ernest E. Lyon is Professor of Brass and Theory in the University of Louisville School of Music and minister of the Highland Church of Christ.



## Viewing The News

James DeForest Murch, an internationally known figure among the "conservative, independent Christian Churches," is the author of many books. He writes a monthly column for the CHRISTIAN STANDARD, entitled "TODAY In Christendom." Because his column of April 18, 1970, is the best I have seen on the ecumenical church, I thought it would be good to give the column this month to it. Send your news and questions still to: Ernest E. Lyon  
1734 Deer Lane  
Louisville, Ky. 40205

### The "New Look" in Protestantism

James DeForest Murch

The plenary sessions of the Consultation on Church Union (COCU) at St. Louis, March 9-13, gave its constituent denominations a preview of what the new "Church of Christ Uniting" would look like in the days ahead. There may be some changes in the proposed plan of union when it is submitted to the churches, and some of the constituent bodies may refuse to go along with the merger, but essentially the proposals will be accepted by the major denominations and the face of American Protestantism will be greatly changed in the decade of the 70's.

While we of the Restoration movement shall not be directly affected, we shall face a new ecclesiastical situation and we ought to know about it. Too, we are deeply concerned about the metamorphosis which will take place among our friends in the Christian Church (Disciples of Christ), one of the uniting communions. All that we said in former years about the dangers of Restructure will come true. Indeed, far more.

What is the picture of the new church as projected at St. Louis?

The assembly at St. Louis received a 150-page plan of union drawn up by a special drafting commission. It was changed somewhat in the plenary sessions; it will now go to the next national legislative meetings of the denominations which will receive it and commend it to their churches for study; any revisions suggested will then be presented to the next national gathering of the churches for a "first official reading"; at the third national meeting a "yes"



or "no" vote will be taken (in some denominations this action will have to be referred to such bodies as presbyteries or annual conferences for final action). Final decisions on the part of all concerned are expected in the middle 70's. The Negro issue figures in the success of the proposals. At St. Louis it was agreed that no two successive presiding bishops over the superdenomination may be of the same race. There are three Negro denominations in COCU. If any of them should reject the merger for racial reasons, some of the other denominations might also reject it.

*Theology:* Little was said at St. Louis about theology or basic Christian doctrine. Bishop James K. Matthews of the United Methodist Church has said, "The Lord has given all these churches—the whole Christian Church in fact—a kind of ecumenical theology in our time. We are no longer divided on doctrine." The Plan would affirm "the unique authority" of the Bible, accept the ancient Apostles' and Nicene creeds, and incorporate for common use the varied Christian traditions of the church—"Catholic, Evangelical, and Reformed." Make of that what you will

*Sacraments:* The new church would observe the sacraments of the Lord's Supper and baptism. Every Sunday "open" Communion might eventually become the practice of all the churches. "Baptism" of both infants and adult believers by sprinkling, pouring, or immersion would be recognized as valid and all churches would be required to recognize that validity in accepting new members. This automatically makes "open membership" the practice of all the churches.

*The ministry:* Despite the very different traditions of ministry there seems to be a remarkable consensus about the proposed new system. The plan says the Christian ministry is churchwide and calls for the participation of every member. Regarding "the special orders of the ministry" there will be presbyters (elders), deacons, and bishops. There will be an interchange of ministers, each church recognizing the ordination of all others. Those serving at the local level will receive their "settlement" or "assignment" at the hands of the regional bishops in a manner similar to that now practiced by the Methodists. The bishops will preside at the district and regional levels and will usually be first chosen at the district legislative meetings. There will be a "super-bishop" (his official title has not yet been determined) who will preside over the whole church. Churches (like the Disciples') will be given extra time to achieve the changes necessary, but they will be required eventually to accept the common practice.

*Administrative levels:* All participating local churches will be required to join "cooperative parishes." The next higher administrative level would be the "district," consisting of about seventy-five parishes with a total of approximately three hundred churches and three hundred located ministers. Next in the ascending scale would be the

"region," and finally the "national" hierarchy. The plan assures everybody that everything will be achieved by democratic processes and that the lay membership will have greater powers than they have ever enjoyed. But after all is said and done the newly-created system will look more like Rome than anything Protestants have seen yet.

Let us take a look at the local church. What will happen to it under the new system? "The local expression of the Church," as the new ecclesiastical architects put it, will appear in two forms--the parish and the task group. By a parish is meant one or more (usually two) congregations working cooperatively in a single mission in its locality. The constituent congregations would at first probably worship as separate units, but they would govern themselves as a joint unit, as a kind of cooperative parish. It is likely that the properties involved would be vested in some higher administrative body. Eventually these separate "units" might find it more practical to merge into one. One "senior minister" might be acceptable to all to preserve essential unity.

The task group would be another kind of expression of the parish at work and not completely responsible to the congregations involved. The churches would bring it into being to perform some particular task in the community, but after its creation it would be free to do as it pleased for a limited time and in a limited area. The authors of this idea say it was inspired, not by the theologians, but by sociologists, and is designed to give the younger clergy and mod youth greater fulfillment than they can find in the traditional local church. The local church as we have known it and as it is delineated in the New Testament will be obliterated.

Jumping to the "regional expression of the church," what do we find? It would be something akin to a Presbyterian synod or an Episcopal diocese. Those who try to explain it say that as the local churches will be reaching for greater freedom in the parish, there will be a similar reaching for new regional expressions of a sociological nature. The region would not follow geographical lines but would take into consideration human needs (as in "Appalachia") and again final determination would be upon the advice of social scientists and not theologians.

There would be heavy representation of laymen on the principle of "weightage." Twice as many lay representatives as clerical, say the architects, will assure that the regional church cannot be "clergy dominated." On certain matters, however, the Plan requires voting by orders (clergy and laity voting separately) "to get a clear reflection of the sentiments of the two groups." Here, as in every stage of the life of the church, there is to be adequate scrutiny to assure proper representation of minority groups, women, youth, and races. (Probably also, "liberal" interests.) There are sinister words, sentences, and phrases which would seem to indicate that it is at the

regional level of the church that it will exert its greatest political ploy and seek to bring pressures to bear on government to "build the kingdom of God on earth."

No constitution will be written and considered for adoption until after the Plan has been operative for some time. As one of its framers said, "It would be comparable to the writing of the U.S. Constitution—it was not written before the Declaration of Independence, but after the people had entered into the experience of being one people."

There is one thing that is causing a good deal of concern among the "ecumaniacs." This Plan is for a *national church*. It has little to say about the *world church*. For the present the old world "confessional bodies" and "ecumenical world mission" will be maintained. But what about the day when "one church for one world" must be realized?

It is precisely at this point that one of the chief procreators of COCU is beginning to get "cold feet." Some weeks before St. Louis, the press announced that Dr. Eugene Carson Blake, now general secretary of the World Council of Churches, opposed the Plan and had his doubts whether COCU would ever achieve its purpose. He was evidently fearful that once the national church was created there would be a cooling of interest in the world expression of the church.

So sharp was the reaction of COCU churchmen to this about-face of their former leader that Dr. Blake was forced to retract his earlier statement and express the hope that the St. Louis meeting would be a success. He accompanied his pronouncement, however, with a set of seven questions addressed to American Christians, which, he said, they would "want to consider seriously before they decide whether to vote for or against such a union." We do not have the space to print these, but two of them have to do with "next steps in Christian unity" and commitment to that "movement to unity, renewal and mission, that is the World Ecumenical Movement." These are good questions; and the answers that will emerge in the 70's will be interesting.

Whatever will be the outcome of the St. Louis meetings, it is safe to say that American Protestantism will never be the same because of them. The major denominations involved will push for merger and will achieve it somehow regardless of any opposition. The prospects of twenty million Protestants playing power politics under hierarchical direction constitutes too great a temptation to tolerate thoughts of failure. As to whether, after all is said and done, there will be any resemblance between the "Church of Christ Uniting" and the church that Jesus built, we have only to read and study the New Testament to find out.

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"I am learning never to be disappointed, but to praise." —Fred Arnot

R. H. Boll was minister of the Portland Avenue Church of Christ for over 50 years. He edited *The Word and Work* from 1916-1956.

## *Precious Reprints*

### **Grace at His Appearing**

R. H. Boll - 1954

The doctrine of Christ's second coming necessitates the doctrine of the grace of God. It is only as we are *saved by grace* (Eph. 2:8) and are *standing in grace* (Rom. 5:2) that we can look forward with any sort of hope and confidence to His return from heaven. This explains much of the general neglect and disregard of this great Bible theme. For, if the coming of our Lord is sudden and unexpected, liable to occur at any time—what will become of us? For we are all more or less conscious of failure and imperfection—the truest Christians often most of all. Not that we are content to have it so—far from it; but, nevertheless, so it is. Now if the Lord should come suddenly, at some hour when we think not; and if (as is commonly thought) we are to be arraigned before His judgment-throne, there to be judged on our worth and merit, every man according to his works—how could the prospect of Christ's return be anything but a dread and a terror to the Christian?

We are naturally so constituted that we dismiss dark and unpleasant things from our minds—certainly we do not dote on them or occupy our thoughts with them. This explains much of the general indifference, even among believers, to the Bible teaching concerning the Lord's coming. It carries a foreboding of judgment and possible condemnation to them. The prospect of death seems much more comfortable. Of course death does sometimes strike suddenly, but ordinarily that is not the case. Most of us would count on "getting ready to die," and "making our peace with God"—procrastinators as we are apt to be—before we go hence. But the coming of Christ? That hangs over our head like the sword of Damocles—unless we know, and are standing in, the grace of God.

#### **THE HOPE OF EARLY CHRISTIANS**

The converts of Paul's preaching had no such dread at the thought of Christ's coming again. They looked forward joyfully, expectantly, to his return. It was their "blessed hope" (Tit. 2:15). At Thessalonica they 'turned unto God from idols' to serve a living and true God and to wait for His Son from heaven whom he raised from the dead, even Jesus, who delivereth us from the wrath to come." So intently did they expect Him that they were troubled when some of their number died—lest for some cause these had missed that blessed hope; and Paul had to comfort and reassure them "concerning them that fall asleep" (See 1 Thes. 4:13-18).

How could that have been? How could these have looked for Christ's coming with such confidence and hope? Were they paragons, extraordinary people, examples of saintly perfection and holiness? Not at all! They were common folk, like ourselves, sore beset with trials and temptations, having the same conflict and difficulties that we also experience. Yet they looked for the Lord's return as their hope. The only explanation of this lies in the fact that *they stood in the grace of God.*

### THE GRACE OF GOD

Now when God deals with us in grace, He does not deal with us on the basis of our personal worth and merit. "...God reckoneth righteousness *apart from works*" (Rom. 4:6). Our good works are not the basis of our acceptance and salvation, but rather the fruit and outcome of it. We are saved by grace, and in grace do we stand before God. And God gave us "eternal comfort and good hope through grace" (2 Thes. 2:16). "Wherefore," He says, "girding up the loins of your mind, be sober and *set your hope perfectly on the grace that is to be brought to you at the revelation of Jesus Christ; as children of obedience not fashioning yourselves according to your former lusts, in the time of your ignorance, but like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy for I am holy*" (1 Pet. 1:13-16). It is not, then, that we must first be holy so that we may have a hope for the coming of Christ; but this hope is the power and incentive of holiness. "Beloved, now are we children of God, and it is not yet manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him as he is. *And every one that hath this hope set on him purifieth himself even as he is pure*" (1 Jn. 3:2, 3).

The hope of Christ's returning is a purifying hope. How impossible it would have been if He had said, "Everyone that purifieth himself even as He is pure shall have a hope"! That were the voice of the Law—the "letter that killeth." But the hope is given to you freely that in the power of it you may purify yourself "even as He is pure." But the sure prospect is that when He comes we shall be wholly like Him, for we shall see Him as He is. Whoever you are, whatever your state and condition, lay hold on this promise and make it your hope. This is the grace of God.

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"Whatsoever he saith unto you, do it" (Jn. 2:5).

Obedience to God must be *inclusive* if it is to be worthwhile—"Whatsoever." That is, no matter what He commands we must do it. We have a bad habit of pigeon-holing the commandments of God and labelling some essential and others non-essential. All are essential. It must be instant (prompt), "*do it.*" Don't think about it, but *do it.*

—H. K. Downie

# Missionary Messenger

*"Greater things for God"*

Dennis and Betty Allen, Hong Kong, March 15.

Mr. Ling has been in Australia for the past two months, so the major responsibility for the school has been in my hands. Things have gone smoothly on the whole and we are thankful for the addition of another good Christian teacher. The Lord worked in a wonderful way to bring this about.

Two students at the roof top school were baptized recently. Also two ladies who have been coming for some time have asked about being baptized. Bro. Ng's father died rather suddenly since we last wrote. His mother is in China and dependent upon his support. The church helped him with the funeral expenses. His father was not a Christian.

For three weeks we have had dark misty, cold weather so we will be glad to see the sun again. It is often like this in the spring here. Then hot weather will probably come rather suddenly. But for now it's sweaters and coats.

I finally talked to the landlord at the 1st of the month about our keeping this flat and sub-letting it. He was very agreeable. (We thought he might want to raise the rent because rents are going up fast). Then a missionary family, whom we know quite well, called up and asked what we were going to do about our flat and expressing an interest in it. So the result is that they have agreed to take it for a year. This is a big hurdle and will save us a lot of upheaval, which the Lord just worked out for us. We are still much in prayer about the congregation during our absence feeling they need some one to at least give oversight and counsel. We trust the Lord to work in this matter also in His good time.

Elaine Brittell, Livingstone, Zambia, March 27.

Sunday there was one restoration at Sinde which brings rejoicing. Since her husband took a second wife, the first wife had forsaken the Lord's table; however, she often attended Sunday school and services. The husband was a zealous Christian before marrying the second wife. Now he just doesn't seem to care to follow in the way of Jesus, but would rather live as he is. Please pray he may change his life before it is too late. Each one of us must live as if today were our last day here on earth, only I fail so often to keep the Christ-like spirit in my life—often losing patience and speaking crossly, and then I remember that as I've done and spoken unto "one of these" I've done and spoken unto Christ! To keep one's own life according to the teaching of Jesus seems to be a full time job, going on each time we stumble and trying not to stumble on

the same point again.

The women at Mukemu are making quilt tops an hour and a half before Bible class. They are doing real nicely. They are hoping to use meal bags for the underside, and have the quilts finished before the really cold weather begins. This year seems to be getting cold early, so they are pleased to be getting another quilt as soon as they finish theirs.

**Robert and Joy Garrett, Salisbury, Rhodesia March 23.**

As the American Consulate here in Rhodesia was closing, we quickly procured new passports for the family and a separate one for Brenda who will complete four years of high school in November when she takes her GCE examinations. We were indeed sorry to see the consulate go. Continue to pray for God's work in Rhodesia. The country has been so peaceful and quiet for the past four years. I'm sure your faithful prayers have been the reason.

The Orphan's Home has been full since the beginning of the year. Welfare came to Dad pleading with him to take a boy who had no place to stay. They said they would get permission to allow him to stay in the outbuilding, so Dad took him in. Now there are 18 orphans and Joyce who has finished school and is staying on to help Mother and Dad care for the children. Pray for the additional accommodations for more children, and a couple as foster parents for them.

Our publication goes out monthly to over 2,000. Due to shortage of materials, the printing room is not quite complete, but the children and I are painting what is finished. It will be a glad day when we can move in!

**Winston and Irene Allen from Alaskan Messenger, Anchorage, March, 1970**

Since our last bulletin was issued there have been answers to prayer, severe testings, and victories won. We are glad to rehearse what God has done with us (Acts 14:27). Three have been baptized: Ray and Betty Couturians and their oldest son, David. One Sunday last month 35 were present in the morning for classes and the worship service, and 32 in the evening for a special class and the worship service. This was a capacity crowd for the trailer. Though we have not as yet been able to find suitable property for sale within our price range, the Lord has opened the way for present needs to be met. The group here has rented an auditorium and rooms for Sunday school classes in the Odd Fellows Hall located on Northern Lights Blvd. in Anchorage. The facilities are more than adequate and the price is only \$25 per Sunday, very reasonable for this area.

Recently a young married couple, Gale and Sherry Wright, have attended several of the Sunday and mid-week meetings. Another young couple, Stephen and Paula Green from Indiana, have also been attending since the first of the year. They are Christians, and Stephen is in the Air Force. Brother Ralph Fain (from the Cramer and Hanover congregation in Lexington, Ky., and now stationed

here at Elmendorf Air Force Base, has, on occasion, been instrumental in bringing several of his friends to the meetings. We usually furnish transportation and Sunday dinner. Special prayer is requested for one of Ralph's friends, who is not a Christian.

## Legal Opinion on Witnessing in Public Schools

This highly significant document is being provided by the San Francisco Baptist Seminary by permission of the Alameda County Counsel. It is in connection with the case of Steven Minyen, 18, a high school senior from Washington High School in Fremont, who was overheard by Assistant Principal Snyder "talking about God" to fellow classmates during his lunch hour on school grounds, on October 28, 1969. He was asked to come to the office of the Principal, Dr. Robert Callahan, whom the "Tribune" reported as requiring: "Will you stop these discussions or do I have to suspend you?" The Superintendent of the Fremont Unified School District, Dr. William Bolt, reportedly branded him as a "disruptive influence." Since this incident involved such matters as personal freedom, religious liberty and academic freedom, the incident quickly became a major West Coast development.

COUNTY COUNSEL, Fourth Floor, Administration Building,  
1221 Oak Street, Oakland, California 94612, Tel. 835-0700

November 6, 1969

Board of Education, Fremont Unified School District  
611 Olive Avenue, Fremont, California 94538.

Attention: Arthur Krannawitter      Re: Student Religious Discussions

Gentlemen:

You have requested our advice on the following question:

May a student be disciplined or suspended from public school for witnessing or preaching about Christ and his religion to fellow students on school premises during the lunch hour, or for refusing to cease and desist from doing the same upon proper demand by the proper school authorities?

You have advised us orally that your question arises from activities described as "witnessing for Christ" by a high school student. As we understand it, the student was discussing religious matters with his classmates during lunch hour in the school yard. There was no disruption of school activities or any unseemly or boisterous conduct, either on the part of the student himself or on the part of others gathered around him. Other students of the school were not required to attend the discussion, but were, in fact, free to come and go, listen or not listen, as they chose.

Your question poses grave constitutional problems, for, on its face, it appears to put the doctrine of separation of church and state against the doctrines of freedom of speech and religion. Moreover, this is a case of first impression as there is no legal authority directly in point. Certainly this question has never been resolved by the United States Supreme Court.



Initially, we observe that in preaching, witnessing or advocating his religion, a student is exercising both his freedom of religion and freedom of speech. Both of these freedoms, or rights, are guaranteed by the Constitution, State and Federal. The courts have held that these rights accompany the student wherever he goes and that they are not left behind at the school house gate. However, no matter how hallowed, these rights are not absolute.

When the State or its agencies, such as school districts, impair or restrict freedom of speech, the courts must weigh the scope of the impairment against the importance of the public interest prompting the restriction and the substantiality of the threat or danger which the forbidden speech or related activity presents to that interest. Sometimes the courts simply say that school rules or regulations which abridge freedom of expression must not be arbitrary, unreasonable or unnecessary. We believe that these guidelines set forth in the freedom of speech cases will be helpful in determining the issues contained in your question.

Recent state and federal decisions have held that school rules prohibiting or limiting freedom of speech or expression of opinion are not permissible under the First and Fourteenth Amendments of the United States Constitution unless they are necessary to avoid substantial interference with or material disruption of school discipline and operation or the rights of others even though the forbidden speech or related conduct causes inconvenience, annoyance, and unrest. This test of substantial interference is controlling in the situation delineated in your question.

Obviously, a student who interrupts his math class, for example, to preach his religion may be disciplined for he is creating a substantial interference with the educational process and hampering the rights of others to learn math. On the other hand, it would be repugnant to constitutional principles to adopt a rule forbidding a student from engaging in a mere discussion about religion with his peers on school premises at lunch time, even though such discussion may annoy some students or teachers.

We conclude that a public school student may validly exercise his freedom of speech and religion by witnessing or preaching about Christ to his fellow students on the school premises during his lunch hour. Such behavior on the part of the student at that particular hour of the school day would not be tantamount to a substantial interference with or a material disruption of the school program.

We do not believe that, in abstaining from disciplining a student for discussing his religion on the public school campus during the lunch hour, the public school district has thereby breached the wall separating church and state or given unwarranted assistance to any religion.

Of course, a public school district may not endorse or support a particular religion or even religion in general any more than it can endorse or support atheism or agnosticism. In the famous Supreme Court prayer case, the use of a state-composed non-denomina-

tional prayer in the public schools was condemned, but this does not mean that a student could not whisper a prayer or otherwise seek Divine assistance before taking an examination. This would be a private act without any implication of public school endorsement. In such matters the school should be neutral. The fact that the school district passively permits a student to discuss his religion on public school property, as has happened in this case, does not connote school endorsement of the student's conduct or beliefs.

We are not unmindful of that section of the California Constitution which provides that no sectarian or denominational doctrine shall be taught, or instruction thereon be permitted, directly or indirectly, in any of the common schools of this State. This section encompasses religious instruction instigated and endorsed by the public schools, and, therefore, does not affect the outcome of our opinion as expressed hereinabove.

Very truly yours,  
RICHARD J. MOORE, County Counsel  
By: LARRY LEE LITKE, Deputy County Counsel  
—In *The Sword of the Lord*

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Alex V. Wilson is a missionary in Manila, Philippines.



## *Crisis In Morals*

Alex V. Wilson

*One in a series of four articles.*

"I smoke, I drink, I play cards for money, I pet. I haven't yet gone the limit, but only God knows when or whether I will. My family does not know that I am bad. Of course they don't know, or at least they don't seem to know I do these things.

"But are parents deaf and blind? I can't let myself be in church affairs any more. Maybe I am a good girl as girls go, but I feel bad. Sometimes after an exceedingly wild party I drop on my knees and say: 'Oh, God, please forgive us all' You understand I am not out with a tough crowd—just the boys and girls of the best families that I was brought up with.

"The thing that troubles me and puzzles me is the older people all having faith in us, and these preachers standing around telling us how fine and good we are. Sometimes I'm going to kidnap one

of them and take him on a party. I'm sure the next time he preached it would be about sin.

"Do the preachers and teachers know that we young people do these things? Is it the way the world always will be? Please write something to quiet my mind or I shall go mad."

This was a message—a cry of despair—which the late Peter Marshall received when he was minister of a fashionable church in Washington, D. C., over twenty years ago. If conditions were bad then (and of course they've *always* been bad), they are much worse now.

*Armed Forces:* According to friends of ours in Hong Kong, some hotels regularly used by soldiers (on leave for Rest-and-recreation) supply call-girls with each room. In fact, the girls don't have to be called, they are already there waiting! You have to call the management if you *don't* want a girl. How widespread this practice is I cannot say.

*Colleges:* Of course a number of schools now make the pill available to any coed who asks for it. The ignorance of Christian moral standards is seen in the following true incident. A college girl was converted to Christ through the witness of fellow-students. One of the questions she asked them about the new life she had just begun was, "Must I quit going to bed with my boyfriend now?" She was sincere in her questioning. She thought maybe she was supposed to quit, but on the other hand maybe there was nothing at all wrong with it. So she asked, to make sure.

*High Schools:* A public high school in Kentucky last year began giving information about contraceptives to girls, after there were 37 unmarried pregnancies in one year's time.

A preacher whom I know several years ago happened to see a note from one high school girl to another. It said, "I've been to bed with ten different boys this year." The writer of the note attended his church. Not many days later the girl's mother approached the preacher privately and said, "I've discovered something awful about my daughter. She smokes!"

Of course Christian schools are not immune. A girl in a Christian high school seemed to love the Lord. She was very active in a group of students which sang and held meetings in many places. Later, everyone was stunned when they learned that during her freshman year in college she began living with a man.

I do not mean to imply by some of the statements quoted above that parents should be suspicious of their children and never have confidence in them. But we should be aware that young people today face unprecedented pressures and temptations. As best we can, we parents must prepare our children to face them. Prayer, understanding, and helpful teaching are urgently needed in these days of crisis.

# PROPHECY

EDITED BY: DR. HORACE E. WOOD

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## Rebuilding the Temple

Daniel Fuchs

The rebuilding of the Temple is *not* the hope of the Church. The hope of the Church is the return of the Lord! This simple truth may seem trite, but since the Six Day War the teaching about the rebuilding of the Temple has been blown up into grotesque proportions. Shortly after the war Orthodox Jewish zealots paraded the streets of Jerusalem. "Rebuild the Temple now" was their motto and even conservative Protestant leaders jumped on their jeeps converted into bandwagons. Soon we heard reports that carloads of newly hewn stone for the Temple were being shipped from Indiana to Jerusalem! When we refused to be gullible we were treated as if we were agnostic. We investigated the source of this persistent rumor. As far as we were able to pin-point it, it was an "editorial interpretation" by a Bible-believing editor of a leading evangelical magazine published overseas.

Do not misunderstand! We believe from Scripture that the Temple will be rebuilt.

And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of the latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts (Haggai 2:7-9).

This prophecy cannot refer either to Zerubbabel's or Herod's Temple. They were anything but places of peace. This can only refer to the rebuilt Messianic Temple. Jerusalem, the "city of peace" will never know any peace other than that bestowed by the Prince of Peace. Yes, the Temple will be rebuilt, and the great truth of the prophetic Scriptures is that it is here to the Temple that the Prince of Peace shall come—"the Desire of all nations."

When I originally complained about the widespread publicity which was given to the "Indiana limestone hoax," my purpose was not to discredit a fellow editor. Rather, I was greatly concerned about the anti-Semitism that would be triggered if there were actual plans to import stones for the rebuilding of the Temple. If this were true it would mean that import licenses had been issued, which in turn would have indicated that the Government of Israel was tacitly approving the project. Since Israel has openly avowed to protect and preserve all of "the holy places," it would also signify that she was planning to violate the most sacred place in Mohammedanism

in order to rebuild the Temple. This could only lead to *jihad* (holy war).

Fortunately the hoax was easily proven foundless. However, last August a demented Australian, who had been studying the Scriptures, actually went so far as to set one of the Moslems' most holy shrines afire because he believed that "God wanted him to build the Temple." The result has been the declaration of holy war against Israel; and Israel had absolutely nothing to do with it.

Before dealing with the facts of the case, I must make an important observation which points up the duplicity of Israel's enemies. The Al Aksa Mosque, which was damaged by the fire (not burnt down), was one of the Moslems' most holy shrines.

The Aksa Mosque is considered by some to have been originally the basilica built in the honour of St. Mary by Justinian in 536 A.D. The Arabs converted it into a Moslem house of worship. The mosque rests on very ancient artificial substructures. —Zev Vilnay, *Israel Guide*, p. 134.

It is quite evident that this "holy place" was erected on a "holy place" destroyed by its conquerors. In any event, the Israelis did not violate its sanctity.

It is a sad fact that it was a nominal Christian who had studied the Scriptures about the rebuilding of the Temple, who actually set the Al Aksa Mosque afire. That is why I say that the teaching about the rebuilding of the Temple has been exploded into grotesque proportions.

The Al Aksa Mosque arson suspect, Denis Michael Rohan, told the Jerusalem District Court Thursday that he set fire to the building because God wanted him to build the Temple and set him up as king over Jerusalem and Judea. He had learnt this not only from studying the Bible, but also through revelations direct from God, which directly referred to him, he declared in testimony.

...Rohan went on to tell the court, that he finally came to learn of his true purpose in life and his destiny. This was revealed to him after reading Zachariah and Isaiah. In Zachariah he had read that the Lord had said: "Behold the man whose name is the Branch, for he shall grow up out of his place, and he shall build the Temple of the Lord . . . and shall sit and rule upon his throne . . ." Isaiah had prophesied that he would: "commit thy government into his hands and he shall be a father to the inhabitants of Jerusalem and to the house of Judah."

The *Jerusalem Post Weekly*—November 3, 1969, p. 6.

The Lord doesn't need the help of men to fulfill His Word. In fact, He is very jealous about every detail concerning the Temple because it symbolized His Son, the Lord Jesus Christ. Dr. Halde-man outlines this truth:

#### THE OBJECT OF THE TEMPLE

Dwelling place of God on earth (1 Kings 8:13. 2 Chronicles 6:2. 2 Samuel 7:8-13. Psalm 132:13, 14. Psalm 68:16.)

The temple is a symbol of our Lord Jesus Christ as the dwelling place of God on earth. He speaks of His body as a temple (John 3:19-21). He was God entabernacled in the flesh (John 1:1, 2, 14). The word, "dwell," in v. 14, is "tabernacled." He was God manifest in the flesh (1 Timothy 3:16). God the

Father dwelt in Him (John 14:10. 2 Corinthians 5:9). The fulness of the God-head dwelt in Him bodily (Colossians 2:9).

I. M. Haldeman, **Bible Expositions**, Vol. 1, p. 369.

This is why our Lord is jealous about every article in the Temple. Even before the Temple was built, when David brought the ark to Jerusalem, our Lord showed how sacred the contents of the Temple were to Himself. It was a good thing to bring the ark to Jerusalem where all the tribes would ascend Mount Moriah and worship the Lord. This was where the ark should be, "the ark of God whose name is called by the name of the Lord of hosts who dwelleth between the cherubim" (2 Samuel 6:2).

It was a good thing for David to bring the ark to Jerusalem, but he did it in a wrong way. According to the express command of the Lord, the ark was to be carried on the shoulders of members of a particular family in the tribe of Levi. Only the family of Kohath could carry the ark, and they had to carry it on their shoulders. No other method would do.

But unto the sons of Kohath he gave none (oxen and wagons); because the service of the sanctuary belonging unto them was that they should bear upon their shoulders (Numbers 7:9).

This was God's way, but David had another way: "they set the ark of God on a new cart" (2 Samuel 6:3). It was man's way, the way of the Philistines. Seventy years ago the Philistines had captured the ark and all it brought them was trouble, so they sent it back to Israel. They built a new cart, "and took two milch kine, and tied them to the cart . . ." (1 Samuel 6:10), and let the animals bring the ark to Israel's borders. David chose man's way instead of God's and it led to disaster.

At some rocky place in the road the oxen evidently stumbled and Uzzah put his hand on the ark. The Lord had not only warned that the ark must be carried on the shoulders of the Kohathites but that no hand should touch it! ". . . they shall not touch any holy thing, lest they die" (Numbers 4:15). Uzzah touched the ark and died.

Was not the punishment in excess of the sin? We must remember the times, the long neglect of the ark, the decay of religion in Saul's reign, the critical character of the moment as the beginning of a new era, when it was all-important to print deep the impression of sanctity, and the rude material which had to be dealt with; and we must not forget that God, in His punishments, does not adopt men's ideas of death as such a very dreadful thing.

Alexander Maclaren, **Expositions of Holy Scripture**, Vol. 2, p. 18, 19.

We should also realize that God was teaching His people that the ark was a peculiar and sacred thing for it was at the mercy seat that God met and communed with His people.

In Romans 3:25 Paul tells of the redemption which is in Christ Jesus "Whom God hath set forth to be a propitiation." The word *propitiation* in this text is "mercy seat." The ark was the throne of God in Israel. It was the symbol of His enthroned presence a-

mong them. This is exactly true of the Lord Jesus Christ. He was the enthronement of God in humanity, "God manifest in the flesh" (1 Timothy 3:16). The Lord Jesus Christ was God's visible presence among His people. The punishment of Uzzah shows the jealousy of God for the person of His Son.

Denis Michael Rohan, who set the Aksa Mosque afire, wanted to rebuild the Temple and reign as king of Jerusalem. We, too, want to see the Temple rebuilt but we earnestly look for the "Desire of all nations," the Prince of Peace, to come and reign. Those who want to help God fulfill prophecy are like Uzzah, but He doesn't need their help. Their purpose may be good; however, their practice is sinful because they do the right thing in the wrong order.

We read in 1 Chronicles 15 that David learned his lesson. He gathered the "sons of Kohath" (verse 5) and they "have the ark of God upon their shoulders with the staves thereon, as Moses commanded, according to the word of the Lord" (verse 15). In his commission to the Kohathites David explained why they had originally failed.

Sanctify yourselves, both ye and your brethren, that they may bring up the ark of the Lord God of Israel unto the place that I have prepared for it. For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order (1 Chronicles 15:12, 13).

David tried to do a good thing, but it failed because it was not "after the due order." To bring the Gospel to all men everywhere is a good thing. Let us not forget the "due order."

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek (Romans 1:16).

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CHRISTIANITY is a life, new different, separated from all other life. A man is not a Christian because he admires Christ. A man is not a Christian because he has made up his mind to try to obey Jesus Christ. A man is not a Christian because he accepts the ideals of Jesus, or sets himself the impossible task of attempting to imitate Christ. All these things are valuable. Admiration for Christ becomes adoration of Christ; determination to obey, becomes the passion of a life; the desire to realize His ideal is the master idea of every Christian soul; to follow in His footsteps is the most glorious of human possibilities; but none of these things makes a man a Christian. How then is a man a Christian? Hear the words of the Lord Himself, spoken in the solemn stillness of the night to one enquiring soul, "Except a man be born anew, he cannot see the Kingdom of God." A man becomes a Christian only when new life is communicated to him. Mystic but true, mystery, yea assuredly, but a revelation; something defying analysis absolutely, but a fact demonstrated in the very results in the life of the men new-born.

-G. C. Morgan

H. Robert Cowles is editor of *The Alliance Witness*, from which this editorial was taken.

## Why Are Christians Reluctant to Die?

H. Robert Cowles

There is the story, hopefully untrue, of a preacher who entered the pulpit following a narrow escape from death and announced to his congregation, "But for the grace of God I would be in heaven today."

Although probably apocryphal, the story points up the ludicrously inconsistent attitude toward death harbored by many otherwise consistent Christians.

The Word of God is explicit concerning believers who die: "To die is gain" (Philippians 1:21); "absent from the body . . . present with the Lord" (2 Cor. 5:8); "to be with Christ . . . is far better" (Philippians 1:23).

Yet despite such Biblical assurances, the Lord's redeemed people clutch the feeble thread of earthly life with shocking tenacity.

Part of our problem comes from imbibing too deeply of the general worldly philosophy which (correctly) sees no hope beyond the grave and therefore seeks to prolong this present existence to the final possible moment of time.

The attitude has been abetted further by the medical profession which, for reasons probably not completely unrelated to money, feels that the patient should be kept alive as long as possible.

This seems especially cruel when the patient has expressed a preference for death and yet must be subjected to what is often a protracted period of artificial existence while next of kin stand helplessly by and watch lifetime savings evaporate.

For the unbeliever that kind of a last-ditch stand against death is of course defensible. No amount of earthly physical agony, no expenditure of money for medical care, no protracted period of suspended animation is exorbitant if it will spare the unrepentant sinner from even ten minutes of hell's agony.

That burning pit where the worm dies not, that outer darkness of the damned, that unquenchable fire which shall burn forever, that living death among humanity's doomed is so horrible that any heroic measures are warranted to postpone an otherwise premature entry into such desperate and eternal torment.

There are also reasons why some Christians should not welcome death. Paul recognized his God-given responsibility to the churches he had founded, and he declared to the Philippians: "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for



you" (1:23-24). So he was content to remain in the body and to continue his ministry to the churches. This even though his personal preference would have been to take leave of the external hardships and physical testings which were his lot.

There are fathers and mothers who rightly want to see their children to maturity. There are sons and daughters who have assumed the care of aged parents. There are men and women in strategic positions of responsibility for whom replacements would be hard to find. Whatever the glories and benefits of life after death, they must sometimes temporarily be sacrificed to present obligations.

But to the Christian death is not to be feared. The pagan Greek could speak of death as "bitter," "ruinous," "the eternal chamber of those who have withered," but not the believer. As Lizzie DeArmond so well phrased it, "With Christ close at hand, it is not death to die."

The great multitude of Christian martyrs down through the centuries of church history have gone to their death not unwillingly and sometimes with ecstatic anticipation, buoyed up by the conscious knowledge that death for them was the prelude to ineffable bliss. Jesus Christ, through His resurrection from the dead, has robbed death of its sting. The grave no longer is victor. Life and immortality have triumphed.

In our euphemistic age of funeral "homes" and "perpetual care" and protective vaults, we must not let the world delude us into thinking that a small piece of cemetery sod is very important. God in His own way will reunite the atoms that once were the believer's human body. Meanwhile, the Christian is forever with the Lord.

So this is fair warning to any who may be closely associated with me when I have finished my course and have set aside my normal responsibilities of life. When air pollution and food additives have done their worst, when the regenerative processes have slowed to a standstill and life is ebbing, do not permit the physicians to postpone death for me.

For I have been redeemed! Unworthy sinner that I was, God sent His Son to save me. At Calvary on that first Good Friday, Another died in my stead. Through His resurrection on the third day He brought life and immortality to light. Through faith in Him I am a son of God. Jesus Christ is in heaven making preparations for me. I am on my way home to a place where sorrow and pain and incapacity are unknown.

When my time comes, someone will surely want to detain me. Do not allow it. For the Christian it is not death to die. Death for him is just the beginning of a wonderful new chapter in the continuing story of eternal life.

Why should we be reluctant to turn the page?

# NEWS AND NOTES

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

**Portland Ave. Ch., C. V. Wilson, Min.**

On Easter Sunday little Debbie Jones was buried with her Lord in baptism at the morning service. Bro. Robert Heid does the preaching there twice a month; sharing the pulpit with Bro. Wilson. Portland has a youth night every other month and a song rally on the alternate months.

**Portland Christian School:** Lovers of P.C.S. will rejoice at the news which some may not yet have heard, that the buildings and equipment are all paid for and that without debt or interest.

**Highland Church, E. E. Lyon, Min.**

Brother David Brown will preach for Highland church nightly from Sunday, June 14 through the following Friday. The V. B. S. will be directed by Brother Lyon through the same week.

**Utica Church, Delmer Browning, Min.**

Work on the Utica building addition is slowly drawing to a finish. It is already being used to good effect. The Sunday School attendance has increased somewhat lately and the other services go on steadfastly.

**Henryville Church, H. T. Marsh, Min.**

The Henryville church has a way of growing by families. It is hoped that two more families now visiting will soon become a part of the work there.

**Rangeland Church, Robert Boyd, Min.**

Mark Sturgeon made the good confession and was baptized Tuesday night. Attendance at all services has been encouraging.

The Stanley Myers family (numbered among "the dependables") will be greatly missed a few months from now when they move to another locality. Parents of six small children, one a tiny baby, they nevertheless attend all services, even when the head of the family is away and can not bring them. "And they continued steadfastly . . ." This is the pattern set by the early church.

**Highview Church, H. E. Schreiner, Min.**

The A Cappella Choir from Geneva

College (Pennsylvania) gave an inspiring concert of sacred and secular song on March 30. Unfortunately some had misunderstood the date and missed it unwittingly. Therefore the audience was not quite as large as might have been expected. The Geneva College is a very good Christian college with a Presbyterian background.

Linda Hobbs, Highview's very good reporter and clubber for Word and Work, has moved out of the vicinity. She is to be replaced shortly by another we hope will be as faithful as Linda was.

**Gallatin Church, Hall C. Crowder, Min.**

One has been added to the Gallatin church having moved her membership from Nashville when she came to live with her son. She is Sister Gertrude O'Kain.

According to "The Lamplighter" (Bulletin) the Gallatin meeting with Stanford Broussard is now in progress to run through Friday, April 10.

The young people's quiz program is over. The winning team not yet announced. Bible reading assignments are made each week, apparently.

**Sellersburg Church, Bob Morrow, Min.**

Two newbirths took place on March 28th. James and Harriet White were united with the Lord in Baptism.

## WOODLAND BIBLE CAMP

Schedule is as follows:

Workers' Week - June 8-12.  
Junior Week No. 1 - June 14-20  
Ray Naugle, dir., Jack Blaes, asst.  
Intermediate Week No. 1 - June 21-27.  
Eugene Pound, dir., Mike Sanders.  
Senior Week No. 1 - June 28-July 4.  
Howard Marsh, dir., Tooger Smith,  
Junior Week No. 2 - July 5-11.  
Bennie Hill, dir., Orell Overman,  
Intermediate Wk. No. 2 - July 12-18.  
Bob Morrow, dir., Elmer Ringer,  
Family Week - July 20-24.  
Robert Heid, Edw. Sherwood, and  
Bill Smallwood, planners.  
Senior Week No. 2 - Aug. 9-15.  
Richard Lewis, dir., Buford Smith,

# **Make Definite Plans To Be A Part Of The FAMILY RETREAT**

**Monday, July 20th (noon meal) to Friday, July 24th (noon meal)**

(Mark this week on your calendar now)

## **"A VACATION IN THE WOODS"**

**Cost for the WHOLE FAMILY is only**

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**Informal Bible Classes**

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