

THE WORD AND WORK

"A monthly magazine set to declare the whole counsel of God."

GORDON R. LINSOTT, Editor—Publisher
WM. ROBERT HEID, Missionary Editor

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Make me an Intercessor,

Teach me how to prevail;

To stand my ground and still pray on,

Though powers of hell assail. —Eph. 6:13-18.

Talking Things Over

G. R. L.



WHERE THE BIBLE SPEAKS. . . .

You've got to know where you're going if you want to get there. Our goal in interpreting the Scriptures is to "speak where the Bible speaks, and to be silent where the Bible is silent." To say we have reached that goal would be nothing less than pure arrogance—or ignorance.

The other day I decided to do a little checking on myself and see how close I was coming to the target. "A good measure," I thought, "would be to see what emphasis the New Testament writers gave to different subjects." So I set out to count the number of times that certain words are found in the New Testament (using a concordance, naturally).

I counted all of the times that some form of the name of our blessed Lord Jesus occurs (not including any of the pronouns such as "he," "him," or "who"). With the occurrences of the word "faith" were taken the associated forms, "belief," "believe," etc. Then I took "baptism" with its verbal forms. I did the same with some other words, and here are the results:

Subject	Number of times in the N. T.
Lord Jesus Christ	2,212
Faith	515
Grace, mercy	183
Church	112
Baptism	35

What does this prove? This one thing, if nothing else: "*That in all things HE might have the preeminence*" (Col. 1:18).

In our speaking, in our thinking, how many of us—even preachers—really give to the Lord Jesus the place that this simple word-count shows is His?

SECOND THOUGHTS

And now I'd like to add a few comments to the preceding, which appeared in a church bulletin nearly nine years ago. First, we should not conclude that infrequent mention of something in the Scriptures makes it unimportant. When God speaks—though it be but once—let all the earth hear!

Secondly, we would observe that the line "speak where the Bible speaks, etc." was originally a unity slogan: Let everyone follow this formula and there will be agreement—and unity. A century of experience should be evidence enough that whatever the merits of the slogan, it is no formula for unity. I have come to be of the opinion that unity is not an end in itself to be sought after. Like happiness. "Happiness," said Aristotle, "is like the bloom on the cheek of an athlete"—who is pursuing quite a different goal. And so unity is a by-product of *de facto* acknowledgement of the pre-eminence of Christ. Alexander Campbell said something similar: "The nearest approaches to a unity of opinion which I have ever witnessed, have occurred in those societies (churches) in which no effort was made to be of one opinion—in which they allowed the greatest liberty of opinion, and in which they talked more and boasted more of the glory and majesty of the great facts, the wonderful works of God's loving kindness to the children of men, than of themselves, their views and attainments."

THE UNITY OF THE FLOCK

In John 10 the parable of the Shepherd and the sheep does not speak directly of the unity of the sheep; yet, it is there. They hear the Shepherd's voice, they follow Him, they are pastured and protected. What is it that keeps the sheep together? What gives them direction as they travel? Are these decisions made in a business meeting and passed by majority vote? No, indeed. All the answers are in that one short statement. "My sheep hear my voice, and I know them, and they follow me."

Yes, this picture is over-simplified. People are not sheep, and they do have possibilities—and problems—of communication that greatly complicate the parable. Even so, I remain convinced that there cannot be wide divergence between Christians where there is real heart-devotion to the Lord Jesus. Practical considerations (as in the dispute of Paul and Barnabas about John Mark) may limit actual cooperation. However, there is no indication that there was any rift in the love and esteem of Paul and Barnabas for each other, and I believe it will be the same today where the sheep hear the voice of the great Shepherd and follow Him.

It is better for you that you learn to rest on something beside temporary emotional fervor. Let there be something as steady as the attraction of the magnetic needle to the pole; something that will turn to Jesus Christ and will say, "Whatever be my emotions, whatever be the lack or the presence of what I call fervor and ardor, Thou art the center of my soul. In all things Thou shalt have the pre-eminence." That is love. He cares little for your gushings; but he cares for your abiding, deep-seated, unchangeable preference and deference for HIM.

—A. T. Pierson

Former missionary to the Far East, the writer now ministers to the church at Cramer and Hanover in Lexington, Kv.

Ministry Through Earthen Vessels

Billy R. Lewter

Not once, but many times, Jesus called the Pharisees hypocrites. He said of them, "They planned their whole lives with an eye to effect." (Matt. 23:5, Phillips).

Hypocrite was a Greek word of noble origin. Literally it meant "one who answers." The word was applied to an interpreter of dreams, to an orator like Demosthenes, or to a reciter of poetry. Eventually it came to mean an actor on a public stage, or a person who played a part; but still the word was entirely favorable. It referred to honored men in approved professions.

By the time of Jesus, hypocrite was applied to a person who was never himself, a person who was always acting out a role. But still, Jesus' use of this epithet was startling. The Pharisees were not spiritual confidence men; they were not consciously fraudulent. They were the most disciplined, the most conscientious, the most rational, the most religious people of their day. If they were hypocrites, it seems they were unconscious of their hypocrisy.

This makes it seem that there is such a thing as unconscious hypocrisy, and that it may afflict even moral and spiritual leaders. Jesus warned His disciples to "Beware of the leaven of the Pharisees" (Matt. 16:6). This is a disturbing realization. It means that Pharisaism may not have died in the first century. It means that there may be such a thing in Christianity. It means that you and I may be at times like the Pharisees, men acting a part, men living behind a mask, and that we have "let the world around us squeeze us into its own mold" (paraphrase of Rom. 12:2, Phillips). It means that in conforming to the pressures and expectations upon us we may have slipped into an impersonal, professionalized "role" that provides a basis for action without exposing ourselves as individuals.

But behind this "halo syndrome," this "mask of conformity," this "Saintly front," there are real persons who are struggling for a sense of self-worth, and a sense of personal identity. It's a great hindrance to go through life pretending, trying to live up to the image, the legend, that surrounds us. The resulting emptiness, discouragement, and anxiety from this role-playing, this covering of our individual characteristics, experiences, and failures, are clearly evident throughout the church today.

Keith Miller, in *The Taste of New Wine*, observes:

Our churches are filled with people who outwardly look content and at peace but inwardly are crying out for someone to love them...just as they are—confused, frustrated, often frightened, guilty, and often unable to communicate even within their own families. But *other* people in the church look so contented that one seldom has the courage to

admit his own deep need before such a self-sufficient group as the average church meeting appears to be. Similarly, Dietrich Bonhoeffer wrote:

He who is alone with his sin is utterly alone. It may be that Christians, notwithstanding corporate worship, common prayer, and all their fellowship in service, may still be left to their loneliness. The final breakthrough to fellowship does not occur, because, though they have fellowship with one another as believers and as devout people, they do not have fellowship as the undevout, and sinners. The pious fellowship permits no one to be a sinner. So everybody must conceal his sin from himself and the fellowship. We dare not be sinners. Many Christians are unthinkably horrified when a real sinner is suddenly discovered among the righteous. So we remain alone with our sin, living in lies and hypocrisy.

Although this impersonal, professionalized trend causes us to hesitate to inject individual personality and emotional involvement into our church ministry, the apostle Paul showed no such restraints. Paul wrote: "We have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves" (2 Cor. 4:7). Again Paul wrote, when told that God's grace was all he needed: "I shall therefore prefer to find my joy and pride in the very things that are my weakness; and then the power of Christ will come and rest upon me. Hence I am well content, for Christ's sake, with weakness, contempt, persecution, hardship, and frustration. For when I am weak, then I am strong" (2 Cor. 12:9,10).

When Paul tells us that we have this treasure in earthen vessels, he conveys his conviction that every good that he did was somehow wrought in him by the grace of God. The transcendent power that is superior to all expectations, discouragements, and opposition belongs only to God.

Therefore the need of Christian workers is not only efficient, skillful performance of their roles, but also communication of the grace of God at the real point of a person's needs. When we can forget our role, our "magic answers" for the problems of others, and learn to give ourselves—however little we have—genuinely, honestly, and spontaneously, then the Gospel may become a living issue, not forcing ourselves, or others, into a conformity of actions or beliefs. Lord Lindsay, former Master of Oxford, speaking to a group of preachers, said: "You ministers are making a mistake. In your pulpits you're arguing for Christianity. No one wants your arguments. You ought to be witnessing. Does this thing work? Then share it with the rest of us!

Paul Tournier, the Swiss doctor who combines medicine, psychology, and religion so effectively, wrote:

I am sure my readers understand the subtle temptation which assails me: that of trying to be the personage I am expected to be. It slips in disguised as an honest concern

for the proper fulfillment of my vocation. In order not to disappoint them I ought to tell them only of my positive experiences. In fact they are always disconcerted at first when I speak of my own difficulties, doubts, and failings. But they soon come to see that this atmosphere of truth brings us closer and binds us together. My experience of the power of God means more to them than it would if they believed me a quite different sort of person from themselves.

Many leaders in the counseling fields now realize that it is not the skills, nor the theoretical framework, of the counselor that is of utmost importance, but his attitudes and personal characteristics. Carl Rogers writes: "In a wide variety of professional work involving relationships with people—whether as a psychotherapist, teacher, religious worker, guidance counselor, social worker, clinical psychologist—it is the quality of the interpersonal encounter...that is the most significant element in determining effectiveness." In other words, it is not what a counselor knows, but what he experiences, that he is best able to share with others. Rogers states: "The most basic learning for anyone who hopes to establish any kind of helping relationship is that it is safe to be transparently real."

The point of all this is that personal involvement and personal openness toward others are vital to the church's ministry. Every person seems to have a deep sense of personal insignificance, and a yearning for security. Trying to say a few encouraging words that we may not really believe ourselves will help them—or pretending to love more than we actually do, only leads—both ourselves and the other—into deeper discouragement.

Whereas opening ourselves, and our lives, to another person, (and at the same time opening ourselves to God) provides both the source and the environment for miracles to happen. If we are willing to be open and honest about ourselves, to break the image of "sanctity," to be a little less "holy," to let others discover that they are not so far off from us as they think they are, to acknowledge that we have this *treasure* in *earthen vessels*, this will encourage the other person to lower his defences, and to disclose and discover himself, his needs, and the hope that is available. This honesty and trust in a total response to another person binds us together and helps us to grow toward being the persons that we profess to be. This may be one of the greatest services we can perform for mankind.

A note of caution needs to be added however in presenting openness as the antidote to unconscious Pharisaism. In some groups openness has been carried to sensational and somewhat disastrous extremes. Openness may also become just another technique to manipulate others. Or openness may be a search for our own identity, in which we may be more interested in gaining acceptance for ourselves than in showing acceptance for someone else. Or openness may be a smokescreen to cover deeper personal failings. Openness must also be practiced with discretion, and toward "significant" others. As Paul Tournier said: "Be prepared to say all, but say only what the Lord leads you to say." And again, openness may

bring insight, it may even bring reform, but it could never bring the saving grace, the forgiveness, the removal of condemnation, and the love and acceptance of God, without the transforming experience of a reconciling relationship to the Redeemer, Jesus Christ.

There are dangers in being open: from our own inner motives; or from possible judgment and rejection by others. And of course we're limited by time. But if we can honestly and spontaneously point the way to the *treasure* that we have in these earthen vessels, Jesus Christ, the warm, approachable, understanding, and healthy personality, who welcomes and accepts each one of us just as we are, knowing what we may become; and if we can respond to another person with deep meaning and feeling from the very ground of our being; then openness is a positive, optimistic, and constructive means of accomplishing the church's ministry.

Carl Kitzmiller ministers to the Southside Church of Christ in Abilene, Texas.



Questions Asked Of Us

Carl Kitzmiller

Our American missionaries seem not to be appreciated in many foreign lands. Is there still a real need for sending missionaries from America to many of these lands? Have not most nations heard? Do not the Christians of those lands now have a responsibility to preach the gospel to their own people?

The need for missionaries has not passed. In fact, the need of the peoples of the earth for messengers with the pure gospel has never been greater. Populations are growing in many areas much more rapidly than are the number of converts to Christ or the efforts to reach the unevangelized. Whether those messengers are to be foreign or native, American or—let us say—Eskimo, is not of such great concern as the doing of the will of the Lord. It is true that mission work is not exclusively the task of American Christians. Certainly all Christians of every nationality have a responsibility to evangelize, at home and abroad, according to their ability and opportunity. But let us not suppose that this activity by American Christians is no longer much needed! Christianity is a missionary religion by its very nature, by reason of the Lord's command, and because of the need of the unsaved in the world. It will continue to be so until the end of the age, except as it becomes something other than New Testament Christianity.

In recent decades many of the Christian missionaries throughout the world have been from America. The leadership of the U. S. among the nations, the financial and numerical strength of American

churches, as well as the comparative greater evangelical strength of our beliefs have been factors in this. We must not suppose that the missionary enterprise has been exclusively American, however. European nations once occupied a similar position of leadership. The decline in the vitality of the Christianity of many of those nations has resulted in the decline of missionary activity on their part. Unfortunately it appears that a similar decline is taking place in our own land, and God may have to raise up others for leadership if He delays His coming. U. S. national policies and public opinion may mean that being a citizen of the U. S. does not of itself always help the missionary in every place he may go. In extreme cases it may be that other nationalities can serve a given area more effectively, and wisdom may decree that the American work elsewhere. Again, there should come a time when, because of developing churches, a nation no longer needs the help of foreign missionaries. All of which does not mean that Americans go out of missionary work, but that they should turn their labors to other fields.

There are still many areas where the gospel is desperately needed. There are still remote tribes that are virtually unevangelized. Of course there are fewer and fewer peoples who have not heard of Christianity in some way, but multitudes of these have not really been exposed to the Christian message so that it might be effective. Nor can we afford to be blinded to the fact that generations are arising in our very midst in our own land who really know very little of what the gospel is all about. Hence, missionary strategy may need to undergo some changes. Before long it may be there will be less need of going to heathen tribes, less glamor and romanticism connected in the minds of Christians with missionary work, and fewer opportunities open merely because of the missionary's American citizenship. If the Lord tarries, our own land and its schools and universities may become a more needy mission field than some of the foreign lands. We may lose the distinction between "foreign" and "home" missions and instead of looking for unevangelized nations or tribes look for unevangelized individuals wherever they are. But missionary work will not be complete for the church of Christ until that day when He calls her unto Himself!

Are there degrees of blessedness in heaven and degrees of punishment in hell?

To some extent, yes. One Christian will not be more saved than another, but there are rewards available for the children of God. Those rewards will differ according to each one's work (Matt. 16:27; 1 Cor. 3:8; 2 Cor. 5:10). Some will be saved whose works will all be burned up (1 Cor. 3:15); hence, they will have salvation but no reward. This clearly speaks of differences between the saints, then. As to salvation, all will stand on exactly the same footing—sinners saved by the grace of God—but, as to rewards, every one will not be exactly identical with all others. Rewards will be bestowed by the Lord, who is able to know the motivation, the energy expended, the opportunity, the capacity and ability, even the very thoughts of the heart; and so there will be many surprises. The

great of the earth are not necessarily the great of heaven; in fact, these may well be the least. It is not totally clear just what the rewards will be in every case. Crowns (c.g., 2 Tim. 4:8) and rank (cf. Luke 19:17-19) are at least a part of the ways in which the differences will be recognized. Some rewards seem to belong especially to the millennial age, while others extend over the whole of eternity.

Of course salvation (even without rewards) is an infinitely great thing. To have eternal life, to dwell in the presence of God, to be a part of the Bride of Christ, and to be removed from all pain, sorrow, etc., is marvelous. Let no one despise this or minimize it. And we must not demonstrate a spirit of selfishness and vanity with respect to rewards; one can pursue them in the wrong way (cf. Matt. 20:20-28). Even so, the attitude expressed in a certain religious song—"Just build me a cabin in the corner of Gloryland"—is not commendable either. "Just so I'm saved and get to heaven" is never a good attitude when the Lord has made it possible for us to lay up a treasure in heaven (Matt. 6:19-20) and when that reward can be *great* (Matt. 5:11-12).

We know less of the conditions that will prevail for those who are eternally condemned, but several things suggest degrees of punishment. At the best eternal punishment is terrible, but it does not seem to be true that if a man is unsaved he might as well sin in the worst way possible. Some distinction is drawn between conscious and unconscious sin. In one of His parables Jesus made a distinction between the stripes inflicted on the one who knows and does not and the one who knows not and does not (Luke 12:47-48). He declared that judgment would be more tolerable for some peoples than for others (Matt. 11:21-24). Presumably this means lighter punishment for those with less opportunity for knowledge of the truth.

Lest any sinner presume to find some comfort in this preceding paragraph, consider how responsible people in America are. How great have been our opportunities for knowledge of God's truth!

Did not Jesus wear long hair?

He frequently has been so pictured by artists, but there is no real reason for this so far as the Bible accounts are concerned. About the only reason why it might be thought His hair was uncut would be if He had been a Nazirite (See Num. 6; do not confuse this vow with the city of Nazareth or Jesus the Nazarene). John the Baptist may have been under this vow during his whole life (Luke 1:15), but there is no reason for believing Jesus was ever under it. His was not the strict manner of life followed by John (Luke 7:33-34) and which was expected of the Nazirite. In the light of Paul's remarks to the Corinthians (1 Cor. 11:14) and the absence of any reason it should be otherwise, it is quite reasonable to suppose that Jesus' hair was short. This does not mean He was always neatly trimmed by mid-twentieth century American standards, but it leaves little possibility of the long, flowing, feminine locks portrayed by the artists.

Interpreting the Bible

QUESTION: How should I interpret the Bible?

ANSWER: Literally, friend, literally. Take the Bible for what it says. Beware of the unearthly (and unholy) desire to find hidden meanings in the text. The Bible was written to be understood by the ordinary person living at that time and in that particular culture. Those words carried a meaning recognized by the people who used that language. There was nothing hidden or esoteric in them. If their truth was rejected, it was rejected because the meaning was understood but the hearer denied that the meaning was truth.

There is good reason for taking the Bible literally. First, there is the character of God. He is desperately anxious for us to know Him. He has done everything He can to reveal Himself to us. He is simply not the kind of Being who uses words to lie or to mislead or to hide. Second, there is the purpose of language. God gave us the ability to speak. Why? Is the purpose of words to conceal or to communicate? (That's our problem with the "fine print at the bottom of the page.") Every day that we live, our life and safety depend on the plain meaning of words. The more important the message, the more important that its language be simple and clear. (That's our problem with the gobbledygook that comes out of Washington.) And there is no more important message than God's. Third, there is the example of our Lord and His apostles. Overwhelmingly, in the hundreds of references to the Old Testament, the writers and speakers take the literal meaning. Fourth, there is the effect of trying to spiritualize the Scriptures. Even a superficial reading of Church History will show the near-total disaster that came from attempts to spiritualize the Bible. The pitiful attempt by the Church Fathers to find more important meanings than the plain sense of Scripture led to the spiritual fiasco of the Dark Ages. Who would want to follow in their train? If the Bible may mean something more, something other than what it plainly says, then it may mean *anything*. Which is to say that it means nothing. We are lost in the maze of the interpreter's imagination.

In spite of (really because of) its simplicity, the real value of Scripture lies in its literal meaning. Everyone of us recognizes this. We would be horrified if someone tried to spiritualize John 3:16 to make it mean something more than what it says. We have trusted our Savior because of the literal sense of the Gospel. All our doctrines depend on the literal sense of the Bible. By what objective criterion do we change our method of interpretation when we come to the historical narratives? There is no reason to change. In fact, there is good reason not to. Take the historical incidents as they stand. When Rachel met Jacob at the well, that does not mean that we must meet Christ through the Word; it means that Rachel met Jacob at the well. If we spiritualize the story we lose the sense of God at work in the everyday life of people. We fail to see that He is the God of providence.

If you cannot find all the hidden meanings in the Bible that others do, thank God and take courage. He didn't intend you to.
—In *Emmaus Newsletter*

1971 FELLOWSHIP WEEK

Theme: "GOD, OUR MIGHTY FORTRESS vs THE ANCIENT FOE"

August 16 thru August 20

Monday, Aug. 16

7:30 - "Mighty Fortress - Jehovah God"

Tuesday, Aug. 17 - "His Wonder-Working Power"

9:15 - Prayer Time

9:30 - 10:10 - "In the Blood"

10:10 - 10:50 - "In the Word"

11:05 - 11:50 - "Highlights from Daniel on the Theme"

1:15 - 1:55 - "Of the Spirit"

1:55 - 2:35 - "Of the Resurrection"

2:45 - 3:30 - "The Ancient Foe in Today's World"

7:30 - 8:00 - Singing

8:00 - "The Purifying Power - His Coming"

Wednesday, Aug. 18 - "Soldiers of Christ Arise"

9:15 - Prayer Time

9:30 - 10:10 - "The Call for Men"

10:10 - 10:50 - "The Cost of Serving"

11:05 - 11:50 - "Highlights from Daniel on the Theme"

1:15 - 1:55 - "The Church - Pillar and Ground of the Truth"

1:55 - 2:35 - "The Church Prevailing"

2:45 - 3:30 - "The Ancient Foe in Today's World"

7:30 - 8:00 - Singing

8:00 - "On the Alert"

Thursday, Aug. 19 - "Weapons of Our Warfare"

9:15 - Prayer Time

9:30 - 10:10 - "The Foolishness of Preaching"

10:10 - 10:50 - "With All Prayer and Supplication"

11:05 - 11:50 - "Highlights from Daniel on the Theme"

1:15 - 1:55 - "Faith Abounding"

1:55 - 2:35 - "Readiness Unto Every Good Work"

2:45 - 3:30 - "The Ancient Foe in Today's World"

7:30 - 8:00 - Singing

8:00 - "The Greatest: Love"

Friday, Aug. 20 - "More Than Conquerors"

9:15 - Prayer Time

9:30 - 10:10 - "If God Is For Us"

10:10 - 10:50 - "Grace Upon Grace"

11:05 - 11:50 - "Highlights from Daniel on the Theme"

1:15 - 1:55 - "If These Things Are Yours"

1:55 - 2:35 - "Author and Finisher of Our Faith"

2:45 - 3:30 - "The Ancient Foe in Today's World"

7:30 - 8:00 - Singing

8:00 - "To Him That Overcometh"

Precious Reprints

To Whom Shall We Go?

R. H. Boll - 1942

The sermon Jesus preached in Capernaum that day after the feeding of the five thousand—recorded in John 6—was the hardest piece of doctrine and the severest strain on the reason and prejudices and submissive faith of His professed followers. The crowds forsook Him. But even many of His disciples could not support the strain and “went back, and walked no more with Him.” It was more than they were willing or ready to receive.

Jesus let them go. He always did. An ordinary man would have been distressed, worried, and flurried. He would have pleaded, explained, possibly modified. But Jesus remained calm. He had spoken God’s mind and done God’s will—no more, no less; and there He rested and left God to take care of results and consequences. Turning to His apostles who stood there—sorely perplexed, no doubt, and grieved, for we know how much they cared for His visible success—He said to them: “Would ye also go away?” Simon Peter answered Him: “Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God.”

In this answer there lay a note of despair, yet the kind of despair that cleaves the stronger, because desperate, to its last and only hold. How shall we, can we, leave Thee, Lord? Though all seem discouraging, though Thy words be strange to us and Thy ways incomprehensible, we cannot leave Thee, for our last hope is bound up in Thee. In Thee have we believed, and besides Thee we have no more refuge and know not whither to turn. So they stay with Him, for they cannot afford to turn Him loose.

PERPLEXITY TODAY

Among us, too, those things repeat themselves. Men become perplexed today. Once it was written, “By faith we understand” (Heb. 11:3). But the spirit of this age wants to understand before it will have faith. The doubts that lurk secretly and the skepticism that stalks in open day; the problems of life and its strange contradictions which seemingly defy all rule and principle; the leading of God’s word, so contrary to the path our own wisdom would choose—these are perplexing, and none want to endure the pressure.

Yet to whom shall we go? To reject Jesus’ claim and word mean the loss of the only One worth clinging to in this darkness. Leave Him, and you must reject the Bible. Leave the Bible, and there is an end to all revealed religion. And revelation being discarded, you are thrown back simply on your feelings and intellect. How poor a guide they are, the long, sad history of human follies and vagaries witness. To reject Christ is to lose all light, to be without God and without hope in the world. And to whom would you go?

In Robert Ingersoll's lifetime there appeared a cartoon which vividly set forth the real situation. A stormy ocean scene; no ship or help in sight in all the wide expanse; but in the foreground a rock surmounted by a cross, to which a shipwrecked woman was clinging; another shipwrecked person—a man bearing the features of Ingersoll—flailing the waters and sinking. But he cries to the woman, "Turn that rock loose; it has no real foundation!" Give up the rock, because Ingersoll has his misgivings about it; turn from the words of eternal life to the oratory of the infidel; let go that which alone can save you to share the fate of the one who is struggling hopelessly in sin?

A HEART AT REST

And Christ has the words of eternal life. Peter was right. He had seen captives freed, and tears dried, and the calm of God's peace fall upon tempestuous hearts, and sinners go away with a new light in their eyes because all their guilt was forgiven. Jesus does lift up and save souls, as many can testify. He alone can truly help. If "down in the human heart, crushed by the tempter, feelings lie buried," Jesus can restore them. He has blessed and healed all these nineteen hundred years; He heals and redeems today; and He is the only Helper. And if reason should reel and eyes grow dark, yet I would cleave to Jesus, for He is good. Yes, we can give Him the benefit of all doubts, for He alone is worth holding to in the darkness and storms of life.

The Mighty Conqueror

And shall we wonder that dense darkness came
When He who was the world's true Light was slain?
Shall rocks not rend, and shall the earth not quake
While their Creator doth of death partake?

And need the Holiest of all still veiled be
While yonder bleeds the Lamb on Calvary's tree?
In that dark moment heaven lost its Word,
And earth, its great Creator and its Lord.

But in that moment all the debt was paid.
And full atonement for our sins was made.
And Death itself, that sovereign of mankind,
Gave way before this Conqueror divine.

"'Tis finished!" He arose! Heav'n claims its King!
A mighty chorus His great praises sing:
Grave, where thy victory? Where, Death, thy sting?
We kneel in homage as the anthems ring:

He comes! The mighty Conqueror!
Christ our King!

—Helen Sherwood Martin



Responsibility

J. H. McCaleb

I looked under the baseball cap with the big bill, and there was a boy. His arms were full of bundles; he was helping his father deliver laundry. Usually my hail to him resulted in a vigorous response and a frolic. This time I received only a formal nod as he walked gravely by, fully impressed with the dignity of accomplishment. I was impressed too.

Perhaps that little boy did not appreciate it perfectly at the time, but he will be thankful as he grows older that his father had the patience to expose him early in life to a sense of responsibility. Every person, for his own well-being, must have a feeling of real worth; he must know that his contribution to society has value. The dignity which man seeks so persistently can be gained only through individual effort. It is not a matter of mass movement.

In the family of the Lord, the church, the same principle applies. We need to learn early that there is no such thing as an idle Christian. That very inactivity will drain away quickly the interest that at first was so profound. Again, one can retain the dignity of his profession only through individual effort. It is not possible to ride into eternal happiness upon the coat-tails of the indifferent masses. It would seem that congregational leaders have no greater obligation than that of finding profitable assignments for each member. Every man has a responsibility toward God, and it is essential that he learn to discharge it with satisfaction.

THE TABLE OF THE LORD

Arthur T. Pierson

"Christ. . . is sacrificed for us" (1 Cor. 5:7).

Between creation and the incarnation of Christ there is one small but important object, an altar of sacrifice. Between the first coming and the second coming is another small object, the table of the Lord.

The altar of sacrifice refers back to the creation and the fall of man and forward to the incarnation and cross of Christ. Every victim that bled upon the altar reminded men of their sin, of Adam's fall, the diaster that overtook the race. It also pointed forward to the Lamb of God that was to take away the sin of the world.

Likewise the table of the Lord has a double reference—backward to the cross, forward to the coming of the Lord. Every time

we sit down at the Lord's table the body and blood of our Lord, represented in the bread and cup, point back to his cross and forward to His second coming.

"As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

—*The Alliance Witness*

Bro. Allen writes the lesson notes for the Word and Work Lesson Quarterly.



The Firstborn of All Creation

Willis H. Allen

When Paul uses the designation "FIRSTBORN" in Colossians 1:15 (q.v.), he does not refer to the incarnation of Christ. Nor is there a reference to His beginning in eternity. He always was, ever in the bosom of the Father. He is not a created being, as the "Jehovah's Witnesses" would have you believe—a created being of the "highest order"; He is Creator (See John 1:3; Heb. 1:2; 1 Cor. 8:6).

Christ is referred to in many scriptures as God's "ONLY BEGOTTEN SON." This has reference to His unique position. Others are called "sons of God,"—angels, redeemed ones, etc. But Christ is God's Son as no one else ever was or ever could be a son of God. This speaks of His primary position as the Heir. See such passages as John 1:14, 18; 3:16, 18; and others. Isaac is called Abraham's "only begotten son" (Heb. 11:17). Isaac was the heir.

Note also the title "first begotten" or "firstborn" in our text. This has to do, not with *order*, or time, but with *position*. In Rev. 1:5, He is "the first born of (from among) the dead. Not the first in point of time, but the highest. So, when He is described as "the first-born of all creation," the designation has to do with His position as the creator, upholder, heir, and head of all things, as the context clearly shows: "for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him and unto him; and he is before all things, and in him all things consist" (Col. 1:16, 17).

He is God's gift to men. Also, "He gave himself." He created the ground on which Bethlehem stands. And we show our love for Him, not by consecrating the city of His human birth, nor His cross, nor His tomb; not by observing a day, or season, or year, but in the giving of ourselves to Him, with the full consecration of ourselves, our talents, and service.

The Heart of a Martyr

Quotes From Jim Elliot

"We are the sheep of His pasture. Enter into His gates with thanksgiving and into His courts with praise." And what are sheep doing going into the gate? What is their purpose inside those courts? To bleat melodies and enjoy the company of the flock? No. Those sheep were destined for the *altar*. Their pasture feeding had been for one purpose, to fatten them for bloody sacrifice. Give Him thanks, then, that you have been counted worthy of His altars. Enter into the work with praise.

When it comes time to die, make sure that all you have to do is die.

The will of God is always a bigger thing than we bargain for. Lord, give me firmness without hardness, steadfastness without dogmatism, love without weakness.

Forbid, Lord, that any of those to whom I minister should be so foolish as to take my word as though it were Thine; or so daring as to set aside Thy word as though it were mine.

I've had difficulty in getting anything at all from the Word. No fervency in prayer. Disturbance in the house, cold weather, and occasional headaches have made spiritual things less precious this whole week. I find I must drive myself to study, following the "ought" of conscience to gain anything at all from the Scripture, lacking any desire at times. It is important to learn respect and obedience to the "inner must" if godliness is to be a state of soul with me. I may no longer depend on pleasant impulses to bring me before the Lord. I must rather respond to principles that I know to be right, whether I feel them to be enjoyable or not.

(Written 5 years after the preceding paragraph; now in Ecuador:) We baptized fourteen this morning in the river. I often lack the deep feeling that I should experience at such times, and there was a certain dryness this morning, but I cannot stay for feelings. So cold is my heart most of the time that I am almost always operating on the basis of pure commandments, forcing myself to do what I do not always feel, simply because I am a servant under orders. And there was enough of the physically distracting this morning to save me from walking in the clouds. Part of the cliff gave way and three girls sat down on the beach amid shrieks and laughter. School-boys threw stones into the water; Antonia's son fell, and just as his mother was being baptized, set up a great wail. Mockers came by and taunted the baptized ones about bathing with their clothes on. But God is my witness that I have fulfilled His word as I knew how.

O Jesus, Master and Center and End of all, how long before that glory is Thine which has so long waited Thee? Now there is no thought of Thee among men, then there shall be thought for nothing else. Now other men are praised, then none shall care for any other's merits. Hasten, hasten, Glory of Heavens, take Thy crown, subdue Thy kingdoms, enthrall Thy creatures.

Missionary Messenger

"Greater things for God"

W. L. Browns Return to Salisbury

We have been in the States over 5 months, and the Lord willing, we leave for Salisbury, Rhodesia April 14th. The Lord has been good to us during these months and we thank Him for all His benefits. The brethren in so many places, as well as our children and relations, have been wonderful to us.

We spent 3 months with the church at Jennings, La. where we enjoyed wonderful fellowship! The brethren in Louisiana sent us money for our fares, over and back, and we do appreciate the love these dear ones have shown us.

After leaving Jennings, we have visited several places as we came to Louisville and we want to thank all who showed kindness to us in so many ways.

God bless each one of you. Keep praying, watching and waiting. Friday, April 16th, D. V., we will be back in Rhodesia, and our address will be:

Mr. & Mrs. W. L. Brown
88 Chiltern Drive
P. O. WATERFALLS, Salisbury
Rhodesia, Africa

Robert Gill to Join the Workers in Salisbury, Rhodesia

For several years I have been interested in mission work in Rhodesia. Believing that the night is far spent and the day is at hand, I feel led of the Lord to accept the call from Rhodesia to assist those who are proclaiming the good news of salvation to those of that nation. My brother-in-law, David Brown, has encouraged me in this decision.

I plan to locate in the capital city, Salisbury, where some 400,000 people live, of whom 100,000 are Europeans and 300,000 are Africans. There are many opportunities for teaching the word of God in Rhodesia, both to the Europeans and to the Africans. The Bible is taught in the public schools with ministers and missionaries doing the teaching. I know of no other country where all the students of the public schools are in Bible class twice a week. There is a need for Bible training for native Christian workers. The opportunities for evangelistic work are great, especially among the Africans. One can be immediately engaged in the work because of the wide use of English.

Of course, there are certain requirements of the Rhodesian Government which must be met. One of these is a sponsoring church. I am looking to the Lord to raise up a church that will serve as spon-

sor and provide a treasurer. Those wishing to consider this matter may contact me at 2413 Ashwood Drive, Louisville, Kentucky 40205. The Lord willing, I should like to leave for Rhodesia by fall. In the meantime, I hope to visit as many churches as possible in regards to this work. Your prayers and interest are desired. —Robert F. Gill

Elaine Brittell

Livingstone, Zambia

February 17

The Lord graciously brought us home safely from Rhodesia to the Falls, where we spent the night on the Rhodesia side. It was such a lovely ride up from Bulawayo with the Baileys. Just before sunset we walked all along the Falls to the Bridge and God just let the spray go upwards so we could see way down in the Falls most of the way! This was my first time to stay in the huts in Rhodesia, and to walk the full length of the Falls on that side. Since coming home little letter writing has been done. Many have been ill and were taken to the hospital, some have died and the relatives needed help with the funeral, and Bible classes have begun at school. BaZephaniah teaches the Grades 5 and 6, and BaJothum and I teach Grade 7. There are 3 classes per week. Just as soon as the women finish in their gardens, the Lord willing, I hope to go to the villages again for Bible and sewing classes. It is a joy to help souls learn about Jesus.

Two more women were baptized into Christ on Sunday which brought much rejoicing to the angels and Christians. Now please pray that their husbands may come to the Lord. BaNaomi's husband comes quite regularly. He is such a kind man, but has never accepted the Lord.

The Lord really sent an unexpected surprise yesterday. Orville phoned and we had a wonderful short visit! He said Daddy is well—was over to have pancakes with him for supper before they went out for a home Bible study—just before he phoned. Lola is to finish her studies and will be ready to teach this year. Loretta had gone two semesters, but had stopped to work awhile. The rest of the family were well.

The book about Mother's work here, "Mother of Eighty" by Dena Korfker has now been published. Reading it seems just like we are back again with all the children remembering the happy times as they came to us and as they grew up. May God bless those reading the book to be inspired to serve the Lord more wherever they are.

Jack and Rena Chrisop

Cape Town, South Africa

February 24

Thank you for all you have done, and are still doing for us. We never forget to bring you before the Throne of Grace.

What a feast of the Good Word we here in the Peninsula have had in the past weeks delivered by one of the finest speakers from the States it has been my privilege to listen to—a man hungry for truth. Bro. George Bailey was the speaker. He spoke at Plumstead, Rosebank, being with each for a week before moving on to East London and then to Bloemfontein before returning to his homeland. If the Lord ever wills that he visit us again the City Hall must be the venue for such a speaker.

And now to our little work—we have a problem that you by your prayers can help us to solve. A young man baptized, whose wife and parents are stedfast Christians, has just been released from prison after serving a sentence of two years. He is hard, bitter, indifferent, unapproachable. How does one get through to a person like this? His wife, her parents, the church all intercede fervently on his behalf. Will you add your prayers to theirs? Another problem is that of an alcoholic—his wife and parents are Christians. He too was baptized sometime ago but was never faithful. He returned to the fold after hearing Bro. Bailey speak, and now his battle is on—and alcohol is a battle. Our Lord said, “Bear ye one another’s burdens”—well you by your prayers help this young man bear his. The children’s class at Bokmakirrie continues to grow; some fifty children now attend while out at Steenberg we have an average of thirty plus.

Thomas W. Hartle

Cape Town, South Africa

March 1

The Lord has granted us a flat at this address: No. 607 Millborough Court, Upper Mill Street; Gardens, Cape Town, Republic, S. A. We wish to express our appreciation to all our brethren who have prayed with us about this matter and know that you will rejoice with us in the Lord’s answer to our prayers.

Our first series of gospel meetings held Feb. 22 to 28 has been a great success to the glory of God. Two precious souls responded to heaven’s invitation and were baptized into Christ. Then previous to our meetings, on Feb. 20, a Mr. Raymond Firth was baptized into Christ.

The Steenberg congregation is looking forward to a series of gospel meetings which I will be conducting through the medium of film strip lessons for 5 evenings in March or April, the Lord willing.

The Grassy Park congregation has also requested me to assist them in Cottage meetings as time permits. As a family we would solicit the prayers of all concerned, since our rent expenses will be much higher than the former house we rented, that the Lord might undertake to supply in His own time and manner. We are fully convinced that He shall ever remain, the unfailing and dependable God.

Moto Nomura

Hachimanyama, Japan

March

I am enjoying a short rest between semesters at the Y, altho many activities keep me pretty busy at home. Teaching nightly at the YMCA has been a bit of a burden for me physically, but an enjoyable ministry indeed. Japanese YMCAs are all sorts of humanitarian and benevolent service organizations, and the “C” has been a sort of meaningless letter. Some say ymCA means camping association. Recently, the violent young people power that has swept campuses of the world has been shaking up the Ys in Japan. And especially by the Christian ministers of the young generation whose understanding of Jesus Christ as a mere historical man of courage and social justice, but not the Christ. In the Japan Ys recently there has been a series

of questions raised by some of the young liberal Christian ministers as to what the "C" stands for in the YMCA movement. Consequently a serious search for the "C" is going on among the young leaders. This movement suddenly makes us busy, and I am saved from being a mere mechanical English teacher, for which I was invited to serve the students several years ago.

They are going to use me as student advisor as well as Bible teacher and chaplain for daytime students starting the new semester in April. These added ministries, in addition to my usual evening classes, will keep me busier, but I feel that the Lord is again leading into more positive witnessing ministry at the Y. Please pray for me. The graduating classes of day-time students invited me to be guest speaker at their baccalaureate, altho I had never taught them, and I was quite honored.

There is an Hawaiian Nisei teacher in our YMCA English School now. She is a very devoted Christian girl of very conservative faith. After arriving in Japan and the Y, she soon discovered the problem of keeping her faith in Christ in such a strange non-Christian organization as YMCA. Brother Muto and I have been able to study the Word and the problem of Christian faith in Japanese society with this girl, Sharon Tokujo. The private study has been a blessing and well rewarding. We have been wrestling with the problem of the people and culture in relation to the principle of Christian faith. Fortunately, we now have many good books about Japan, its people and culture printed in English. I wish the churches in US could read them and study them before sending missionaries to us.

Our Hachimanyama work during the year 1970 as a whole was the best year so far since we started the work here. Everyone was in accord. We enjoyed mutual fellowship. Everyone prayed and worked together. Every young member gave sacrificially to the Lord's work. The spirit was high and we are all grateful for the peaceful year. And yet, it was the hardest as to witnessing and preaching. In each gospel meeting, everyone worked hard, giving out more than 30,000 invitation cards and handbills, visited two to three thousand homes in the community, but we had no visitors whatsoever.

We worked hard and the young Sunday School teachers did sacrificial service, and yet we saw a decline in both interest and attendance of our SS children. In all our efforts, we felt the fearful Satanic power around us. It was a discouraging year in this respect. Usually we have two baptisms a year, but this past year we had none. I feel that the Lord is teaching us that we are not to go by numbers but by quality of faith instead. We are not to depend on our figures and numbers, but to be faithful to Him and His Word. At times, the long hard struggle on the lonely road of fighting for the faith in this Satanic land made me worried and weary. Only His sure promise of returning and His Word comforted me and uplifted me over and over. His grace is always sufficient.

Miss Zimpelmann is a psychologist with the Louisville Public Schools.

Strategies for Christian Teachers

Joyce Zimpelmann

"But blessed are your eyes, for they see; and your ears, for they hear."

—Matt. 13:16.

"But be ye doers of the word, and not hearers only, deluding yourselves."

—James 1:22.

The verses stated above should serve as guidelines for both Christian teachers and pupils. Not only should we want our pupils to hear—to be exposed to—God's Word but to heed it and act upon its message.

The Parable of the Sower (Matt. 13:3-9) dramatically portrays a picture of what happens to the Truth as it is presented to individuals. Germination does not depend upon the seed, for God's Word is perfect, but upon the condition of the soil—the hearts of the hearers. Christ, the Master Teacher, was able to look into the depths of the heart and mind of those who came to Him. (See John 4:5-29.) We do not have that power but we can pray for the wisdom, perception, awareness and sensitivity that we need to present God's Word in such a way that our pupils will attend, understand and accept the teaching.

What do we need to know about our pupils? Certainly we must know that which we teach—the Truth which we present. (2 Tim. 2:15; 1 Tim. 4:16 etc.); but we must know our pupils and plan our lesson preparation according to their needs and maturity. Consider the following steps:

Learning Styles

Needs

Attitudes & Feelings

Concerns

Previous Experiences

Background Knowledge

Each of these steps needs to be considered as we plan our lessons. This means that we must actively seek to know our pupils and to stay aware of their interests, attitudes and concerns.

We often use terminology that is confusing to our pupils. Little children think in concrete terms and dwell in the "here and now." In what concrete ways can we help them experience God's love and grace?

Think about these situations. How would you approach them?

Just what do the terms redemption, salvation and justification mean to eight-year olds? How can we make these terms meaningful to them?

How can God's love be understood by a child who has been rejected by his parents or whose parents reject Christianity?

How can eternal life become real to someone who is physically

hungry or thirsty or burdened down by today's problems?

What do middle-class American teenagers really know about sacrifice and deprivation? How do we explain peace to a generation of young people who have experienced a television diet of war, unrest, lawlessness and immorality?

What does Absolute Truth mean to those who have been taught at home and in school that right and wrong are relative and dependent upon circumstances?

What will a black child think of God's love for him when we teach him to sing "Whiter than the snow?"

We must carefully examine the terms we use and take so much for granted. We want our pupils to hear with their hearts and minds as well as their ears.

Do we know what anxieties and concerns our pupils have? A little child will often interrupt the lesson to divulge what is on his mind, but older children and teen-agers have learned other behaviors and do not reveal their problems. Whether or not the lesson we present is accepted as relevant depends upon the learners perceptions and concerns. If he is pre-occupied with anxieties or problems he will not hear. The message will go unheeded.

The Prodigal Son takes on fresh relevancy in these days of "hippies, drop-outs and drug addicts." Can we lead our pupils to comprehend the meaningfulness of this message?

The Parable of the Good Samaritan can do much to combat the prevalent philosophy which denies our responsibility for our brother. How can this story be made real to our pupils?

A study of Biblical characters not only points up man's human frailties but demonstrates the reality of God's indwelling Spirit within man. Can we teach so that Moses, Joseph and Paul become alive to the pupils? Do we teach so that the pupils will realize that the blessings God bestowed upon Biblical men and women can also be given to them? Can we emphasize that those men and women had needs and concerns just as we do today?

"Be ye doers of the word and not hearers only (James 1:22). It has been proven that we learn best when we actively participate in the learning experience. Thus our lesson strategy should provide for active pupil participation. Little children love to sing action songs, manipulate objects and visual materials and express themselves. Do we utilize these materials and techniques?

If teenagers feel comfortable with the adult leadership, they will ask questions relevant to their interests and current concerns. Their questions are often "loaded" and complex; but they furnish us with insights into their experiences and feelings. Do we capitalize upon these questions and use them as guidelines for topical study? Or do we, in our anxiety to "cover the material" stifle any participation from our pupils?

Background knowledge and previous experiences of the pupils are equally important to consider when planning our lesson presentation. Children who have attended Bible classes from infancy are often most knowledgeable about the "basics" of Christianity by middle childhood, while teenagers and adults who have experienced

only worldly teaching may confuse such doctrines as Salvation through Grace. When our class is composed of both those well-versed in the Scriptures and those novices to Christianity to whom do we gear the lesson? Obviously, we cannot concentrate on the one to the exclusion of the other. Therefore, we must devise ways to meet the needs of both groups through a "buddy" system of study, through a dual-level of presentation or by the use of visual aids.

The responsibilities of a Christian teacher is awesome as James reminds us (See James 3); but the rewards of seeing the seed germinate and ripen into maturity should give all Christians the desire to ask God to give us wisdom to teach His children.

PROPHECY

Edited by Dr. Horace E. Wood

ISAIAH 40:1-12

Dr. Waltke is professor of Semitics and Old Testament at Dallas Theological Seminary.

Bruce K. Waltke

General Douglas McArthur made the comment after the atomic mushroom that ended World War II, "We have had our last chance." If we do not devise some greater and more equitable system, Armageddon will be at our door." What he meant is that there will be a terrible carnage and possibly the extermination of the human race. He said that twenty-five years ago. In the twenty-five years since then I think we would all agree that the situation has not improved. Since that time we have seen its defacto failure and collapse, and more today than at any time since the end of World War II the nations stand nakedly exposed before one another. In our lifetime we have watched the increasing tension. We have watched the free world confront the totalitarian communistic states. We have seen a Korea; we have seen a Cuba; we have seen a Berlin; we see a Vietnam and we see the Middle East, and we know that the Soviet might is continually on its build-up. One of the most startling things I have heard on radio of late was somebody who lived in Russia for a year, and who viewed the programming on the communistic state television. What do they broadcast? Two hours each night is devoted to war films and creating a mentality toward war. Our broadcasting in this country is anti-war. We see this confrontation reaching up to an apex, to a climax. We have seen other tensions mount during this time. We have seen the confrontation between the races more so than any other time during our lifetime. The whole problem is aggravated by over-population and famine, and with the increasing tension and failure of man to solve his problems there has been this continual buildup of military might. I am told that in the arsenals of the U. S. and Russia there are 50,000 megatons of T N T. Breaking this down, this is equivalent to fifteen tons of

T N T for every individual in the world. We have the potential today of exterminating the human race.

A year ago when I was lecturing at Stanford University on the book of Daniel, four of the professors came to me afterwards and said, "Dr. Waltke, do you think we are approaching the end of the age?" I thought they were putting me on. I very cautiously and guardedly replied, "Yes, I do think we are approaching the end of the age." They responded, "So do we. We do not see how the world can continue to exist." This is the comment of thinking people.

President Kennedy said, "There are times as I sit upon this planet that I think I am sitting upon two huge powder kegs, enough to blow up everything here and in Russia. As I look at the world situation today it seems there are two long fuses going right down to the oil in the Middle East and as I watch over there, having lived there, it seems to me I see little children playing with matches that can blow this whole thing to pieces."

Were it not for hope in God we would have good cause to fear and to be apprehensive, and perhaps adopt the philosophy that many have adopted, "Let us eat, drink and be merry for tomorrow we die." But my text has a different word than that; my text has a word of hope and assurance. In this passage Isaiah the prophet is carried down through the corridor of time to a time when God steps into this world. It reaches its climax in verse 9, "O Zion, that bringest good tidings, get thee up into the high mountain! O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, behold your God!" The primary thought I want to get across is this comforting reassurance that there is a day coming when we will not go out by a last gasp for oxygen, we will not be blown sky high. There is a day coming when God incarnate in the Lord Jesus Christ will return to this earth and it will be said to the cities of Judah, "Don't be afraid. Cry it out, "Behold your God."

In order to comfort your heart and to give you stability and a cause in life, I want to take a look at this text that declares the coming of God, to strengthen your faith and that assuring hope that a day is coming when the Lord Jesus will come a second time and establish His kingdom upon this earth. That is the hope, that is the meaning, that is the end of history.

"Comfort ye, comfort ye my people saith your God." To whom is this addressed? Who is being sent to comfort God's people? The first thing that we must see is that this is addressed to a host of people. If we put this in the language of the South we would say, "Comfort you-all." Comfort to a whole group of people. But who is this group that is being sent to comfort God's people at the end time? I believe they are spirits in the heavenly courts. It is assurance to a people in distress, a people in captivity. They will not end by annihilation, they will not be wiped off the face of the earth. It is an assuring word to God's people that He is coming back to them.

We read in verse 2, "Speak ye tenderly to Jerusalem, cry out unto her." Because Israel's servitude is accomplished, and in this we see where we are in history when this reaches its fulfillment, when

God will reappear to His people. Where are we in time? When will God come back to His people? When will He set up His kingdom upon this earth that He is promising here? When Israel's servitude amongst the nations is accomplished. The time of her duress upon the earth is fulfilled, because her iniquity is pardoned. At that time when they will have looked upon Him whom they have pierced (as seen in Isaiah 53), their servitude has ended, her iniquities are pardoned, her eyes have been opened to the Lord. They see the Lord who died in their place. What does it mean when it says she has received at the Lord's hands double for all her sins? Does God punish double? Is God unjust? Does He punish His people beyond what they deserve? Is that what our text means? What it means is this; Israel sinned to an extraordinary amount and therefore God's people have had to be punished to an extraordinary amount. I was lecturing on the book of Daniel and an engineer in the class came to me and said, "Where is the justice of God? Did Israel sin all that bad that she should have her sons and her daughters by the millions killed? Is God just?" Suddenly it came to me in a flash; "Do you realize that if Israel had believed and repented and turned to the Lord Jesus when He said to His people, repent ye for the kingdom of heaven is at hand; if they had accepted Him, if they had believed in Him, trusted Him, do you realize that at that moment He would have been the King of this world and would have been the salvation of the earth? Do you realize that if Israel had believed on the Lord at His first coming there would never have been another war on this earth? If Israel had repented as she was commanded to and believed in Christ, there never would have been the millions that died in World War I, there never would have been a World War II. There never would have been that open wound of Vietnam. All the wars since were due to the fact that Israel said, His blood be upon us, and upon our children, we have no king but Caesar."

The tremendous consequences of our choices in life—we think those decisions we make are not important. Because of that decision of that generation, millions upon millions have died. We don't like to think that our decisions are all that important. The truth is, look to history and you will see the tremendous seriousness of your choices in life. What you decide toward God affects your children and their children and their children. "She has received double for all her sins."

This is not the stress of our passage, for we are at the end of time now and that is all over. Now comes the word of comfort. Now we come to the first voice, and he tells us in verses three to five the conditions under which the Lord will return to this earth. "The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain." Then, when these conditions are satisfied the awesome Glory of the Lord will be revealed upon this earth and all flesh shall see it together; for the mouth of the Lord has spoken it.

In verse 3 we heard the command by this voice. This voice was the crying of John the Baptist, this is the voice that will be crying in Elijah in the last time. Here is what they are crying to the people so the glory of the Lord can be revealed. "Prepare ye the way of the Lord, etc." Of course he is not referring to building a literal highway or roadbed. We are told very clearly what this figure means in Luke, chapter 1, verse 17. In this passage the Lord is speaking to Zachariah who was the father of John the Baptist who will be indwelt with this voice, and we are told of John the Baptist in verse 17: "And he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." So what this means is, that it's preparing people so that the Glory of the Lord can be revealed. And may I say by way of application, this is looking down to the end of time preparing Israel so that God can return to them. It has real application to us as well today. When we as a people are prepared in our hearts, then the glory of the Lord is revealed in our lives as well.

WAKE UP, AMERICA

Jack Cox

A farmer was awakened in the middle of the night when his old clock went on a rampage and struck seventecn. He rushed all over the house waking everybody up shouting, "Get up, It's later than it ever has been before!"

It is later than it ever has been before, and the smartest thing any man can do is to set his watch by God's clock. Better than the clock, better than the radar screen, better than all the news analysts and political experts, is to know what time it is by the Word of God.

Someone may say, "Nobody understands all that, and besides, Jesus said that no one knows the time of the end but God Himself." But Jesus also said, ". . . ye can discern the face of the sky; but can ye not discern the signs of the times?"

Peter called such ignorance of the times willful ignorance. It is bad enough to be ignorant when it can't be helped; it is a thousand times worse to be ignorant on purpose. The jigsaw puzzle of these times has many pieces. Only God can put them together, and they are being assembled now by an unseen hand before our eyes.

One of the pieces is APATHY in the religious community. "And because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12). The order of the day is abounding lawlessness and abating love. Like Ephesus, we have left ur first love. It has not only cooled, it has chilled. There are works a plenty but not first works because we have left the first love that produces first works. It would be frightening to know how little of our church activity is the spontaneous expression of our love for Christ. The average church member couldn't care less. Too many church services begin at eleven o'clock sharp and end at twelve o'clock dull. We blame television, boats, and ball games for poor attendance at church on

Sunday nights, but they are not the main trouble. Two pastors were discussing that problem. One said, "My church is too near to the lake and too many of my people go boating." "My church is just as near to the lake," replied the other, "but our trouble is not that we are too close to the lake. We are not close enough to the Lord."

All our study courses, promotion, pep meetings, and kick-off suppers avail nothing in attempting to get people to do what they don't want to do anyway. We are trying to get people to sing when they don't have a song, to witness when they have no testimony. Our Lord did not give Peter a lecture on how to feed sheep when they met by the Sea of Tiberias. Peter was a backslidden follower on a fishing trip; there are multitudes more of his kind today. Jesus asked him, "Do you love me?" The issue is still the same. "DO YOU LOVE JESUS?" Holy affection is the answer to apathy.

In the light of all this, some say, "All you can do is to be ready and busy." But the early Christians were also EXPECTANT ... "And unto them that look for Him shall He appear the second time without sin and unto salvation" (Heb. 9:28) We are not just looking for something to happen, WE ARE LOOKING FOR SOMEONE TO COME! And when these things begin to come to pass, we are not to drop our heads in apathy or shake our heads in despair, but rather lift up our heads in delight.

And where does our duty lie? The New Testament word is "AWAKE" "...It is high time to awake out of sleep..." 1 Cor. 15:34). "Wake up America," Bob Hope urged 20,000 people in Boston a few days ago. We need to snap out of our stupor and come out of our coma and awake from our apathy. "A spirit of deep sleep has fallen upon us." We need to take down our "Do Not Disturb" signs. It's later than it ever has been before!

—In *The Truth*

THEY PRAYED—BUT TOO LATE

Escaping from behind the Iron Curtain, a young man tells in the following words how Latvia fell into the hands of the enemy to the surprise of all the people:

On a national holiday, when all Latvia was celebrating, the President of Latvia arose in a great gathering and announced to the people it was their last day of freedom for the Nazis were taking over. In alarm the people fell to their knees to pray, but it was too late!

Previous to this event the churches of Latvia had been almost empty. They were not on guard, neither was their zeal on fire for the Lord.

When Latvia fell, Christians, in many cases found their property confiscated. Many were herded into concentration camps. They were imprisoned if found in prayer or listening to the radio. This young man was sent to a concentration camp for praying one night in the cemetery. Treatment in the concentration camps was unspeakably terrible.

During the war Latvia fell from the hands of the Nazis into the hands of the communists. Then this young man was released but was again confined to a concentration camp. The treatment was unbelievable.

Here, with others, he stole some clothes of Communist officials that were within their reach. Thus they escaped past the guards. They hid in the woods by day and traveled by night, eating at hog pens by the way.

Spiritual conditions in America today resemble those of Latvia before her fall. He is shocked at the worldliness of Christians. The stiffness of their sectarianism, their deadness and apathy fill him with alarm. He has been persecuted in America for his nonsectarian attitude towards denominations. He has been persecuted in America because of his uncompromising stand for

righteousness and for the Word of God.

The people of Latvia prayed. But they prayed too late. While the hour is late, it is not yet too late to pray in America. We will not be sent to a Slave Camp because we pray. Nor lined up before a firing squad. Not yet,— but later we may be if we do not prevail with God now for His interposition in national and world events.

Let no one wait on another to pray. Let each of us pray, regardless of what others do or do not do.

In His Word, God teaches us how to pray in crisis: "Gird yourselves, and lament, ye priests...come, lie all night in sackcloth, ye ministers of my God... Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord" (Joel 1:13,14).

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



Reviewing The News

"ADAM AND EVE Eliminated in New Book" is the heading of a news article given me recently but dated June 18, 1970. The article follows:

London, June 18 (AP).—The story of the Garden of Eden has been cut from a new "scientific" version of the book of Genesis. The author says "the whole idea of Adam and Eve won't fit in with evolution." Dr. Brian Pamplin, 29, a Durham University scientist and active member of the Church of England, said his aim was to provide a scientifically accurate account of Creation which did not, in essence, challenge the Biblical book of Genesis. Pamplin's version starts this way: "In the beginning God thought out the pattern of Creation. The Lord God said let there be light, energy, and matter. And God said let matter and energy form atoms and let atoms combine and condense to form solids and liquids and let stars and planets evolve in their millions: And it was so." "There need be no clash between the revealed truth of Genesis and the discovered truth of evolution," said Pamplin in an explanation. "The order in which things were created as told in Genesis is the order in which they would develop by evolution." Having discarded the story of Adam and Eve, Pamplin ex-

plains creation thus: "So man evolved, male and female, from the higher animals by the spirit of God." Rev. H. Hartley, Anglican rector of Solihull, said he is trying to get Pamplin's version brought before a church commission of theologians and scientists.

I hope the commission has enough theological and scientific sense to recognize the foolishness of Mr. Pamplin's tampering with God's Word.

THE UNITED STATES Chamber of Commerce estimates that the average American will pay more than \$3.20 in taxes each day this year (\$1,175) total). The average American Christian in 1969 gave just over \$.27 a day for all Christian work!

BILLY GRAHAM, in an address prepared for delivery March 14 at a Cleveland meeting of the National Conference of Christians and Jews, called for public aid to private schools. Graham, who was invited to the banquet to receive the 1971 NCCJ International Brotherhood Award, used the usual arguments of double pay, etc., to justify his asking for a step that would mean eventually government's control of all education regardless of who maintains the schools. Mr. Graham is keeping strange company these days.

THE CHURCH of Satan in Cincinnati has stirred up that city. A story in a Cincinnati paper gave more details of the church there than did the one in Louisville. There is some talk in Cincinnati even of plans to "run" the Satanists out of the city. The story in Louisville was apparently intended to develop sympathy and open-mindedness for the godless teaching.

FOR REAL is the name of a new eight-page tabloid designed for mass distribution on college campuses to compete with "underground" papers and show the advantage of American freedoms, free enterprise included, and showing them as rooted in the Christian ethic.

ENGLAND has a new "Divorce Reform Act" now in operation. The idea of the "reform" is to make provision for such things as automatic divorce after two years' separation if there is no objection and after five years even if there is objection.

CREATION as the background for understanding biology can now be taught in your schools from a new textbook. **Biology: A Search for Order in Complexity** is published by Zondervan Publishing House and is described by one of its co-editors, John N. Moore, professor of natural science at Michigan State University, as "a scientifically accurate alternate to currently available biology texts which contain heavy emphasis on biochemical and physical science principles of abstract explanation of matter and energy." Try to get the book adopted in your local schools.

ABILENE CHRISTIAN College will assume the direction of two junior colleges in Dallas and Fort Worth on Sept. 1, 1971, according to ACC president Dr. John C. Stevens. ACC will merge with Christian College of the Southwest in Dallas and Fort Worth Christian College.

DONALD SOPER, Methodist revolutionary from London, was one of the featured speakers at the United Methodist Congress on Evangelism in New Orleans, La., in January. Soper, now a member of the House of Lords in Great Britain told the Methodists that capitalism is totally un-Christian. He praised socialism as being Biblical and insisted, too, that pacifism was one of the blessings of Christianity, according to an article in **Christian Beacon** on Feb. 18, 1971.

THE NATIONAL OBSERVER of February, 1971, has a story from Bal-

timore of "Living Stage '71," which is partly supported with Federal Funds, giving a performance for children 8 to 12 years old at the Baltimore Museum of Art. No adults were allowed—and no wonder! A reporter attended and stated that the children (audience) were instructed to shout an obscene word whenever they saw or heard something they didn't like. He then told of some skits that he said "would have been more appropriate on a bed" and of one in which "children" and a "parent" had a scene over orders for the children to clean up their rooms. The skit ended with one of the actors saying: "If your parents treat you like a rat, then you treat them like a rat. Let them know how it feels to be treated like a rat. You're a person. You have rights."

WALTER TROHAN, the well-known correspondent of the CHICAGO TRIBUNE, said, in an article in that paper on Feb. 9, 1971, that "Washington is the hardest-drinking city in America, if not in the world. And it could be the national capital of dope as well as of alcohol." One wonders if this is the cause for so many of the foolish laws and budgets being passed.

WE THANK the National Laymen's DIGEST for the rest of the items in this month's column, from the issues of March 1 and March 15, 1971.

HENRY KISSINGER, one of Pres. Nixon's advisers, was quoted in a Washington Post article as taking credit for the president's "State of the World" speech, in which the president referred to Red China as "the People's Democratic Republic of China." That is what the communists call that enslaved land, but it is truly a misnomer.

THE WORLD COUNCIL of Churches is in deep trouble as a result of its announcement of \$200,000 given in support of organized guerilla and communist movements in Southern Africa. Nations protesting included Great Britain, West Germany, Australia and South Africa. Members of affiliated churches from the United States also protested, but our government said nothing.

ALTERNATIVES TO MARRIAGE seems like a title for a speech to a hippy commune, not to a PTA meeting, but in Palos Verdes, California the Reverend Alfred J. N. Henriksen of Pacific Unitarian Church addressed a PTA group on that subject. The

LONG BEACH PRESS TELEGRAM reported that "The Reverend Hinriksen displayed no Pollyanna views of marriage as he discussed alternatives ranging from the family of mother, father and children to that of serial polygamy." He is quoted as adding: "No one ever buys a house for life—why then a mate?"

A RECENT ISSUE of the Silver Spring, Maryland, ADVERTISER reported that the Bethesda-Chevy Chase High School, located in Maryland just across the boundary of the District of Columbia, offered its students 225 subjects among which are these: "Draft Counseling;" "Drug Offenders' Rights;" "Black Panther Seminar;" "Revolution: Why and How People Revolt;" "Student Dissent;" and "Gay Liberation and the Rights of Homosexuals." Education?

THE EPISCOPAL Church in Washington, D. C. is sponsoring a benefit performance of "Hair," the rock musical which features the cast disrobing at the end of the first act.

DO YOU REMEMBER the story of the Iowa farmer who was sued by an admitted trespasser into an abandoned

farm house in which the farmer had rigged a spring gun as a booby trap? The trespasser sustained injury to an ankle, sued the farmer for \$60,000 and a jury of 12 women awarded him \$30,000. In a recent 8-1 ruling the Iowa Supreme Court upheld the lower court. It is good to know that at least one judge believes a man has a right to protect his property. I say this even though I would never think of using even the scattered bird shot that the farmer used. The trespasser knew he was trespassing and was there for no good purpose.

PETE SEEGER, according to the DIGEST of Feb. 15, recently went to Cuba for a two week tour as guest of the Cuban National Council of Culture. Seeger called Cuba "Freedom Island." It is free from all real freedoms and you should remember this the next time you are encouraged to support this helper of communist causes.

Many thanks for your kind words about the column and for the news articles sent in. Keep them coming to
Ernest E. Lyon
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NEWS AND NOTES

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

The work of the Winston Allen family in Anchorage, Alaska, is under the sponsorship of the Gallatin church. This dedicated Christian family continues to work under the most difficult circumstances in a field where there are many problems. The "spirit" of the city of Anchorage is far from what one might call "spiritual." People leave town in droves every weekend in cars, pick up trucks, campers, travel trailers, and other conveyances for fishing, hunting, etc. Worshipping God couldn't be further from their minds.

There is a good nucleus for a congregation of our fellowship now in the city of Anchorage and Brother Allen ministers to this group. We solicit your continued prayers for the Alaskan work and urge you to contribute of your means as you feel led by the Lord. Funds can be addressed in care of the Gallatin Church of Christ, Box 808, Gallatin, Tennessee 37066, or may be addressed directly

to Brother Lester Butler, 202 Donna Gale Drive, Gallatin, Tennessee 37066. Chattanooga, Tenn.:

Yesterday was a "happy day" for the folk here at Highland Park. Three responded to put on the Lord in baptism. One of these was our son, Kelton. The Lord is blessing our work here and we wish to praise Him for it. We plan a Vacation Bible school for this summer. May the Lord bless the publication of W. & W.
—Howard Sawyer

Free Booklet

Now in its tenth edition, *A Return to First Principles* by Huge Kane gives several reasons why this Baptist minister stepped down from his pulpit and out of the denomination. He calls for a degree of obedience that many will acknowledge as right, but few will accept in practice. If you want to remain comfortable in your rut, don't read this.

Single copies will be sent free upon

request. Write to Christian Literature & Tape Service, 15537 Mainbocher, Channelview, Texas 77530. (See ad inside front cover.)

READERS COMMENT

Ohio: Greatly enjoy the articles and brief news items—in fact usually when it arrives and I sit down after dinner, I manage to go cover-to-cover ...Louisiana: I am enclosing six renewals. Some have been dissatisfied with some of the articles. I will contact others and maybe they will renew also. May the Lord bless, guide, and help you....Kentucky: I still value the W & W above all the other magazines and Christian papers I have read....Indiana: You are not about to lose me. We look forward to your visits with us by W & W. It's the best thing that comes to our house. Thanks for it....Louisiana Enjoy the paper very much....California: Your article on youth hit the nail on the head. Several of our teens drive 20 miles to a devotional in Azusa (and miss Laugh-In). Lots of parents criticized and made their kids quit going because they were not just like "us." Even among ourselves, there is better turn out for Bible Quiz than for recreation.

Brandon Church: Wayne Geatches, Minister. Brother Greer brought the message on Sunday morning February 28. Dinner was served on the grounds. There were a number of visitors from Indiana and one from Brandon. Bro. Greer filled in again (when the Geatches were called to a funeral) on March 7 after Sister Geatches' mother passed away in Indiana.

Sellersburg Children's Home:

Another child from the Home, Carrie Clay, was buried with the Lord in baptism, Sunday, March 28, at the Sellersburg church.

A new matron took up residence at the Home March 31. Mrs. Georgia Trooper, from Washington, Indiana, will have charge of the older girls. Miss Connie Welcher who was over the big girls has been given charge of the younger ones.

Rangeland Church: R. B. Boyd.

Youth meeting March 13 was led by Ronny Bradshaw, prayer period by Joe Daniel, message by Mike Daniel. Special singing by a trio of young ladies from PCHS. Attendance at SS and church continues to be encouraging. Five new students were present in SS on the 7th. Rangeland has a "splendid teaching staff"

Bangkok, Thailand:

I taught my last Bible class at the Rama Hotel this morning (Mar. 27). I have so thoroughly enjoyed that ministry....We plan to come to Louisville about August 1. —Paul S. Knecht

Buechel Church: Mike Sanders.

On March 28 an offering was received for the Manila Bible Institute which amounted to \$121.50. The Highview chorus is to sing at Buechel on April 11 at 7:00 p.m. "Were You There?" is the title of the cantata.

Portland Ave. Church: Bros. Wilson and Heid, Ministers.

Three new births and one addition for membership, rather a restoration, have encouraged the work at Portland. Marcelene Daugherty, Lois Allen and Mrs. Suell were born into Christ, while the husband of Sister Suell was restored. We welcome them.

Brother W. L. Brown of Africa spoke on the morning of March 28 and showed slides of Africa in the evening. (He is to be at Rowan St. on April 11 for both services, D. V.). He is accepting gifts for the building needed where he is laboring in Salisbury.

The increase in the numbers of young people and children from the neighborhood is encouraging. The The Saturday afternoon classes especially for the neighborhood children, supervised by Brother Herbert Fall, assisted by Brother Billy Heid, Fred Schott, Crystal Crowder and others who assist her are expected to bear fruit in time, in the Lord.

Missionary Visit:

Four of our sisters and the son of one of them have recently returned from a visit to African mission fields.

Sister Gill and her son John, together with Sisters Smith, Jorgenson, and Doty saw many of the African workers, including Elaine Brittell, Brother and Sister Hobby, Leonard Bailey and family, Bro. Robert Garrett and his family and also his parents. They were in the homes of the Garretts and David and Dora Brown (Dora is a daughter of Sister Gill). The first three families mentioned met them in their hotel in Livingstone for a visit as they were unable to enter Zambia. In Greece they were able to make the acquaintance of the Galanis family and enjoy a prayer meeting with them.

Senior Citizen's Home:

A committee of six, which with the addition of the Lord Jesus, makes

the complete number seven, has been chosen to proceed with plans for the Home so looked forward to by some of our senior citizens. Initial plans for publicity and fund-raising to get the project under way were discussed at a committee meeting on Monday evening, April 5, 1971. Present plans are for modern facilities, comfortable living conditions, room for expansion and with it all a spiritual atmosphere which will include regular worship services.

This beautiful building will be erected on a nice, six-acre lot, one block north of the center of the warm-hearted town of Sellersburg, Indiana. All efforts will be made to make this Home all that the word "home" means on this earth for the evening time of life.

Further announcements will be made concerning construction progress. The committee members earnestly solicit your prayers for this work that God, who loves His old people, will keep it in His hand.

Highland Church. Ernest E. Lyon, Minister. Remember the Highland meeting that is to begin on Monday, June 7, at 7:30 p.m. Also remember the Open Forum every morning at 10:00 a.m. throughout the meeting which is scheduled to close on June 11. The minister and teacher is to be Brother W. Carl Ketcherside, Editor of Mission Messenger. All are invited. The subject for the week is to be "Changed Lives in a Changing World."

P. C. H. S.:

The Alumni of PCHS has purchased the small building on the front corner of the property. They heard that the price had been reduced from the prohibitive one of a few years ago. In connection with this they gave a talent and variety show on the evening of April 2. Attendance was good and success was the report.

Youth Rally - The monthly youth rally was held at PCS, March 21 at 2:45 p.m. A number of churches participated in a Bible Bowl.

S. C. C.: The college is planning to begin a Bible Institute beginning with the 1971-72 school year. Brother Victor N. Broadus, President has asked Brother Dennis L. Allen to delay his return to Hong Kong for one year to help in getting this work started. Both will be leaning heavily on

the Lord and those of us who have the college at heart are already seeing, by faith, better times ahead if the Lord carries and still better ones if He comes. Further specific announcements will be coming from the college in the near future regarding the Bible Institute program, but many will be glad to know about it and begin to pray for it.

It has been suggested that if all believers in that work as a work of the Lord would for one year make a real sacrifice in addition to what they are giving already, for instance if they gave their sport money or some other pleasure money the debt could be materially reduced. It might well be that God would be so well pleased with such a thing as to greatly bless the college financially. If He made such a promise as that in Malachi 3:10 to the Jews how much more to Christians who by the grace of God (2 Cor. 8:1-9) are privileged—that I not say, "Obligated"—to give far more than a tenth. In any case, a college out of debt would be a great encouragement to those channels God is already using in great measure, and also add a few new ones.

The lectureship (Mar. 16-18) was a great blessing. Hospitality was fine and the fellowship heartening.

Gallatin Church: Hall Crowder, Minister. Our Spring meeting will be conducted by Brother Richard Ramsey, April 25-30. March 14 Roger Dale Johnson was buried with the Lord in baptism. He was also married recently and reclaimed his two children from the Sellersburg Children's Home where they had been placed temporarily. The writer of these news notes had the privilege of making the children's acquaintance while they were in the Home. It was a pleasure and blessing to her to be their "Grandma" for a week end.

Richard Wurmbrand spoke in Louisville, April 1. A large audience gathered in spite of much rain at the Iroquois High School on Taylor Boulevard. Mr. Wurmbrand has suffered much for his faith in Christ. He spent fourteen years in Communist prisons, was tortured repeatedly, and enduring constant brainwashing. His film will be shown at Highview in the near future, D. V. He is a converted Rumanian Jew. The message was inspiring. A Mr. Johnson sang "The Star Spangled Banner."