

THE WORD AND WORK

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

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Talking Things Over

G. R. L.



PROGRESS IS DOWN

This morning as I stood at 4th and Breckinridge, I surveyed the skyline of down-town Louisville. How many buildings, and each one reaching for the sky! Some, as though to gain an added upward thrust, were topped by towers. While I looked, a word was impressed upon my consciousness—as forcefully as if the Lord had spoken audibly: “Such are the works of men, always reaching higher for something more impressive. My first concern is for the roots.” Immediately my mind was flooded by the thoughts which follow.

In evangelical circles today there seems to be a disproportionate emphasis on results in some tangible form—decisions, contributions, baptisms, attendance, etc. When our daughter was still a preschooler, we went to hear a certain “successful” preacher (Church of Christ, Ph.D.). On the way home, we asked her, “What did the preacher say?” She came right back with, “He said, ‘Get the number up!’” Is this the message that goes out from your pulpit?

GROWTH FROM THE ROOTS

A friend of mine from Dallas tells me that the Japanese are expert in dwarfing trees. A fully mature dwarfed tree may be only two feet tall and sit in a flower pot. The growth is dwarfed primarily by controlling the root system. The roots are cut back in such a way that the tree’s growth is stunted. In appearance the tree is normal, but it can never attain normal height.

The importance of roots in spiritual growth is seen in Psalm 1:3: “(The righteous) shall be like a tree planted by the rivers of water, that brings forth its fruit in its season. And his leaf shall not wither, and everything he does shall prosper.” The luxuriant growth and abundance of fruit come from the river-fed root system. Verse 2 tells us that that river is “the law of the Lord.” “The root of the righteous yieldeth fruit” (Prov. 12:12). Job 14:7-9 speaks of the tree that has been reduced to a stump; “yet through the scent of water it will bud and bring forth branches like a plant.” Do we desire to see more fruit-bearing, a larger manifestation of spiritual life? Then pour on the water; give the Word of God a larger place.

Where do the roots come from? “Except a grain of wheat fall into the earth and die, it remains by itself alone; but if it dies, it brings forth much fruit” (Jn. 12:24). The only source of life for the roots is the crucified Son of God. The fulness of that life can

hardly be drawn out in a ten-minute communion service or by a preacher's passing reference to Calvary. Daily bread for the soul is needed more often than once a week. May the Holy Spirit teach us what it means to be "rooted and built up in Him" (Col. 2:7).

PROPHECY

Edited by Dr. Horace E. Wood

Dr. Daniel Fuchs is General Secretary of the American Board of Missions to the Jews. This article is taken with his permission from **The Chosen People**.

The Prophetic Scriptures

Daniel Fuchs

"Your redemption draweth nigh!" In this prophetic Scripture our Lord had been telling the disciples about the end of the age. He mentioned Jerusalem surrounded by armies, nation rising against nation, earthquakes, famines, pestilences, distress of nations, men's hearts failing them for fear, even "the powers of heaven shall be shaken." The mere recitation of these calamities would naturally cause dread and horror, but not to the trusting child of God, for he knows Who is in control of history. Our Lord said,

And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh (Luke 21:28).

The Prophetic Scriptures—a Source of Comfort

However, many Christians do not understand that the prophetic Scriptures are a source of abiding comfort. Such was the case with one of the boys in my class in Brooklyn some years ago. My first assignment in the Mission was the boy's work and it was a tough job. But, one by one, boys came and after a while we started a believer's Bible Class. I was amazed when I gave the boys a choice of studying one of the books of the Bible that they chose the Book of the Revelation. After a few weeks I noticed that one of the most promising boys stopped coming to class. I couldn't visit him at home as he would be punished if his family knew he was attending the Mission, so I "accidentally" met him as he was leaving school one day. "Hi, Dave," I said, "We've missed you. Have you been sick?" "No," he answered and looked sheepish. It took a lot of diplomacy to find out what the real trouble was: "We've been studying the 'Revelation' and it makes me scared!" How many Christians are like Dave living in fear because they do not realize that one of the purposes of the prophetic Scriptures is to comfort the believers when they see "these things come to pass."

The Prophetic Scriptures Are Being Fulfilled

The past six months have seen astounding developments in Israel. After every crisis I heard the same chorus, "It looks bad for Israel." When the Egyptians and Russians moved missiles into

the Canal Zone, when the terrorists attacked, when the planes were hijacked, when civil war broke out in Jordan, when the same war ended, when Nasser died, there was always the same dirge, "It looks bad for Israel." My answer is also the same: "It looks like a good time to pray for the peace of Jerusalem." We are seeing prophetic Scriptures being literally fulfilled today.

Some of these prophecies not only refer to both Egypt and Russia but actually use the same language against both nations. Only twice does the prophet Ezekiel use the clause, "But I will put hooks in thy jaws"; once referring to Egypt, the other time referring to Russia.

The first reference is in chapter 29:

Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt: Speak, and say, Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself. But I will put hooks in thy jaws . . . (Ezekiel 29:2-4).

Ezekiel describes the ruler of Egypt as the great monster (undoubtedly the crocodile which in Ezekiel's day was worshipped in Egypt). We sometimes forget that centuries before emperor-worship began in Rome, it flourished in Egypt and in the death of Nasser we can begin to see evidences of its revival. In 1956-57, when Britain and France gave up control of the Suez Canal a choice, tender morsel was left dangling in front of the "crocodile." He grabbed the morsel not knowing it was bait. There's a hook in the bait, and the hook that was in the bait is now in Egypt's jaws.

Ezekiel repeats the figure in Chapter 38:

And the word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: and I will turn thee back, and put hooks into thy jaws . . . (Ezekiel 38:1-4).

The same tender morsel that baited the "crocodile" is being swallowed by the "bear!" Isn't it amazing after millennia of absolute lack of interest in the Middle East and after a century of only token interest in this area (mostly through the Russian Orthodox Church) that now in 1971 the words of Ezekiel, written 2,500 years ago, are being fulfilled?

Israel's Defense Minister Moshe Dayan recently wrote an article, "Israel's Youth and the War for the Future" which was published in *The Jerusalem Post* of September 28, 1970. He shows how Russia is involved.

When I was young I thought the way to prepare for war in the Middle East was to learn Arabic and the geography of the desert. Now it seems that it is more important to study Russian and electronics.

. . . The Russians are advancing south. If they were given to slogans they would declare: Red soldier, go south! Their way is a succession of straits—The Dardanelles, Suez, Bab el Mandeb (straits linking the Red Sea and the Gulf of Aden), but it is a painless progression, no power blocks their way.

Your excellency, Minister Dayan, there is a power Who blocks Russia's path! The same Holy Spirit who prophesied through Ezekiel that God would put hooks into the jaws of Gog and Magog foretold Russia's destruction to take place at Armageddon. This is one of the sources of comfort as we study the prophetic Scriptures. Mr. Dayan, Russia is *not* in control; God is!

If it were not for the prophetic Scriptures I would fear to read the newspapers reporting of anarchy, bedlam, crime, dope, etc. It seems as if Satan has wrested complete control. There was another time when it seemed even more certain that Satan was in control—at the crucifixion of our Lord. At that time Israel and the nations were gathered together and all they did merely fulfilled the prophetic Scriptures, to whatever God's hand and His counsel "determined before to be done."

The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together. For to do whatsoever thy hand and thy counsel determined before to be done (Acts 4:26-28).

Today Egypt and Russia are gathered together and all they do will be what "thy hand and thy counsel determined before to be done."

There is a difference, however, in what faces the believers and what faces Israel. The believer awaits the return of the Lord, but Israel faces Armageddon. Because of these truths of prophetic Scripture we are impelled to increase our ministry to Israel.

Increased Ministry In Israel

Before I went to Israel in 1962 I applied to the Israel government to see if we could send workers there. We were told that this would be impossible, but we have a God who specializes in doing the impossible. We now have a worker in Haifa and two in Jerusalem. Also, our shipment of 10,000 Jewish Art Calendars in Hebrew arrived in Israel in good time for the Holy Days.

But in order to do even more to get the Gospel into Israel, we have initiated a pilot program for our younger workers who would like to give a year of their life in Israel.

We are also happy to announce that negotiations are well under way for the establishing of another radio station, this one in Tel Aviv. By God's grace, what was not possible in 1963 has become a reality. Three stations in Israel in the largest cities: Tel Aviv, Haifa, and Jerusalem. But we cannot stop. You and I, by God's grace, are "watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night... till he make Jerusalem a praise in the earth" (Isaiah 62:6,7).

The author is a member of the faculty at Abilene Christian College and a long-time friend of E. L. Jorgenson.

Fifty Years of Song

Forrest McCann

An unusual anniversary is being celebrated this year. It is the "golden anniversary" of a hymn book—a book which has become standard among the Churches of Christ. The hymnal is *Great Songs of the Church*.

How unusual it is for any hymnal to last even five years! If it survives ten or twenty years, it must possess some intrinsic excellence and universal appeal. But for a book to last fifty years and still retain a vigor puts it into a class by itself. Such is *Great Songs of the Church*, which celebrated fifty years of service on May 16, 1971.

Among the hymnals of the Restoration Movement, only Alexander Campbell's *Psalms, Hymns, and Spiritual Songs* (otherwise known as *The Christian Hymn Book*) in its various editions had a longer life. *Great Songs of the Church* bids fair in this twentieth century to outlast even the Campbell book.

Why has *Great Songs* had such longevity and why does it now have such appeal? One reason may be found in the stated purpose of the compiler in the original 1921 Foreword.

A conscientious effort has been made to render a lasting service to the Church of God, rather than to build a book which, no matter how popular for a season, would soon wear out and call for another. Accordingly, songs of transient interest have been omitted. Hymns of strength, clearness, poetic beauty, lyrical quality, and, above all, scripturalness, joined with suitable music to wing the words, high grade of its kind but not too difficult (for the greatest things are simple)—such are the songs of this collection; here are the classics of hymnology.

Again in the 1937 Foreword, when the present edition, *Great Songs No. 2*, appeared, the compiler stated emphatically,

"Excellence alone has been the principle of inclusion."

Furthermore the book is an all-round hymnal containing choice selections which appeal to all ages and classes in the churches as well as to the levels of musical talent and training. We quote once more from the 1937 Foreword.

It may seem strange to some to find in this volume both simple tunes and classics of hymnology . . . Yet this combination is by deliberate design . . . In this hymnal we have sought to provide for all ages and classes, for the entire range of Christian living and experience, and for the popular "gospel meeting" as well as for the more elevated "worship hour" of the Church. It is believed that all may find herein suitable means for the expression of the sacred emotions, and that every church, large and small, learned or unlearned, may find abundance of material for a helpful service of song.

And such has proved to be true—north, south, east, and west, in Canada, and beyond the seas; in rural churches and urban churches; this book has found a welcome and a place. The latest printing declares in the Foreword,

Transcending all sectarian lines and sectional prejudices, the book increased consistently from year to year. Nearly three million souls, in some 10,000 churches now sing the Savior's praises from its pages.

Since 1958 Abilene Christian College has owned and published the shape note edition of the hymnal. The book appears to be continuing its growth in popularity and will undoubtedly continue for years to come. It is truly a collection of *great* songs—*Great Songs of the Church*. We salute this noble hymnal on its attaining the half century mark—the Golden Anniversary of *Great Songs*.

Some might be interested in some of the historical facts behind this remarkable book. Briefly they are these.

In the latter years of the 19th century there lived in the little nation of Denmark a soldier and a seamstress. The soldier was a member of the King's Guard and the seamstress was seamstress to the Queen of Denmark. As all such stories go, they fell in love and were married. Six children were born to this union, and two were buried in Danish soil. In 1884 the family migrated to America and settled near the little town of Albion, Nebraska. Here two other children were born, and here also, through the good Christian influence of some New Testament disciples, the entire family became Christians only.

One of the children born in Nebraska in 1886 was the compiler of *Great Songs of the Church*. His name was Elmer Leon Jorgenson. His father died when he was fifteen, and even though much of the responsibility for the family fell on the shoulders of the young man, he took advantage of every opportunity for schooling. Early in life he showed an interest in and love for music, and led the singing in evangelistic meetings.

In 1907 E. L. Jorgenson became head of the singing department of Western Bible and Literary College in Odessa, Missouri. There he met and married Irene Doty in 1909. The young couple moved immediately after their wedding to Louisville, Kentucky, and there made their home for fifty-nine years of marriage. One child, Martha Jane, was born to them in 1919. The little girl died when she was in her eighth year, and the tune "Martha" (*Great Songs*, No. 392) is named in honor of her memory.

During the early years in Louisville Brother Jorgenson took special Bible classes, studied Greek at the Theological Seminary there, and enrolled in various music courses at the University of Louisville. He also studied voice under one of the best teachers in the city. For years he was a member of the original "Louisville

Chorus or concert choir and for a time was its president. Upon publication of the revised *Great Songs* in 1937, Jorgenson was elected to the Eugene Field Society as an honorary member and was listed in *Who's Who in America*. Always before his eyes was the hope of elevating the worship service of the church in song.

Brother Jorgenson began collecting material for our hymnal about 1910. He had supposed that it would be an easy task to build such a book as he had planned. Such was not the case, however, and a decade would pass by before his labors could come to fruition. Copyright materials were in a tangle. Permission to use certain songs was exorbitantly high. The intended alphabetical arrangement was pronounced impossible by experienced compilers. But at last, in God's good providence, the copyright obstacles were cleared away and every lovely song was obtained. On May 16, 1921, the world's first and only alphabetical hymnal was published.

The original *Great Songs* contained standard notation (round notes) only, was bound in green art cloth, printed by the presses of the famous hymn publisher E. O. Excell, and contained 400 songs. In 1922 a second edition was published which added a Supplement of fifty songs—

In order to foster greater use throughout the states of the more classical hymns, particularly for the Lord's day morning worship, and to meet completely the need of those churches throughout the British Empire in which such selections are most often used.

In 1925 this Supplement was included within the alphabetical arrangement of the entire book, and the hymnal began to be published in both round and shaped notes. It continued with increasing popularity until, in September, 1937, the new No. 2 came from the presses.

Since 1937 few changes or additions have altered in any way *Great Songs of the Church*. In the mid-1950's the round note book was sold to the Standard Publishing Company of Cincinnati, Ohio. The shaped note plates were purchased by the Christian Chronicle Company, then of Abilene, Texas. Afterwards the shape note plates passed into the hands of Frank Riggs of Odessa, Texas, and finally in 1958 became the property of Abilene Christian College. The only variations between the Abilene and Cincinnati editions are in the end-sheet songs, added over the years since 1937, and in the wording and notation of two of the hymns (Nos. 396 and 494).

In August, 1958, E. L. Jorgenson suffered a severe coronary from which he never completely recovered. He lived ten years however with much physical pain, and was at last called before the Author and Object of all our praise on December 14, 1968. The hymnal *Great Songs of the Church*, "dedicated to the praise of Christ and to the Churches of Christ in America," is the greatest monument to his life and work.

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

Questions Asked Of Us

Carl Kitzmiller



Is it wrong for a woman to speak out in a church service—let us say to make a prayer request?

The whole question of what part a woman may have in a church service is of increasing concern in our day, partly at least because of the movements to destroy distinctions between men and women, and woman's increasing "liberation." I was recently in a prayer meeting of "our" brethren in which the leader invited the women, not merely to make requests but to lead in prayer as well. Some religious groups have accepted women preachers and church officers without distinction (in theory, at least).

In some circles the mere asking of such a question as that above is regarded as a sort of hangover from the Dark Ages or something worse. But among people who have respect for the Bible as the *Word of God* the question is a very legitimate one. Space does not allow an exhaustive treatment of the whole role of the woman in Christianity, but a few general observations are in order. These can go a long way in laying a foundation for proper understanding.

First, we need not stop to figure out whether Paul was a disillusioned bachelor and "down" on women or whether inflated male ego and domination of the woman gave rise to man's leadership in spiritual things. Those who accept a humanly originated Bible may question the conclusions and practices of their ancestors, but those who believe in a Bible inspired by the Holy Spirit are bound to a different course. Mere human rationalization is not good enough. The men *and women of God* want, as much as possible, the answer of God even when it is not in accord with the latest fad.

The physical, emotional, and whatever other basic natural differences that exist between men and women are the work of God in creation. These differences are really cause to glorify God for His wisdom rather than to find fault with Him or to find one inferior to the other. The proper differences between men and women in the spiritual realm are those which are of God. The Creator and Redeemer has the right to assign to each sex (or to each individual, for that matter) the place He wants filled. The extent and manner in which He has done this is really reason for praising His wisdom, not an occasion for either to find fault.

God has made some differences with respect to man and woman in the church. Two passages, 1 Cor. 14:34-35 and 1 Tim. 2:11-15,

make this clear. We may disagree as to the specific requirements of the passages, but there really is no room for disagreement that some differences do exist. We cannot scripturally wipe out all distinctions in all ways. Nor does Gal. 3:28 ("no male and female . . . in Christ Jesus") stand in conflict with this. Under discussion in the latter passage and its context is salvation by faith and heirship, as to which there certainly is no difference.

Let us come more specifically to the question now. The problem comes in understanding exactly what the Lord had in mind by the limitations imposed in 1 Cor. and 1 Tim. Does "silence" in 1 Cor. 14:34-35 mean absolutely no speaking of any sort, or does it have reference to the public teaching and speaking associated with preaching, prophesying, or speaking in tongues, etc.? The context makes the latter seem most likely. At the same time the requirement that wives "ask their own husbands at home" suggests a possible limitation even to the spoken question. We find it difficult to know how much this "silence" rule was dictated by the outlook of the whole of society in that day and how much it represents an abiding principle for every circumstance. Does the limitation on a woman's teaching in 1 Tim. 2:11-15 refer to all teaching or merely to those situations in the church where a woman would be exercising dominion over a man? Some take the extreme position on this, but it is generally understood in the latter sense. That a woman may give even spiritual instruction to a man privately seems to be evident from the case of Priscilla and Aquila (Acts 18:24-26).

My own understanding of the passages favors the moderate view that allows the woman some freedom to speak in the church services (singing, making prayer requests, answering questions briefly) but does not allow her leadership of the services (when men are present) nor any domination over the man in these matters. I like to see the wife allow her husband to be the spokesman even in such matters as a prayer request if he will do so. Of course there are practical problems connected with this (timid husbands, absent husbands, etc.) so that it is sometimes simpler for her to go ahead.

As to some other acts, there may be more doubt. Prayer is worship and leading of prayer is not specifically teaching. However, I have some difficulty in stretching these passages enough to allow the woman to lead in prayer in the church services or services of a very similar nature (Private and home situations are different). I am not so sure that the woman singer (as in solos especially, or in very small groups with special songs) may not be out of place. Admittedly it is not always easy to designate what is authority, leadership, or domination, and the manner in which an act is carried out could make a difference.

It is not always easy to be consistent in one's understanding of these passages. That practice may seem right to which we have become accustomed and wrong if it is new to us. But we should earnestly desire to understand these passages and to be consistent

in practice. Even if the Lord had spelled out the details more specifically, there could still be a violation of the intent of the passage. It is possible to answer a question, ask one, or even to make a prayer request in such a way as to virtually seize leadership of a service. The Christian woman should find herself content with the limitations of these passages rather than rebellious to them, and when this is so she will not likely err very greatly in actual practice.

Should not every church service close with a song?

Some would say every communion service should close with a song. The basis for this belief, and, I suppose, the above question, is found in Matt. 26:30 and Mark 14:26. On the evening before the crucifixion, Jesus met with the Twelve in the upper room, observed the Passover, and instituted the Lord's Supper. In Matthew's and Mark's accounts the closing hymn and departure is recorded immediately following the account of the Lord's Supper. Neither Luke nor John mention the hymn, but indicate that some of Jesus' teaching, not the Supper, was the last part of the meeting. Thus it cannot be established that the song was closely tied to the communion service.

As to closing the entire service with a song, there can be no doubt that this is what happened on the occasion in view. The problem is whether this example should be considered as being intended as a pattern binding on every assembly.

Under the Law there were those observances and institutions which were typical and prophetic, and God carefully gave the details of observance. With respect to the Lord's Supper, there is a symbolism we need carefully to maintain. These details are carefully given to us. But as to the order of church services, there is no such careful detail. It is easy enough in the New Testament to discover what activity should make up a worship service, but there is a strange lack of emphasis on the order. I take it that this is because, so long as we are careful to preserve decency and order, the arrangement of those acts within a service is not a matter of great concern.

The incident cited is not, strictly speaking, a *church* service. The crucifixion and Pentecost lay yet ahead. The church was not yet actually in existence. Then, too, we must be careful that in so using such a passage we do not "prove" too much. Why not insist that every closing song should be preceded by a foot washing and an observance of the Passover? Or that the worshippers should all go out to the Mt. of Olives afterward?

About all that can be said is that the passage shows a closing song to a religious service to be an acceptable form. Many of our church services do close with a hymn, and there is no objection to such an arrangement. He who would bind this as the *only* acceptable arrangement, however, must be able to find in the accounts much more than I can!

The Television Generation

H. Robert Cowles

Reaching maturity in North America is the first generation of television youth—those who have literally been nurtured on the video tube.

A few of them are in our Christian colleges. Others are our high schoolers and the newlyweds down the street. Most of them have had but a very peripheral contact with Christianity and the church, nor are they at all anxious to become involved. Television, wittingly or unwittingly, is a good share of the reason.

Fourteen years ago Dr. Oswald J. Smith, well-known founder of The Peoples Church in Toronto, Ontario, had some blunt words for *Alliance Witness* readers in an article entitled, "What Is Television Doing to Our Youth?"

"Television," he said, "may well be the final step in the complete collapse of the moral and spiritual life of our nation . . . The atomic bomb is bad, the hydrogen bomb is frightful; but television is going to be worse than either and far more destructive . . . Before long it will turn the United States and Canada into a Sodom and Gomorrah, infinitely worse than the Sodom and Gomorrah of Bible times.

"When that day comes," concluded Dr. Smith, "judgment will be inevitable . . . and it will be because of television and its diabolical influence on young minds. Science will have succeeded in wrecking civilization."

Few North American homes are now without television. Even most of those who resisted its advent (and with justifiable reason) have capitulated. Opposition from Christian quarters has largely subsided. But interestingly, men in secular pursuits are taking up the theme.

"Those born within a few years of 1950," says one, "never experienced a reality that didn't include massive doses of television. They spent more time with TV than with their parents or teachers. For the first time, an unsanctioned source taught our children most of what they learned about our culture. And they have been profoundly shaped by what they learned—and mislearned."

The statement is the more significant because it comes from Eliot Daley, a prominent producer of television programs, and it is lifted from an article by Mr. Daley which appeared in *TV Guide* for November 7, 1970.

Mr. Daley recites a list of youth problems: their disaffection for middle-class values, their propensity to take law into their own hands, their addiction to drugs, their unwillingness for the traditional stand-

ards of morality. He traces each to the caricatures of reality which television in its programs and commercials has peddled as typical.

“Hard on the heels of the evening news,” says Mr. Daley, “with its roster of victims of our civilization, came the prime-time hours of affluent indolence. From Lucy and Desi onward, TV has held up both the exaggerated and the genuine banalities of middle-class existence. The result is many of the young are embarrassed to be what, in very fact, they are.”

Time Magazine, in its November 23, 1970, cover story favorably reviewing “Sesame Street,” a TV program for children, remarked that “from the moment it was old enough to earn money, U.S. television has been squandering the country’s greatest resource: the young audience.” *Time* quoted Fred Rogers, guiding star of “Mister Rogers’ Neighborhood,” as he testified at Senate hearings: “At best, most of these (children’s) programs are a waste; at worst, some of them encourage pathology.”

If there is a ray of hope in all this sordid history, it is the fact that youth have turned off TV. No group spends less time with it. Largely locked into their own miniculture, young people are searching for the reality denied them in twenty years of television viewing. And increasing numbers are finding reality in Jesus Christ.

Campus Crusade Staff Worker Glenn Plate reports from the University of Minnesota: “Last year my staff and I had the privilege of seeing over 1,500 college students commit their lives to Christ. I have seen many new converts turn around and lead their whole family to Christ. I have seen these young people devour the Bible in their eagerness to learn. I have seen them adjust their college schedules so that they would have more time to spend in the Word and to share with their classmates. . . Every spring I see students and graduate students who could step into \$20,000-a-year positions go on staff for a fantastic figure of \$285 a month.”

That record, possibly better than most, nevertheless points up the deep hunger of the Deluded Generation and the satisfaction it has found in Jesus Christ.

Television has taken its toll. Yet its very intensity of waste and violence and putridity has provoked a reaction which may yet spell hope for the youth whom it has victimized the most.

But that hope is valid only if the evangelical church, which holds within its grasp the message of eternal life, steps into the vacuum with a positive, Spirit-inspired alternative. —Editorial in *Alliance Witness*.

“If you want a better preacher, start praying for the one you have.” —R. H. Boll

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

AT LAST one of the "insiders" has written an expose of the people who seem to be in control of the policies of nations that have puzzled so many over the years. Now you can find out why some of the richest people in the world support Communism and Socialism... the answer to the question of whether communism is merely a branch of a much bigger conspiracy or not... who is really running things in America, so that a change of political party in power seems in no way to disturb the policies... and a great many more things that you may have wondered about if you are a student of what is going on in the world.

FORTUNATELY you do not have to go through the 1300 pages of the book by the "insider" to find out the answers to your curiosity. Dr. Carroll Quigley, now professor of history at the Foreign Service School of Georgetown University in Washington, D. C., and who formerly taught at Harvard and Princeton, wrote the expose in his long volume called *Tragedy and Hope*. Dr. Quigley approves of what most people call a conspiracy because he feels that the "elite" group that control nations through their money are the "hope" of the world for a good government, the common people, especially the middle class, being too stupid to run their own affairs. W. Cleon Skousen, whose book *The Naked Communist* has been one of the better texts on the true nature of communism for a good many years, has written a review and commentary on Dr. Quigley's book—a paperback called *The Naked Capitalist*. He published it as a private edition at 2197 Berkeley Street, Salt Lake City, Utah 84109, but it is available at some conservative book stores.

OVER THE YEARS many people have had some glimpse of the secret group that had such a lust for power that it has spent great fortunes supporting both sides of wars and revolutions. It is not my purpose here to call the names, but if you have not studied the news behind the news for a good many years you will be much surprised to find the support of communism, for example, coming from capitalist giant fortunes. You will find "good Americans" striving to have our government overthrown just as one of the subsidiaries of that group saw to the tearing down of the British Empire because it stood in the way of the development of a world-wide socialist government that they felt they could control.

In case you are wondering why Dr. Quigley was able to publish such a book, the answer is simple. He has been associated with many of these people over a good many years and has been permitted to study their records. He has one great disagreement with their policies—he believes that they should make public their existence and working since he believes that they now have such a control that public exposure could not stop them. Again I would like to say that Mr. Skousen has given the essential facts from the book without all the wrong interpretations and the exceedingly wordy style. The 121 pages of text in *The Naked Capitalist* are easy to read and should throw a lot of light on the day's news.

OF COURSE, we must remember that no amount of conspiracy is going to shape the affairs of the world without the overruling hand of God. If I were not a Christian and had read either the original book or its review, I would be exceedingly fearful and depressed. Since I know God and

His Word I recognize that Dr. Quigley and Mr. Skousen are simply chronicling for us some of the workings of Satan that God is permitting so that He might ultimately work out His purposes. Keeping that in mind and also remembering the tendency of human beings to err, read the book—and pray for our country and the “free world.” And never forget the statement of John Wesley, I believe, that “I read the newspapers to see how God is ruling the world today.”

BIBLE CLASS ON T-V. The Madison Church of Christ (Madison, Tennessee) is beginning this month televising the “Amazing Grace Bible Class,” taught by Minister Ira North. The program will be taped on Wednesday night and telecast on Sunday morning over WSIX-TV, Nashville. It will be seen in an area that has approximately 170,000 persons not affiliated with any religious group. The Madison church is 37 years old and has 3,500 members.

THE DRIVE FOR ABORTIONS keeps on in spite of obvious errors in the claims by those who are promoting this legalized murder. One of the arguments they use is that it will keep despondent women from committing suicide. Yet a study of sixty-two women who were denied abortions and had implied or stated suicidal intentions found not one suicide even several years after the women gave birth. As to calling it murder, Dr. Landrum Shetles of Columbia University was quoted in a recent article in *Christianity Today* as saying: “From the union of the germ cells there is under normal development a living definite going concern. To interrupt a pregnancy at any state is like cutting the link of a chain; the chain is broken no matter where the link is cut.” They also quoted this from Dr. Jules Carles of the French National Center for Scientific Research: “This first cell, formed by sperm and egg union, is already the embryo of an autonomous living being with individual hereditary patrimony.” Life, then, begins at conception, and to stop it is to take a life. Remember that when someone urges you to promote this form of murder.

Biology: A Search for Order in Complexity, edited by Dr. John N. Moore and Harold S. Slusher et al., (Grand Rapids: Zondervan Publishing House, 1970) is the biology text I

have mentioned before that you should try to get adopted in your schools. There were 15 Ph.D.'s on the textbook committee, so no claim of ignorance can be laid at the doors of these men who present creationism and thoroughly examine evolution as a theory. See that your science teachers have copies and that both school and public libraries have copies also. It is a good text, well-written and well-printed according to those who have examined it thoroughly.

SIECOP (Sex Information and Education Council of Physicians) should be supported in its efforts to counteract the dangerous promiscuous teaching of sex in schools as urged by SIECUS. SIECOP's national office mailing address is Drawer No. 249, Melbourne, Florida 32901 and its West Coast office at 5320 Torrance Boulevard, Torrance, California 90503. It is good to have a group of concerned and reputable physicians doing this work, for they can speak with an authority that most of us could not have. Their national president is Dr. James M. Parsons and the national director is Dr. Donald Cortum.

IT IS A SHAME how some left-wing organizations go about their business of trying to destroy what is good left in our government by hiding behind an apparent good intention or even a good organization. Such is the case of the Anti-Defamation League which started as a part of the Jewish organization B'nai B'rith. The ADL was supposed to counteract anti-Jewish work in this country and I suppose that it does some of that. Unfortunately it spends a great deal of its time fighting any anti-communist group or person that becomes prominent. In a recent article, for example, one of their writers in the league tried to discredit Billy James Hargis and his American Christian College, Dr. Carl McIntire and his Shelton College, Dr. George Benson and Harding College, and Bob Jones and Bob Jones University. Whatever else you might say about these men, they are not anti-Jewish. They are anti-communist and make no apologies for being that. Strangely, the ADL defends communist sympathizers very often and the largest anti-Jewish organization in the world today is the worldwide communist conspiracy!

Remember to write your questions and send your news to Ernest E. Lyon
2629 Valletta Rd.
Louisville, Ky. 40205

Precious Reprints

World Judgment

R. H. Boll — 1948

"Make the chain; for the land is full of bloody crimes, and the city is full of violence. Wherefore I will bring the worst of the nations, and they shall possess their houses: I will also make the pride of the strong to cease; and their holy places shall be profaned. Destruction cometh; and they shall seek peace and there shall be none" (Ezek. 7:23-25).

This was spoken of Jerusalem and the land. It was literally fulfilled by the invasion of the Chaldeans. ("For, lo, I raise up the Chaldeans, that bitter and hasty nation, that march through the breadth of the earth, to possess dwelling-places that are not theirs" Hab. 1:6.) But it has its application whenever the same situation exists. God's judgment upon Jerusalem was His warning to all the world—a foreshadowing of the Day of Wrath to all the earth. "For, lo, I begin to work evil at the city which is called by my name: and shall ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith Jehovah of hosts" (Jer. 25:29).

THE FUTURE FOR AMERICA

In these troubled days many are anxiously asking and wondering what will be the outcome and the future for our country. We may read the answer in God's Book. Wherever like causes operate which brought God's judgment upon cities and countries of old, and upon His own city, Jerusalem—wherever the same wickedness prevails, there the like judgments will fall. God waits long; He will not execute judgment till the measure is full (Gen. 15:16). When that will be we do not know. But once the cup is full, retribution comes swiftly, just as it came upon Jerusalem.

Judgment begins at the house of God; but it does not end there. The fate of Jerusalem was a demonstration to the nations of the earth. Soon or later all that share Jerusalem's guilt must share her judgment. Our United States is no exception. And we can see reasons why the wrath of God should fall upon this nation as upon every other nation that has violated the fundamental laws of righteousness and rejected the light and the warnings sent to her (Rom. 1:18, 21). And is it "the worst of the nations" that is sent to execute judgment? One guess would be enough as to what nation that would be, in this day of ours.

As in Jerusalem's day God used the wicked, and permitted him to swallow up men more righteous than he (Hab. 1:13), so can He do again. He will also at last judge the wicked whom He used as executioners. For Jehovah has indignation against all the nations

and in that day will bring their way upon their heads.

The hope and prospect for our country hangs upon two factors—and the two are really one: 1) whether, as in the case of Sodom, there is a remnant sufficient to justify the sparing of the city; 2) if there are Christians who can and will pray and intercede that it may yet please God to spare our country (1 Tim. 2:1-4).

Have I Stayed Too Long at the Fair?

Billy Ray Lewter

As the airplane leveled off at 38,000 feet, the passengers heard a voice say over the loud speaker, "Welcome aboard. This is an electronic jet, a symbol of man's ability to solve his problems. This jet has no pilot, no copilot, no flight engineer, no stewardess. You have taken off from Chicago electronically, you will land in Los Angeles electronically. But do not worry, because nothing can go wrong, can go wrong, can go wrong, can go wrong . . ."

It is obvious to everyone, even in this age of superscience, that something can, and has gone wrong. Reinhold Niebuhr said, "All human effort, however noble, however achieving, contains within it an element of failure."

Now, you may or may not be thinking of failure. You may be elated over accomplishments, possibilities, and opportunities. You may be eager to find and make your place in life—a place that is worthwhile, recognized and respected by others.

However, there is something which each of us must face intelligently and spiritually, if we are to find a worthwhile meaning and purpose to our lives. We each must face, and make, decisions as to the ultimate sources in which we invest our time, our abilities, and our trust.

In looking at the world around us, it seems that so many "successful" people—no, probably the majority of all people—have squandered their time and talents on false, surface values; then usually too late, they suddenly realized that—like on a merry-go-round—they had gotten off in life where they got on, and hadn't really been anywhere.

The words of a song by Barbara Streisand graphically portray this:

Have I Stayed Too Long At The Fair?

I wanted the music to play on forever; have I stayed too long at the fair?
I wanted the clown to be constantly clever; have I stayed too long at the fair?
I wanted to live in Carnival City, with laughter and love everywhere;
I wanted my friends to be thrilling and witty; I wanted somebody to care.
Oh, Mother dear, I know you're very proud; your little girl in gingham is so far above the crowd;
No, Daddy dear, you never could have known; that I would be successful, yet so very much alone.

The merry-go-round is beginning to taunt me; have I stayed too long at the fair? There is nothing to win, and no one to want me; have I stayed too long at the fair?

What tragic, yet descriptive phrases, portraying the American way of life. Probably the greatest tragedy of life is to realize, too late that you have put your trust in the wrong sources.

Voltaire, considered one of the world's greatest writers, said, "I wish I had never been born!" Lord Byron, the great English poet who lived a life of pleasure and ease, wrote, "The worm, the canker, and the grief are mine alone."

Sinclair Lewis was one of the great modern American writers. One day he removed his watch, placed it on the table, and said "If there is a God, I will give him fifteen minutes to strike me dead!" It might have been better for him if God had. Sinclair Lewis spent the last thirty years of his life as a nervous, fumbling alcoholic. He died at the age of sixty-six, looking like eighty, in a second-class clinic on the outskirts of Rome. A Franciscan, attending him, said his last words, as he looked out into the darkness, were, "At least, let the sun come back!"

Success At Any Cost

The famous Broadway play, and special TV production in 1966, *The Death of a Salesman*, by Arthur Miller, is a tragic story. It is the story of a small-time shoe salesman, Willy Loman, whose love of his family, his house, his garden, and almost all else in life, was sacrificed because of his desire to be a success. He felt he must be accepted as successful, even if it meant becoming deceptive as a business man, and unfaithful as a husband. But when things got bad, and he considered suicide, he said to his Uncle Ben, about his own son, "He thinks I'm nothing, see, and so he spites me. But the funeral, that funeral will be massive! They'll come in from Maine, Mass., Vermont, New Hampshire! All the old-timers with the strange license plates—that boy will be thunderstruck Ben, because he never realized I am known! He'll see it with his own eyes once and for all. He'll see what I am Ben! He's in for a shock, that boy!"

But when the suicide does take place, no one comes to the funeral. In the closing scenes of the play, his wife, Linda, taking one last look into the casket, said, "Forgive me dear, I can't cry. I don't know what it is, but I can't cry. It seems to me that you're just on another trip; I keep expecting you. Why did you do it? I search and search, and I search, and I just can't understand it, Willy. I made the last payment on the house today. Today dear. And there'll be nobody home. We're free and clear. We're free; we're free; we're free."

But Willy Loman had the wrong dream, success at any cost.

These men are representative of thousands of "successful" men who stayed too long at the fair, who squandered their time and talents on false, surface values, who put their trust in the wrong sources, who learned how to be a "success" but who never learned how to live or die. The results were tragic.

Yet possibly an even worse tragedy exists in our present generation because of the vacuum caused by casting off the values, traditions, and restraints of society without anything to put in their place. In a recent survey, sixty percent of European students and over eighty percent of American students said that they felt an inner void, a vacuum, a meaninglessness to their lives. This is reflected

in the fact that suicide is the number one cause of death of American university students, and in the fact that an estimated forty percent of college students are already on drugs, or have begun to experiment with them.

A sophomore at Harvard wrote, "If I had been brought up in Nazi Germany—supposing I wasn't Jewish—I think I would have had an absolute set of values, that is to say Nazism, to believe in. In modern American society, particularly in the upper middle class, a very liberal group, where I'm given no religious background, where my parents always said to me, 'If you want to go to Sunday School, you can' or 'If you want to take music lessons, you can,' but, 'It's up to you,' where they never did force any arbitrary system of values on me—what I find is that with so much freedom, I'm left with no value system, and in certain ways I wish I had a value system forced on me, so that I could have something to believe in."

A girl interviewed on the University of Cal. campus at Berkely a couple of years ago said, "First I came to Berkely from Los Angeles. Then I pierced my ears. Then I went on a few marches. Then I tried marijuana. Then I lost my virginity. And soon, I'll probably try LSD. I think after that, I'll have done everything, and it'll be time to go home."

But it's obvious, and tragic, that she has stayed too long at the fair, putting her trust in first one false source and then another, in her craving for something to give meaning and purpose to her life.

Making Life Worth Living

What makes life worth living? What makes pain, struggle, and frustration worthwhile? What brings meaning, purpose, and identity? What brings lasting satisfaction when the thrill of the present wears off?

A significant answer to this has been given by the astronaut, John Glenn, who said we must have convictions and beliefs so strong that they lift us out of ourselves, and cause us to live, and die, for some aim, nobler and better than ourselves.

Viktor Frankl, a Jewish neurologist and psychotherapist in Vienna, Austria, who suffered through three years of torture in German concentration camps, agrees that meaning and identity are found by reaching out for some purpose beyond ourselves, committing ourselves to this, and integrating our lives around this. Frankl, through his experiences, came to feel that there is a unique, ultimate meaning for each person to discover and fulfill, through a responsible, disciplined commitment, that will draw him, that will pull him, through every circumstance of life. This commitment will help us, in the words of Isaiah, "to mount up with wings as eagles, to run and not be weary, and to walk and not faint."

The convictions and beliefs that commit us to something above and beyond our present experiences, may not mean that we are free to change the circumstances around us, but we are free to take a stand toward them in terms of our individual responsibility and commitment. Shadrach, Meshach, and Abednego were three young men who refused to bow down and worship a statue of their emperor even though it meant facing the fiery furnace. They believed the God of Israel would deliver them; however, they assured the king, "But if not, we will still not serve your gods!" It was their commit-

ment, their "But if not" that kept these three young men from letting the world around them squeeze them into its own mold.

I realize that no one can give you a meaning and purpose for your lives, that is something you will each have to discover for yourself. But I would like to point out some general sources that may be worthy of your trust and commitment. These would help to make your present plans, or work, or marriage, or schooling more meaningful by focusing them on a greater goal and a deeper commitment.

A Task . . . A Cause . . . A Person

First it may be to a *task* that you would commit your life. For example: Henry Martyn, a brilliant mathematical and classics scholar of Cambridge University, left a secure position, and a fiancée who wouldn't leave England, and committed his life to missionary work in India. In spite of prolonged mental anguish over the loss of his fiancée, and physical illnesses and fevers picked up in India and Persia, he dedicated his life fully to translating the New Testament into Hindustani, Arabic, and Persian, for which he was willing to forsake everything else in life. He died on the way back to England, at the age of 31. A short, but brilliant, and dedicated life, so full and rich with meaning and purpose, that Henry Martyn has become one of the best loved men in the history of missions. There may be such a task that is worthy of your life.

Secondly, it may be a *cause* that would give meaning and purpose to your life. Bro. Stanford Chambers, Bro. Claude Neal and many others have given the greatest portion of their lives to the cause of Christian education.

Another person, whom few doubt committed his life to a cause, but with whom many disagreed politically, was Robert Kennedy. At his funeral, Sen. Edward Kennedy said, "My brother need be remembered simply as a good and decent man, who saw wrong and tried to right it, saw suffering and tried to heal it, saw war and tried to stop it. He loved life completely and lived it intensely. As he said many times, in many parts of this nation, 'Some men see things as they are and say why?' I dream things that never were and say why not?" There may be some cause that is waiting for your time and talents.

Thirdly, it may be another *person* that does or may make your life more meaningful. The central character of Charles Dickens' *A Tale of Two Cities* was Sidney Carton, a gifted lawyer who once had beautiful dreams of a life of ambition, usefulness, and integrity, but who never realized any of them because of his self-indulgence and his slavery to alcohol.

But let's skip to the end of this long and tragic book, and go to Paris on a morning during the French Revolution. The ghastly tumbrils, the wagons carrying political prisoners, are rolling slowly by on their way to the guillotine. Unknown to the authorities,

Sidney Carton had deliberately and forcefully traded places with Charles Darnay, a man who resembled him very much, a man who had won his deep respect, a man who was the husband of the girl that Sidney Carton had always loved, but had never been worthy of. Now, on the way to the guillotine, Sidney Carton for the first time stood with his head held high, and held the hand of a frightened girl, trying to steady and comfort her. Sidney Carton said, "It is a far, far better thing that I do, than I have ever done. It is a far, far better rest that I go to than I have ever known."

Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends."

In reflecting on Sidney Carton, we realize that he was an example of what Someone had done for us; and thus there is an ultimate source of trust beyond all other values, beyond every task, or course, or person. It is a source that—once discovered—removes the problem of meaninglessness and tragedy forever.

"Don't Deceive Me Again"

One person who made this discovery was Friar Luis, a Peruvian Roman Catholic monk. As a young man he had a real desire to know God, and went to confession regularly that he might be absolved from every conscious sin. But as a university student, he lost his faith, and began a student atheist association. He was still troubled and finally decided that the only way he could find peace was to become a priest. So he renounced his noble family and lay prostrate before the altar while the burial rites were said over him as he was admitted into an order of monks.

But still his guilt pursued him and he began to beat his back with leather thongs loaded with bits of steel, he slept without beds or mattresses; already a chain smoker he began to mix tobacco ashes with his food and dirt from the graves of saints with his tea, until he was sick and emaciated.

Completely desperate, he then turned to spiritualism and prayed to the devil himself to liberate him from his agony. Early one morning, on his birthday, he fled from the monastery and ran to the house of a missionary because he had been told that they were worshippers of the devil. Luis cried out to the missionary, "For years I've wanted peace of heart, but I have always been disappointed and deceived. Tell me, by all that you hold dear to the world, have you found peace? If not, for God's sake, tell me! Please don't deceive me again!"

At 5:30 A. M. they knelt to pray, and five hours later they arose. But all of Luis' sorrow and sin and yearning were gone, and in their place he had met, not the devil, but Jesus Christ. Jesus who gave His life that we might find lasting peace and personal identity.

Abraham Lincoln

Another person who discovered this ultimate source of trust was Abraham Lincoln. At twenty-two years of age, after seven years of hard work, he lost all that he had and went bankrupt. He went into other work, but two years later his partner died, leaving him with debts that took fifteen years to repay. At thirty, he borrowed a horse and instruments and went into the surveying business, but his creditors came and took his instruments. The one girl that he really loved died, and his heart followed her to her grave. The woman he married was far more interested in success than in his personal happiness. She eventually died in a mental hospital, placed there by their own son.

Lincoln was elected to Congress in Illinois, but failed to gain reelection. Twice he failed in a bid to gain a seat in the Senate. Nearly everything he had attempted in life had failed. In 1841 Abraham Lincoln wrote, "I am the most miserable man living. If what I feel were equally distributed to the whole human family, there would not be one cheerful face on earth."

Yet spurred on by his failure and a deep conviction that he could be used by God, and confronted by the cause of saving the Union and ending slavery, he was elected President of the United States. His farewell words upon leaving Springfield, Illinois, to become president were, "Without the assistance of God, who attended George Washington, I cannot succeed. With that assistance, I cannot fail."

There is a unique place and purpose for you—a purpose for you to discover and fulfill, a purpose that you cannot leave for others to accomplish, a purpose that will require all of your courage, your skill, and your effort. There is a purpose that will involve deep conviction and an earnest commitment; a purpose for which you will be responsible; a purpose, however, that will keep you from staying too long at the fair. This purpose may involve a supreme task, or cause, or another person, but it is a purpose and place that you cannot ultimately find and fulfill without the personal discovery of the grace, forgiveness, presence and power of God offered through Jesus Christ.

Are you seeking the place and purpose that God has for you? Have you made the discovery of a personal relationship with God through Jesus Christ? Have you made the decision to identify with Jesus and to integrate your life around Him? He is the only source that will bring lasting peace and satisfaction; the only source that will draw you, that will pull you, beyond every tragedy, and beyond every other value, to a unique, meaningful existence and relationship with God and man.

Reproduced here by popular request, the above was delivered as the baccalaureate address to the seniors of 1971 at Portland Christian High School. Billy Ray Lewter, former missionary to the Far East, ministers to the church meeting at Cramer and Hanover in Lexington, Ky.

Missionary Messenger

"Greater things for God"

Georgia Hobby

Kalomo, Zambia

April 27

It was a difficult school term and all of us were happy to see the end of it, on April 8. Since then we have been doing repairs about the school and going on village trips. I have also been doing some sewing, canning and house-cleaning which I find little time for when school is in session.

Our days are clear and cool, now, getting cooler and dryer all the time.

Brother Benson arrived last evening and plans to be here for a month in order to get acquainted with the staff, the school and its problems. He had hoped to see more of the school in session, but at the last minute the government changed the holiday time to make the opening of the new school term to come on May 17 instead of the original May 3. Since Brother Benson has to leave on May 24 or 25, he will have only about a week here after school opens.

We are looking for a visit from the Baileys on May 3.

Elaine Brittell

Livingstone, Zambia

May 5.

Rejoice, for the working of God's word—1 elderly man, 1 young lady, 1 girl, and 3 boys were baptized into Christ at the Mwiinga Vacation Bible School. BaJothum and BaZephaniah went to help at the Simango week-end Gospel meeting where different leaders spoke, and 22 elderly women were baptized and 1 restored. At the Sinde Girls Bible school there were 45 girls besides the 4 older girls, who each had a group of girls to direct—they could win points for their team by learning Verses, piecing blocks for the needy, and in games—besides BaMiriam, Sister Berryhill, Mabel, and I. Brother Berryhill gave a chapel talk each morning, and Leonard showed Bible filmstrips in the evening. The older girls and we ladies taught the classes, enjoying every moment! Everyone was so well-behaved and all memorized 1 to 10 verses. BaMiriam gave us some of her holiday to come and teach—she is the school teacher with whom Esther is staying in the Copperbelt. They went back up there to put in a garden as vegetables are expensive to buy.

A Christian was in a car accident last Wednesday evening and is still seriously ill in the hospital. He can move his hands, feet, body, and yesterday his head, but hasn't opened his eyes, or begun to speak. We have been to visit him several days—took his mother and relatives to church on Sunday. Please pray he may recover, if best. His mother is a faithful Christian from Mukuni village.

The Christians at Kitwe plan, Lord willing, to distribute thou-

sands of Gospel tracts at the Agricultural Fair at Kitwe this month, in several dialects and English. A Bible correspondence course will be given free to all who request it.

Mabel Bailey

Livingstone, Zambia

May 9.

We have had a very busy spell since school closed April 8. We had a 4-day VBS at Chabalanda, 9 miles out on a wood lorry road, a Girls Camp here April 19 to 24 and another VBS April 27-30 at Mwiinga, 8 miles the other way from here. Average attendance in the classes was 67 and 59 respectively and we were pleased that almost the same group of people attended each day, and some of the girls from both places attended the camp: We had a record number of girls, 52 including leader, supervisors, etc. We were so happy to have four Secondary girls and Sis. Miriam Sitole to help us again and also the Berryhill family.

Shichiro Nakahara

Shizuoka City, Japan

May 11.

The last two months we were so busy and were snowed under by many happenings. The Lord gave me two great opportunities of preaching the Gospel and six souls have been saved. The Lord continues His showers of blessings upon our efforts in witnessing the Lord and His great love for the world. And still we have several who are keenly interested in seeking the way of true and real abundant life in Christ, the Savior, and we are striving with earnest prayers and supplications for these souls to be reached and touched by the Grace and power of Christ Jesus in our forthcoming summer Bible camp which is to be scheduled in August. We do wish you all to remember them in your prayers. You know, our oldest daughter, Annette, is now a Christian, for which we are more than happy. She continues to grow in the grace and knowledge of our Lord.

I was invited to a 4-day meeting in Kanagawa Pref. at the close of last month; it was a great meeting and the Lord was glorified in it. There we witnessed three adults coming forward to confess the Name of Christ for the remission of their sins.

On April 24 an accident took place. Our younger daughter, Stephanie, was hit by a motorcycle driven by a high school boy as she was about to get across the road. But fortunately the Lord saved her life and she had a very narrow escape, for she had an inch long fracture right above her left temple, but somehow it didn't break apart. She had to go up to Tokyo to have a specialist examine her for head injuries. After a series of close examinations the doctor said that it might be all right if nothing takes place within ten days. She had two cuts sewed up and bruises everywhere on her body. One of her front teeth is damaged and she still complains about having pains in her left hand, which also requires X-rays. She suffered much but is improving fast and is better each day, it seems. We are indeed grateful for the Lord's keeping her from getting worse.

Joy Garrett

Salisbury, Rhodesia

May 10.

Robert has been making benches with backs for the Highfields

church out of old desks the church bought from a school. There's a lot of work involved, but some brethren from Arcadia have lent welding equipment and helped Bob in the welding.

The Highfields VBS is finished. We had over 75 children every day but the first and on the last day 86 children plus seven teachers. I was extremely pleased with the way they taught.

How mighty is our God! We've been praying for Brenda's air fare. You remember that we were to have 25 per cent remitted for her being a student, that left quite a lot. Then the garageman where we buy petrol asked to buy the Travelall. He gave us 450 dollars *Rhodesian* which was what we needed for Brenda's fare. Bob had tried to sell it before and couldn't get half that amount.

Joyce Shewmaker

Bulawayo, Rhodesia

May 20.

J. C. is back at his teaching scripture classes in the government schools after a month of recess. He finds renewed interest. Yesterday he visited a home and was able to get two children to come to Sunday School. One of these girls is in his scripture class at Eveline High School for girls.

Since the Vacation Bible School our Sunday School attendance has been up. We appreciate these opportunities to teach God's word. It also involves young and old in providing transport to take the children to the building.

Alex Wilson

Manila, Philippines

May-June

During the second semester three young ladies and four young men studying at C. B. I. turned to Christ as Lord and Savior. Most of them had come to Bible school simply because they had brothers, sisters, or friends who were already staying in our dorm. Three of these converts were fearful about receiving Jesus as Lord because of expected opposition from their families. Pray for them during this present vacation, that they may have a gracious-but-bold witness to their relatives and friends.

There has been much sickness lately. Several students have not been well, and every member of our family has been sick in some way or other since January. Joy, now 6½ years old, had a particularly hard time for a while: primary complex in her lung plus a mild case of mononucleosis, followed by a broken arm! But the Lord has helped her adjust and now she is almost fully recovered.

George Galanis

Athens, Greece

May 8.

Praise the Lord our missionary activities have the seal of the blessings of God. This is the testimony of many believers that watch our labors. The church that the Lord used us to start six years ago is growing steadily. I am still the pastor there until the Lord raises somebody else to replace me.

Our new Bible Hall is wonderful. The Lord is bringing more and more new souls to hear the good tidings of His grace. Now our audience has surpassed the one hundred mark. Sometimes we have around 150 precious souls on Thursday evening. Please pray for me

to preach the gospel with the power of the Holy Spirit.

Praise the Lord we are getting close to the amount needed to purchase the car.

Winston Allen

Anchorage, Alaska

June

Last Thursday (June 3) I located two lots near the small town of Eagle River (about 15 miles from Anchorage) which appeared to meet our needs. Friday afternoon we examined the lots more carefully, and on Saturday made the down payment. Of course we must consider the cost of development which will include the drilling of a well. Many church buildings in Alaska are made of processed spruce logs over a concrete block basement. This type of construction is being considered and investigated. Ten-foot wide mobile homes are not allowed in the subdivision, so it will be necessary for us to sell our trailer and either purchase a twelve-foot wide mobile home or build a small house (incidentally, space rent here in Nanook Court was raised recently to \$68 per month). It seems wise to prepare our living facility as soon as possible and move to the property before our short summer is over.

Thomas W. Hartle

Cape Town, So. Africa

May 20.

We are happy that our series of meetings held from May 3-9 with a guest speaker was a wonderful and successful meeting not only by the attendance, but also by the inspiring and instructive lessons presented on the theme "Man's Response to Christ." We did appreciate the members of the various congregations who supported it and the many visitors who attended. While there were no immediate results, we can pray that someone's heart might have been touched and decide to render obedience to Christ. Nevertheless, the word has been preached and the visitors who came are without excuse to the commands and demands of Christ.

My personal work program is growing, and more cottage meetings, film-strip classes, etc., are to be organized at a future date in the homes of some who have requested them. The services on Monday afternoons still continue with much interest still exhibited by the patients.

Elmer Prout is a missionary in Tokyo, Japan.

Foundation For Action

Elmer Prout

"You cannot be a Christian in your ethics without being a Christian also in your eschatology." Thirty years have passed since John Baillie gave that warning but it has never been more pertinent than it is today. The cry for "Christian social action" fills the air. "We have talked long enough—it is time for the direct approach—Christianity is doing!" With those words church action groups move out and address themselves to every kind of social problem.

The zeal and concern is commendable. But, all too often, what begins as an attempt to love ends in hatred and contempt; honesty, loyalty, and respect for self and others are sacrificed to an easy expediency. Ideals which seemed so bright and strong lie broken and scattered in the wake of the latest demonstration.

It is not enough for us to deplore the abuses and call for a return to conservatism. Our concern must be more than a reaction which merely carries us from left to right (and which, if not carefully thought through, can as easily carry a person back from right to left). A Christian is called to be more than a pendulum; and to fulfill his calling he will have to face the question "How do you keep Christian ethics *Christian*?" Baillie's words point to the answer—in Christianity the foundation for action is the confident expectation of the second coming of Christ.

There was a time when liberalism could say "We do not believe in a creation behind us nor in a second coming on the clouds ahead of us." That was an echo of the belief that all human problems could and would be solved by the passage of time and man's own cleverness. John S. Mill said "most of the evils of the world are in themselves removable . . . conquerable by human care and effort." H. Bergson was sure that the process of evolution would overcome death itself. With that point of view who would need or want the return of Christ?

The shine is gone from liberal optimism these days. Now it is popular to say that there is "No Exit" for man—that he is caught in the middle of a terrible cosmic joke which has neither beginning or end, meaning or purpose.

The details of the two positions are different but at the center they stand on the same foundation—man on his own. One group says that man is able to solve his own problems and so needs no help; the other says that man can never solve his problems but is shut up to face them without any help. In both cases *man* has decided his own situation. It has been said that "science is corrupting man by giving him means without ends." Now it should be added that "man is corrupting himself by denying both beginnings and ends beyond himself."

Faced with that confusion and with the painful facts of life, the Christian begins with a frank recognition of the present plight of mankind. The world was "good" when God created it but it has changed to such an extent that the Bible now speaks in terms like this: "sufferings of this present time . . . bondage to decay . . . dishonor and weakness . . . outer nature is wasting away . . . things that are seen are transient . . . subjected to futility . . . whole creation groaneth in travail . . . we sigh with anxiety." (see Rom. 8:18-23; 1 Cor. 15:42-44, 48, 53; 2 Cor. 4:16-18; 5:1, 4; Phil. 3:20, 21).

That realism, which includes man himself as well as the natural world, prevents the Christian from being sidetracked by gentle solutions which overlook man's sinful heart. There is something so radically wrong that, by themselves, ethical imperatives are self-defeat-

ing. They cannot give man the motive power that would turn "I ought to" into "I did!" Nor can imperatives prevent our pride from perverting the little good we do into a source of self-satisfaction and judgment against others. This is exactly what we see happening on the streets of America today when people justify almost any action on the basis of their own superior insight or by an appeal to a "call" which they feel sets them above the usual rules that might apply to "ordinary" people. Paul recognized that human tendency when he said that if there is no outside foundation for ethics we might as well "eat and drink, for tomorrow we die." Apart from a foundation outside of ethics there can be no ethics.

But if the Christian begins with a realistic picture of the evil which fills the world he does not stop there. For every item in the list of man's present problems there is the hopeful, redemptive response: "the glory that is to be revealed in us . . . revealing of the sons of God . . . set free from the bondage to decay . . . obtain the glorious liberty of the Children of God . . . redemption of our bodies . . . raised imperishable . . . in glory . . . in power . . . we shall also bear the image of the man of heaven . . . put on immortality . . . eternal weight of glory beyond all comparison . . . change our lowly body to be like his glorious body." (See verses listed above.)

The Christian hope is not based on some sort of "Just Cause" or "Realm of Values." Rather the Christian hope is in the definite, personal return of Jesus Christ: "Christ who is our life will appear . . . the revealing of our Lord Jesus . . . the Lord himself will descend from heaven . . . the appearing of the glory of our great God and Savior Jesus Christ." (See Col. 3:4; 1 Cor. 1:7; 1 Thes. 4:16; 5:23; Phil. 1:6, 10; 3:20, 21; Titus 2:13; 1 John 3:2.)

The Christian foundation for action includes emphasis on the fact that the return of Christ will reveal the righteous judgment of God. While it may not be popular to talk of eternal judgment, the Bible does talk of it: "the day of wrath when God's righteous judgment will be revealed . . . we shall all stand before the judgment seat of God . . . we must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in his body." See Rom. 2:5; 14:10; 2 Cor. 5:10; 2 Thes. 1:7, 8; 2 Tim. 4:8.

In view of this hope for the return of Christ some people have charged that Christianity is too "other-worldly." They say that the "last day hope" kills social concern and turns attention to the future at the cost of the present.

Such charges fail to consider the constant New Testament emphasis on the relation of hope and daily life. It is also a fact that people who have held most firmly to the "last day hope" have, at the same time, been active in work to help needy and suffering humanity.

Christians gladly accept the adjective "other-worldly." They insist that "the true evaluation of this world must rest against the background of its impermanence . . . Otherworldliness is the core

of the Gospel, the very essence of the Christian life. The heavenly life alone lends reality to all schemes of earthly amelioration; the life beyond alone gives value to this; it alone makes it worth while to lift mankind from the mire of selfishness and corruption."

It is not surprising, therefore, to find the New Testament connecting the hope of the return of Christ with worship (1 Cor. 11:26); evangelism (2 Cor. 5:11; 2 Tim. 4:1,2; 1 Tim. 6:14); holy and godly living (Rom. 13:11,12; 1 Cor. 15:58; 1 Tim. 4:8,10; Titus 2:12,13); the use of money (1 Tim. 6:17-19); employer-employee relationships (Col. 3:22-25; 4:1); personal conduct (Rom. 14:10-12); and the problem of suffering (2 Cor. 4:16,18; Rom. 8:18,21).

"A man without the sense of reality extending far beyond the present . . . cannot escape being a clueless figure in a purposeless world." There is, and until the last days always will be, much in this world that even a Christian cannot understand. The Christian too lives in the midst of the incomplete, the imperfect, the undeveloped, and the mysterious. But, on God's promise, the Christian is moving toward the complete, the perfect, and the real. "The attitude of mind which is rooted in eternity is neither deceived by the illusive glammers of this world nor unduly cast down by the unexplained problems."

Paul said that we are "saved by hope." Hope of the return of Christ "purifies the heart; clarifies the vision; strengthens the hand; and sheds the glory of the future on the present."

When we hear Paul say "We await a Savior from heaven" (Phil. 3:20) we gladly reply "Even so, come, Lord Jesus." (Rev. 22:20)

She Recognized the Servants of God

Mrs. Paul J. Knecht

"And it came to pass, as we were going to the place of prayer, that a certain maid having a spirit of divination met us, who brought her masters much gain by soothsaying. The same following after Paul and us cried out, saying, These men are servants of the Most High God, who proclaim unto you the way of salvation. And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour. But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas, and dragged them into the market place before the rulers. (Acts 16:16-19.)

This passage seems to contain all there is in the entire Bible about this maid, who had a "spirit of divination." This brief account reveals something of the character of God and His work to protect His people from demon activity. Let us look at that first and get back to the maid later.

God did not accept the testimony of demons. At first thought the reader is apt to wonder why. This maid, rather the demon in her, was simply proclaiming that Paul and Silas were "servants of the Most High God." What was wrong with that? Why could not God have *used* it, at least in the sense of Philippians 1:15-18? Yet the same Paul, who, later in the epistle to the Philippians, wrote the Scripture cited above, here on his way to the place of prayer in Philippi, cast out the demon that proclaimed his ministry.

We think now, if people are praising God there can't be much wrong with them. Perhaps there is a warning here that in these days of "seducing spirits and doctrines of demons" it is possible that at least some of those who recognize the Lord's servants (the apostles) and vociferously proclaim them may be demon inspired for the *world* "beholdeth him (the Comforter—John 14:16-17) not, neither knoweth him." Demons obviously were (are) not in the same class with those who preached "Jesus of envy and strife." But they knew Him (Mark 1:23-24). If the Lord had accepted the testimony of demons it might have meant to His followers that He endorsed them, and therefore hindered His disciples from detecting the demons as readily as Paul did here. This is suggested by J. F. & B. in their commentary. But we have almost lost sight of the little maid who started out to be the central theme of this lesson.

We actually know nothing of her, but we do know, by God's grace, something of Him and His word, and also, in contrast, the heart of the natural man. "When the hope of their gain was gone" her masters "laid hold on Paul and Silas, and dragged them into the marketplace before the rulers" and they were beaten and "cast into prison."

"The love of money is the root of all kinds of evil." We wonder therefore if they were satisfied with that or if they did not return to mete out some punishment to the maid herself. When lovers of money are thwarted from acquiring or accumulating it, their peace can be sorely disturbed and their frustrated anger may possibly vent itself on anyone that gets in the way, especially one as closely associated with their gain as was this monetary channel of theirs.

If not when Paul and Silas were safely lodged in jail, it is quite possible in view of the nature of man, that when the two prisoners were released, and that by the magistrates themselves, incensed at the miscarriage of their purpose, her masters found her again and gave her a hard way to go. It is strange but true that an innocent person can suffer when one who expected material gain from her has to face the fact that none, or no more, is forthcoming.

But however true that could have been in the very nature of things—we are not told it and this writer likes to think that by the working of God Paul and Silas found her again and she became one of that little group that became the church at Philippi.

NEWS AND NOTES

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

Ft. Lauderdale, Fla.: We are expecting Vaughn A. Reeves and his family to begin full-time work with the West-side congregation here about June 1. They are taking on the work as a missionary enterprise, which indeed it is. Brother Reeves helped us here in '67 and '68 while working in secular employment. He and his good wife, Judy, have a deep desire to see the church revived. After much prayer and planning, they are now returning to be used of the Lord in this effort. A number of churches, chiefly in the Louisville and central Kentucky areas are helping in a financial way. The Cramer and Hanover congregation in Lexington has offered to receive and forward funds for the work. If you visit in this area, plan to meet and worship with us. If you know of some who are living in reach of us, please send us their names and addresses. The church meets in its own building at S. W. 12th Ave. and 2nd Ct.—three short blocks south of West Broward Blvd., on 12th Ave. —Willis H. Allen

Portland Ave. Church: Correction: The Suells who responded to the call of the Lord, reported in Portland news for May as mother and son were husband and wife. We regret the mistake and hasten to correct it.

Eastview Church: The Eastview church reports good progress and steadfastness. Though no new births have occurred recently still the outlook is good according to Brothers Neal and Morrow.

Antioch Church: Brother Blaes reports good interest and faithfulness in the Antioch church.

V B S

All churches about this time are occupied with VBS plans and some are already well into their first week. The results may be far-reaching but sure. Space does not allow for the listing of each one. Portland is to have a different speaker (teacher) for the adult class each night. Dennis Allen is the director for this year. Many others have similar arrangements with regard to the adult class.

Portland Christian High School

The senior trip is past; all of the activities of the various classes are history. So also is the music recital arranged and carried through by Sister Price, whose firmness and gentleness of manner together with her own ability to impart what she has to her pupils, secured the cooperation of the music students and the admiration and appreciation of parents and others present.

The Baccalaureate sermon for the Seniors was delivered by Bro. Billy Ray Lewter of Lexington's Cramer and Hanover church on Sunday, May 30 at 3:00 p.m. The graduation for the sixteen seniors took place on the evening of June 4, with Brother Robert Richardson of the South Louisville church bringing the message. In short, PCS has closed its forty-seventh year by the grace of God. The entire teaching staff is to be highly commended for their industry and wisdom; and above all for their faith and reliance on God.

Sellersburg Church. The Sellersburg church has now a regular minister, Prother Kenneth Lawyer. He and his family spent about a year working with the Sellersburg Children's Home. Their leaving creates a vacancy in the staff at the Home, still unfilled as of a few days ago. The need for house-parents for the younger boys has been supplied by the coming of Brother and Sister White of the Melrose congregation in Lexington.

Utica, Indiana Church. The pulpit of the Utica church is being vacated as of the end of school, which is now, by Brother Delmer Browning. Coming to take his place is Charles Knecht who has been attending at Rowan St. and helping in the work there.

Ebenezer Church, Harrodsburg, Ky.

N. Wilson Burks is chairman of the Drug Control Committee in Mercer County, and attended a district meeting at the Narcotics Hospital in Lexington last week. He heard discussions on drug use. Youth who came from bad homes, children without God reported what drugs had done for

them. None of them will ever be able to live normal lives.

However a cure method really started me. "Sensitivity methods of cure were shown. Young people met on a beach, talked of their problems, then served a water communion! They sat in groups, closed their eyes, and then touched one another in a disgraceful way, in our judgment. This is **Cure Without God**. It seems a cure with Satan! Last days? —N. Wilson Burks

The Bohon Revival resulted in two confessions. They are to be baptized in the Ebenezer baptistry.

Gallatin, Tenn. Four ladies from Korea attended our morning services dressed in their traditional Korean costumes. Two of the ladies are mothers of medical doctors who are practicing in this country and who brought their mothers over for a visit. They are returning soon to their native land.

Brother Dave Schreiner brought the messages at both services on May 30 while the Crowders were away on vacation. Grandpa Crowder had waited long enough before making that journey to Columbus, Ga. to see little Hall David!

Sellersburg, Ind. To Bro. and Sis. Kenneth Lawyer and boys, we welcome you into the work here, and trust the Lord will bless you as you strive to serve Him.

Highland Church, Louisville: It was decided at the business meeting to urge all members to give to the build-

ing of the new home for the aged and to contribute \$20 a month from the church treasury.

Cramer & Hanover Church, Lexington, Ky.: We should begin to pray for our revival meeting to be held Aug. 22-29 with Bro. John May. It will not be successful unless we are earnest in our prayer and anticipation. Unless we desire a moving of the Spirit of God, there cannot be any among us. The Lord's power is wonderful and great, but it must find ready hearts. Prayer is the most effective way of preparing in this way.

Southside Church, Abilene, Texas:

Why not let those television reruns run alone and join us for the Sunday evening services? Your preacher is not very happy over the neglect being shown our evening services (both Sunday and Wednesday) But what is more serious—we suspect the Lord is not very happy over the neglect. Preachers can despair, quit, and move on—and sometimes it is an improvement—but you are going to have to give account to the Lord of how you spend your time! The only right way to get rid of the problem is to get right with Him and to put the kingdom of God FIRST!

TAFARA MISSION FUND

The Lord has blessed with approximately \$3,000 toward this work so far. Continue to pray for and support this work that Bro. W. L. Brown has begun in Africa.