

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.



BACK TO SCHOOL

Roman Catholic schools are falling apart. Enrollment is dropping off (locally about half what it was in 1960), financial support is lagging, qualified teachers are harder to get, governmental requirements are becoming more stringent, and costs are on the rise.

Many of these problems are shared by other private schools, but our interest is focused on Christian schools, at all levels. Can such schools survive? It is a very timely question. Possibly the answer is linked to another question: *Should they survive?* I don't believe there is a blanket answer that applies to all Christian schools, schools.

There are partisans who would argue unqualifiedly for the perpetuation of every Christian school, period! But what is so sacred about a Christian school? Doesn't the Lord Himself sometimes remove the gospel testimony from a community (Rev. 2:5)? If He so treats a church, might He not do the same with a school? When formerly associated with different Christian schools, this thought often came to mind. I came to the conclusion that we should allow Him to close a school—if He should so choose—and not resist His will by shrewd human (financing) devices and sheer determination to keep it going.

WHY CHRISTIAN SCHOOLS?

Our original questions about the survival of a school are, I think, related to the purpose of that school. Why does it exist? Sure, somewhere there is in writing a statement of lofty purposes—but are they real? Is the school actually being used as a device to avoid integration? Are parents “passing the buck,” shifting to the school their own responsibility to rear their children in the nurture and admonition of the Lord? Is the purpose of the school merely academic—to provide an educational alternative to the deteriorating public schools? Has the school degenerated into a tool being used to perpetuate some denomination's distinctive doctrines? That paper declaration of purpose needs to be dusted off occasionally—especially at the beginning of each new school year—and made to be the subject of some heart-searching and prayer by board members, instructional staff, parents, and anybody else associated with the school.

It is at this point—the purpose of the schools—that the Roman Catholic system has been undermined. This is at the root of all their really serious problems. Since December 31, 1929, Pope Pius XI's encyclical, *Divini Illius Magistri*, had set the direction for RC schools. The encyclical contains no uncertain sound regarding the goals in view: “. . .it is clear that there can be no true education which is not directed to man's last end, and that. . .there can be no ideally perfect education which is not Christian education.” The encyclical takes an unequivocal stand on such controversial issues as sex education. But then came Vatican II, and the RC's aren't so sure any more. Now they've got “dialogue,” and nobody knows exactly where they are going. The parochial school was a means to get there, so now who needs the schools? Decay is inevitable.

The point of all this should already be clear. More than anything else, those associated with any given Christian school need to be united by an awareness of and a commitment to God's purpose for that school. His specific purpose may vary from time to time, so this calls for continued dependence upon Him. Where His purpose is perceived and adhered to, there will be reassuring answers to the question, “Can, and should, this school survive through the coming school year?”

Precious Reprints

Portland Christian School

R. H. Boll — 1924

As Portland Christian School enters its 48th school term, we think it worth while to look back to its beginning. This article offers something of a commentary on the declining morals of our society and briefly outlines the guiding principles of the school. —Ed.

The venture of the proposed school work of the church at Portland Avenue, Louisville, Kentucky., is a private work of its members in the name of the Lord. It is not a “church institution” that is contemplated, but an effort on the part of Christians to answer to a sore and crying need which is daily growing more insistent. The matter needs no argument. If it is right for the church to feed the hungry, to clothe the naked, to make provision for the sick, it is right for the same reason, in the same way, to provide for a need now even sorer than that of the bodies—the proper teaching of children. Our day has seen the development of an atmosphere, a spirit of the world, which has diffused itself into the educational realm also, and which, we believe, is distinctly hostile to faith, to godliness, to reverence, to Christianity, and even to common morality.

It would be difficult perhaps to point out the specific causes for this condition in any particular instance. Perhaps it is the

leaven of unbelief that is so actively at work everywhere; perhaps the mingling of those who are infected with the growing moral laxity and the general moral decline; or the invasion of that spirit—shall we call it “radical” or “criminal”?—that present-day tendency to lawlessness that knows no regard for authority, despises dominion, and defies discipline and penalty. Whatever it be, it is the spirit of the times that has found entrance into schools high and low, and people are daily witnessing the moral and spiritual ruin of their children. In saying this, we are not taking a peculiar view of the situation, but are only corroborating what men of the world have observed and what even secular journals and magazines and prominent educators themselves also openly deplore (see *Literary Digest*, March 15 and 22).

For this condition we know but one effective remedy: the word of God which restores the soul, enlightens the eyes, renews and transforms the character—the word of God taught by Christian teachers, in the atmosphere of love and truth. We have purposed and planned to provide a school in which standard instruction in the necessary secular branches will be given, along with daily teaching of the Bible—the emphasis upon the latter. It is the intention to teach all else in the light and spirit of God’s word.

Moreover it is our aim to make that school work free of all charge to all, as many as can be accommodated. By this is not meant that those who avail themselves of it shall not be permitted to give as much as they can and wish to its support, or that any other help will be declined. The work will, under God, be dependent upon such willing assistance from faithful and loving helpers whom the Lord will raise up; for the Portland Avenue church, already giving according to, and even beyond ability, could not bear the burden alone. But neither is this statement meant for an appeal. We believe that in a needed good work we may trustfully count upon the help of God. Already, from within the membership of the Portland church more than \$900 is pledged toward the necessary equipment—which, though not sufficient, is proof of their earnestness and their spirit of sacrifice in this great and important undertaking, an assurance also that the Lord will not forsake such a people in such an effort.

Excerpts from a later issue—

On Tuesday, September 2, the long looked-forward-to and prayed-for work opened. . . . the number of pupils is about 75. . . . The work started off well. . . . the little school is simply wonderful. Next to the fact that the Bible is taught and magnified, and that each day God is put first, the success of the work thus far is due to the efficiency of the teachers. . . . Stanford Chambers. . . . Alice Waters. . . . Lura Jones (Bornwasser).

Now we must give thanks to God for the encouragement and success that has marked the opening of this school. . . . In the judgment of the writer it is the only hope of saving our children from the spirit of the times and from the onrushing tide of that ruinous influence which is overwhelming the youth of the present day.

Secret Weapon in the Classroom

H. Robert Cowles

"Let not many of you become teachers, my brethren," says James in his inspired letter, "for you know that we who teach shall be judged with greater strictness."

In no other profession, save possibly the ministry (which is a form of teaching), does the total character of the individual count for so much.

An immoral person can assemble a good Chevrolet. A salesman can play the horses in off-hours without jeopardizing his client relationships. But a teacher is teaching twenty-four hours a day. His out-of-class contacts with the students may in fact be the more important. His standing as a teacher depends on a wide variety of assessments.

But if teaching is a demanding profession, so is it an influential one. The teacher is more influential than the subject matter he teaches. The attitude of his students toward the subject matter and the benefit they derive from it will be conditioned largely by their assessment of him as a person.

If those assertions seem too strong, think back to your own formal education, however few or many years ago it was. Apart from the basics of reading, writing and arithmetic, just how much hard knowledge can you recall from the years you spent in the classroom?

Yet you can look back over those same years and no matter how long ago they were recall teachers who themselves made a lasting impression on your life. They were believable examples whom you consciously or unconsciously followed, whose lives helped to shape yours, whose moral dimensions were infinitely larger than the subjects they taught. Long after the course content faded from memory, the savor of their lives has continued to flavor and enrich your own.

How many people are writers or scientists or, yes, schoolteachers because a teacher by his character and concern made a lasting imprint on an impressionable youth. And by the same token, how many have been turned off from pursuits they were qualified to enter by some classroom hireling who had no business being there.

In view of the frightening influence for good or evil which the teacher has on his students, one would expect that schools of all types would give more attention to the selection and continued evaluation of their teachers. Such, alas, is not the case.

Teachers are selected not primarily on whether they can teach but on how well qualified they are academically. Granted a correla-

tion between knowledge of a subject and ability to teach the subject, teaching is far more than knowing the subject. Yet few schools of any kind make a serious and consistent attempt to assess the real impact their teachers are making or, for that matter, to know what really is going on in the classroom.

So-called academic freedom is put forth as the main argument against such investigation. A teacher must be free to teach what and as he pleases.

Which is more important: academic freedom or a competent faculty gifted to shape the lives of those they teach? Academic freedom is a cloak for subversives who wish to work unmolested and for incompetents who wish to remain employed. Neither has any business in our classrooms.

If we have a right to evaluate the work of a sales person or a bank teller or an assembly-line worker in relation to his job, we have a right—and an obligation—to evaluate the teacher whose influence is much farther reaching. No capable teacher imparting the knowledge of his subject which he was employed to impart has ever needed to fear the scrutiny of his classroom work.

Educators give much attention to curriculum planning. The necessity of a valid arrangement of subjects to be studied cannot be discounted.

Likewise considerable effort is expended in teacher training. Entire colleges exist for almost the sole purpose of instructing teachers in the art of communicating subject matter to their students. The benefit of such a study of techniques is unquestioned.

Yet head and shoulders above those considerations, however important, are the character and charisma of the man or woman who imparts the subject matter in accordance with the predetermined techniques. The *teacher* is the secret weapon in the classroom.

Qualified men and women with a real gift for teaching are not plentiful. For one thing, there are easier ways to earn a meager living. And the stampede for higher education since World War II has further served to spread them very thin.

But the Christian school, of all schools, cannot afford second best in this important area. Too much is at stake.

To teach is a fearsome responsibility. To be the selector and evaluator of teachers is even more formidable.

But he who would be true to the generations of the future will exercise his responsibility with prayerful discernment, vigilance and—if necessary—with unputying decisiveness.

—Editorial in *The Alliance Witness*

Questions Asked Of Us

Carl Kitzmiller



Would you comment on 2 Kings 2:23-24?

This passage is a part of the record concerning Elisha. "And he went up from thence unto Bethel; and as he was going up by the way, there came forth young lads out of the city, and mocked him, and said unto him, Go up, thou baldhead; go up, thou baldhead. And he looked behind him and saw them, and cursed them in the name of Jchovah. And there came forth two she-bears out of the wood, and tare forty and two lads of them." (ASV).

There are at least two ways of looking at Scripture. One may be antagonistic to it, so that the worst possible connotation is put on any account that seems at variance with human judgment. Or one may recognize its inspiration and realize that the so-called "problem" passages always clear up when we have enough information and understanding.

Those who reject the inspiration of the Bible like to point to this incident because they suppose it to be proof supporting a mere human origin of the Bible. This is often regarded as a myth which has crept into the record, or, if the incident happened, it was one of those coincidences of timing that just seemed to make Elisha able to call out the bears in judgment. Of course, including this in Scripture is considered an error because it is supposed that it teaches something contrary to proper human conduct. Elisha is seen as a peevish old man who could not take any kidding even from mere toddlers, so he cursed them and rejoiced in their destruction.

Several things deserve consideration in this account.

(1) This was no mere childish taunt. The "go up" seems to point to Elijah's translation (2 Kings 2:1-11) as if to say, "Why don't you go up to heaven like your master?" Bethel was a center of calf worship; hence, of false prophets. It was likely that the report of Elijah's being taken up had been ridiculed and disbelieved, so this would be a cry of disbelief and rejection of Elisha as a prophet of God. The name of "baldhead" seems rather little more than discourtesy to us today, but Jamieson (Jamieson, Faussett, and Brown Commentary) points out that it was an epithet of contempt in the East which might have been applied to a person with even a bushy

head of hair. (Cf. Matt. 5:21-22, where an offense is obviously more serious than our English words seem to imply.)

(2) It is by no means certain these were very small children. The ASV reads "young lads." Although children may parrot the words of their elders, these words carry too much meaning to be originated by small children. If they were small children, then the words were really those of their parents, who were thus punished by the loss of their children. It is possible, however, these were responsible teen-agers or older. The word translated "children" or "lads" is the one used of Isaac when he was twenty-eight, of Joseph when he was thirty-nine, and Rehoboam when forty (See *The Treasury of Scripture Knowledge*, Samuel Bagster and Sons). Thus one suspects that these were a band of loud rebels.

(3) This is an Old Testament account. We should remember that the Law specifically commanded the putting to death of the child who cursed his father or mother (Lev. 20:9). Moreover, whoever enticed men to serve other gods was to be put to death (Deut. 13:6-11). This seems quite severe to us today, but it was a severity imposed by God to help keep his people pure. It need not be strange, then, that the prophet of God should act severely against those who so attempted to silence the voice of truth in their midst.

(4) Elisha "cursed them in the name of Jehovah." Even a peevish contrary man or a false prophet could utter a curse in the name of the Lord, but there would certainly be no response from God. The fact that the curse from the Lord befell these is sufficient reasons for declaring the whole of Elisha's actions justified. Whatever God does is right, no matter who finds fault with it. If even a true prophet of God has no power to *compel* God to act when the cause is righteous, how much less if it were unrighteous!

I know that Christians may sin and I ask forgiveness of my sins, but I am not really conscious of any particular sins... Should I be aware of my wrongdoing in specific ways?

It is certainly right to seek God's forgiveness for the sins of which we are not aware. The heart that is set on God wants to be pure from every evil, and sometimes we certainly are not aware of the things which make us impure. We may be ignorant of these specific wrongs because of ignorance of God's word, failure in spiritual growth, the misleading voices about us, or for other reasons. The very ignorance itself may well be a sin. But confessing our sins does not require that we know every specific sin of which we are guilty before God, else none of us has ever fully confessed.

In order to get the practice of a sin out of our life, however, it is normally necessary to recognize what the sin is. I can repent of *all* my sins and be forgiven by God, but if I fail to recognize a certain act as sin I will likely go on repeating that act. For example, if I am guilty of giving free rein to a vicious temper, I cannot do much about putting it away until I am aware of the situation and face the fact that this thing is sin. So it is highly desirable that, as much

as possible, one recognize the specific wrongs for which he seeks forgiveness.

It is true that Christians living in a rather sheltered environment may not be guilty of certain gross sins. Looking back on a day, we may not have broken the moral and spiritual code found, let us say, in the ten commandments. It is often a help, though, to remember that sinning is not always in the things we do, but may be in the things we failed to do. Did I miss some opportunities today for the Lord? Did I use my time in the best way for Him? Was there failure in the positive things that I should have done and failed to do?

I read recently of a man who said he was promillennial. What is that?

This is not one of the more familiar designations of millennial teaching. Those who believe Christ is coming before the millennium are *premillennial*. Those who believe He will not come until after the millennium are *postmillennial*. A distinction is often made in *postmillennial* teaching, so that those who identify the present age with the millennium and make the millennium so highly figurative as to virtually deny such a period are known as *amilennial* (or *anti-millennial*).

Literally a *promillennialist* is one who is *for* or *in favor of* the millennium. So far as my experience goes the term is used to describe the individual who is not very sure about prophecy, who is really not much of a student of the word, but who is inclined to like the idea of a millennium and is not going to oppose it. Advocating this position tends to suggest a good-natured ignorance or possibly even cowardice in taking a definite stand. At best it means one knows that the Bible speaks of a thousand years and grants God the right to bring such a period to pass in His own good way. The position presents little systematic thought and contributes little or nothing to a better understanding of God's word.

Why do Christians demonstrate so much hatred toward others who differ with them?

There are a lot of possibilities. It should be pointed out that all Christians are in a process of growth in this life and, hence, are not flawless with respect to proper conduct. There is a devil who delights in creating strife within the family of God or between that family and the world. In addition, the fleshly nature of man bears this kind of fruit if allowed to dominate in a life; only the Holy Spirit can produce true love. Christians who hate others have not become as much like their Lord as they ought. The fault lies not in the standard but in the practice of it.

It may be, however, that what is thought to be hatred is nothing more than the expression of strong convictions. One does not necessarily hate a man just because he presents his own viewpoint strongly or take a stand on what he believes to be true. Those for whom Christianity is important above all else naturally feel strongly about

its teachings, a fact which puzzles and irritates those to whom religion means little or nothing. What sometimes passes for a loving, kindly attitude in such matters is often nothing but indifference. What sometimes passes for a wonderful ecumenical spirit is often a lack of any convictions to give up. Don't be misled into thinking that the only way to love a man is to fall in wholeheartedly with whatever he does or believes.

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Reviewing The News

THE CHINA situation is occupying a lot of space in magazines, newspapers, and in all the mass media. President Nixon's announcement that he is going to make a pilgrimage to Peking came as a great shock to a great many people. It was a shock even to people who are not aware that Red China (falsely called The People's Republic of China) has murdered at least 60 million people, imprisoned many others, closed all churches, broken every international agreement that they could and is our enemy in Korea and in Vietnam. Many of them are also unaware that this will lead eventually to the displacement of Nationalist China in the United Nations (I would favor that if we also withdrew and ordered the UN to get headquarters in another country, thus ridding ourselves of that enormous "fifth column"). And many of them were not aware that the head of the Red Chinese, Mao Tse-Tung, a little over a year ago called for a world crusade to "unite and defeat the United States aggressors and all their running dogs." This is the official policy still being repeated in Red Chinese newspapers today (even after the infamous ping-pong incident!). Many of those who were so taken by surprise were still remembering the speech Mr. Nixon made on April 19, 1968, when he said: I would not recognize Red China now, and I would not agree to admitting

it to the United Nations, and I wouldn't go along with those well-intentioned people that said, "Trade with them because that may change them."

ADVANCE INDICATION of the President's intentions were shown by a series of events. In October, 1967, Mr. Nixon wrote an article for the magazine *Foreign Affairs* which is published by the Council on Foreign Relations. In the article Mr. Nixon said, "taking the long view, we simply cannot afford to leave (Communist) China forever outside the family of nations." As a prelude to carrying this out, last December 1 President Nixon, at a press conference, said that the United States "must have some communications and eventually relations with Communist China." (What if President Roosevelt had said that of Nazi Germany during World War II?). Then in February of this year he gave his "Report to the Nation" in which he described better relations with Red China as a major objective of his administration. Surely people have had a great deal of warning that our President was moving to the place where he would help settle the fate of the seven hundred million people in Red China to remain as slaves and to legitimize the government by a small number of dictators. Not to mention the final word that our government is no longer interested in helping those prisoners

of war in North Korea and Red China. The people of this country, as usual, are getting the kind of government that they permit. They have not protested any of the steps in this direction.

PRESIDENT NIXON, in an interview with Howard K. Smith, volunteered a statement that most people did not understand. He said, "I am a Keynesian economically." He was saying that he subscribes to the economic theories of John Maynard Keynes, the socialist economist of the Fabian Society in England whose theories of spending to get out of depressions have so greatly influenced the leaders of our country. This explains why the President has talked stopping inflation while vastly increasing the primary cause of inflation, deficit spending by the government.

PROBABLY the news media personality who is closest to the powers that be in this country, is James Reston, now a vice-president of the New York Times. On May 21, 1971, Reston made this interesting statement, "Nixon would obviously like to preside over the creation of a new world order, and believes he has an opportunity to do so in the last 20 months of his first term." Mr. Reston said this approvingly and so can not be accused of trying to do harm to the President. If what he said is true, it does not take too much imagination to decide what kind of "world order" this will be.

DR. RALPH ABERNATHY, successor to Martin Luther King, was reported in the Southern Patriot, published by the organization Carl and Anne Braden run, as saying the following in a speech in New York back in February: "Let the people speak. Power to the people. And may the people rise up as never before, and no longer be a part of the so-called silent majority, but let us rise up and get on the case and do our thing and sock it to America." (Emphasis added.)

THE JESUS MOVEMENT in California is publishing a paper similar to the underground papers, but with a totally different policy. A copy sent to me from California recently indicated the Hollywood Free Paper is making a strong effort to appeal to young people who are disenchanted with life, but they are trying to lead them to Christ and to a dedicated

life as the way to what they are looking for. Quite a contrast to the filth of the underground papers generally.

AUTHORITIES on military affairs now are nearly all agreed that the United States is falling behind in the development of both offensive and defensive weapons. The reason, of course, is that our government has quit trying to develop new weapons or to increase the stockpile of old ones, while Russia is spending all that it can to develop both offensive and defensive weapons and to build up its navy and especially its submarine force.

AN INTERESTING bit of news was contained in the July 25, 1971 issue of Christian Crusade Weekly. Our federal (national) government has granted to Chile a loan of \$5 million to buy military equipment. That government, of course, is headed by a communist; Christians in Chile say that the usual build-up of persecution of Christians is going on. That government has also seized some American properties without repaying the owners.

THANKS to two readers who sent me interesting write-ups on the Aswan Dam in Egypt. That is the dam that the United States decided not to help Egypt build and Russia immediately stepped in to help with the construction. The dam seems to be making more troubles than it is solving. There is not sufficient space here to detail all the problems, but the long range look is that it will cause much illness and cut down on the food supply instead of increasing it

A SURVEY of Boston, Brandeis, Davidson, Howard, Indiana, Marquette, Sarah Lawrence, South Carolina, Stanford, Williams, and Yale Universities, and Reed College recently showed that 54 percent of those polled would rather surrender to the Soviet Union than to fight a war with them. Let's hope that that is not representative of young people in this country.

THE HEAT must increase national news and decrease religious news from the looks of my files! Keep both kinds of news coming to me. And keep praying and looking up. Send the news items and questions to

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Man by Nature

John R. W. Stott

And you he made alive, when you were dead through the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience. Among these we all once lived in the passions of our flesh, following the desires of body and mind, and so we were by nature children of wrath, like the rest of mankind.
Ephesians 2:1-3, RSV

These verses form one of the clearest and most concise summaries of the biblical doctrine of what man is by nature. Notice at the outset that this is not an account of some particularly wicked men, but of all men, of man as a race, of mankind.

The central statement concerns the "trespasses and sins" in which we once walked before the grace of God found us. The Greek word for "trespass" indicates a deviation from the right path, and that for "sin" a missing of the target in archery or javelin throwing. Both words imply a failure, either to stay on the path or to hit the mark. The essential biblical account of man in his natural state is that he "walks in," his everyday life is characterized by, this continuous failure. What are the causes and consequences of this fallen condition of man?

The cause of man's failure, according to these verses, is the powerful, insidious influence of the world, the flesh, and the devil.

We are said to walk in trespasses and sins "according to the course of this world." "The world" in scripture means secular society, the whole community of men and women who live their lives and organize their affairs without reference to God. Indeed, we human beings are more gregarious than we realize. The herd instinct is strong among us. We do not like to be the odd man out. We find it easier to swim with the stream than against it, to be conformists than non-conformists, to take the line of least resistance than to stand out against the crowd. We are like reeds shaken in the wind. J. B. Phillips describes us as having "drifted along on the stream of this world's ideas of living." It is a kind of moral (or immoral) keeping up with the Joneses. The standards of the Joneses, the ordinary people surrounding us, become our standards. We assimilate the concepts, opinions, fashions, and ways of the society we live in; and this is never more so than in the twentieth century, when the mass media of communication like the newspapers and television bring the standards of the world into our own home.

There can be no shadow of doubt that Jesus Christ and His apostles believed in the existence and malicious activity of a personal devil. Therefore, if we are biblical Christians, learning to subordinate our minds to the teachings of God in His Word, we believe in him also. He is here called a "spirit," because he is a spiritual be-

ing, and "the prince of the power of the air," because he wields considerable power and authority in the unseen world. This wicked spirit, this powerful ruler, is actively at work in and among men. The preposition "in" need not be pressed into teaching that every unbeliever is personally indwelt by Satan. It does mean, however, that directly or indirectly, in a million inconspicuous ways, the devil is at work in our human situation, enticing into sin, deceiving into error, and sowing the seeds of evil and discord in God's field.

"In the passions of our flesh, following the desires of body and mind." "The flesh" is St. Paul's word for the nature which we inherit from our parents, and which (although retaining a vestige of the divine image) is fallen, sinful and selfish. The flesh has evil and selfish desires, which bubble up from the depths of the subconscious and often break the surface in sinful words and deeds. It is unfortunate that the phrase "the sins of the flesh" has come to mean the sins of the body, namely gluttony and drunkenness, sloth and sexual impurity. It certainly includes these, but it has wider connotation. The RSV makes it plain that it includes the mind as well as the body. Thoughts of malice and resentment, revenge, jealousy, and conceit are also sins of the flesh.

Here, then, are the causes of our human condition, the influences which lead us to "walk in trespasses and sins." There is the course of this world around us, the desires of the flesh within us, and the activity of the devil among us. Every man is under these influences, whether he knows it or not. By and large he does not know it, or will not admit it. On the contrary, unregenerate man prides himself on his liberty, his independence, and his self-sufficiency. Like the Pharisees before him, he bitterly resents and actively rejects the statement of Jesus that he is actually the slave of the sins he commits.

The last phrase of my text states that we are "by nature the children of wrath," which is a Hebrew idiom meaning that we are people upon whom the wrath of God abides. When the apostle says that we are thus "by nature," he means that man in his natural state, before he is supernaturally recreated by the grace of God, is under divine wrath.

There are many moderns who wish they could eliminate the concept of the wrath of God from the New Testament. But they cannot, and the attempt to do so is foolish. God's wrath is an ineradicable part of the biblical revelation of God. It protects the concept of His love from degenerating into an immoral sentimentality. It tells us that His love is holy and righteous love. The apostles had no difficulty in believing or teaching that the God of Jesus Christ is a God of wrath as well as love. This passage is a dramatic example, because the statement that we are "children of wrath" is immediately followed in verse 4 by references to the mercy, love and grace of God. Sinners are, according to Scripture, at one and the same time the objects of God's wrath and love. His wrath keeps His love from

compromising with evil, while His love keeps His wrath from consuming the evil-doer.

What does it mean to be "under the wrath of God"? Verse 1 gives us the answer; it is to be "dead in trespasses and sins." Death is the penalty for sin, which is inflicted upon us by the wrath of God. "Death" means to be cut off from God, who is the source of life. Eternal life is communion with God, and death is separation from God. Ever since Adam and Eve sinned and were dismissed from the Garden of Eden, God in His holy hostility to sin has banished the sinner from His presence. Thus, "dead in trespasses and sins" is man's natural state, alienated from the life of God, ignorant of God and unresponsive to Him.

This, then, is the biblical doctrine of man. He walks in trespasses and sins, a continuous failure. The causes of this failure are the powerful influences of the world, the flesh, and the devil, and the consequences are that he is dead in trespasses and sins, under the wrath of God. I doubt if there is any part of the Christian religion more unpopular than this today. Man in our age, partly because of his scientific achievements, is proud and self-confident. The Christian view of man in sin fatally undermines his self-respect. It tells him that he is a slave to the power of sin, and spiritually dead, under divine displeasure.

Why is it important to hold this biblical view of man by nature? There are two reasons:

We need a true view of ourselves if we are ever to believe in Jesus Christ. Nothing keeps us from confidence in Christ like confidence in ourselves. If we believe that we can save ourselves, by a little education and exertion, we shall never look to Christ for salvation. The reason why some of us have not yet called on the name of the Lord is that we see no need to. And we see no need to because we have a false view of ourselves and of our own goodness. But once we see ourselves as we are, under the wrath and judgment of God, we shall see that we cannot win His favour. Once we see ourselves as slaves of the world, the flesh and the devil, we shall come to acknowledge our need of deliverance by Christ. It has been well said that it is "out of the despair of the soul that faith is born." Not until we despair of ourselves shall we ever put our trust in Christ for salvation.

We need a true view of others if we are ever to make Christ known to them. One of the reasons why we do so little in seeking to win others for Christ is that we are not convinced that they need Him. If we think of our non-Christian friends as nice, refined, cultured and charming people who seem quite all right in their unbelief, we shall let them alone as they are. But once we come to accept the biblical view of unbelievers that, despite their charm, they are dead in trespasses and sins, we shall seek to introduce them to Christ who alone can save and quicken them.

Preachers Quitting —

A Step Toward Restoration

Numa V. Crowder

From reading the religious papers I see there is a great concern about so many preachers leaving the ministry. Actually, most of these are not leaving the Lord's work as such, but are merely relinquishing their support for conscience sake. Rather than feeling concern I look on this with great encouragement. Indeed, it is a long step toward restoration of New Testament Christianity.

First, let me say that I believe it is scriptural for preachers to receive material support for their services, and if they are going to be supported, they should be supported adequately. Of course, there are circumstances where preachers should be supported.

The system is not wrong, but our practice of it, in most cases, is. It goes like this: A pulpit becomes vacant and several preachers apply and compete for the job. Each will preach a trial sermon and afterwards he gets with the elders in a back room to haggle over certain things, mostly salary and fringe benefits. Again, the services of a well-known preacher become available, and several of our larger churches will compete for his services on the level of a large corporation going after the services of a top executive, and the methods used are not always of the highest order. It would be difficult to justify this practice with scripture. I can hardly conceive of Paul, Timothy, and Sylvanus going after jobs, or West Side Church of Christ in Corinth bidding for Paul's services in this fashion; but we know this is the way it is in most cases today.

The preacher is the congregation's conversation piece. There are always those who think he is overpaid regardless, some believe he doesn't work enough, others don't like the way he dresses, his wife, the way his children behave or misbehave, etc. Then there are the brave souls who defend the preacher, and the trouble begins. Inadvertently, the preacher is the cause of more bickering and turmoil than any other member of the congregation. He could never be worth it. How could anyone be happy who is gossiped about as much as the preacher? Surely, preachers are the most unhappy people in the world as a group. The pressures they are called upon to live with makes life a nightmare for most.

Preachers keep men of the church from developing spiritually like they should. They want to do all the preaching. Their egos are such that they honestly believe things would fall apart if they are gone for too long a time. The preacher who feels this way has entirely too high an opinion of himself. Because of our higher educational level there are in most any church several men who can preach excellent sermons, or can learn to do so when given a chance. The man who makes his living in this dog-eat-dog business world of ours can relate to the church as a paid preacher never could. The

people can identify with him. They say, "that fits me—I was there too." People are becoming disturbed about professionalism that has become associated with preachers. This is especially so with the younger generation.

The most tragic thing in the church is all this wasted talent. By nature, people don't do much without a necessity. Men won't do much for the Lord as long as they are paying a preacher to do it for them. But without a preacher there is a necessity, and men will do the Lord's work, will grow spiritually, and be happy in the doing of it.

Financially, the preacher is not a good investment. With the average congregation, the largest single expenditure is the building (and there is not one word of scriptural authority for it) and the second largest is the keep of the preacher. Between these two expenses the average congregation is nailed to the wall and can't do anything else. I know a congregation with an average contribution of just a little under \$600 per week, and they can barely meet these two expenses. This year they couldn't even finance a Vacation Bible School, much less any outside mission work. When the church is under such a constant financial strain, it makes for irritability and short tempers. Also, the money spent by the church annually in moving preachers runs into the millions of dollars.

It is a rare preacher that can prepare two good sermons a week. Most can preach one. The other will be preached, not because the preacher has something to say, but because it is expected of him. In most cases the second one will be rather shallow, under the heads of most. Here, where we don't have a paid preacher, it has been said, "We have a variety of poor sermons!" This may be an improvement over poor sermons without the variety!

It is said that the proof of the cake is in the eating. The church here in Macomb, Illinois, is rather typical. Its membership is made up of the usual mixture of business and professional men, tradesmen, laborers, farmers, widows, housewives and students. About the only un-typical thing is we don't have a paid preacher. January 1, 1971, there were 50 faithful members. To date this year (June) there have been nine baptisms—one baptism for every five and one-half members. We fully support a family in Indonesia and send token support to four other places and do more than average benevolent work. A strong local program of work is carried on, especially on the campus of Western Illinois University. Six to seven men do the preaching, and we have a surplus of teachers. When a person is baptized or moves in, we get him committed right off. We feel that a paid preacher would be a real hindrance. What we are doing others can do.

There seems to be a great concern about preachers leaving the ministry (meaning they start supporting themselves). I consider this to be the most important step in the restoration of New Testament Christianity we have witnessed in our day. If the world is ever evangelized, it will be by a church full of committed Christians,

not by a paid ministry, and the first step toward a committed church is necessity.

—In *Firm Foundation*

PROPHECY

Edited by Dr. Horace E. Wood

The Judgment Seat of Christ

Winston N. Allen

"But why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself unto God" (Romans 14:10-12).

The most solemn and searching truth in God's prophetic word is that each one of us shall give account of himself to the Lord. Facing this truth has a profound effect on the way we think and live each day; the doctrine purifies, edifies, and motivates as do few others.

Who?

Who will be involved at the judgment seat of Christ? The theory of a general judgment has no foundation in the Scriptures. There is a clear distinction between the *bema*, the judgment seat (Rom. 14:10), and the *thronos*, the great white throne (Rev. 20:11). Historically the *bema* was a raised platform from which umpires watched the ancient Grecian games and rewarded the successful contestants. Paul speaks of the coming judgment seat of Christ as the place where *Christians* will appear for the appraisal of their life and work. In sharp contrast to this, the great white throne judgment follows the millennium and involves the *unsaved* who will be raised from the dead and judged "out of those things which were written in the books, according to their works," and then cast into the lake of fire (Rev. 20:11-15).

What?

What will occur at the judgment seat of Christ? The Apostle Paul wrote in 2 Cor. 5:9,10: "Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto him. For we must all be made manifest before the judgment seat of Christ, that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." Notice that Paul, writing to Christians, used the personal pronoun "we." In 1 Cor. 3 he gave some details as to what is to occur, "each man's work shall be made manifest, for the day shall declare it because it is revealed in fire, and the fire itself shall prove each man's work, of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved, yet so as through fire." In the latter part of verse 8 of the same chapter the apostle wrote,

“each shall receive his own reward according to his own labor.”

The judgment seat of Christ may be defined as “the momentous occasion when Christians receive from their Saviour and Lord special rewards for meritorious service, or suffer the loss of rewards.” In this connection it is important to emphasize that there is a definite distinction, a tremendous difference, between salvation and rewards. Salvation is a gift. “For by grace have ye been saved through faith, and that not of yourselves, it is the gift of God; not of works that no man should glory” (Eph. 2:8,9). There is absolutely nothing we can do or give to earn or merit salvation; it is a gift from God to lost sinners who accept Christ as Savior and Lord. But rewards will be given to Christians on the basis of merit for service rendered in the Lord’s vineyard. Who would say that the careless, indolent, unfruitful Christian will receive the same rewards and status as the self-denying, hard-working, faithful servant of the Lord? Personal accountability to Christ for the use of talents and time and resources entrusted to us is a very sobering thought.

At “the judgment seat of Christ,” as the appellation indicates, Christ Himself will be the judge; not angels, not other Christians, but the omniscient Son of God Who repeatedly asserted in Rev. 2 and 3, “I know thy works.”

For the saved the accounting will be inescapable. As quoted previously the inspired Apostle wrote, “we *must all* be made manifest before the judgment seat of Christ.” The Apostle John in 1 John 2:28 speaks of some being ashamed to stand in His presence; nevertheless that judgment will be inescapable.

The judgment seat of Christ will be all-revealing. Paul said, “we must all *be made manifest* before the judgment seat of Christ.” When something is made manifest it is revealed. Its true nature is brought to light; it is brought out into the open for others to see. Our work, even our motives will be revealed. Then will be made manifest the use we have made of talents, time, resources, and opportunities. Then will be revealed the treasures laid up in heaven, the souls won to Christ, our love for the Lord or lack of deep devotion. Careless work as well as faithful service will be revealed. The record of each Christian will be evaluated. Motives, conduct, and service will be made manifest. The way a Christian thinks and lives each day has eternal consequences. Moffatt renders 1 Cor. 4:5 in these words, “The hour of reckoning has still to come, when the Lord will bring dark secrets to light and reveal Life’s inner aims and motives.”

Are we ready for such a manifestation and inspection? Is self or Christ on the throne in our hearts? The prayer of David is in order, “Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting” (Psalm 139:23,24). Is the fruit of the Spirit evident in our lives (Gal. 5:22,23)? Apart from Him we can do nothing that is worthwhile and acceptable. Works of faith and labors of love, sacrificial service accomplished in the power of the

Holy Spirit, service that has eternal value is compared to gold, silver, and costly stones. Such service will merit eternal rewards. On the other hand selfish, careless, worthless service is compared to wood, hay, stubble. Work done in the power of the flesh and for selfish motives will not stand inspection by the Great Inspector. Paul said, "And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing" (1 Cor. 13:3). Christ is to "try every man's work of what sort it is" (1 Cor. 3:13). Some "shall suffer loss."

Where and when in the future will Christians be gathered before the judgment seat of Christ? Naturally it will not be on earth during this life; we must first be tested; we must first finish the race. This judgment will take place after the rapture, after the coming of Christ for His church described in 1 Thess. 4 and 1 Cor. 15. That event is imminent; it may occur at any time. Jesus said, "Behold, I come quickly, and my reward is with me to render to each man according as his work is" (Rev. 22:12). "Therefore be ye also ready, for in an hour that ye think not the Son of man cometh" (Matt. 24:44).

New address: Spring Brook Drive, Box 10
Eagle River, Alaska 99577

Reared in the Mid-west and early called by the Lord to preach the Word, J. C. Bunn has long been a blessing to many in the Pacific Northwest. Thirty years ago last month, the Editor spent two weeks in Billings, Montana, working with Bro. Bunn in a meeting—an experience that had a lasting effect on his life.

This Old House . . .

J. C. Bunn

The owner of the building I have occupied for 88 years has given notice that He will furnish little or no more repairs. I'm advised to get ready to move.

At first, this was not a very welcome notice. The surroundings here, in many respects are very pleasant. Were it not for the evidence of decay, I would consider this old house good enough. But even a light wind causes it to tremble and totter and all the braces are not sufficient to make it secure. So, I am getting ready to move.

It is strange how quickly one's interest is transferred to the new prospective home. I have been consulting maps of the new country and reading descriptions of its inhabitants. Two or three times I have been down by the river that forms the boundary and have wished myself among the company of those who are singing praises to the King on the other side. Many of my relatives and friends have moved there. Before leaving they spoke of my coming later. I have seen smiles on their faces as they passed out of sight.

Often I am asked to make investments here, but I always say, I can't. I'm getting ready to move.

I am not unhappy that my lease is expiring. I'm not the least disturbed that I must move. I anticipate that it will be better when I do. The important fact is I AM READY TO MOVE!

Dr. Ice is a long-time staff member of Franklin University in Columbus, Ohio, and has served as minister of Main Street Church of Christ in nearby Reynoldsburg.

Jehovah Dwelling On Earth

M. C. Ice

"But will God indeed dwell on earth?" asks King Solomon. We read in I Kings 8 of the dedication of the Temple, one of the most splendid buildings ever built. In the vastness of its size, in the cost of its material, and in its resplendent appearance it far exceeded previous buildings. It was to be worthy of its great design—a temple for the living God. Picture the grand dedication, the King taking the lead in the services. Solomon assembled the elders of the people, the priests and Levites in their priestly vestments, the men of Israel. Solomon standing before the altar, stretches forth his hands, lifts his eyes to heaven—and addresses the Lord, God of Israel. It must have been quite a sight. Then he asks, "But will God indeed dwell on earth?"

Let's consider the words, and relative thoughts. We can well understand Solomon's question—when we think of God's magnificent celestial dwelling, His sublime throne, exalted by seraphim and cherubim, and hosts of angels. When we think of the possibility of vast worlds upon worlds out in space—the vastness of the solar systems compared to our little speck of a world—we could even ask, like Solomon, "Will God dwell here?" Like Solomon, we could wonder, even though we know He will observe, since His omniscience beholds the whole of it at one glance. As the old writer asks, "Whither shall we flee from thy presence?"

Let's look at a scriptural answer to the question. God did dwell in the midst of His ancient Israel. Now we know that God didn't move His throne and set it up in the middle of the tribe—but to an extent He was with them. Not only did they have occasional manifestations of the divine glory, but for example, He appeared for them in their redemption from the Egyptian yoke, guided and guarded them. In Exodus 29 we note, "And I will dwell among the children of Israel, and will be their God." We know that God was with Israel, through the medium of His prophets—just as He was through such leaders as Abraham, Moses, David, etc. We might say God dwelt with them spiritually—when they obeyed Him.

God dwelt on the earth, in the glorious incarnation of His Son. It was to this the apostle referred, when he said, "We beheld His glory, glory as of the only begotten of the Father" (John 1:14). Jesus taught His disciples—"I and my Father are one" (John 10:30), and "He that hath seen me hath seen the Father" (John 14:9). This is the great mystery of godliness, that God should be manifest in the flesh. True, the Jews were looking for a glorious Messiah, but that He should appear as God in the flesh, this they couldn't understand. That Christ was deity, was evidenced in His teaching, miracles, death and resurrection. He spoke with the power and majesty

of God. Diseases, sorrows, winds, even the dead obeyed Him. Then too, devils confessed and fled before Him. No wonder, when the elements of nature obeyed Him, the people exclaimed—"what manner of man is this?" God did then dwell on earth—in the incarnation of His Son.

God dwells in His church, in the heart of every believer—by the presence of His Holy Spirit. Christ, deity enrobed in flesh, has ascended on high, even to the right hand of God. But according to His promise, He sent down the Holy Spirit to dwell with His people—to the end of the present world, according to John 14. Thus He dwelt miraculously in the apostles, and first disciples—and thus He now dwells in His own church, as the guide, sanctifier and comforter of the saints. God dwells in the heart of every believer, for as the writer says in I Cor. 3:16—"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." The apostles repeatedly write concerning the putting on of godliness. When we have true godliness, we have God dwelling in us.

Thus briefly, I think we have answered Solomon's question. God did dwell with His chosen people, Israel. In Christ, He dwelt in the flesh. He dwells in the hearts of the believers, in His church—through the in-dwelling of the Holy Spirit. And we might add, we believe He will dwell with the regathered Israel, and as the apostle John writes—that He will dwell with the saints on a renovated new earth. In short, God does dwell with His people.

Who Has All the Truth?

J. D. Phillips

Speaking of a group of brethren with whom he was associated a brother said, "We have the truth, the whole truth, and nothing but the truth."

When I read it (1934) I commented:—"I am glad our writers are not so presumptuous. "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12). Just such false confidence and arrogance that our brother manifests has kept the Church in the mists in which Alexander Campbell died. He says, "When Luther died there was no Joshua to lead people out of the mist in which he died." Unfortunately when Campbell died "there was no Joshua" to finish the task he so nobly began. Brethren thought that, since they had learned baptism is essential to salvation, and that we must observe the Communion on "the Lord's day" (Acts 20:7 and Rev. 1:10), they had "the truth, the whole truth, and nothing but the truth."

The Church is in "the wilderness" (Rev.12:6) of "Mystery, Babylon the Great" (Rev. 17:5), and such boastful arrogance as our brother and others manifest is helping keep the Church in the suburbs of "the great city" of Babylon, and helps keep her from marching "up from the wilderness, leaning on her Beloved" (Song of Solomon 8:5),

the Messiah; robing herself "in fine linen, which is righteousness of the saints" (Rev. 19:8), they having "washed their robes and made them white in the blood of the Lamb" (Rev. 7:14); and being "fair as the moon, clear as the sun, terrible as an army with banners" (S. of Sol. 6:10); cleansing herself of the "Achans" (a Hebrew word meaning trouble, troublemaker) who "covet Babylonish garments" (Josh. 7:21), and thus make trouble by bringing into the Church "the garments of Babylon."

Yes, the Church is still in the wilderness. She is spoken of in Rev. 11:2 as "the Holy City" which was to be trodden "under foot forty-two months," i.e., 1,260 years. "The 'Holy City' is still trodden under foot, and the sanctuary filled with corruption"—"it is a den of thieves." But, "after 2,300 days" or "years" (Ezek. 4:6), dating from beginning of the He-goat (Greek) Kingdom (331-328 B.C.), "then shall the sanctuary be cleansed" (Dan. 8:14) of traditions, superstitions, speculations, substitutions and innovations borrowed from Paganism, Judaism, Mohammedanism, Catholicism and Protestantism. Then "the Holy City" (Rev. 11:2)—"the Sanctuary and the host" (Dan. 8:14)—shall cease "to be trodden under foot" (Dan. 8:14 and Rev. 11:2). The "2,300 days" or years of Dan. 8:14 show complete restoration, or cleansing, of the sanctuary is yet in the future; hence "the Church has not been completely restored to its New Testament loyalty and purity."

The many issues which arise, as dust from the roads we travel, are necessary in order for God's work in this "sifting time" to be accomplished, in separating chaffy members of the "body of Christ," the Church, from "real grain." A cleansing process now goes on! Since "the day is far spent" (Luke 24:29) and we are in the evening time of the world's history, we are evidently in the time of which is said—"at evening time there shall be light" (Zech. 14:7).

Being in "the sifting time," with the "evening light" shining clearer every day, and the task of completing the restoration confronting us, let us not boast of having "the truth, the whole truth, and nothing but the truth;" but rather occupy the place of "disciples" (Acts 11:26), i.e., learners; therefore let us study so each may be a qualified workman who knows how to use tools provided by the Lord to complete the Restoration.

We pray God's special blessings on all who love Zion and seek peace and happiness of Jerusalem, that all may realize God has work for us in restoring primitive Christianity! Let us work and pray for this great accomplishment!

And now—37 years later—I wish to add there is too much of the spirit of getting a following for a paper, a school, or something of the kind; and not enough seeking after the mind of the Lord as revealed by His Spirit in His Word.

We covet friendship of all who want the truth and to do right. But like Paul, we want none to be followers of us except as we follow Christ. We want none to be "lined up" with us: we want all (ourselves included) to be lined up with the Lord! —In *The Truth*

Missionary Messenger

"Greater things for God"

Addie Brown

Salisbury, Rhodesia

August 13

The Tafara building is coming along real well. They hope to have the roof on by the time the rains come—sometime in November. It will be a substantial and good looking building. When Daddy Brown does a job it is done right! ha. Pray that he may keep well and fit for the task.

We had a real good ladies Bible study yesterday afternoon. Joy and her girls were there. I suppose you have seen Brenda. Robert is down in the Zambezi valley in meetings this week. The Fellowship Week of lectures begins this coming Monday there. I like the theme for the lectures very much. I noticed Robert Gill is one of the speakers.

Shichiro Nakahara

Shizuoka City, Japan

August 5

Two weeks ago I was asked to hold a series of evangelistic meetings over at Fujiyoshida, where I did go last summer, too, and the Lord saw fit to bless our efforts in evangelizing the town with two baptisms. They had several young Christians from different places to help with the meeting, distributing handbills, driving a car with a loud-speaker installed, inviting people from town and villages. And on the first night we counted more than one hundred children gathered in a town civic hall with a handful of adults but as the meeting went on more adults came to attend and on the last night of our meeting we had about thirty adults plus over fifty youngsters. Each time we could sense a new fresh feeling of the people's interest and concern for their own spiritual welfare. One of the women having been baptized this time did attend the last summer's meeting and came to join us again this time. After the meeting, she came up to me with a problem, saying, "I really wanted to accept Jesus last time, but my mother is a strong idol-worshipper and would not allow me to become a Christian. She told me that I should have to leave the home if I would not listen to her and do anything in contradiction to her will. But this time after having heard each message every night, my faith in Christ and God has become much stronger than ever and more determined than last summer, so I will let the Lord have His way with me regardless the price I may have to pay for my decision for Christ." Bro Fumayama and I asked her to come to see us the following morning when we were to have a prayer meeting. Then she came and we talked with her for about thirty minutes, telling her that if she put her trust in the Lord he would sure take care of her and provide her the way out somehow. So she decided to take her stand for the Lord, and we thought it

would be better if she did not go back home to tell her mother about her commitment, but she felt it necessary to go home and see her mother about it anyway. We had no idea what might become of it. About thirty minutes later she came back rejoicing exceedingly, and I asked her what happened. She said, "I just cannot imagine that my mother has changed her attitude so quickly. She would gladly allow me to be baptized this morning." She helped us get ready for the baptismal service, and told her daughter, "Yokatta-ne" ("That's really good"). So we all rejoiced over her.

My wife, Teruko, is away now for her schooling in Tokyo for three weeks, and so I now have both responsibilities for the home and the church, which has kept me busier than ever as we are going to have our annual summer Bible camp two weeks later. The Lutherans have a very nice camping site about 50 miles north from here in the mountains, which can accommodate over one hundred campers. Until last year they did not open the site to any other church groups, but I suppose because of their financial difficulty they are forced to let it be used openly this time. We were just looking for a place at that time when we got a note from them that it could be available. The Lord is wonderfully merciful to us and to our needs.

W. L. Brown

Salisbury, Rhodesia

August 10

We have a wonderful site for the church building. It is on high ground looking directly down the road to the main entrance to the township. The plot is a triangle, with roads all around it. This makes it rather exclusive. The church is meeting out under a tree on the grounds near the building site. The Sunday School is growing and the Ladies' Bible Class is being well attended. With all this, I feel the Lord is really blessing the work there.

I feel the great responsibility of overseeing the building. It is a big job to buy all the materials, pay the labor and all the bills. All moneys received for the building are being put into a special account which we have at the bank. I opened an account "TAFARA BUILDING FUND" and all moneys go into that account.

We hope to have enough funds to build at least two classrooms as we want to start a Bible Training School there and we are looking forward to Brother Robert Gill helping in this work. We expect him sometime in October.

Jack and Rena Chrissop

Capetown, S. Africa

July 26

For years as you know we have always held our meetings in private homes—we had no other place—but now there is a chance that we may be able to acquire a plot of land at Steenberg. The ground is under the control of the City Council, and our prayers are that their decision will be in our favor. Out at Bokmakerrie the brethren are also moving in that direction. A plot of land which has been vacant—in a built-up area—for years is now the subject of inquiries by them, to either lease or rent; purchasing such a plot is utterly beyond our very limited resources, but not beyond God's. He may yet heed our prayers. If we are successful in this project we plan—the Lord willing—to erect a wooden hut, cheap and service-

able, in which to hold our meetings. At Bokmakerrie, the brother who was released from prison some time ago is still not with us, but his wife remains steadfast and for this we give God the praise.

The Oversell in Christian Evangelism

A warning to Christians who use Jesus like patent medicine.

Irving Feldman

Mary Reuben, unhappy divorcee, lives alone in a mobile home, and is short of money, friends, and love. One day a stranger comes to her door to talk about Jesus. In her loneliness, Mary admits the caller—more for company than because of any real interest. Soon she is sharing her problems with the attentive listener.

Smiling, patient, the worker hears her out and then begins to apply the instant cure.

“When Mary accepts Jesus she will find friends; when Mary accepts Jesus she will find love; when Mary accepts Jesus all her problems will be resolved.”

At first, Mary doesn't buy. But she gets more lonely, more desperate, and then one day she decides, “Why not? This person seems to care. Why shouldn't I trust her?” So she says, “O. K. I want to be saved!” And Mary is converted—right by the book. She does her part, says the words, acts out the acts, and is accepted into the community of Christ. Mary is now a convert, a new Christian, and hearts sing and eyes glisten, and everything is good.

Not long afterward, reality catches up with Mary Reuben. She is not an outgoing person, doesn't fit in well with the people to whom she has attached herself, and her social and economic conditions have not improved. She also finds she is expected to maintain certain attitudes and behavior for which she is not prepared. So she is deeply disappointed, completely confused, and soon joins the ranks of the “backsliding converts.” Shoulders will shrug, sighs will be sighed, and the worker will go out looking for a new prospective convert.

All because of the overpromise in the Christian approach!

The Overpromise

Some people, convinced of the merit of their own beliefs, have an unrestrained impulse to sell their ideas to others. (The drive is so strong that laws have been formulated in the business world to keep their claims within reason.) There is no “Commissioner of Religion” to keep the promises of zealous workers within the bounds of reason and probability. Reinforced by the feeling that they are doing God's work, and that they *must* succeed in the effort to convert, they often make preposterous claims in the name of the Lord.

If you are unhappy, they promise happiness. Can't you find work? Everything will be all right once you accept the Lord. Is your marriage on the rocks? Are you having a serious emotional problem? Is your social life askew? Well (so they say), all you have to do is to accept the Lord Jesus and everything will be all right!

This is the oversell—the overkill in Christian evangelism. It is the primary answer to the question, “Why do we lose so many converts who seem to be sincere when they come forward?” Chances are they *are* sincere—absolutely sincere—in believing the extravagant promises of inspired workers; and absolutely *dismayed* when they realize they have been misled, promised too much!

The solutions to our problems are not automatic, and not immediate, when we accept the Lord. For most of us, conversion means the setting of our feet on a long and hopeful journey toward spiritual understanding; it is the beginning of a quest, not the resolution of it. Rarely is everything resolved by immediate insight!

But, possibly even more serious than overstating the benefits is withholding information. Justified by Scriptural support that it is necessary to have milk before meat, the milk itself is often dangerously diluted.

Personal Experience

It was not until a year after my conversion that I heard Jesus identified as God. Coming from a Hebrew background, I was utterly shattered when I heard a minister describe Him as “an equal member of the Godhead.” It had been difficult enough to understand Jesus as Messiah and Son of God. But when I asked for an explanation of this concept, the minister’s response was to turn hostile and to pass the word around that I had left the Christian community. When I turned to my best friend, a Hebrew Christian, he sadly informed me, “Maybe you weren’t serious in the first place.”

Finally I searched out the man who had been most instrumental in my conversion, and he told me with horror that I had become a heretic!

Seeking counsel and information, I was almost driven all the way back down the corridor to my former faith. Fortunately, those doors had closed for me. But what puzzled me most, as they wrote me off, was the fact that they spent so much time and effort when I was against them, and gave up so quickly when I was on their side!

Selling Your Faith

Many people engaged in evangelical work lack understanding about their own faith, and that of the people with whom they are dealing.

At a meeting of a neighborhood visitation group, a suggestion was made that the Masoretic text of the Holy Scriptures be used in working with Jewish people. Charges of "tampering" could be avoided, and Jewish people respect this Bible as authoritative.

The leader of the group who had been knocking on doors, ineffectively for years asked, "What is the Masoretic text?" When her question was answered, she was surprised. "Well, I never knew there was any other version than King James!" No wonder she is always on soft ground when witnessing to Jewish people, or why "we're losing them faster than we're bringing them in." The glue isn't mixed right in the first place.

Start By Listening

Suppose that you, a dedicated Christian, feel the need to share your blessings with another. You know he will be confused by many things he sees and hears, but you have to start somewhere!

A great place to start is by *listening*. Get to know the person before you get into your subject. In order to offer believable hope of help, it is first necessary to know where the hurt is.

It is better to hold out the hope of a solution than to promise it outright. Limit your claims, promising less than you would like to, because salvation is a *participation* effort! While you know what God can do, you cannot know what effort the person will make to learn and to grow. Certainly, we dare not be devious in our dealings with the searcher. He is going to find out one day, and the effect could be destructive.

People who go to church and misbehave, simply do not understand their own faith—even though they may be baptized church members. But if you try to cover up and give the impression that all people who are church members will act properly, it is only a matter of time until he finds out otherwise.

Of course, constant and earnest prayer for guidance, for support, and for inspiration, is the most important step in the effort. There are, however, certain other well-established guidelines for dealing with people that can be very helpful in communicating and relating to others:

- if you are more concerned about the person than the project—
- if you respect him, no matter what his present attitude or beliefs—
- if you don't force, don't overcome with a torrent of words and ideas, and—

- if you think in terms of the other person's interests—

You will be more likely to satisfy his needs and make real progress in your efforts to reach the unconverted with the message of the gospel.

—In *The Truth*

Mark Maxey has been a missionary in Japan for over 25 years.

Nationals as "Foreign Missionaries"

Mark G. Maxey

In the past ten years American Christian churches have sent some thirty-two nationals—Christians from overseas—back to their homelands as "foreign missionaries." That the churches have been willing to do so shows both their goodwill and their commitment to worldwide evangelism. That the churches should do so uncritically and that the church papers should praise this strategy shows poor understanding of sound missionary practice.

Education—The problem of sending nationals to the United States for ministerial training is one that must be discussed another time. We can say, however, that it is a bankrupt method of training a national Christian leadership. In my book, "Second Thoughts," I have three chapters that deserve reading by everyone seriously concerned. These chapters are: "Establishing the Church Abroad: Then and Now," "Training Nationals in Their Homeland," and "Training Nationals in the United States." As for the last my conclusion was: "The very best prospects (for foreign study) are those (nationals) who have already completed their Bible college training in Japan and have established themselves in the Christian community here before departing for limited graduate study in the U.S." (p. 122). Young nationals and young missionaries disagree with this. Mature nationals and missionaries agree. Nothing can prevent nationals of any age and character from coming to the U.S. for ministerial training on their own steam, but does this obligate the churches to send them home as "missionaries"? I think not.

The work and the worker—Our goal is to evangelize the world. The missionary has a vital role to play, but considering the immensity of the assignment his basic task must be as a multiplier of national leaders. Whether we can truly have a Christian world or not, then, depends upon the Christians of every country evangelizing their own people. Again, considering the multitudes to be won, it is obvious that no country, not even the U.S., can send enough men and money to do the job. That means that, sooner or later, the national church must assume the major burden. I am talking about the indigenous church, classically defined as "self-supporting, self-governing, and self-propagating." If we agree that the indigenous church is our goal, we need to inquire how we can reach that goal quickly.

Some are convinced that sending nationals back fully supported from the U.S. is the answer. They give two reasons: (1) The nationals can do the work better, and (2) they can do it cheaper. These are two suppositions.

I agree that the more nearly the national's country is equal to

the U. S. in language, culture, and economy the more hopeful are the suppositions. The converse is also true.

Can he serve better?—Other things being equal the national is better than the missionary in propagating the gospel in his own country because of race, language, living standards, knowledge of the customs and culture, and his inherent oneness with his own people. But when the national comes back home with his new customs, new eating habits, new education, new equipment, and new standard of living, things are not equal anymore. All his advantages have been lost.

Race alone is not enough to be the tie that binds. Black Peace Corps members were first welcomed in Africa because of their blackness and later rejected because of their "whiteness." The foreign-trained, foreign-supported national comes back as a "foreigner." This may put him a little farther back than the missionary whose "foreignness" is part of his message: the gospel is for every nation.

But I am not talking about race. Americans of every racial stock can go abroad and preach Christ successfully if it is obvious that they are committed people willing to give up country, family, and finance to do so. (And this barely states the case.) The returning national may first evoke admiration for having done so well. He may also provoke jealousy later on the part of those who would like to do as well themselves. The fundamental case against the national as a "foreign missionary" is that he is no longer his own man. Already alienated, his foreign-support further limits his usefulness and may make him suspect.

Am I wrong in concluding that few such nationals end up as flaming evangelists to the multitudes? They are educators, they begin Christian institutions (some financially successful), and are influential in church affairs on the whole.

But this is not all; the presence of such a superimposed elite prohibits any serious consideration of a self-supporting indigenous church. The concept of foreign-trained, foreign paid nationals establishing churches and the concept of the indigenous church taking root and flourishing in its own soil are absolute contradictions.

Can he do it more cheaply?—Can the returning national do the work more cheaply? One national states it quite frankly, "You give us the money and we can do it better!" There is much to be said about this statement but it has one merit—it focuses attention on the central point: the money.

Americans are generous but they also like to get their money's worth. This is true in the church as elsewhere. I suspect that the

possibility to do more evangelism more cheaply has a great appeal. I also suspect that in this case it is an illusion. If the national goes out on a U. S. salary scale, there are no savings. Equipment, freight, publicity, travel are no respecters of persons. Hence, no savings.

Furlough? Here is a new twist. Nationals are now taking "furloughs" to the U. S. from their own native lands, families, and relatives. No savings. In some cases, the furloughs are more frequent and more lengthy than the missionary takes. No savings. If the national can live more cheaply on the field than could the missionary, that would be his savings.

What about property? By and large we get "hung up" more about property than about souls. I take the position that no property can be permanently guaranteed to be used for preaching the gospel, though we should make every effort to do so. The missionary is accountable to his supporters for the property he holds and uses. Property bought by nationals is wholly within their control and properly should be so. No U. S. church can touch the matter.

Improper conduct? How does one bring home a national from his own country in case of misconduct? What can be done when there are accusations of misuse of funds and misrepresentation of facts? If the missionary takes the trouble to report this to the supporting churches, he is sometimes surprised to find that the national's word on the matter is accepted before his own. He loses the friendship of both the church and the national, and the abuses continue.

The possibilities for misinterpretation of what I have said above are endless. I am speaking in general, not in specifics. Every case has its own merits and its own deficiencies. On two points I am specific. (1) No indigenous church can be developed under this plan. (2) There are no savings.

Sound missionary practices must be applied. Foreign missionaries should be less eager to send promising young men to the United States. Bible colleges must adopt policies which will insure, insofar as that is possible, that the nationals they train will truly help the cause of world evangelism rather than hinder it. Churches which are asked to send nationals back as missionaries must have the backbone to ask them, "Why?" and to carefully analyze the answers given.

Spiritual and material expressions of love, concern, and gratitude ought to flow back and forth between Christians of all nations, but let us stick to the prior question: Does the church really wish to establish indigenous churches in foreign lands? If so, it would be hard to find a worse way of going about it than the practice now gaining favor of sending nationals out as "foreign missionaries."

—In *Christian Standard*

NEWS AND NOTES

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

Opportunity in Oklahoma

The little congregation here at Sapulpa is seriously in need of help. If you could direct some interested person or persons to come work with us, you would surely widen our outreach while greatly encouraging the brethren here. We have been blessed with an attractive and serviceable building, strategically located on four lots. However, in a building which would accommodate a hundred people—and with alterations, two hundred—we have a mere two dozen souls attending.

Should some concerned person find it in the will of the Lord to come to our aid, he would find Glenn Zumalt and myself eager to help him in prayer, visitation, planning, teaching, etc. He would also be encouraged by a small but interested and congenial band of Christian people who would receive a new person or family (or families) with warmth and gladness. Of course, with our limited financial resources, we aren't able to offer much in terms of economic reward.

Please pray about this matter, and should you have anyone in mind, write us; we'll be happy to offer further explanation or arrange for a visit and pay expenses. —Larry Elwell, Glenn Zumalt; Woodlawn Church of Christ, 2025 South Cedar, Sapulpa, Oklahoma 74066.

WOODLAND PARK BIBLE CAMP

Everyone reports a good season this year at camp. Family week is growing in popularity. There were 74 campers and 26 guests this year which is 17 campers more than the highest figure previously. No guests are recorded before this year. That makes 100 total.

The 33 immersions will probably be or have been reported by their respective churches. Last year had a total of 57.

Harrodsburg, Ky.: Bro. Burks went to Louisville, August 15, to participate in the ordination of his son, Nathan Lloyd Burks. Nathan is entering full time service for the Lord, including teaching at Portland Christian High School in the business field. Actually

this Burks boy is Ebenezer's own, born in our county July 20, 1931, while his father was preaching at Ebenezer.

While Bro. Burks was in a meeting at Salem he received a report from home that his house had burned and its contents damaged. It had apparently been struck by lightning which caused a fire that smoldered all night and broke out into the open early in the morning of July 11. Bro. Burks' present temporary address is in Harrodsburg, Apt. 8, Villa Green. Friends really manifested their love in that time of stress.

Christian Fellowship Week

The majority opinion concerning Fellowship Week was that it was very good. Many said "the best ever."

The planning committee deserves a big hand on their work. Surely there was a Big Hand — the hand of God, in it.

Many were present who had not been for some time and for a number of them it was their first visit. The Spirit of the Lord was surely present with us doing His quiet, definite work of love.

Brandon, Fla.: Bro. and Sis. Willis Allen have tentative plans to be with us for at least one service, late in August. The exact date will be given later. Bro. J. Scott Greer gave a most inspiring lesson last Lord's day evening.

The young adult class has decided to support the David Brown radio fund, and plans are being made to send an excellent receiver to David in the near future.

REVIVAL METINGS

East Jefferson Street, Louisville, Ky. Sept. 20-26, 7:30 P. M. with Bro. Orell Overman bringing the messages. There will also be morning lessons Tuesday through Friday.

The Mountain View (Johnson City, Tennessee) meeting was well attended. One adult was baptized into Christ.

The meetings at Fisherville, Ky. and Pekin, Indiana were well attended according to Bro. Mullins. No responses at either place, but interest was good. There were some Mennon-

ite folk who came and had a part in the singing more than one night at Pekin.

Lilly Dale Church, Ind.: Three have been baptized recently and over 50 from Lilly Dale have attended camp as campers, teachers, cooks or counselors so far this summer.

Brother Robert Gill held a missionary meeting in the afternoon of July 11, and then spoke at the evening services. —Harry Coultas.

Cramer & Hanover Church, Lex. Ky. A teen-age group was started July 4. A parents' class, meeting with Bro. Lewter at the same time (5:30 p.m. on Sundays) was also started. Brother Rutherford, who has retired after 38 years, fills in when bro. Lewter is away.

Parksville, Ky.: Six deacons were ordained to the work here on May 30. Brothers N. Wilson Burks and H. N. Rutherford laid hands on these who had been selected by the congregation.

Highview, Ky.: Seven have recently been buried with their Lord in baptism, and ten have come for membership in the work, plus 25 wives and children.

Seventh and Camp, New Orleans, La. We were pleased to have so many young people from the Jennings area recently. Also there were those from San Antonio and Dallas. Brother Istre from the Amite area delivered a most inspiring lesson.

Sellersburg, Ind.: The evening of Aug. 15 brought our revival meeting to a close. The Lord has certainly used Bro. Mullins to bring us some challenging messages from the Word of God.

Last Sunday night, Paul Spencer accepted Christ as his Savior and was buried with Him in baptism. We welcome Paul into our midst.

Sellersburg Children's Home

The home has been undergoing some changes. One in particular is that Mrs. Mildred McCammon, who has served faithfully for five years preparing the meals became seriously ill weeks ago and will not be able to return to work. Mrs. Edith Dickson now supervises the meals in addition to taking care of the younger girls. The Lord has marvelously blessed her in keeping her physically able for the task.

A Home for Senior Citizens will soon be built at Sellersburg, Ind. under the guidance of the Directors of

the Children's Home. Information regarding this has been sent to leaders of the various churches. Your prayers and interest are solicited.

Boothville, La.: The church at Boothville struggles on, meeting in my trailer home. I am presently building a home to live in. This is a two story structure and the entire first floor will be dedicated to the church assembly until we can do it better. After a total loss of all it is a hard climb back, but the Lord seems to add His blessings as our hearts so often fail us. May God bless your good works. —Francis and Shirley Holdeman

Highland Church, Louisville: Sister Cheatham recently expressed thanks to all for birthday cards and other manifestations of love on the occasion of her 98th birthday, July 12.

Bro. Lyon is to have a meeting with the Cherry Street Church Sept. 12-19 including Saturday night meeting.

Rangeland Church: The Boyds' new address is 2226 Beargrass Ave., Louisville, Ky. 40218.

Our V.B.S. was good, in spite of overcrowding. Credit, under God, is given to a "terrific staff of efficient teachers." The Community Church of Christ cooperated with them. The closing program was held Sunday night, July 25.

August 15th was Homecoming day, the fourth anniversary of the congregation. Rangeland is now air conditioned.

Portland Ave., Louisville, Ky.: Bro. C. V. Wilson and wife have been on vacation this past week, Aug. 22-29.

Larry Owings, a returned veteran from VietNam, whose wife Rita has been with us for some time, experienced the new birth recently, making the angels and his fellow Christians to rejoice. Judy Condra, wife of Bro. Jimmy Ray Condra, also became a Christian at Portland. We praise the Lord for these responses to His call.

Kentucky Ave Church, Louisville, Ky.

Summer slump is reported at Ky. Ave. but the work goes on faithfully. There were 56 campers from that church and its neighborhood, some of them going repeatedly, making a total of 66 camping weeks altogether. Some children sold candy to raise the money needed to go to camp. Nine of the baptized campers were from Ky. Ave. This year is Ky. Avenue's 50th anniversary, counting from when they first had a building. The real beginning was 2 years earlier.