

THE WORD AND WORK

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

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In This Issue:

Talking Things Over —G. R. L.	354
Education—False and True	355
Questions Asked of Us —Carl Kitzmiller	356
The Call to Die —John R. W. Stott	359
MISSIONARY MESSENGER	362
"If Only . . ." Earl C. Mullins, Sr.	365
What is a Good Marriage? —W. R. H.	366
The Holy Spirit and His Mission (2) —W. J. Johnson	368
PRECIOUS REPRINTS —The Hope of His Coming —R. H. Boll	370
PROPHECY: Does God Play Favorites? —Ray Allen Young	371
Books of Interest —Harold R. Preston	373
Who Crucified Christ? —J. H. McCaleb	374
What is "Partaking Worthily"? —Raymond Golsworthy	375
Feeling After God —Dee McCrosky	378
Jesus Paid it All —K. C. Moser	379
The Need for Bible Teaching —Willis H. Allen	381
NEWS AND NOTES	383
Poem: Whom Having Not Seen, I Love —Martha Snell Nicholson	384

Talking Things Over

G. R. I.



TWO BOOKS AND THE BOOK

According to the present order of things, I should retire in 1989. Frankly, I don't expect to be here then. A couple of books I've read recently have quickened my conviction that the Lord Jesus is coming soon.

Red Star Over Bethlehem by Ira Hirschmann (Simon & Schuster, 1971, \$5.95) gives an unbeliever's view of the Middle East crisis. Hirschmann has been an official "insider" in the Middle East affairs since his first mission as an emissary of FDR. He gives a factual, analytical treatment of Russia's actions in (and designs on) the Middle East and shows this to be the prime reason for concern about Arab - Israeli relationships.

The Late Great Planet Earth by Hal Lindsey (Zondervan, 1970, \$1.95 paper) has received so much favorable publicity that I thought it couldn't possibly be any good - but I read it to do a friend a favor. Lindsey takes up where Hirschmann leaves off; where Hirschmann can only speculate, Lindsey offers "the sure word of prophecy." I see two things that make Lindsey's book extremely attractive (a half-million copies have been sold - even *Time* magazine gave it a write-up). First, he shows that the general pattern - and the fine details as well - of recent events is just what the Scriptures told us to expect. The rise of demon activity (spiritism, witchcraft, astrology, etc.), the development of a world religion, movement toward a one-world government, the birth of Israel (and a multitude of other nations), the European Common Market - all are traced with care and shown to relate to Bible prophecy. A second appeal of the book is its simple clarity of style. Lindsey is neither preachy nor pedantic; he sounds more like a newsman reporting tomorrow's news.

IN THIS GENERATION

The message is clear. All the signs point in one direction - the coming of the Lord is at hand. No, we don't set dates. Yes, the Lord could delay His coming. Yet, at no time in history has there been a combination of events such as we have witnessed in this generation. And, says the Lord, "*This generation shall not pass away till*

all be fulfilled" (Lk. 21:32). "This generation" is evidently the generation that witnesses the "putting forth of the leaves" of the fig tree (Israel) and of "all the trees" (the Gentile nations). All this has happened since WW II, so we are in "this generation." How long is "this generation?" I don't know, but I'll be surprised if it runs to 1989.

So what do we do? Sell out and go sit on a mountain-top? Hardly! "Be ye ready," He said, but He didn't say, "Stop whatever you're doing." "Occupy," He said, "until I come." That tells me to go right on with the job He has assigned to me until He takes me from it. The pattern for my life is spelled out by Peter: ". . . what manner of persons ought ye to be in all holy living and godliness . . . be diligent that ye may be found of him in peace, without spot, and blameless" (2 Pet. 3).

May the Lord so find us, even if He comes in the final hours of 1971.

Education – False and True

In his introduction to the book *The Case for Basic Education*, Clifton Fadiman has made this observation concerning the condition of public education today:

"The root of our trouble does not lie in an unbalanced curriculum, or in an inadequate emphasis on any one subject, or in poor teaching methods, or in insufficient facilities, or in underpaid instructors. It lies in the circumstance that somehow the average high school graduate does not know who he is, where he is, or how he got there. It lies in the fact that naturally enough he will settle for shallow and trivial meanings." If nothing in his early education has convinced him that Newton, Shakespeare and Lincoln are both more interesting and more admirable than Frank Sinatra, Jerry Lewis and Pat Boone, he will find answers to his questions in Sinatra, Lewis and Boone, and not in Newton, Shakespeare and Lincoln....."

"In (Christ) are all the treasures of wisdom and knowledge hidden."

We at Dallas Christian Grade School accept this evaluation, but believe that there is something even more basic than Newton, Shakespeare, and Lincoln; and this is that in regard to Jesus Christ "all things were created by Him and for Him." (Col. 1:16) We believe that our primary purpose in education is to bring glory to Christ, and that each subject should be taught in the light of His revelation the Bible. This gives the student a meaning for life, and a goal.

Questions Asked Of Us

Carl Kitzmiller



Should small children be forced by their parents to attend Sunday School and church services?

The word "forced" may not be the best choice of words. How teaching is done is often quite as important as what is taught, and I doubt that much forcing has to be done when our approach is right in such matters. It is my experience that small children almost without exception enjoy Bible classes and even worship services when they have the positive example of parents who enjoy such things. Sometimes it is so even in the absence of good parental encouragement. The rebellion does not come, as a rule, until the "small child" stage has already passed. Of course, there is an early training period when the child learns to be quiet, to sit still, etc., during given portions of the services — and this is not always pleasant — but such discipline and behavior is needed in the life of the child apart from any spiritual training. We do not seem to question very much whether the child should go to school for secular learning or whether he should learn some standards of behavior in that setting. All of which leads me to suspect that this question usually arises because of a wrong attitude toward Sunday School and worship on the part of the adults involved.

It is interesting that some adults use the excuse, "I was made to go when I was a child," as justification for their disinterest in spiritual things in adult life. Others with equal fervor insist that their parents did not get them started off "going to Sunday School and church" and so they have never developed the good habit and find it hard to develop as adults. Most of this, as we can see, is an attempt to justify low spiritual interest by placing the blame on someone else.

If the question is whether Christian parents have obligation to train their children in the nurture and admonition of the Lord, our answer is a resounding, "Yes!" (See Eph. 6:4; cf. Deut. 6:6-9, etc.) Under most circumstances the training in Sunday School and worship services can be a very important part of that (though not by any means all of it). Moreover, it is reasonable to believe God gave parents authority over their children because the children cannot always (or even usually) be expected to make adult choices or to know what is best for them. The foolish parent who lets a child

grow up untrained in spiritual things so he can make his own choice has not been nearly so neutral as he would like to believe. He has really taught the child the parent's own lack of value of spiritual things. The old illustration is still valid — You do not allow a garden to decide whether it will grow weeds or vegetables. Leave it alone and refuse to cultivate it, and it *will* grow weeds! Admittedly a child is not without moral capacity, but it must be developed.

Train your child to attend Bible classes and worship services by eager, enthusiastic, non-hypocritical participation yourself. When that is the case, there won't be much "forcing" necessary. But, in any case, if Christian truth is precious to you, there will not be much question whether you should pass it on to your children — or, for that matter, to whomever you can.

Can one be a Christian and not be a disciple of Christ?

Sometimes, for the sake of explanation, we may break a subject into parts and look at the different facets of the truth. This does not mean that in actual practice the same sort of division can be made. For example, we may talk about Jesus' death as a sacrifice, its place in the atonement, our justification, etc. Yet there is a unity in all these things so that we cannot accept one and reject another. Salvation involves them all. Or, again, we may separate faith from works in clarifying the place and function of each one. But, in a practical way, to advocate faith while rejecting the works of faith is contradictory.

It is often pointed out that salvation is free but that discipleship is very costly. In a sense this is true. But it is a mistake to assume that the Christian is free to choose not to render the costly obedience of discipleship. I do not believe that discipleship is something so separate and apart from being a Christian that one can become a Christian but need not go on to the (supposedly) higher plane of being a disciple.

A key passage is Matthew 16:24-26:

"Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?"

Here it is pointed out that coming after Jesus—discipleship—requires a man to "deny himself, take up his cross, and follow" Jesus. Is this something more than is required for salvation? Not at all! Before a man can be saved he has to *die* (not physically—but with respect to self and fleshly desires). Baptism portrays the burial of a *dead* man, the raising of that one to *new* life! There is no way for a man to be saved so long as he refuses to die in this sense.

This is a necessary part of repentance and the change of masters, of belief (commitment) in Christ.

The call in Matthew 16:24 is for a man to die. This can be seen in the statement and in the context. To take up one's cross as used here refers not simply to the enduring of some disagreeable burden, but to death. When Jesus took up His cross He was on the way to Calvary and the giving of His physical life; even so, to take up our cross is to die to the old self life. Following Him is no problem when that happens. Now, note the next verse—the one who tries to save his life loses it. He tries to keep his fleshly satisfactions and loses his soul. In other words, he refuses the death involved in surrender to Christ that would have meant salvation. Another gives up the old life; is saved; and, therefore, finds life. What Jesus requires here then, in brief, is: If a man would be my disciple, let him die to self, then follow me. Does being a Christian require less than this?

One can be a Christian without being a good Christian. One can be a disciple without being a good disciple. But to insist that one can be a Christian and not be a disciple is to put an artificial difference between the two things which does not exist. This is especially serious when it is used to say that one can satisfy the Lord by being a Christian, but that He prefers to have us become disciples.

Explain the difference in demons (such as in Mark 16:17) and unclean spirits (such as in Acts 8:7). Can one have an unclean spirit and yet not be demon possessed?

I am not able to discern any difference between demons and unclean spirits. An examination of a few New Testament passages should be helpful.

In Matthew 8:16, those possessed with *demons* were brought to Jesus, and He cast out the *spirits* with a word.

In Matthew 17:18, Jesus rebuked the *demon* and healed a boy. In the parallel accounts the father of the boy called it a *dumb spirit* (Mark 9:17) and a *spirit* (Luke 9:39). Mark (9:25) reports that Jesus rebuked the *unclean spirit*, as does Luke (9:42). In this last reference, "the *demon* dashed him down . . . but Jesus rebuked the *unclean spirit*."

When the Seventy returned to Jesus (Luke 10:17-20) they reported with joy that the *demons* were subject to them, but He spoke of the same as the *spirits*.

It would appear that the term "evil spirits" is also identical in meaning. In Luke 8:2 are mentioned women who were healed of *evil spirits*. Special mention is made of Mary Magdalene, from whom seven *demons* had gone out.

In the light of this usage of the terms it seems certain that having an unclean spirit is the same as being demon possessed. Of course this possession affected different ones in different ways so that the symptoms of insanity were not necessarily present in everyone.

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This is the summary of a sermon preached in London in September, 1968.

The Call to Die

John R. W. Stott

And he said to all, 'If any man would come after me, let him deny himself and take up his cross daily and follow me. For whoever would save his life will lose it; and whosoever loses his life for my sake, he will save it.' (Lk 9:23,24 RSV)

There are four reasons why we should consider carefully Christ's call to His followers to die, that is His call to the self-denial He portrayed as a death.

First, because this subject is fundamental to His teaching. It is neither optional nor marginal. It is obligatory and central to His call to every disciple.

Secondly, it is an indispensable condition of true Christian living. According to Jesus the only people who find their life are those who lose it.

Thirdly, it is much neglected in the church today. We hear little about it; it is commonly glossed over.

Fourthly, and more personally, it has become increasingly important and valuable to me recently.

'If anyone would come after me, let him . . . follow me.' If anyone wants to be a Christian, he must put Christ first, surrender the sovereignty of his life to Christ, making Christ Lord with a view to obeying Him.

Now this following of Christ is impossible without a prior renunciation of self. To convey this, Jesus uses three expressions—'let him deny himself', 'and take up his cross daily', and 'lose his life'. These are clearly equivalents. To deny oneself is to do to oneself what Peter did to Jesus when he denied Him. He refused to recognize Him, disowned Him, treated Him as if He were dead. To take up the cross is to do what a condemned criminal did in Roman-occupied Palestine, to shoulder a wooden cross and walk with it to a place of execution. To lose one's life is to lose or forfeit oneself. 'Life' in verse 24 is replaced by the reflexive 'himself' in verse 25.

So what Jesus Christ requires of His followers is a self-denial so radical and ruthless that it is equivalent to a death by execution. It is not the death of the body that He is talking about, but the death of the self.

Perhaps the best way to understand this is to see clearly the contrast 'let him deny *himself* and follow *me*.' It is impossible to follow Christ and me at the same time. Either I must follow self and deny Christ, or deny myself and follow Christ. Therefore self-denial is a rejection not of chocolates, cigarettes and cocktails, but of myself; not of everything to do with myself (because Christianity does not destroy our individuality, it enables us to find it), but of every inner thought and attitude which asserts itself against the will of Christ.

Let us consider two paradoxes about this Christian self-denial or death.

1. *ALTHOUGH IT HAPPENS ONCE, IT IS REPEATED DAILY*

Death is by its nature a unique event. Except in the few cases in which Christ and His apostles resuscitated dead people, who then had to die again, death is an experience which we pass through once, a corridor between two lives. So the concept of 'dying daily' is strange. Yet the New Testament speaks of Christian denial both in terms of a death and in terms of a daily dying.

The death Christ calls us to die takes place at conversion, when we repent and cast ourselves on the mercy of God in Christ. 'Death' is a dramatic biblical image for the repentance involved in this conversion act. 'Those who are Christ's have crucified the flesh (their old self) with its affections and desires.' All Christ's people have done it; it is part and parcel of the process of becoming a Christian.

Nevertheless, the Christian also dies daily, yielding himself afresh to the sovereignty of Christ. He took up his cross to follow Christ; he takes up the cross daily. Every day the world, the flesh and the devil renew their pressures upon us and we feel the downdrag of evil, with the insidious influence of a godless secularism; so every day the Christian must renew his rejection of all sinful, sub-Christian standards, and his resistance to them. Just as every day in some parts of Africa and Asia a visitor is exposed to the risk of being bitten by a malaria-carrying mosquito and therefore everyday takes his anti-malarial pill, so every day our minds are assaulted by the standards of a fallen world and therefore every day we need to reorientate our minds by meditating on the standards of God's Word.

Further, most people have an Achilles' heel, a particular weakness of character or temperament, a besetting sin. Every day we should recognize that it is wrong and renounce it afresh, taking up our cross and going with it to the place of execution, surrendering it to the authority of Christ and crying to Him for deliverance.

2. *ALTHOUGH IT IS PAINFUL, IT IS RICHLY REWARDING*

Physical death is not always painful, but the death which Jesus prescribed for self is exceedingly painful. He likened it to the lingering death of crucifixion, in which the nails tear through flesh, nerve, sinew and bone. To take up the cross to follow Christ, to crucify or

mortify the flesh, is a painful procedure. It hurts. To assert our own selfish will appeals to us greatly; it is excruciatingly painful to deny ourself. The Bible recognizes this.

But the church has not always been honest in teaching it. Sometimes the joy and peace of Christ are emphasised to the exclusion of His rigorous demands. Sometimes the church has concealed Christ's call to die or has debased it into the pretty painless giving up of luxuries for the six weeks of Lent.

True, the Christian life is an abundant life, but it is also a self-denial and a death. Christianity is not a superficial following of Jesus which costs us nothing, a jolly holiday picnic. It is a radical reorientation of life, a rejection of self and a surrender to Christ.

But it is also richly rewarding. In verse 23 Jesus speaks of death, but in verse 24 and 25 of the life which comes through death: 'Whoever would save his life would lose it; and whoever loses his life for my sake, he will save it'. This runs clean contrary to the tenor of modern thought, to the outlook and opinions of the world. The world says: 'If you deny yourself, you will die. So assert yourself and live!' Jesus Christ says: 'If you assert yourself, you will die. So deny yourself and live!' The world teaches self-expression, self-assertion, self-determination, self-gratification as a way to live. But Jesus says that all this is suicide road. It is only if a man is willing to die to himself, to deny himself and to control himself that he will learn to live. I can testify to the truth of this from my own experience again and again. Indeed, this is the very essence of Christianity, which offers joy through pain, life through death, resurrection through a cross, self-discovery through self-denial.



In conclusion, we must notice that what Jesus said applies to all His would-be followers. Some try to evade His disconcerting challenge by suggesting that this instruction is only for super-spiritual giants in the faith, for the top brass in the Christian church, perhaps for monks, hermits, martyrs and halo-wearing saints.

But this is not so. Luke introduces the passage: 'and Jesus said to *all* . . .'. Jesus began His words: 'if *any* man would come after me . . .'. This principle of Christian living is fundamental and universal. It is applicable to the housewife in the home and to the business man at his work, to the office girl, student and nurse, to young people and old age pensioners.

Is the reason why some of us enjoy so little victory, so little self-fulfilment and abundant life that we have not been prepared to pay the price? Is it that we are unwilling to be hurt in order to be healed, to die in order to live, to lose our self in order to find our self? If we refuse to deny ourselves, we are actually denying to ourselves the rich inheritance which God intends for us. Only if we deny ourselves and die, shall we find ourselves and live.

Missionary Messenger

"Greater things for God"

George Galanis

Athens, Greece

November 1971

Three Sundays ago we started our Sunday morning service at the Greek Bible Center. That was a step towards the full spiritual program. Please pray for this worship hour to be full of blessings from the Lord.

There is a good group of Believers on the Island of Corfu in the Ionian Sea, who have the desire to join the Greek Bible Center to be a branch. After a season of prayer and consideration, we have decided to accept them as equal members.

God continues to bless the seven-year-old Church. This Church started with one single soul. Now with the grace of God it is well established in the Lord and we strive now for a better quality of members. It is self supported as far as financial matters are concerned.

Mr. and Mrs. Alton Flowers of Clinton, Maryland, and Bro. Robert Gill were our good friends in the Lord who visited us on November 2. It was a warm spiritual atmosphere and a refreshing time for us. Both our good brethren addressed the audience on Tuesday evening service and all of us rejoiced in the Lord. The house was full to capacity.

T. W. Hartle

Cape Town, South Africa

November 16

Our cottage meetings and film strip classes are increasing by the week, with more and more families requesting meetings and opening up their doors for the Word. Including the ones I organize, there are about four meetings a week on Tuesday and Wednesday evenings, and on Thursday if necessary. The men within the congregation at Woodstock are still to be commended for their zeal and enthusiasm, for having true and positive vision, for the lost, and the need to save them. Praise the Lord for this.

The men of our Preacher's Training Class are from November 22 through 24 conducting a Campaign for Christ, under the theme "Facts for Survival" in the Gleemoor Town Hall, about four miles from Woodstock. The campaign will finalize at Woodstock during the 25th to the 28th. The men will finalize at Woodstock during the Woodstock, too, and as there is an extra evening I have been asked to preach then. The attendance at Woodstock continues to be commendable.

J. C. Shewmaker

Bulawayo, Rhodesia

November 16

At present we are having regular cottage meetings with Mrs. Ann Roberts. She seems very sincere and eager to learn, and reminds us of Cornelius, who said to Peter: "Now therefore, we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord." Although Ann has a nice home, well-furnished, and her husband has a good job, she says, "There's something lacking." We are so pleased that two weeks ago she was baptized into the Lord's death and raised to walk in the new life, so directly opposite the old way of life; and to this intent we are continuing to have meetings in her home that we may teach her "All things whatsoever I have commanded thee," not neglecting the second half of the Lord's great commission to His disciples. She seems so happy and willing to learn. Do pray for her that her husband may join her in this new way of life. Also, that we may continue to contact those who are receptive to the truth.

Joyce has continued to improve in health and leads quite a normal life. However, some say it will take nine to twelve months before she will feel like herself again.

Winston Allen

Eagle River, Alaska

November 16

The Ralph Javinses have arrived safely and worshipped with us last Sunday morning. They have bought a home in Anchorage.

Irene has begun some visitation in the area which we trust will eventually prove profitable. Having a separate building to meet in (even a basement at first) would no doubt draw visitors sooner. However, we realize the working of the Holy Spirit is the main thing and He is not dependent on our having a building.

Two of our main families have had rough going for some months. Another family from Austin, Texas, is of the one-cup (wine, not grape juice) no Sunday School persuasion and feel that the group should not take an offering at all—that each one should give his money where he thinks best. They do not come to our Sunday Bible classes, but are happy for our fellowship. They are sincere, lovable people and we have seen them grow in knowledge, so just pray God will enlighten their hearts. Also they do not see any need for a building.

Prayer is requested for Brother Norman Jolley and his family. He is succeeding in his business but is neglecting his spiritual life.

We constantly need the Lord's enabling as we witness for Him here in the Northland. Again appreciation is expressed for your interest and assistance in the work.

Motoyuki Nomura

Tokyo, Japan

October 23

A former YMCA English Language School student, Miss Rumi Odaka, was baptized and added to the Lord's Church after my 1970

summer camp ministry. She is growing in Him fast. A Miss Noriko Sekine is now studying the Word with us diligently and I hope she will accept Him soon. She is our student at YMCA, too.

The Lord sent me to a small rural congregation in Ibaraki the other day to preach the Word. Being located at a local conservative town, off the center of the village, we had thought that only a handful would come, but God sent us an average of 60 for each meeting instead! I preached five times in two days, and six accepted the Lord. The same congregation is inviting me again. When the Word is spoken sincerely, God shows us His miracle even today.

W. L. Brown

Salisbury, Rhodesia

November 18

The meeting house at Tafara is nearly finished. The finishing up takes time. The benches are being made. Leslie is busy on a house for the African preacher. It will be a nice cottage back of the church house. He still wants to build two classrooms on the plot if the money holds out. These would be used for Bible classes.

We have had our first rains of the season, and everything looks bright and green. We got carrots, green beans, cucumbers, lettuce and onions from our garden this morning. How many blessings we have! Truly the Lord is wonderful!

Elaine Brittell

Livingstone, Zambia

November 22

The social welfare man is to come to go visit three elderly, needy people in the village, then he'll write to Lusaka to see if they can get food each month. If successful, they will be put on the list with the ones I collect food for. We pray they will get their names on the list, for two really have nothing—except the clothes they have on, a few ragged blankets and a coat or sweater, a cooking pot and a dish. One is blind and crippled; the other is nearly blind. Wish there was some way that we could give them a good bath each week. With water having to be carried three to four miles, bathing is often neglected, as one can live without a bath, but can't live without drinking water. So many blessings we just take for granted, thinking everyone has enough. It reminds me that a lady asked yesterday for a dress and blanket as someone burnt up her house and all her things. We'll have to make her a quilt. We have a dress that might fit her. She is a very old Christian who talks to herself a lot, wanders out in the forest sometimes and sleeps, but still, she loves the Lord and comes to church, and she loves to sing God's praises. She calls me "her child."

Mabel and Leonard hope to move around the middle of December. We shall miss the Baileys when they go.

“If Only . . .”

Earl C. Mullins, Sr.

It is very easy to blame the so-called failure of the church upon poor leadership, indifference, and other such factors which do exist and which do hinder its usefulness and effectiveness. There is, however, another factor involved in the work of God among men which results in the apparent “failure of the church.” The recognition of this truth might help us to spend some of our time and energy in something better than self-martyrdom and self-pity when we do not see the responses we desire to see. We also need to bring this truth into focus when we are tempted to say in disgust, “If only things were different within the body of Christ then the work would go forward, more souls would be won, etc.”

The truth to which we refer is best demonstrated, it seems to this writer, in the twentieth chapter of Revelation. John reveals that Jesus will reign on the earth over the nations for a thousand years, and then Satan will be released for “a little season.” The results of the release of Satan are astounding. John states the number of those deceived by Satan during this little season compare with the sand of the sea. Is this the result of poor leadership, a poor educational system, poor evangelistic efforts or other similar factors during the reign of Christ? Who would charge Jesus, the King of kings of allowing such things in His kingdom under the conditions described in the Word which will exist during His personal-appearance reign? The problem will not be with the Kingdom of Christ but with the human heart, which is not changed even by the personal presence of Jesus. It is changed by Jesus when the individual in faith acknowledges Him to be the “propitiation” for his sin and accepts Him as his own life.

May we quit brow-beating ourselves when others exercise their right, as tragic as it is, in rejecting Christ. When Demus left Paul, Paul did not criticize the church because it lacked programs, or interest in individuals or other such charges. Paul put the blame squarely on the heart of Demus.

Self-examination per 1 Corinthians 11 is in order, but the recognition of the right of others to reject and account as foolish the good news of Jesus Christ is also to be accepted. We are to constantly lay ourselves open to His using us in the sowing and watering phases of spreading the good news, fully aware of the basis of the invitation of Jesus:

“Whosoever WILL let him drink of the water of life freely.”

What Is a Good Marriage?

W. R. H.



The greatest social event in life is marriage, and it has the most far-reaching effects of all of man's contracts, excepting the one where we deal with our Lord in the matter of salvation. Hence, it is not uncommon that marriages be viewed in retrospect, and judged as "a good marriage," a "poor" one, a "blessing," or a "curse," as the viewer may evaluate it. But just what *is* a good marriage, after all? This is the theme of these pages, and if we find the Holy Spirit's teaching, there will be true light on the theme.

Simply stated, a good marriage (as with any other contract among men) is one that accomplishes the purpose for which it was entered. And so it is that several people will have as many definitions of success, based upon what they consider the pre-eminent goal of wedlock. To some, a family is the basic consideration. Others are content if they can accumulate a fair share of this world's goods. Still others seek for companionship and sexual compatibility. Fellowship and partnership in serving the Lord would spell success for some, while like-minded enjoyment of the beauties of nature might thrill others. The achievement of high aims is success for those in the professional field, while popularity and fame become "musts" for others.

It is evident that there will be as many opinions about what makes a good marriage as there are different purposes for entering into it. And all of them are correct from their particular point of view. Herein is a problem among the youth of our day. Many have differing notions about marriage than did their parents—if indeed they even know what were their parents' motivations. Values, as far as this world goes, have undergone a re-shuffling. Things that used to be top priority—as, that a young man should have ample income before contemplating marriage—have now lost out in this "do it now" generation. Mores and manners have been re-examined, and, with a push for woman's liberation, many niceties of yesterday are fast fading away. Today, one might say, a "good marriage" is all in the way you look at it. Like today's interior decorating, "anything goes together if *you* like it."

But God, who is the author of marriage, has something more to say, and His divine wisdom and love for mankind can only work

out for man's good in the long run. Who would dare to challenge God's direction as being toward man's best interest? This was the way in which the serpent beguiled Eve when he implied that God was withholding something that "was to be desired." And how similarly today, are the counsels, restraints, and regulations of God held in ridicule—even in contempt—by subtle serpents in society who recommend that all "do their own thing" rather than "God's thing."

A Christian, because of his contact with God's word and Holy Spirit, can have an appreciation of values that are true, and can rest his future in the hands of One who "knoweth our frame," and is Himself the "giver of life, and breath, and all things." Who is so blind that he would exchange the available wisdom and guidance of God for the sin-marred thinking of men?

Here are some of the basics of successful marriage. How they are rated in priority is the big question.

1. Being a born-again child of God.
2. Having a true, evident, unselfish, time-tested love for the other.
3. Moral purity—which promises fidelity hereafter.
4. Intelligent, with mutual interests that are real interests.
5. Health of body and of mind.
6. Zealous for the cause of Jesus Christ.
7. Wholesome attitude toward children and old people.
8. Wholesome attitude toward industry and accomplishment.
9. Liberally attentive and ready with a helping hand where needed.
10. Enjoying conversation, recreation and fellowship.
11. Having convictions gleaned from God's word.
12. Strong of body, gracious in manner.
13. Free from sham, make-believe, or affectations.

Today's hippie might look at item thirteen and think that it (along with 4, 9, and 10) is the main goal of matrimony. But his parents, who have striven so hard for social acceptance at all costs, are completely baffled. Yet, to each, his own way could well seem "right" and yield the result for which a marriage was entered.

You may want to add other things, good things to the above list. "A sense of humor," says one, "broad-mindedness" says another. "Vivaciousness," "Grit," "Forcefulness," would all be good personality traits. But people are just people, and none of them have all the qualities for which we might seek. Good looks, a good voice, good heritage (physically, mentally, spiritually, and even financially); these may all be considered as fringe-benefits, but we will not find them all wrapped up within one package. We must see the priority of some things over others, and seek them out.

Many parents have not themselves held to the priorities that God teaches, and yet they expect their children to do so. If the young have been subjected to exemplary teachers, they may well do better than their forebears. But the proper setting-of-values does not come overnight, and particularly so, when it is not set forth at the home base.

It is possible to make a marriage contract without any of the purposes that God would call "good." If such purposelessness remains, the outcome can only be emptiness. But God has made us so that we can change when we see the importance thereof, and so there are instances of those, who with better light, and having repented from a vain start, have had their unions elevated by the power of the Lord Jesus Christ. This is another evidence of the all-sufficiency of Christ Jesus.

A good purpose is the pre-requisite to a good marriage. Both of these uses of the word "good" should be as in the light of God. For after all, He is the author of life, and to Him we can seek help in every time of need. "It is not in man that walketh, to direct his steps." This is true in all facets of life; and especially so in matrimony. Look at the list of basics again, and with the light of God's word, place them in order of priority as you understand Him. Then let them, in that order, become your yardstick for choosing a lover for life.

Remember, too, that many of these attributes, though now lacking, *could be* acquired by an honest transaction with God. But until this honest prayer comes up from the contrite heart, there is no other source of permanent remedy.

The Holy Spirit and His Mission

W. J. Johnson

The commission which Jesus gave His apostles just before His ascension included too many profound questions for them to teach all nations without the help of the Holy Spirit. Notwithstanding they had been with Jesus and listened to His marvelous lessons and witnessed His wonderful works, they did not understand the full meaning of the message they were to proclaim. They had witnessed the death of Jesus Christ on the cross, His burial and resurrection from the dead, His ascension to the right hand of the Father, yet it was not within their ability alone to convince the people of different nations what these things meant to them, without the help of the Holy Spirit. He must bear witness with them and confirm their message by signs and wonders and miracles. Consequently they must wait to be clothed with power from on high. "And being assembled together with them, he (Christ) charged them not to depart from Jerusalem, but to wait for the promise of the Father, which

ye have heard from me; for John indeed baptized with water, but ye shall be baptized with the Holy Spirit not many days hence. When they heard this, they asked him, Lord dost thou at this time restore the kingdom to Israel?"

By this question the apostles conveyed the idea that Jesus had taught during the forty days, in which He appeared to them and spoke about the kingdom, that it would be restored. So they wanted to know when. It also shows that their understanding of the message that they were to preach was not sufficient without further teaching. Jesus answered them, "It is not for you to know the times or the seasons which the Father hath set within his own authority. But ye shall receive power when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost parts of the earth" (Acts 1:3-8).

The apostles returned to Jerusalem with joy. And, in the upper room where about one hundred and twenty had assembled, Matthias was appointed to fill the place among the twelve apostles from which Judas Iscariot had fallen. They continued steadfastly in prayer. Acts 1:18-26.

"And when the day of Pentecost was now come they were all together in one place. And there came from heaven as it were the sound of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues, parting assunder, and it sat upon each one of them and they began to speak in other tongues as the Spirit gave them utterance." Acts 2:1-4.

The time for the apostles to be baptized with the Holy Spirit came on the first Pentecost after the resurrection of Jesus Christ from the dead. On that day they received power from on high and began the work which Jesus had assigned to them. The Holy Spirit helping them they spoke in different tongues of the nations which were represented at Jerusalem at that time, for Jews from every nation had come there to observe the Pentecostal feast. The people were amazed and perplexed because the men speaking to them were Galileans, unlearned in the language which they were speaking and making known the wonderful works of God.

But some, (no doubt at the suggestion of Satan, for only a few days before he was instrumental through the hands of lawless men in crucifying Jesus, in sealing His tomb and stationing a guard to keep any one from taking His body away and reporting that He had risen) began to accuse the apostles of being drunken on new wine. But this seems to be a strange charge to make against men who are with one accord, speaking the wonderful works of God so that their audience were amazed. As a rule such accusations spread rapidly. Peter was stirred so he stood up and vindicated them of the charge and delivered his first message of the gospel which caused about three thousand souls to commit themselves to God. (Read Acts 2.)

Precious Reprints

The Hope of His Coming

R. H. Boll — 1940

The return of our Lord and Savior Jesus Christ from heaven should be, but it is not, a hope to every Christian. To some it is a dread and a terror. It is natural that those to whom it is an "evil day" would "put far away the evil day" or ignore it altogether. Those, however, to whom it is a hope will bring it nigh, look for it, long for it, expect it with sincere desire.

But to whom is Christ's coming a hope?

Not to any that are standing in a righteousness of their own — that is, to those who stand upon their own works, their own goodness and worthiness. No man taking such ground can abide the glory of His appearing. And they feel intuitively that they cannot. Be our virtues and graces and attainments in the spiritual life ever so great, and our good works ever so many, we know in our hearts that we can never stand upon them. Like Paul, hope rests upon being "found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith" (Phil. 3:9).

Again, it is a hope to those who are abiding in Christ. The Lord Jesus used this expression repeatedly in the allegory of the vine and the branches (Jn. 15). And John uses it frequently in his epistle. In 1 Jn. 2:28 he writes, "And now, my little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed before him at his coming." The same thought was expressed by Barnabas in his all-comprehending exhortation to the converts at Antioch — "that with purpose of heart they would cleave unto the Lord" (Acts 11:23). To such the coming of the Lord is naught but joy.

The return of Christ is a hope to those who wait for Him. For He "shall appear a second time to them that wait for him, unto salvation" (Heb. 9:28). That "waiting" is an attitude of heart, and creates a certain tenor of life. It makes strangers and pilgrims, whose hope and home is before them, whose interests are not centered upon things present (Col. 3:3, 4).

Finally, the coming of Christ is the hope of those who "love his appearing" (2 Tim. 4:8). To love His appearing is to love Him. Your own who love you are glad to see you come home when you have been absent for a season. Thus the coming again of Jesus is the hope of those who love Him.

THE REASON FOR THIS HOPE

And why is Christ's return a hope to those of whom we have been speaking? First of all, because of the grace that is to be brought unto us (1 Pet. 1:13). There is something perfectly reassuring and comforting in this promise of grace. "Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ." Grace, like mercy, "triumphs over judgment." It deals not with us according to our deserts, but according to the riches of God's lovingkindness toward us in Christ Jesus (Eph. 2:8, 9; 2 Tim. 1:9). Now grace, more grace, will be brought to us when Jesus comes. That is a true basis for hope; and such a hope inspires to a holy life.

It is at that moment that all that is defective and deficient in us will be wholly and forever removed. We shall be like Him, for we shall see Him even as He is (1 Jn. 3:2). And He will present us before the presence of His glory without blemish in exceeding joy (Jude 24). Now everyone that has this hope set on Him purifies himself, even as He is pure (1 Jn. 3:3).

Finally, then we shall receive new bodies, like unto His glorious body; then shall we receive crowns and rewards for good work done (all these over and above our salvation); and most wonderful of all, then shall we ever and forevermore be with the Lord.

PROPHECY

Edited by Dr. Horace E. Wood

Does God Play Favorites?

Dr. Ray Allen Young

A friend of mine, confronted with the proposition that some time in the future our Savior will return to the Jews, forgive their sins, exalt them, and do much good for them, called that favoritism which offended his sense of fairness. Is this a legitimate charge?

If one is only slightly familiar with the love and mercy of God, he should never be surprised when God extends mercy to those who seem to be most unworthy.

If any Christian believes that he is worthy of any favor from God, his belief is not founded in Scripture.

At one time, we were all in the following condition -

1. Dead (in sin)
2. Sinners
3. Enemies of God

In this condition, we were obviously unworthy of any good thing

from God. Not only that but we were helpless. Being dead, we were not capable of initiating a move in any direction. At this point, God took over for us. He permitted His precious, sinless Son to die on the horrible cross, that we might live.

Having considered our condition of having been dead, sinning enemies of God, can we imagine the Jews in a worse condition? If God forever withheld His mercy from the Jews, while having extended it to us, would that not seem to be favoritism manifested to us?

The word favoritism, as ordinarily used, implies withholding from one while giving to another. Since God is no respecter of persons, God is never guilty of favoritism.

Mercy and favoritism are two different words. It is the regal prerogative of the Great Creator of the Universe to show mercy upon whom He will. God said to Moses, "I will have mercy on whom I will have mercy, and will have compassion on whom I will have compassion" (Rom. 9:15).

On considering God's relationship to Israel one would expect that God would most likely extend mercy to His chosen. "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth" (Deut. 7:6). In view of this, it is not surprising that God said of Israel, "Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee" (Jer. 31:3).

As stated above, we were drawn unto God by the manifestation of that greatest drawing power, the love of God toward us. While we were yet sinners, Christ died for the ungodly.

Will God draw the Jews back to Him? He says He will. How? Exactly the same way He is drawing Gentiles to Himself, by acceptance, through faith, of the redemptive power of the blood of Christ. Isaiah, the prophet of God, prophesied that the Jews would come to realize their mistake of judgment in having ignorantly crucified their true Messiah. Prophetically speaking, in Isa. 53:3-5, "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him: he was despised and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed."

Paul warned the Gentile Christians not to be puffed up in their minds toward the Jews. He writes in Rom. 11:25-27. "There is a secret truth, my brothers, which I want you to know. It will keep you from thinking how wise you are. It is this: the stubbornness of the people of Israel is not permanent, but will last only until the

complete number of Gentiles comes to God. And this is how all Israel will be saved. As the scripture says:

"The Savior will come from Zion. He will remove all wickedness from the descendants of Jacob. I will make this covenant with them, when I take away their sins" (Isa. 59:20-21).

The attitude of the stay-at-home brother of the prodigal son was far from praiseworthy. Should we not rejoice at the knowledge of the truth that, the Jews after centuries of wandering, are coming back to their Father through faith in His Son Jesus our Lord?

Books of Interest

EVOLUTION or CREATION, by Prof. H. Enoch

Published by: Union of Evangelical Students of India. Paperback \$.75

After reading this book Robert L. Garrett of Salisbury, Rhodesia, wrote, "This is a superb little book. It covers all the usual evolutionist arguments and clearly exposes their falsity. Quotations from the mouths of the evolutionists themselves are used to reveal the absurdity of evolution. It is full of useful, up-to-date, factual information and has an excellent bibliography. This book should be in every church library and is an excellent book for high school and college students. I like it better than any other paperback on this subject that I have ever read. I wish it had been available in my own student days."

THE GENESIS FLOOD, by Whitcomb and Morris

Published by Baker Book House, Grand Rapids, Michigan
Paperback \$3.95

THE GENESIS FLOOD is another book Robert Garrett highly recommends. "That the Bible teaches that God once destroyed the earth by a flood every Christian knows. But that the scientific evidence of fossils and sedimentary rocks on every continent bears witness to the flood few Christians know. The evolutionists have had for many years an almost uninterrupted orgy of misrepresenting the scientific data. Christians need not swallow the evolutionist assumptions that the earth and its fossils are millions of years old. That the flood caused the formation of the fossils and that the Scriptures prophesied the present-day theory of evolution is something *every* believer should KNOW! No preacher or church leader should be without this book, written by a scientist who knows his science and who knows the Lord. Recommended by literally dozens of scientists with their Ph.D.s in any number of scientific fields who are also believers in the Word."

These books may be ordered from:

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DESTINED FOR GREATNESS

One evening four students called upon physicist I. J. Frankby after a lecture on Nucleosynthesis in Stellar Process. "He had surprised his audience by stating that he believed in special creation, and his arguments were impressive and convincing."

One of the students said, "But I don't believe the Bible any longer . . ." Another said, "I've only been inside a church about three times. But sir, I'm an honest atheist." I'm sure you can appreciate the task which Dr. Frankby faced, but with patience and wisdom he proceeded to unfold the truths of God's Word. After a long discussion one of the students said, "Dr. Frankby, I don't know how to thank you for the things you have shown us. You certainly have put me to thinking. I'm going to get out that Bible and read it again."

This discussion appears in the little booklet entitled, "DESTINED FOR GREATNESS," published by Life Messengers, Seattle, Wash., and sells for only 10¢. However, we will send you a copy FREE if you will just write and ask for it by title.

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Who Crucified Christ?

J. H. McCaleb

In recent times religious authorities have been urged to issue proclamations and edicts that place the blame for the crucifixion of Jesus upon the heads of all men rather than on the Jews alone. That guilt is a heavy one. As one pursues history there can be no reasonable doubt that the Jews of Jesus' time were the direct cause of the crucifixion. "They (the Jews) all say unto him (Pilate), Let him be crucified . . . His blood be on us and on our children." And we know how terribly this defiant attitude has been rewarded over the years.

The Roman government pronounced the sentence and the Roman soldiers, under orders, actually carried out the execution. These also cannot escape blame.

Beyond these peculiar responsibilities, however, there is a general guilt that each man must shoulder for himself. Christ died because of and to make atonement for, our sins. "For he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." No man can escape the accountability. "For all have sinned and come short of the glory of God."

And so we need no ecclesiastical pronouncements to declare the guilt of all men. God's word has made that plain. But, even as the guilt is universal, so also is the way of escape. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

What is "Partaking Worthily"?

Raymond Golsworthy

The Lord's Table, of course, is intended for the Lord's people, and the basic qualification is that we be members of the Lord's family, or, in other words, that we be definitely "born again" of the Spirit of God. (Jn 3:3-7; 1 Pet. 1:23). This experience comes to us when we truly repent of our sins, and, by simple faith accept the Living Christ as our personal Lord and Savior. We then have the blessed assurance that we are God's "true-born" children, "washed in the Blood of the Lamb," and "sealed with the Holy Spirit" (Eph. 1:13). It is this experience of being definitely brought into God's family that first qualifies us to gather with His children at His table.

According to 1 Cor. 11, however, our participation should always be preceded by a fresh "examination of ourselves" in God's presence (1 Cor. 11:28), and we are, in fact, warned that if we eat and drink "unworthily," we eat and drink "damnation" to ourselves (1 Cor. 11:29). Those are very strong words, but it simply means that when we abuse our privileges at the Lord's table, we invite very serious divine disciplines and judgments into our lives, and this, of course, is a most solemn matter. The question naturally arises as to what, then, is *involved* in eating and drinking *worthily*,—and we shall seek to answer that question from the actual context of the passage. We note that there are at least six "essentials" if we are to take part *worthily*—and we list them as follows:

1. There must be a personal and sincere "remembering" of our Lord, and of His sacrificial death for us on the Cross.

It was the express wish of Christ that our partaking be "in remembrance of Him" (vs. 24, 25), and it was He Himself who chose the beautifully fitting symbols of the bread and the wine, in order to help us in this matter. When we see the bread being broken, we are vividly reminded of our Lord's physical body which was broken for us, and when we see the wine poured out, we can visualize in our hearts the precious blood which was shed for our redemption. If, in spite of this very gracious provision of the Lord, we still allow ourselves to get into the habit of taking part thoughtlessly, or as if it were a mere ritual, we are countering our Lord's basic wish in the whole matter, and we are certainly eating and drinking "unworthily." This is very commonly done, and we do need to be alerted concerning it. Let us remind ourselves that at this table of the Lord, there should always be deep and worshipping occupation with Christ Himself and an ever-grateful remembrance of His dying love for us—otherwise we eat and drink damnation to ourselves.

This article, in booklet form, may be ordered through the address on page 373. The writer, known personally to many of our readers, is a missionary in the Far East.

2. There must be a confessing and forsaking of any known sin, and a restoring of right relationships with God in all respects.

The remembering of Christ's death obviously carries with it a recollection of the essential *purpose* of that death; namely a cleansing of His people from their sins, (Tit. 2:14; Matt. 26:28), and it is *in the light of that particular purpose* that we are to "examine ourselves" as the passage says. Conscious of our Lord's own glorious presence "in the midst" (Matt. 18:20), we are to search deep into our own hearts, humbly confessing before Him anything that needs to be confessed, and putting right, so far as we are able, anything that needs to be put right. We must, in fact, allow Him to search us, and only then shall we be in a position to partake "worthily," knowing in our hearts the overflowing joy of being freshly cleansed and forgiven in the sight of God. It is a wonderful thing when the Lord's table is allowed to fulfill its intended function, and to provide for a regular searching and cleansing of God's redeemed people, and for a regular adjustment to his glorious will in all matters (See Psa. 139: 23,24).

3. There must be a willingness to "share" Christ's Cross in the sense of partaking with Him in His rejection.

The closely associated passage in 1 Cor. 10 points out that our eating and drinking at the table constitutes what is called a "communion" or "participation" in the death of Christ. This means that it is, in a sense, a solemn "receiving" of the whole meaning of His death into the deepest recesses of our own being, or, in other words, it is a deep inward sharing with Christ in the death that He died. This would certainly include a genuine personal acceptance by us of what Paul calls, "the fellowship of His sufferings" (Phil 3:10). The simple fact is that when we partake at the Lord's table, we are openly and publicly identifying ourselves with those "sufferings of Christ," and we are declaring ourselves to be willing partners with our Lord in His own Calvary way. If, in actual fact, we are *not* prepared for that as a basic pattern for our daily life, we are really acting a lie, and thereby eating and drinking unworthily! This also is most searching, and we need to be very sure that we are fully true in this respect also, whenever we approach the table of the Lord. We are thereby "taking up His Cross" as He Himself enjoined us, (Matt. 16:24, 25), and our testimony must be true.

4. There must also be a repudiation of the entire "Adamic" life, and of all our "Old" and "Natural" Resources.

Entering into a "Communion of the Death of Christ" certainly includes this matter also. The scriptures teach us that, at the Cross, our Saviour died as Adam's representative, and that, hanging there, He bore upon Himself the righteous judgment of God against a whole ruined humanity. All that was of that Adamic order needed to be brought to death, and this is the death which our Saviour willingly accepted and endured on our behalf. "If one died for all", we are

told, "then have all died". (2 Cor. 5:14; See also Rom. 6:6; Gal. 2:20 etc). The Cross of Christ therefore signifies a complete "setting aside" by God, of that whole Adamic Race, and of that whole Adamic "realm" and "system." All is brought to a total end in Him. This also is something which needs to be kept in mind whenever we partake at His Table. If my eating and drinking is, indeed, a "communion" with my Lord in His death, it means that I, too, am taking sides with God, in "judging" that whole realm of Adam, and I am choosing to live, instead, by those *new* resources that are now mine by virtue of my life-union with God's *New Man*—the Lord Jesus Christ, risen from the dead, and highly exalted. (See Eph. 4:22-24; Col. 2:9, 10; 2 Cor. 5:17 etc.) My language, henceforth, is that of the Apostle Paul, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me" (Gal. 2:20). That, at least, is the position which, in heart, we should take whenever we participate at the Table, and we then simply trust God to work it out in us, more and more, day by day.

5. There must be a deep oneness of heart with all God's people.

1 Cor. 10:1 also tells us that the one loaf symbolises also the oneness of God's great Church;—"For we, being many, are one loaf, and one body." This is the Church into which we are incorporated by new birth, and by the gift of the indwelling Holy Spirit (1 Cor. 12:13). It is therefore necessary for us to test relationships, as well as conduct, when we come to partake at the table. We must see to it that no feuds are being tolerated with anybody; no "divisions" of any kind are allowed; and no unlove is separating us from any blood-bought brother or sister anywhere. When quarreling, or "divided," or even "aloof" Christians partake at God's table, they are giving a completely false testimony, and they are eating and drinking "damnation" to themselves,—not discerning the Lord's Body" (1 Cor. 11:29).

6. There must be an eager expectation of the Lord's Second Coming.

The passage in 1 Cor. 11 definitely associates this "feast" with the Lord's Second Coming when it says: "For as often as ye eat this bread and drink this cup, ye do shew forth the Lord's Death till He come" (1 Cor. 11:26). So at the table there is intended to be a *backward look* on the sufferings, and also an *onward look* towards the glorious reappearing as King of kings and Lord of lords. Every time we gather we should hear Him saying: "Surely, I come quickly," and our glad response should be: "Amen, even so come, Lord Jesus! (Rev. 22:20.)

If then, when we come to the table, we have no such onward look, no joyous anticipation of His coming, and perhaps no single thought of the promise He has made (John 14:3), we are again "eating and drinking unworthily." We are despising the most wonderful word of promise that was ever given, and missing entirely one of the foremost meanings of the feast. O that, in this respect also, we might learn to partake "worthily," praising Him for this regular and sure reminder that He will come again and receive us unto Himself.

In the light of all these things, it is our conviction that faithful and solemn warnings should be given to God's people whenever they gather at His table. Sometimes this can be done quite briefly, and sometimes more fully, but if those who are responsible will humbly and regularly seek to help God's children in these matters, *they will surely discover that His "table of the Lord" is one of God's ordained ways of teaching us His own deep things, and of meeting us and blessing us continually.*

Feeling After God

Dee McCroskey

Did you ever feel after God? This thought comes from Paul's address to the Athenians on Mars Hill (Acts 17:27). After telling them that God had set men in nations on earth, and that He had set the bounds of their habitation, he added: "That they should seek the Lord (or God. margin), if haply they might feel after Him, and find Him, though He be not far from every one of us."

After we receive the Lord Jesus as our Saviour, and become acquainted with God's precious Word, we have a tendency to shy away from that word "feel." We know that we are not saved by our feelings, nor are our feelings to be trusted for assurance of salvation. Yet the thought of "feeling after God" is both mystifying and intriguing. Just how does one feel after God?

First of all, the thought of "feeling" after something implies a condition of darkness or blindness. A person with intelligent eyesight doesn't feel after things in daylight. Nor does a believer feel after God once he has been enlightened by the Word. He then walks by faith, by a "nevertheless, what saith the Scriptures?"

This expression, as used by Paul on Mars Hill, is for Gentiles; for those who are ignorant and out of the way, but deeply concerned about their eternal welfare. The Word gives us at least three examples of Gentiles whom the Spirit of God must have touched their hearts and caused them to feel after God.

First there is the case of Cornelius, the Italian army captain in Acts 10:1-6. We read that he was devout; he feared God; he gave alms for God's work; he prayed much. He was not yet saved, but he was feeling after God. Then there was the Philippian jailor in Acts 16:25-34. He seems to be the poor Macedonian who prayed, and whom Paul saw in a vision in verse 9. He was feeling after God. And lastly, there was a woman at the well in John 4. She was a woman of Samaria, a non-Jew and a moral outcast. But the Lord Jesus said He "must needs go through Samaria." He saw her heart, and read there that she was feeling after God, although she may not have understood it that way.

The big thing is that even when we were unsaved, stumbling along in our spiritual ignorance, God saw the seeking heart and in His own way and time, brought us to Himself.

—Editorial in *Last Day Messenger*

Jesus Paid It All

K. C. Moser

SOME YEARS AGO, the editor of a song book changed the above title of a familiar hymn to "Jesus Died for Me!" This was a popular change. In my youth I frequently heard the original title criticized because some felt that it depreciated man's role in his salvation.

To these critics the fact that Jesus died for me does not mean that Jesus paid it all. But if Jesus by his death on the cross did not pay the full debt of sin, he is not a complete Savior. If he is not a complete Savior, man must by meritorious deeds pay the balance.

One person explained his conception of salvation this way: "I buy a coat and pay five dollars down. Each month I pay five dollars until the coat is paid for." Of course, according to this illustration, Jesus pays nothing, but simply offers salvation for sale, imposing on man the obligation of paying the full price of his salvation!

Another person recently exclaimed: "I go to church to keep from going to hell!" Others who are more sophisticated also teach doctrines that logically nullify the cross (Acts 15:1-5). Even more recently several young adults confessed that they were trying to earn salvation!

HAS "JESUS PAID IT ALL"?

Note these facts: 1) ". . . the Father hath sent the Son to be the Savior of the world" (I John 4:14). 2) The Son saves by becoming "the propitiation for our sins" (I John 4:10). 3) Paul and Peter teach redemption through the blood of Christ (Ephesians 1:7; I Peter 1:18,19). 4) "Him who knew no sin he made to be sin on our behalf" (II Corinthians 5:21). 5) Jesus was "manifested to put away sin by the sacrifice of himself" (Hebrews 9:26). 6) "Jehovah hath laid on him the iniquity of us all" (Isaiah 53:6). 7) Peter taught that Jesus "bare our sins in his body upon the tree" (I Peter 2:24). 8) Jesus claimed that he had accomplished the work which the Father sent him to do (John 17:4). He was sent of the Father to save man by becoming his sinbearer.

Conclusive proof of the sufficiency of the sacrifice of Jesus is found in the fact that God raised him from the dead, placed him at his right hand, and justifies the "ungodly" on the basis of the cross (Acts 2:33, 34; Romans 3:24, 25; 4:5). Furthermore, salvation, based on the sacrifice of Jesus, is offered to those who are "worthy of death" as a "free gift."

If this "gift" was not fully paid for by the death of Jesus, it must go forever unpaid, since man receives it as a *free gift!* If man pays, or helps to pay, for his salvation, it is no longer a gift. It is no longer a matter of grace. "Now to him that worketh, the reward is not reckoned as of grace, but as of debt."

When one considers who Jesus is and what he did to save man he must conclude that "he is able to save to the uttermost (fully) them that draw near unto God through him." Let it be remembered that "God was in Christ reconciling the world unto himself." If the combined work of the Father and the Son did not fully pay the debt of sin, salvation is an impossibility!

After Christ "there remaineth no more sacrifice for sins." Peter agrees: "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved."

But why pursue this point longer? There is not the slightest reason for denying that "Jesus Paid It All." No reason, that is but legalism! But legalism is neither scriptural nor reasonable! If Jesus by his death on man's behalf did not "pay it all," heaven itself is deceived. "Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people and nation . . . Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing" (Revelation 5:9,12).

THE MEANING OF MAN'S PART IN SALVATION

Man's part in his salvation is *to receive* what Jesus by his death as a "propitiation" offers as a "free gift."

"Since all have sinned and fall short of the glory of God, they are justified by his grace as a gift, through the redemption which is in Christ Jesus, whom God put forward as an expiation by his blood to be received by faith" (Romans 3:24,25).

Note these facts: 1) Man has sinned. 2) Christ is his Redeemer. 3) Christ redeems by his blood. 4) Hence man receives his justification "as a gift" upon the principle of faith. What is offered "as a gift" is offered upon the principle of grace.

Any effort on man's part to earn salvation nullifies both the principle of grace and the death of Jesus (Galatians 2:21; Romans 4:4, 11:6).

All conditions of salvation are responses of sinful man to Jesus Christ as sin offering. They must signify, therefore, trust in, reliance upon Christ as the sacrifice for sin. Partial trust, Partial reliance upon Christ as Savior reflects on the wisdom of God and the mercy of Christ.

After Pentecost those 3,000 who were baptized and the others who were added to these saved were known as "believers," that is, those who trusted in, relied on Christ as Savior (Acts 2:44; 4:32). Peter referred to what the Jews did "at the beginning" as putting their trust in the Lord Jesus Christ. (Cf. Acts 2:38 and Acts 11:17 in the New English Bible.)

"BLESSED ASSURANCE"

"Blessed assurance, Jesus is mine." Only those who rely for salvation upon the meritorious sacrifice of Christ can possibly have any basis of assurance of salvation. Too many professed Christians live miserable lives because they think salvation has to be earned by them!

Paul wrote. "I know him whom I have believed." Peter taught that the believer—he that trusts in Christ—has reason to "rejoice greatly with joy unspeakable and full of glory."

Jesus is Savior, Redeemer, Advocate. Hence one's assurance of salvation is proportionate to his reliance upon Christ as his Savior.

Yes, Jesus paid it all!

—In 20th Century Christian

Moser's theme is treated more fully in his book, **The Way of Salvation**. Originally published by Gospel Advocate in 1932 and long out of print, it is again available at \$2.50 or \$3.00. A more recent book, **The Gist of Romans**, is about the same size and price.

The Need For Bible Teaching

Willis H. Allen



The need of Bible teaching is emphasized in no stronger way than in the growing prevalence of crime and utter disregard of law seen in our country today. The desire for crime and lawlessness cannot exist in a heart filled with the word of God. In spite of the claims of Bible Societies and publishing houses to an increasing circulation of the Scriptures, an appalling decrease in Bible study and knowledge must be admitted. We are stressing more and more the need of teaching and training in all lines of secular endeavors and activities, while the teaching of the Bible, which is the greatest need of the human race, is sadly neglected. It is the only divine revelation that man has, and he is, therefore, entirely dependent upon it for a knowledge of God, of His will, and of our salvation from sin. Its neglect means the destruction of men's souls.

In former days the importance of teaching the Bible was very generally recognized. In the early days of our country it was freely taught in the public schools of the land, but today it is given very little place in our public school curriculum. And the rare instances of its being thus found are being banned by "decisions" of the Supreme Court. In many homes it is never taught and seldom even read, and even in most Christian homes it has been given a secondary

place. Few parents can teach the Bible to their children because they know so little about it themselves. As a result of such neglect of the Bible teaching, former standards of living have been broken down, and sin and worldliness are everywhere seen.

In early American life there was almost a complete absence of crime and divorce in the colonial home, because the Bible was used every day in the average colonial home. Then the child was taught to read and respect the Bible. It was a book not to be disregarded nor treated carelessly or disrespectfully.

Law enforcement officials are very generally agreed that the increase of juvenile delinquency is due largely to the lack of Bible teaching and religious training in the home. Young people in general have lost respect for parents because parents have lost respect for the laws of God. It is, with a few exceptions, the sins of the fathers being visited on the children. We need to teach our children the principles and precepts of a holy life, and follow that up by parental example. This is the most effective training. But comparatively few such teachers can be found among parents of today. The teaching of the principles of high and holy living as found in the Scriptures will lead the hearts and lives of the learners away from the sinful pleasures of the age, which are destroying the power and influence of the church, as well as the souls of our young people.

As we have emphasized before, the need of teaching the Bible suggests also the need of teachers. Here is one of the greatest responsibilities of the church. The average person seems to think that the pulpit preacher is the only teacher the church needs. And so, the average preacher has accepted the idea, and has taken over the job. As a result, few people are trained to become teachers of the Bible in the churches. In the New Testament church there were teachers other than the so-called preacher. (See Acts 13:1; 2 Tim. 3:2; Heb. 5:12; Titus 2:3.)

And it is important that every Bible teacher should prepare himself for teaching just as thoroughly as conditions and circumstances will permit. We are told that 87 per cent of all Sunday school teachers fall below the standards set by the state for rural school teachers. That percentage may not run that high among us, but we know that too little attention is given among us for teaching and preparation. This important work should be a part of our church program.

You are invited to write for a sample copy of the **Word and Work Lesson Quarterly**, written by Bro. Allen.

NEWS AND NOTES

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

Portland Ave., Louisville, Ky.

Three baptisms on the 21st of Nov. (two of them from 18th St. brought to Portland for use of the pool) were reported. The two from 18th St. were young girls and the other a woman with a family for whom much prayer had gone up to the Lord.

The Thursday Thanksgiving meeting at Atherton High School was attended by about 800. The total offering, divided between SCC and PCS, was about \$3500.00.

The Saturday afternoon program with young people of the neighborhood is supervised by Bro. Herbert Ball, assisted by others and lasts from 3-5 p.m. The time is divided between recreation and Bible study.

The Young People's chorus under Crystal Crowder meets every Wednesday and Sunday nights, to practice. The Young people have charge of one Sunday night meeting each month. This time it is December 12.

The Ladies' Meeting this month was led by Sister Louise Wells.

The Wilsons will be away for the last two Sundays of the year. Brother Robert Heid will ably fill the pulpit, by the grace of God during that time.

Portland Christian School: The school has grown much with the years since 1924. This year under the leadership of Brother Earl Mullins, Sr. it has added some new teachers to the staff and a class in Ceramics taught by Miss Lois Campbell. Miss Mona Belle Campbell conducts a class in Speed reading. These two courses are open to everyone (each class is limited to seven members) with a reasonable fee required for each. New students also have been added to the Broadcaster Staff.

CORRECTION: Concerning PCHS.

In the November issue the news editor made the mistake of saying, "PCS & IIS is thought by many to be the only private school in America that is free of tuition." It should have read, "the only Christian School".

Sellersburg Childrens Home: Many churches are sending in their coin banks. They are due in the month of December. The Home now has a lovely swimming pool. It was donated by Mr. and Mrs. Austin Chastin of Orleans, Indiana. Their gift was specified for something of this nature. It is greatly appreciated by both staff (for it saves their having to take the children elsewhere in the swimming season) and by the children, of course.

The Home bulletin has a list of names of donors together with a picture of each child and a group picture of the staff. The bulletin reports: "Most of you will remember that a special effort was launched on July 1st of this year for the purpose of collecting funds for this work. The most disappointing thing about this effort is that only five congregations have responded with their results. However these five have done a marvelous job. If all had responded in like manner we would already be over the top. We must hear from you please."

Sellersburg Church, Sellersburg, Ind.:

Generous backing of this church is accorded the decision of the College Board to make a drive to pay the debt.

Senior Citizen's Home: Interest in the Senior Citizen's Home has been lagging somewhat. If you would like information or have a donation for either of these Homes see your minister or one of your elders.

Gallatin Church, Gallatin, Tennessee:

The Monday morning ladies' class makes a point (after the class) of taking a bit of cheer to the shut-ins of their congregation. This is especially good for those shut-ins who are away from their families in homes where they may spend long hours with nothing they can do.

Building expansion is in the offing at Gallatin.

Rowan St., Louisville, Ky. Rowan St. church had occasion for rejoicing recently in the return of three wanderers to the fold. It is always cause

for rejoicing when the Lord brings back His own.

Rangeland Church, Louisville, Ky.

Four elders have been chosen by the Rangeland church. They are: Victor Wells, John D. Seymour, James Daniel, and Robert B. Boyd. Previous to their selection there had been a series of sermons on the subject of elders. Thoughts now are turning to deacons.

Good Cooperation among the members in the care of the church property is also reported.

Some listeners who live just across the river from Cincinnati, O., wrote: "We hear the broadcast just perfect. Think it is the best outlet for the Church of Christ we ever had."

"Words of Life" is heard on W H A S, 840 kc, Sundays at 11:10 P. M. EST, (10:10 P. M. CST).

David Tapp's radio Program ("Sowing the Seed") heard for many years on a Shelbyville, Ky. Station, can now be heard on a local New Albany, Ind. Station (WHEL, 1570 on the dial) at 8:30 A. M. Sundays.

Whom Having Not Seen, I Love

My days are long and lonely, filled with pain,
While waiting here for Christ to come again.
Sometimes I gaze with longing at the sky
And wish that I were with my Lord. Yet I
Am just as much the object of His care
As though I were already living there.
My blessed Lord is with me just as much
As though I saw His face or felt His touch,
And He sees me, though I cannot see Him!
Am I less HIS because my sight is dim?
Less safe because I cannot see the arm
Which circles me and shelters me from harm?
Less taught in tender lessons of His grace
Because I cannot glimpse my Teacher's face?
Less guided and less kept because I cling
In darkness to His hand? Is anything
Too hard for God? Is anything too small
For His regard Who notes the sparrow's fall?
How then could I be safer anywhere
Than here, within this circle of His care?
So let me walk by faith, not sight, secure
In knowledge that His paths are safe and sure,
Until at last, some shining day above,
I'll meet that One whom seeing not, I love!

—Martha Snell Nicholson