

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.



THE GRACE OF RECEIVING

"Mr. Gordon! I've got something for you!" He intercepted me early this Monday morning, and the broad smile told me that he had something special. I took the crumpled brown bag and peeped in—a pork chop! The sight of a cold pork chop made my stomach feel like saying, "Yecch!" My head instantly supplied all the excuses I needed to refuse without being rude: This poor guy is on welfare, he's anemic, and just last week his "girl friend" in a jealous fit cut up his best clothes and threw them out in the street. Therefore, (1) he can't afford the expense of a pork chop, and (2) he needs it lots worse than I do.

But I took it with a deep sense of appreciation. A cold pork chop in a paper bag may not be a classical expression of gratitude, but a gold one couldn't have been more eloquent under the circumstances. The old man had evidently been touched by some little kindness of the previous week, and over the weekend he gave much thought to how he could say "Thank you" in a tangible way. I don't know how he came up with the pork chop; maybe it was to be his lunch for Monday. I do know that it was a *large* gift in his sight, and I so received it.

About 14 years ago, we took a 7,000 mile trip primarily for the purpose of visiting and encouraging Christians in isolated places. As we were getting ready to leave a home where we had spent three or four days, Jim cornered me in the kitchen with a \$20 bill in his hand. "We want you to have this," he said. I was at the point of refusing. Then I saw that there were tears in his eyes, and he delivered the punch line, "The Lord has been so good to us!"

The man talking had just been out of work for six months—in the hospital with TB. He had a large family, and it was the mercy of God that kept them alive through this time of hardship. And now, he's bursting with gratitude—will I allow him to give expression to it? It was here that I learned a new truth from the Lord's declaration, "It is more blessed to give than to receive." Up until this time, I had been good on the giving end, but very poor on receiving. As I stood in the kitchen with Jim, I realized that by receiving his gift, I could allow him to have the greater

blessing. Since that time it has been easier for me to receive and to appreciate gifts and expressions of gratitude.

CULTIVATING GRATITUDE

Real gratitude is a rare quality, and it is often the doorway by which the grace of God enters into a heart. Paul's purpose, in part, for taking the gift from the Gentiles to the Jewish believers was that it might stir up "many thanksgivings unto God" (2 Cor. 9:12). Frequent exhortations such as "Be ye thankful" should tell us to encourage others to be grateful as well. Unthankfulness is one of the first steps toward a darkened heart (Rom. 1:21), and it is all too common as a human trait. Only one leper out of the ten came back to thank the Lord who healed him (Lk. 17:15).

Our meeting to remember the Lord has something to say about gratitude. As the Israelites in the wilderness soon forgot the works of God (Ps. 106:13), we soon lose the keen edge of appreciation for our Savior's sacrifice. Week after week we are called back to rekindle the fires of gratitude for His unspeakable gift. And there we help one another; as we offer up sacrifices of praise (whether by song or prayer, or even in silence), the hearts of our fellow-worshipers are stirred to respond in like manner. The end result: A volume of thanksgiving ascends to God bearing the sweet odor of the name of Christ Jesus, and His heart and ours rejoice together as one.

If we ever learn real gratitude, it will be at the cross of the Son of God. If we stir another soul to real gratitude, it will be in bringing that one to know and receive the Gift of God.

NOT FEELING – BUT FAITH

Someone asked Luther, "Do you feel
That you have been forgiven?"

He answered, "No! But I'm as sure
As there's a God in heaven.

"For feelings come and feelings go,
And feelings are deceiving;
My warrant is the Word of God,
Naught else is worth believing.

"Though all my heart should feel condemned
For want of some sweet token,
There is One greater than my heart
Whose Word cannot be broken.

"I'll trust in God's unchanging Word
Till soul and body sever;
For though all things shall pass away,
His Word shall stand forever."

Questions Asked Of Us

Carl Kitzmiller



What is the difference in "the kingdom of heaven" and "the kingdom of God?"

I am not able to discern any difference at all, although I am aware that there are some who make a distinction. Matthew is the only New Testament writer who uses the expression "kingdom of heaven," and he uses it on many occasions when in parallel passages Mark and Luke use "kingdom of God." This can be seen by comparing the following passages from Matthew with those cited: Matt. 4:17 with Mark 1:15; Matt. 5:3 with Luke 6:20; 10:7 with Luke 10:9; 11:11 with Luke 7:28; 13:11 with Luke 8:10; 19:14 with Luke 18:16; and 19:23 with Luke 18:24. Also compare Matt. 19:24 with Matt. 19:23 and even this writer seems to use the terms as synonymous.

Matthew, of course, does not totally avoid "kingdom of God," but for the most part he adopted what was likely the more popular term among the Jews of his day. In avoiding the pronouncing of the name of Jehovah, the Jews sometimes spoke of God by substituting the word "heaven" (actually, the plural is used—"heavens"). A similar practice is still with us in such terms as, "Heaven forbid," or "the heavens frowned on him." Matthew's gospel was the one written primarily to the Jews, so it is not surprising to find him adopting that usage which was more popular with them.

The grammatical construction of each term is the same, and the preposition "of" is supplied by use of the genitive case; thus there is no change of meaning to be attributed to different prepositions. I can find no reason, either grammatically or in the contexts, to make any real distinction in the two terms.

Is not the Church of Christ entirely too old fashioned in its attitudes about women?

This question is difficult to answer for at least two reasons. First, it is quite broad. Does it refer to woman's role in the home, in politics, in business, in the church, or even some other area? Second, one is not always able to state what the attitude of a body so diverse as the church is. We tend to speak only for the portion of the church we are most familiar with. Suspecting that the question is especially concerned about woman's participation in the church services in a public way, we turn our attention to this more limited matter.

On the same morning that this answer is being written, a local television station interviewed a high-ranking female member of a certain large religious denomination. The interviewer (also female) read from the scripture a passage found in 1 Cor. 14:34-35 and asked the woman whether that affected her activities. The church-woman dismissed the passage by saying that Paul was the original male chauvinist and was a bachelor, and that Jesus, on the other hand, displayed no such objections toward female participation. In effect the woman declared Paul's words were one man's viewpoint and of no great concern to her. She failed to recognize the unity or the inspiration of the Scriptures. One suspects she would have just about as readily have dismissed any remarks by Jesus if they had gone contrary to her position.

It is easily understood when those who no longer hold the high view of Bible inspiration set themselves or current human thinking and practice against the Word. Those who accept the Bible as God's inspired Word, however, are not free to accept the mere dictates of humanism.

Although recognizing no difference as to her salvation (Gal. 3:28), the Scriptures do make some difference between man's and woman's roles in leadership and public participation in the church (1 Cor. 14:34-35; 1 Tim. 2:11-15; 1 Tim. 3:1-13). They also present favorably that distinction between the sexes that has been almost universally observed by mankind which recognizes the woman as the child bearer and home maker (e.g., Tit. 2:1-5). Our concern then should be not so much for what is old-fashioned or new-fashioned as for what is scriptural and pleasing to God.

Let it be pointed out that there is a serious danger that our girls, who are growing up under the influence of modern (and often humanistic) education and who in too many cases are from lukewarm homes and are ignorant of the Scriptures, may adopt their views from the world rather than from God. The young woman who is intelligent, educated, speaks well, etc., may feel this gives her precedence over the supposedly less qualified man even in public Christian worship. In this age there will always be rebels with little real concern for the Word of God, but it is a shame that unscriptural views are sometimes adopted because of default on the part of the parents and the spiritual guides.

Let it also be pointed out that the restrictions imposed on the woman by God do not in any sense deprive her of very great opportunity to serve Him. She has not been consigned to a place of relative ineffectiveness and lack of usefulness.

In my reference Bible I occasionally find a reference I do not recognize or understand (Such as Wisd., 2 Esdr., 2 Mace.). What do these mean?

The references you cite are to books found in the Apocrypha, a collection of some fourteen or fifteen books or portions of books that have been received by certain groups as belonging to the canon

of Scripture. You should realize, of course that all such references are study helps supplied by men, and even those references to the commonly accepted books are not inspired. Generally very good and helpful, such references can also be misused or be misleading. Their purpose is to point out parallel passages, similar usage, recurring words or ideas or other information in the Bible that will clarify a passage or a topic. The references to the Apocryphal books serve the same purpose, and their worth depends on their serving as guides to historical material in those books.

Because of the general lack of knowledge concerning the Apocryphal books, it may be good to add a further bit of explanation. These books were written in the last two or three centuries before Christ and in the first century of the Christian era. Some are historical, some devotional and didactic (instructional), some are apocalyptic (like Daniel and Revelation). Many of these books appear in the Roman Catholic Bibles and constitute the major difference in so-called Protestant and Catholic Bibles. Roman Catholics hold many of the Apocryphal books to be authoritative scripture and accept them as a part of the inspired Word, while non-Catholics as a rule do not attribute inspiration to them. Their worth to the latter group is much the same as that of any other religious writing coming down to us from the period.

The whole subject of Scripture canon is much too big to discuss here, but it can be pointed out that none of the Apocryphal books appeared in the Hebrew canon of Scripture. This causes even the Catholic scholar to distinguish between a first and a second canon and to recognize the Apocrypha as being later added to the canon. Most of the Apocryphal books were included in the Greek version of the Old Testament known as the Septuagint. The Vulgate (Latin) translation originally distinguished between the Apocryphal books and others, but in later editions the distinction was dropped. Many of the Church Fathers quoted from the Apocryphal books but there were also voices raised against them from the very beginning. None of the authors of the New Testament books make a direct quotation from any of them, although there is frequent quotation from many of the thirty-nine books of the Hebrew canon of the Old Testament. So, while it is good as a part of one's religious education to know something of the Apocrypha, we really need not be disturbed that these "hidden" (such is the meaning of "apocrypha") books have been rejected as a part of the Scriptures.

While the New Testament writers did not quote from the books of the Apocrypha, it is true that several of them make what are possible allusions to some of these books. This, of course, helps to account for the inclusion by the compilers of such references as you have mentioned. Such allusions need not be considered as a proof of inspiration for these books, however, any more than allusions to Judaizers or Gnostics in certain New Testament books could

make those people approved by God.

Further information on the Apocrypha can be found in any good reference work, and even modern translations are available.

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PROPHECY

Edited by Dr. Horace E. Wood

An Excellent Spirit

Winston N. Allen

James H. McConkey in "The Nutshell of Prophecy" emphasizes that the image-vision recorded in Daniel 2 (and the parallel vision of chapter 7) gives the outline of both Old and New Testament prophecy. The "seventy weeks" prophecy of Daniel 9 gives important details. Briefly and in simple language God's program for the future was stated and published.

In this article I want to deal with the question: Why did God reveal to *the man Daniel* the identity and future course of Gentile world-kingdoms, and the coming kingdom of Christ which Daniel foretold would fill "the whole earth" and "stand forever"? I believe there is a relationship between the answer to this question and truly receiving God's prophetic Word today. There is a relationship between the answer and being used by the Lord now in His service while we wait for His coming.

We read in Daniel 6:1-3, "It pleased Darius to set over the kingdom a hundred and twenty satraps who should be throughout the whole kingdom, and over them three presidents of whom Daniel was one. . . Then this Daniel was distinguished above the presidents and satraps. . ." Why did Darius, the new king of a world-empire, choose *Daniel* for such a high position? Why was he distinguished above all the other appointees? Obviously such a man must know the realm, be faithful and loyal, manifest the qualities of leadership, and be a good administrator. But none of these qualifications is mentioned. We are surprised to read in verse 3 the one reason emphasized, "because an excellent spirit was in him." Daniel was chosen because of the kind of man he was. What is "an excellent spirit"? How did it happen that Daniel was a man of an excellent spirit and this all-important quality was not in any of the other men? Indeed did it just happen? How would your spirit and mine be classified? What is the source of an excellent spirit?

Notice in chapter 1 that Daniel was a "youth" of an excellent spirit. Though a captive far from his homeland, he made a choice

in the time of crisis which vitally affected his future, and the future of millions of others whom he has influenced. We read in Dan. 1:8, "But Daniel purposed in his heart that he would not defile himself. . ." Like Joseph before him his attitude was, "How then can I do this great wickedness and sin against God?" But also notice Daniel's respect and concern for "the prince of the eunuchs" who had authority over him. Daniel did not make demands; "he requested." He made a proposition which would not endanger the life of the prince with the king. Daniel was sensitive and concerned regarding the feelings and welfare of others. The first desire of his heart and the guiding principle of his life was to please God, but he was not critical of others and he did not attempt to impose his views and standards on others. An excellent spirit does not try to "play god" either to saints or sinners.

Did the spirit in the young man Daniel hold? Did it endure? Or as the years and the experiences of life piled up, did he become bitter and critical? Did he lower his sights and compromise his convictions? All too often faith and hope and love centered in God wane under tremendous pressures. The enemies of Daniel gave quite a testimony about him as recorded in Dan. 6:4, "Then the presidents and the satraps sought to find occasion against Daniel as touching the kingdom, but they could find no occasion nor fault, forasmuch as he was faithful, neither was there any error or fault found in him." But jealousy does not need a flaw; it will make one. After the trap was set by these evil men, Daniel could have avoided it, but he didn't. "And when Daniel knew that the writing was signed, he went into his house (now his windows were open in his chamber toward Jerusalem); and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (Dan. 6:10). His position and petition did not change under pressure; the excellent spirit held. Springing the trap involved being cast, not into the lions' *den*, but into the den of lions. These were not tame lions (Dan. 6:24), and Daniel was not a lion tamer. His associates were not playing games; they were determined to destroy him.

The next morning King Darius asked a question of Daniel which people in the world today have a right to ask Christians, "Is thy God, whom thou servest continually, able to deliver thee from the lions?" Lost sinners know something about the overwhelming power of the lions of lust, pride, fear, covetousness, hatred, addiction to the world system. Many long for deliverance from the "roaring lion" Satan. In the den of lions (an accurate description of the Christian in this present evil age), is our God able to deliver and give abiding peace and victory? As problems and pressures increase with the approaching climax of this age, there is no substitute for reality; only God through the saving power of Christ and the indwelling Spirit and the ministry of His angels is able to deliver from the lions.

To the question, Daniel gave this answer, "O king, live forever." (There was no spirit of revenge in Daniel.) "My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me, forasmuch as innocency was found in me, and also before thee, O king, have I done no hurt" (Dan. 6:21,22). What is our testimony regarding the Lord and the lions we face?

In chapter 9 we are impressed by the fact that Daniel's excellent spirit is still holding, and God works mightily through him. Though he was not guilty, his love for his people who were guilty led him to identify himself with them. His penitent prayer availed much in its working. Daniel was deeply concerned about the glory of God. He prayed, "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God, because thy city and thy people are called by thy name" (Dan. 9:19). No wonder the angel Gabriel, sent from heaven in response to Daniel's prayer, said "thou art greatly beloved" and then revealed to Daniel the prophecy of the "seventy weeks."

What an excellent spirit Daniel had! To this man God revealed His secrets, and through him to us if we have the heart and will to hear and heed. What kind of spirit do I have, and what about yours? In the church? In the home? At work? On the highway? In school? Under pressure and pain? With those who differ? I am convinced there is a vital connection between an "excellent spirit" and truly receiving the prophecies God has given in His Word. How tragic when a bad spirit hurts the work of the Lord and hinders one from being used in His service. An excellent spirit builds bridges to others; a wrong kind of spirit erects barriers.

What is the source of an excellent spirit? Rather, Who is the source? In his prayer for pardon, David prayed, "Create in me a clean heart, O God, and renew a right spirit within me" (Psalm 51:10). God is the source. Paul wrote in Gal. 5:22,23, "But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control . . ." This describes "an excellent spirit." Our part is to trust and yield and obey. "But if any man hath not the Spirit of Christ, he is none of his" (Rom. 8:9). As we learn from the closing verses of 2 Peter 1 and from 1 Cor. 2, the Holy Spirit who enabled men of old to write prophecy enables "spiritual" Christians today to hear and heed the word of prophecy which is like "a lamp shining in a dark place."

I used to think that God's gifts were on shelves one above the other; and that the taller we grew in Christian character the easier we could reach them. I now find that God's gifts are on shelves one beneath the other; and that it is not a question of growing taller but of stooping lower; and that we have to go down, always down, to get his best gifts.

-Meyer

We Have Enough Time . . .

IF WE KNOW WHAT TO DO WITH IT

Helen Sigrist

(Submitted for publication by Alex Wilson.)

So often we think we would be better Christians if only we had more time, but this is not true. Some of us have less strength or intelligence or wealth than others; some have the greatest difficulty getting enough food to keep alive and some are even short on God's fresh air and sunshine. But each of us has seven days every week and twenty-four hours every day.

Time cannot be hoarded. We spend time as God wills—or not. The problem of time is therefore very simple for a Christian. We never need more of it. We always need to spend it in God's will.

Let us not believe that "the secret place of the Most High" is open only to those who have been granted a quiet life without trouble or pressure or many responsibilities. Psalm 91, for instance, is addressed to men and women under stress, endangered by snares, threatened by disease and war, assaulted by all the powers of hell. Abiding under the shadow of the Almighty is therefore not reserved for the solitary shepherd who has long, peaceful nights to look up at the stars, nor for the minister during those hours when he can be shut away in his study.

This "secret place" is the place of fellowship with God and it is open to every obedient child of God. It is a place to *dwelt* in, which means that we are to remain in it even during pressure and outside turmoil. This is important, for we often think we have to get away from things to find refuge in God. Then we are frustrated if we cannot seem to get away. Just as the Athenian philosophers heard from Paul that "we live and move, and have our being" in God, so we must learn that this should be as true spiritually as it is physically.

Of course there should be special times set aside for Bible reading and prayer, and most of us could find more time for this than we think. Perhaps we rise earlier and are pleased with the blessing we receive starting the day with the Lord. But during the day we stop for minutes of relaxation and let our minds churn aimlessly with little worries, fragments of gossip, shreds of the morning's news. We can learn to remember the Lord's presence by taking Him into our thinking; seeing our problems, our friends and the world events in their relation to God, so that everything has eternal meaning and real importance instead of the pettiness or even corruptness of our thoughts when we do not include the Lord. In others of these snatched moments we will find ourselves talking to God. Again, we may take just one Bible verse on a slip

of paper and memorize it. Such times give rest of body, too, and no doubt a deeper rest than would be possible if the mind were left feverishly turning by itself.

For some of us, however, the days are so crowded by necessary work that there are not many minutes to be quiet and alone, and we have sadly concluded that the cultivation of the deeper life will have to wait until we have finished with overtime on the job or the children are grown, or we no longer have that invalid to care for, or whatever our own problem may be. When we think this way, we are unconsciously accusing God, because it is He who has permitted the problems that fill our lives. If we feel that circumstances which He has sent cannot build us spiritually, then we deny that all things really work together for good. We have disbelieved the promise that with every trial there is a way of escape. We can begin a new way of life simply by believing the clear Bible teaching that God wants us to live in communion with Him.

Isaiah knew the way out of pressure. He told us that "they that wait upon the Lord shall renew their strength." We can wait upon the Lord in bumpy busses and beside a pounding machine. We can talk to God while mending socks or scrubbing floors or ironing. We can tell Him we love Him while rolling a sheet of paper into a typewriter, and can ask His blessing on our relationship with the customer who is just stopping at our counter.

The new way of life doesn't come easy at first as we have the thought habits of years to overcome. Satan will surely whisper that such things might work for a Brother Lawrence in a monastery kitchen, but he didn't have the confusion of our office or the noise of our shop or four children screaming underfoot, or whatever. Nevertheless we have a solid promise: "They that wait upon the Lord shall renew their strength." Our God is able to meet us anywhere, at any time.

The command "Pray without ceasing" remains meaningless to many of us in spite of the sermons we have heard and the articles we have read. This is because we still usually think of prayer in terms of a rigid form, except in times of emergency. Prayer includes all our consciousness of God and can be just a wordless joy in His presence, a reaching out for His support or a repeated upholding to Him of those dear to us or those we know in special need. We are to live and have our being in God, knowing He is there even when we may not be thinking of Him just as we know there is light in a room in which we work even when we do not say to ourselves, "The room is light." Walking in the light of the presence of God can become a continual life of prayer.

Sometimes the reason we seem so pressed for time and feel so strongly that we would have to get away to find God is that we are spending time in our own way, not as He has chosen. We

have no right to take burdens upon ourselves or fill up our own time. God never gives too much. If we are harassed or overloaded, if we rarely feel the comforting shadow of reassurance that all things are ordered of the Lord, something is wrong. In individual lives, as in the church, "God is not the author of confusion, but of peace." We would do well to examine our lives carefully, with prayer.

An office may be a holy place and a businessman's time may be as fully given to the Lord as any pastor's. On the other hand, both the Christian businessman and the pastor may rush from meeting to meeting and wear themselves out running where God has not sent them. A woman may be called to serve the Lord as a housewife and may show the beauty of a Spirit-filled life to her family, her neighbors, her church; her life may touch far places as she serves through intercession. Or a woman may live for freshly-starched ruffles and angel food cake. The world has a saying that applies to such expenditure of time: "How much will it matter a hundred years from now?"

We should not, however, go to the extreme of feeling that because a task is small and routine it is somehow unspiritual, nor should we deny our families and friends the acts of kindness that symbolize love. Baking a cake or planning a picnic *can* be as much in the name of Christ as the giving of a cup of cold water of which the Lord spoke. Only God can show us which of our deeds are planned for our own self-satisfaction and so are valueless, the hay and stubble which will perish in the fire.

We have a test by which every act can be evaluated. Is it done "to the glory of God"?

It is presumptions to say, as some do, that we know we are living in God's will because God has not stopped us from doing what we have decided to do. We must not ask His guidance and then hurry on without waiting for it. Nevertheless God makes it easy to live in His will if His will is the basic desire of our life and if we keep praying that He overrule plans that are not His own. He does not always show us what we will do tomorrow, but He wants us to know that we are in His place for us today and He certainly will not make it hard for us to know.

If, then, our lives seem overfull, we must be sure that the Lord is in everything we do—in work and rest, in study and recreation. Perhaps the Lord would take from us some of our activities so we will have time to live fully to Him. Perhaps He may let the pressure remain, for today at least, but He will show us how light the burdens become as we rest in Him, as we work in Him, as we see people through His eyes, as we are upheld, even when exhausted in body, by the strength of His love. He wants us to know the blessedness of dwelling in His secret place.

—In *The Alliance Weekly*

Sapphira

Mrs. Paul J. Knecht

The story of Ananias and Sapphira is told in few words. Two paragraphs, a total of 11 verses suffice for the bold failure of two early Christians (Acts 5:1-11). The drastic consequences to two of the three actors in the miserable drama cast a brief, but vivid, side-light on the character of God. No mercy is seen here—only justice. It affected the whole church, for verse 11 says, “And great fear came upon the whole church, and upon all that heard these things.”

We think of Ananias and Sapphira as the greatest liars that ever lived and of God's severity in His judgment on them as entirely justified, for in Revelation 21:8 liars are listed with “the fearful, and unbelieving; and abominable, and murderers, and fornicators, and sorcerers, and idolators,” and warned that “their part shall be in the lake that burneth with fire and brimstone; which is the second death.” And not only liars, but “all liars.” Yet today, many of God's people think lightly of the truth. In everyday language there is much disregard for truthfulness—the best of us are careless talkers much of the time, to say the least.

But far more serious is the attitude of many toward the truth of God. The Psalmist said (Ps. 119:160), “The sum of thy word is truth; and every one of thy righteous ordinances endureth for ever.” And God gives warning (2 Thes. 2:8-12) that the antichrist will deceive them that perish because they received not the love of the truth, that they might be saved. “For this cause God sendeth them a working of error, that they should believe a lie; that they all might be judged who believed not the truth but had pleasure in unrighteousness.”

Peter's handling of Sapphira's deception shows us another lesson. That is, that each one must face his or her own individual responsibility before God.

Sapphira was not notified of her husband's death—nor was she consulted about funeral arrangements. Apparently there was no funeral—just an unscheduled, ignominious burial. She faced Peter all unaware of what had transpired about three hours earlier. Peter was God's representative. These two did not lie to him but to God, even as he said. Sapphira told the same lie her husband had told and met the same tragic fate.

This writer has encountered through the years some few men who seem to believe that their wives' salvation depends on the husbands', i. e., that in their wifely obedience which includes child-bearing they shall be saved. But this lesson on Ananias and Sapphira indicates quite the opposite. Sapphira was not even *lost* through her obedience to her husband but had an individual opportunity to

tell the truth. Moreover, she was evidently in on the deception and agreeable to it from the start (v. 2). She died in her own sin even as did he.

But back of it all is the sinister, hidden thing called "hypocrisy." They desired to be like Barnabas without paying the cost. They thought no one would *know*, so decided on the deception. They wanted to appear righteous and at the same time have money left. They naively thought, as some do now, that the deception was their secret and theirs alone, but they reckoned without the God of Hosts.



The Light of God

J. H. McCaleb

Seven miles in and a few thousand feet down. Looking up from the canyon floor, one began to appreciate the magnificence of God's universe. The stars were not only bright but they sparkled with a frosty and piercing light. It appeared that the heavens themselves were but a big enveloping blanket studded with astral gems. Surely only a Divine hand could paint that picture.

Regardless of this testimony men continually offer explanations of the universe, and the life upon it, that provide but little satisfaction. When all else fails, the whole problem of the origin of things is shrugged off with the arbitrary conclusion that the initial beginnings were the result of some catastrophic force that requires no definition.

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the Son of Man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."

You are familiar with the eighth Psalm. "O, Lord our Lord, how excellent is thy name in all the earth!" To this same Lord belong all the heavens, and to this same Lord belongs man. We need search no further than: "In the beginning God. . ." The wonderful revelations of science confirm this great basic fact. With God as the starting point, all creation has meaning. There are no disturbing blanks which must be filled in with fantastic conjecture.

(John Smart is president of Emmanuel Bible School in Chicago, and editor of *The Fields*, a missionary magazine, in which this article originally appeared.)

Why Not Jerusalem?

John Smart

Have you ever considered why the church at Antioch, rather than the church at Jerusalem, became the springboard of Paul's great missionary journeys? Does the book of Acts supply any clues in answer to this question? We believe it does; and because that situation of nineteen centuries ago has a voice for us today, we should give heed to the lesson.

The church at Jerusalem never became a truly missionary church in spite of the fact that thousands of believers were there and that the apostles, for some time at least, were based at Jerusalem. That church was notably nationalistic. It was thoroughly rooted in Hebrew soil; its religious tradition was Judaistic. Even though the Lord's missionary directive, "in all Judea and Samaria and to the uttermost part of the earth," was voiced at Jerusalem, the church showed little missionary activity until persecution drove some of the believers northward, and through their witness the church at Antioch was born.

The first major church problem arose when men from Judea taught the Gentile brethren at Antioch that apart from circumcision and observance of Moses' law, they could not be saved. This is an indication of the type of thinking that was entertained by many at Jerusalem, as the conference there (Acts 15) makes clear. "There was much disputing." Why? Because the religious and national prejudices of the Jerusalem church were fatally anti-missionary. This attitude held sway there even as late as Paul's final visit to Jerusalem (Acts 21) when James appealed to Paul to take steps to indicate that he, too, held these restrictive views! Evidently James and many other believers at Jerusalem were still bound by Judaic tradition. Characteristically, they were national and religious introverts. They had yet to learn that Christ had broken down the middle wall of partition between Jew and Gentile and had created one body consisting of all believers in Christ.

The Church, which is the body of Christ, is a spiritual and eternal reality. Few truths are more ignored and few more in need of being *applied*, than this. How is it, for example, that in spite of the stress on civil rights in America during the past two or three decades, racial prejudice still prevails, even among Christians? Admittedly, gains have been made, but there still remains much land to be possessed. Many Americans face economic and social handicaps solely because of the color of their skin. It is impossible to justify this situation. When our fellow men are deprived of human rights, the matter is not to be ignored. When our fellow citizens are refused their civil rights, every American should lay

the matter to heart and inquire whether his own attitude contributes to this problem. But when our fellow Christians are flatly rejected in the area of spiritual fellowship—the local assembly—Christians may well ask how Christian they really are.

What has all this to do with missions? A very great deal! The missionary spirit in the heart of Christians arises from fellowship with the Lord. And fellowship with Him, in the very nature of things, involves seeing the world as He sees it (as lost sheep), feeling for the world as He feels (the shepherd heart), and doing as He did (lay down one's life). Seeing, feeling, and doing as He did would necessarily shake us out of our comfortable suburban homes to share the burden of the ghetto, to support our black brethren who labor there and regularly to pray for their ministry.

The church at Jerusalem was too parochial to become a missionary force. "The Jews have no dealings with the Samaritans." Their personal feelings were carried into church life with deadly effect on the missionary impulse. Nothing short of persecution finally drove some of them into missionary service beyond their own borders among other than their own people. Will anything less than a similar shakeup arouse active interest in our "Samaria" as well as in the uttermost part of the earth?

As long as any assembly entertains religious, social or racial prejudices which quench a brotherly spirit toward all believers—black or white, rich or poor, cultured or otherwise—it negates in practice the truth which is basic to Christian fellowship—common life in Christ. Such attitudes have a strangling effect on Christian fellowship in America. This, in turn, certainly hinders the development of a foreign missionary spirit in the assembly. What lies in the bosom of the assembly kindles or kills missionary impulse.

Did certain prejudices prevent the Jerusalem church from becoming the missionary center it might have been? Yes! And may not similar prejudices prevent local churches today from becoming what they might be? May the Lord open our eyes and deliver us from anything and everything within ourselves that would hinder our witness to any man in America or elsewhere.

The attitude of the church today seems to be to sit within its four walls and to complain that the outsider won't come. Nowhere in the Word of God, however, do I find any suggestion that the outsider *will* come. Indeed, the emphasis seems to lie in another direction altogether. The command of Jesus Christ to the early church was, "Go ye into all the world." While the church complains they won't come, God can very justifiably complain concerning the church that they won't go.

—Dr. George B. Duncan

Precious Reprints

Man's Righteousness

R. H. Boll — 1917

The very reason why the gospel ever came into the world is this, that no man's own righteousness is sufficient. *No man ever had a perfect righteousness.* David's righteousness and the "cleanness of his hands" (even leaving out of consideration his great sin) was only relative, as his own psalms show (Ps. 25:7).

Job, although called "a perfect and upright man," and although he had declared that he would die before he would give up his righteousness (Job 27:5,6) promptly surrendered it and realized the worthlessness of his righteousness in the presence of God: "I had heard of thee by the hearing of the ear; but now mine eye seeth thee: wherefore I abhor myself and repent in dust and ashes" (Job. 42:5,6). His righteousness was only relative and imperfect; it could not abide the test.

And the man has not yet lived of whom this is not true. "For there is no distinction: for all have sinned and fallen short of the glory of God" (Rom. 3:22,23). Our own righteousness is indeed as filthy rags, and no apron of leaves can clothe our nakedness in the presence of God's searching holiness (Isa. 64:6). "There is none righteous, no not one" (Rom. 3:10).

Nor can the law justify (that is, declare righteous) any man of imperfect life. It can only condemn him, "for by the law cometh the knowledge of sin." We see therefore that no man's own righteousness—his own worth and record of goodness—can be the ground of his acceptance with God. God can admit nothing but a perfect and absolute spotlessness, and no man has met that standard.

THE RIGHTEOUSNESS OF GOD

The question now arises, how then can any man be saved? If only a perfect righteousness passes with God, and the best of men have far failed of it—how shall any man be saved? The answer lies in the gospel. The gospel is the power of God unto salvation, "for *therein is revealed a righteousness of God from faith unto faith*" (Rom. 1:17).

This righteousness is not the fruit of our own works, but a free gift from God (Rom. 5:17). It is a robe of absolute spotlessness and purity with which He freely clothes the sinful soul that has faith in Christ Jesus. It is a righteousness "apart from law;" the gift of God's grace "through faith in Jesus Christ, unto all them that believe" (Rom. 3:21, 22). It is a righteousness not "mine own" but a righteousness from God by faith in Jesus Christ (Phil. 3:9). It is negatively equivalent to the remission of sins. "Even as David

also pronounceth blessing upon the man unto whom God reckoneth righteousness apart from works, saying, Blessed are they whose iniquities are forgiven, whose sins are covered . . ." (Rom. 4:6,7). Positively, it is the imputation ("reckoning") of a righteousness not our own, the enduement with a spotless robe, even Christ Himself (Gal. 3:27; 1 Cor. 1:30). This alone can pass God's requirement, and on this ground only can we enter.

It is clear then that when he speaks of man's righteousness and of God's righteousness, the apostle is not speaking of the difference between God's commandments and the commandments of men. Romans 10:4 speaks of men who, ignorant of God's gracious gift of a perfect and complete righteousness through Christ, are still trying to build up their own worth and merit, patching up their own righteousness while refusing to accept the free gift of grace.

One word more: The soul so cleansed and clothed in that "all-perfect heavenly dress" of righteousness will thenceforth *do righteousness*. The good tree bears good fruit. For we are His workmanship, created in Christ Jesus unto good works, which He had before ordained that we should walk in them (1 John 3:10; Eph. 2:10).

The Holy Spirit and His Mission (V)

W. J. Johnson

It is significant that, in the beginning of this dispensation when it was so important for the Holy Spirit to help in bearing witness for Jesus Christ and to establish the pattern of worship and service for the church, inspired writers recorded only two occasions where people experienced the baptism of the Holy Spirit. One was at Jerusalem on the day of Pentecost (Acts 2), and the other was at the house of Cornelius (Acts 10:44-48; 11:1-18).

There appears to have been a different purpose involved in each case, because of different conditions existing at each place. At Jerusalem the apostles were to begin carrying out the final commission which Jesus had given them. The preaching of the gospel to all nations involved greater ability and power than man possessed. For this reason they needed the Holy Spirit to help, guide, and teach them all things that Jesus had commanded, and also to confirm their word by signs, wonders and miracles, and by gifts of the Spirit to those who held responsible positions as teachers of the word. For their work was to give and establish the faith given once for all periods of this age (Jude 3). At the house of Cornelius it was necessary to show to the Jews that God is no respecter of persons in respect to the salvation of souls. Peter and the six brethren who were with him and the church at Jerusalem

needed to be convinced that God had granted repentance to the Gentiles (Acts 10:44-46; 11:18).

In each case of baptism of the Holy Spirit God poured out the Holy Spirit upon the ones baptized without the imposition of hands and prayers of the apostles. But special gifts of the Spirit were given through prayer and laying on of the hands of the apostles (Acts 8:14, 17; 19:6). There are two examples of the imparting of the Holy Spirit by the apostles recorded in Acts 8:14-17; 19:1-7. The significance of each seems to bear a different meaning in a measure. The imparting of the Holy Spirit by Peter and John to the Samaritans, who believed and were baptized in response to the preaching of Phillip, served to show to the Jewish brethren that the Samaritans were acceptable unto God. And the imparting of the Holy Spirit by Paul to the twelve disciples at Ephesus whom he taught the way of the Lord more accurately, served to show that the requirements of the final commission must be observed.

In each of the instances mentioned above the Holy Spirit was given in a measure that enabled them to demonstrate supernatural power. At Samaria, Simon the sorcerer perceived that they had received the Holy Spirit. And at Ephesus when Paul laid his hands on those who were baptized into Christ, they received the Holy Spirit and spoke in tongues and prophesied. Furthermore the spiritual gifts mentioned in the Corinthian letter, and the two instances named above, were given to help, teach, and guide them who were prophets, evangelists, preachers, and teachers in presenting and confirming the message of God. All did not receive gifts of the Spirit. To those who were given a measure of the Spirit, it was given to each according to the measure of faith, according to grace, and the will of God (Rom. 12:3, 6; 1 Cor. 12:5-11).

But due, perhaps, to the effect that speaking in tongues has upon the emotions of people there was greater appeal to the mind of the flesh. So some felt that speaking in tongues was the most important gift. For this reason Satan working through the flesh could entice them to become partisan in respect to the gift of speaking in tongues, and thereby, detract from its proper use in doing the will of God, and to fail to follow after love in respect to other gifts, especially prophecy which is more important (1 Cor. 13; 14:1).

It is very obvious that these special gifts ceased in the course of time, evidently when God had completed the recording of His will for us to learn. However, there is an attempt to revive speaking in tongues in our day. The word of God has been given and recorded and its survival of the many attempts to destroy its power and influence have failed. This is a miracle sufficient to verify the inspiration of the scriptures, without modern demonstrations of claims of spiritual gifts. If the word which God has spoken and confirmed is not believed, spiritual gifts today will serve no valuable purpose in glorifying God.

(Jimmie Lovell is editor of *Action*. He has probably done more than any other one man to promote Church of Christ missions.)

Sign On the Church House

Jimmie Lovell

There is possibly no subject on which I have written over the years which more of you have differed with me on than the sign "Church of Christ" on our building. Actually, as so much else we do on which I feel much improvement could be made but isn't, I can stand it if you can, but our young people won't; in years to come you will see fewer of these signs.

Strange thing about this name we try so hard to hold on to as ours and ours alone. This name does not make it Christ's church any more than the name Cadillac on a jeep makes it a Cadillac. Looking at it another way, it could very well be the Lord's church with no sign at all or one with other names just as scriptural. I have seen, and you have too, some buildings wearing this beautiful name where it would be more in order if they changed the sign to "Church of the Devil."

We can play around with our name and nail "Church of Christ" on every door, but the Bible has but one answer to advertising the place where Christians are—love one another. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). Put this to a test where you worship and see what kind of answer you get—your sign might be just one big lie.

I maintain, and do so with strong conviction, that the sign "Church of Christ" on our building keeps more people out than it will ever bring in. Whether we like it or not, to the denominational world we are just another denomination, and bless you, in so many respects they are not all wrong. We have clearly branded ourselves—more to identify ourselves to one another than to honor Him. And those of other religious thinking accept it this way.

I never like to be critical of some possible fault without making a suggestion on what I feel is better—I do so on this subject. There is nothing whatsoever wrong with our using "Church of Christ" on our building or any other place—Christ's Church might be better—but let me suggest something quite in order and to which the neighbors would pay special attention: "School for Sinners." Now, before you take issue with me, stop and analyze this suggestion. After all, what is this place in which we come together on Sunday and at other times? It is a place where sinners assemble to worship God and to teach each other to be less sinful. It is where we preach the gospel and plead with real bad men and women, boys and girls to wash away their past sins and make a new start. This process never ends. We exhort, admonish, rebuke, examine, praise, plead—the whole gathering for a better self and one another and all a closer walk with God. No school ever operated with more noble and continuous objectives. That's my story. I'm ready to listen to yours.

—In *Action*

Leaning Toward Liberalness

W. R. H.



We are living in the liberal age, and what has invaded the political and educational societies is also making itself felt in the church of God. Conservatism stands against this flood like the giant boulders that cast up their spray in the beds of mountain rivers. But the down-hill flood still carries on, and after a momentary encounter with the stability of the rock, the spray settles down and the mainstream flows on to lower and yet lower land.

In our own spiritual circle, liberals have taken up several cries that need to be examined in the light of scripture. It is not enough to hear and accept these voices because they are pleasant or soothing to our ears; we must "prove all things, hold fast that which is good, and abstain from every form of evil." As a matter of fact, we list here some of today's presentations:

"Who am I to draw lines of fellowship with people who worship my Lord?" "What right do we have to force our faith upon others?" "I see no problem with good instrumental music." "We need elders. . . let them grow into the qualifications later." "We can't deal with children now the way they used to." "Our program must be tailored to fit teenagers." "I, personally, am a restless, moving-about type of person." "I think that God wants people to have a good time." "Why should I offend people by stressing immersion, or women's head-coverings?"

Have you heard (or even shared in) these sentiments? Then you know that a liberalizing movement is afoot. Perhaps with good motives! Maybe, even with a sacrificial and self-abasing spirit can these seeds of men's wisdom be planted in fertile and tender hearts. And the husbandmen may not spot the seedlings until they are past gathering up. So let's look at them one by one.

FELLOWSHIP WITH OTHER WORSHIPPERS

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" But that unity must have a Bible basis. To the woman at the well, who worshipped Jehovah "in this mountain," Jesus said, "Ye worship that which ye know not." He then pointed out that true worship must be in Spirit and Truth. Do we demand evidence of the Spirit, but disregard a love for truth? One used to say to me, "We're all going to the same place," but

I was often made to wonder, why then, aren't we on the same road? Has God's word put "Heaven" signs on all of several roads? I know only one Way.

FORCING OUR FAITH ON OTHERS

Of course, faith can be forced on no one. But faith is "a conviction of things not seen." If I am convicted that God's morality is based on purity, how can I condone fornication? In order to please the unchaste, can I abrogate God's holy commandment? And, as seriously, if I look for the Lord's imminent return, how can I hear one deny the blessed hope while I fail to contend for it? "O, Timothy, guard that which was committed unto thee."

INSTRUMENTAL MUSIC

Some who hold to the use of organ or piano, cannot appreciate the rock music that is encroaching. Why not? Well, they say, it just doesn't seem right for worship. This is the same conflict that many felt when instruments were being introduced 200 years ago. Any innovation in the worship has unbounded potential. Money-making schemes, crowd-gathering schemes, schemes to control thinking, study, or personal development. How many spurious fruits are borne from the plantings that are of men—that "the Father planted not." The Lord made our human voices, and they are the grandest of all music-makers. My chief grievance is that man's instruments drown out and discourage "the fruit of lips."

ELDERS, NOW OR LATER

In the face of God's revealed instructions, to circumvent them in order to suit ourselves, is nothing short of foolishness. We should know full-well that God meant what He said, and said what He meant. On the other hand, we should aspire to such office—all the brethren should—and study to qualify as early as possible.

DEALING WITH CHILDREN

If there is to be a change in the basic makeup of children, God has not informed us of it. He did state that in the last days, part of the grievous times would be disobedience to parents. This will likely stem from two causes: first, a deficiency of parental supervision (which we can even now detect) and second, an increased activity of Satan, "knowing that his time is short." But God's instruction to parents is as up-to-date and effective as ever, and most urgent. If we should decide to turn from God's way, to whom would we go? Consider how man's notions, in the matter of child discipline, have panned out.

PROGRAMS TO FIT TEENAGERS

We downgrade teenagers in this attitude. Many of the great decisions of life are made in teen age. Christ is accepted! Lives are dedicated! Missionaries are born! Grace is experienced! Marriages are planned! Vows are made! Yes, we should plan our pro-

gram to meet these needs! We need to grade our planning upward, not downward. Teenagers are young adults, having—and needing—rapport with the most mature in the congregation. Sports and skating are profitable for a little, but “godliness is profitable for all things, having promise of the life that now is, and that which is to come.”

THE RESTLESS, MOVE-ABOUT TYPE

You like it that way. Many would rather be foot-loose than to be tied down and are even so in things of the Lord. But this “floater” kind of life is not without remedy; it is more apt to be without a conviction that you could (and should) serve God more effectively in a role of steadfastness.

HAVE A GOOD TIME

Definitely. Jesus died on the cross that we “may have life, and have it abundantly.” However, He spoke of godly pleasures, rather than those of the world which is passing away. “Godliness, with contentment is great gain.” “Come apart and rest a while,” but don’t forget the Source of all joy, the Fount of every blessing.

WHY OFFEND PEOPLE?

When people are ignorant of God’s teaching, they may need to be offended in order for us to get their attention. But such offense is not the lasting, smoldering type. It is more like telling the linotype operator that his metal pot has run out. He had better supply more or his work is useless. I know a saint who after many years, finally came to be immersed into Christ, and so I hope that some other saints will, after many years, see the need to wear a “manufactured article” of head covering during the worship and prayer services in keeping with the apostle’s instructions for the women of the church.

To the Romans (14:22) Paul said, “Happy is the man who judgeth not himself in the things which he approveth.” We stamp our mark of approval on the positions we hold, whether we realize it or not. Do we need to take our bearings, spiritually, and see where we stand?

Many people this year will think it important to be conservative in politics. I feel that it is vastly more important to be conservative in the faith. To the Philippians, Paul said, “Brethren, be ye imitators together of me, and mark them that so walk even as ye have us for an ensample.”

I HAVE discovered a grave error I have been making for the greater part of my life. God has been asking for ME and I have been offering Him my SERVICE instead. We are more to him than all our bits of service.

—Author Unknown

Missionary Messenger

"Greater things for God"

Irene Allen

Anchorage, Alaska

January 11

One Sunday recently a father and three sons visited our services after seeing our ad in the paper. He afterward said he thought he could persuade his wife and other son to come later. However, the next Sunday they visited another group and decided to attend there regularly. This was a real disappointment to us. Perhaps if we'd had other facilities it might have been different.

Our weather has been quite severe this week. Our thermometer has hovered from 20 to 30 degrees below zero. We've really stayed in close to the fire.

David Brown

Salisbury, Rhodesia

January 17

The Forcades arrived in Salisbury January 10. They are adjusting into the work. Perhaps before very long now, the Garretts will be preparing to leave for the States.

The church building at Tafara is finished now, and we praise the Lord for His provision. The class rooms, of course, have not been started yet. We've had some heavy rains this week with some bad lightning.

Joyce Shewmaker

Bulawayo, Rhodesia

January 20

Samuel has come through his cornea transplant with a great deal of success. He can now see well through that eye. The doctor is treating the left eye now, hoping to arrest the progress of the disease in this eye. If the disease cannot be arrested, the second eye will have to undergo a transplant as well. In three days after Sam was hospitalized, we understand, a suitable cornea for his eye became available in Denver, Colorado. The testing period for Sam is still not over for him and his family as he will be unable to lift or do any manual labor for several months.

Sam is in school at Fuller in Pasadena, Calif., where he hopes to get a Masters in Missions before returning to the mission field.

Addie Brown

Waterfalls, Rhodesia

February 15

I hasten to let you know that we have received all of last year's Word and Work, excepting the December number, and I feel sure it will soon arrive. I presume the strike over there held up all surface mail, and it is just now getting through. We were so happy to see the copies of W & W even though they were months old. It is a good magazine and I enjoy reading it from cover to cover. I suppose we've read it for 45 years—maybe longer.

The S. D. Garretts are getting ready to go to the States. They

render his life to Christ; as a matter of fact, the mother went with me to the meetings. There were in all 14 present! And they are excited to see the other lessons.

As a result of a filmstrip class held for a while in the home of a family in the Athlone area, on the final evening of the last lesson, the husband was baptized "the same hour of the night." Added to this hour of rejoicing, a lady in whose home we have had cottage meetings and whom I have been teaching, sent me a note and on her request was baptized into Christ on the afternoon of February 3.

Alex Wilson

Manila, Philippines

March 1

The school year at Central Bible Institute will end in early April, and commencement will be on April 9, Lord willing. There are only two graduates this year, but next year there should be a much larger number. I am teaching doctrines, ethics, cults, and homiletics, and find each subject challenging.

Following is part of a letter from Nena Laguisan to the Manila church. Since we hope that you in the U. S. will also become her prayer-supporters, we pass it on to you as well. Nena is a member of the church and a graduate of Central Bible Institute. The church here has now sent her forth as a missionary to tribal people of this land. In January she went to live with some veteran Filipino missionaries among the Ilongot tribe. The men of this tribe (except the Christians) still practice head-hunting. An article in *The Exhorter* tells more about this.

Nena Laguisan writes: "After staying two weeks in Gabong (our home village here), getting settled and making the acquaintance of the people around here, our senior missionary took us out for a week's hiking trip to some of the Ilongot villages where the stationed missionaries are now on their furlough. Hiking is more terrible here than in Palawan, where I had my previous 5-months' training, because of the high mountain trails of Sierra Madre Mountains. With my own strength, I'm sure I could not do it. But I'm glad because the love of God is within me, thus giving strength to reach the tribes behind these mountain ranges. The height of these mountains was tremendous. Every time we reach the top, my partner says, "We are almost touching the sky." We also crossed many rivers before we were able to reach the village. After 5 to 6 hours hiking we reached the place. As soon as we got inside an Ilongot house, I was so surprised at their hospitality. They at once cooked their best recipe of venison for us. We feasted on that deer they caught that day. We stayed overnight in the village and had Bible study as well as giving our testimonies. I'm so happy to see those faithful ones in the Lord.

The next day we hiked again to another village, where we stayed overnight and taught. What a great hunger for God's word! In every village we visited, the people begged for us to stay in order to teach them more of God's word. What a challenge!

Our time out from our own station (Gabong) helps me a lot

in my language study because no one could speak to us in Tagalog (Nena's own language—A. W.). The Ilongots are so happy when they hear us speaking their dialect. I'm glad I can have conversation with them now. As we came back to our station, we at once started our literacy class. They are very interested to learn. Continue to pray for us."

Moto Nomura

Japan

February 26

Rejoice with our small congregation because a girl, Noriko Sekine, a senior in our daytime Y school, was baptized yesterday after a two year search with us for the Word. Her friends also show great interest in the Word, and I pray that the decision that she made will lead the others into Christ also. Please remember this babe in Christ.

Next Sunday afternoon we will perform a wedding ceremony for a non-Christian couple, who have come through a hard life but show quite an interest in the Word of God. We hope that this offer of our service will lead them to Christ also.

Our work is slow but seems to be moving for the better. Groups of younger visitors are now constantly attending our meetings. Our young folks are feeling the need of spiritual growth more than ever before, so we are planning a three-day revival meeting for ourselves to study the Word and pray.

This semester at Y has been a very busy one, but a very rewarding half year. Three days a week I must teach from 9 A.M. to 9 P.M. The other three days from afternoon to 9 P.M., I have the duty to counsel whenever students run into problems. At times I spend after-hours with students in teahouse or restaurant to consider their various needs. I conduct two Bible classes at home on Wednesdays, and, of course, Sundays are always busy. Through these energy-taking ministries, our small "house-church" gained many new visitors as well as many students from my Bible classes at Y. The Lord has been good to us all.

Shichiro Nakahara

Shizuoka City, Japan

February 2

Dean Bixler has returned to America for possible surgery on the spleen which could be cancer. He was going to be on furlough this summer had it not been for this happening.

Over the New Year holidays as many church members as twenty went to spend a few days together as a Christian family up in a mountain resort whose owner is a friend of a member of our church. We did have a wonderful time together in the Lord. We would not try to have any particular time schedule and everyone was free to do anything, but you know we did not have even a bit of trouble, and this was our objective. We could hardly provide the members with such opportunity that would help each other feel that we are all one in Christ through actual living. Of course, this was our first attempt to free ourselves from any formality and just to live as plainly as we should as children of God. This seems to have been a real good experience to all that

were present. Two babies were with us.

Teruko is fine, and we thank you for your ever deep concern for her. She needs your prayers and will appreciate them, too.



Viewing The News

IT IS DIFFICULT to understand why so many of the news media and public figures of all kinds continue to ignore the evidence being developed that marijuana has a lasting harmful effect. Not even the revelation in Time magazine last September that evidence had been developed scientifically of great brain damage to rats from marijuana has caused a ripple in the continuing statements that marijuana has not been proved to be harmful. If anyone can explain this, let me know, please.

IN CASE you have not yet seen how low men can sink when they maintain a form of religion but deny all true revelation, then you should have seen the article on "Sex at Sunday School" in Newsweek last December 27. It described as fully as it could the program already introduced into nearly half of the Unitarian Universalist Association Sunday Schools. Intended for ages 12 through 14 the course, entitled "About Your Sexuality," includes film strips that depict adults engaged in sexual intercourse, masturbation, and homosexual acts. That should be enough here to see how far they have gone. No wonder the magazine said, "Biblical precepts concerning sex tend to be dismissed as moralistic hangups."

OR MAYBE you should have read the article and seen the picture in the "Religion" section of Time on January 3 of this year. It told of what was claimed to be a "baptismal service" which included, among many bizarre things, "three nude young people (who) splashed happily in a kiddies' plastic wading pool" in

sight of all who attended the service. That was only a small part of the foolishness described as taking place in St. Clement's Episcopal Church in Manhattan in the presence of 250 "worshippers," but it is enough to remind us again of the depth of degradation to which men can sink when they deny God while claiming to serve Him. Many thanks to the Colorado reader who sent me the three clippings described above.

A RECENT editorial in Christian Standard served again to remind me how Christian magazines should be very careful not to get confused with politics and Christianity. A Christian Church (called Church of Christ in New Zealand but called Christian Church here to identify it in the minds of our readers) missionary went to Rhodesia from New Zealand in 1934 and probably did a great deal of good in establishing the work of those churches in Rhodesia, a work solidified and expanded by Dr. Pruett and others since the middle 50s. Dr. Garfield Todd, the New Zealander, gradually became a political figure and even advanced to being prime minister of what was then called Southern Rhodesia, now Rhodesia. He became what we call a "left-wing" politician and also became very wealthy, acquiring, among other things, a nearly 50,000-acre ranch. News dispatches I have seen told recently of Dr. Todd being allowed to leave his ranch (he was confined there as a danger to the present government for several years) after the British-Rhodesian agreement. The dispatches said he began to make inflammatory speeches, and the riots you read a-

bout in the papers sprang up wherever he and his daughter spoke. They have been placed in prison and, so far as I know, have not been brought to trial yet. The editorial I referred to made a hero out of Dr. Todd and blamed the Rhodesian government for protecting itself against his tirades. I do not claim to be able to sit over here and judge either Dr. Todd or the Smith government, but I do feel that in the light of the dispatches as I have read them and in the light of discussions with those that I know who have lived in Rhodesia, it is well for us over here to go slowly in judging that government for doing what many feel any government should do if it wants to stop rioting. This, I am glad to say, is not representative of the editorial staff of that fine paper that has done so much for the independent Christian Churches over the years.

I HAVE BEEN asked to tell in this column the difference between the Unity Movement and the Unitarians. I presume the writer is speaking of what is often called the Unity Church of Christ. It is a religious organization very much similar to Christian Science. I am told that Mary Baker Eddy, founder of Christian Science, studied with the founder of the Unity movement before establishing her own "church." The Unitarians are people who used to profess a belief in one god but not in the Son or the Holy Spirit, so I said "god" not "God." They are very similar to the "Reformed Jews" in belief and the two groups exchange pulpits in some places. Several years ago the Unitarians combined forces with the Universalists, a group that originally taught that all men will be saved. Now the group no longer requires a belief in god or salvation and is in most places a socialist type political and civil organization. I have never had any direct contact with members of the Unity churches.

IN CASE you need more evidences of the apostasy in our day, just note this one sentence from *The National Laymen's Digest* of February 15, 1972, in an article describing the installation of the new Bishop of Maryland in the Episcopal Church: "Replete with minstrels, noisemakers, flashes of 'worldly scenes of life' on four suspended screens, clowns doing prat-

falls, and 2400 cans of beer being consumed, the investiture lasted about two hours."

OR MAYBE you should note the article in the same issue of that informative paper mentioned in the last paragraph, of the First United Presbyterian Church of Palo Alto, California, which held a service in late January to "honor" a teen-age sailor who took refuge in the church auditorium rather than return to his duty on board the aircraft carrier USS Midway. Regardless of your feeling about the war, how do you feel about a church supporting and encouraging a deserter with a "worship service" featuring such people as Joan Baez, who sings constantly and demonstrates constantly in support of communist activities?

I DON'T REMEMBER from what I cut it, but this comment is self-explanatory: "The U. S. Post Office has revealed plans to increase the second-class mail rates covering all religious publications by 146 per cent. The third-class rates which cover direct mail advertising and the flood of pornographic material is to be raised only 25 per cent." The headlines read, "Post Office Favors Pornography to Religion."

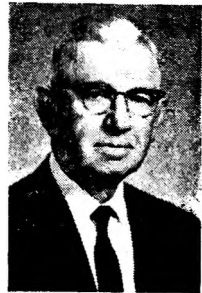
THE MORAL BACKBONE of this country, the thing that made it the most powerful nation in the world, has been shaved down to nearly disappearing. Whenever that happens, you can look for one of two things: a revival or decay. Which are you praying for?

TYPICAL of the way our news media ignore communist backgrounds of prominent men, is the fact that I have not seen in any newspaper or magazine published and sold on the news stands even one mention of the fact that Harry Bridges, head of the Longshoremen's Union that so often ties up shipping from this country, has been identified many times by witnesses before courts and the U. S. Congress as a member of the Communist Party or that the *Daily Worker*, the Communist Party USA newspaper, in 1943 referred to Bridges as the "West Coast Communist leader."

MANY THANKS for your comments and for your clippings and other news items and for your questions. Keep them coming to Ernest E. Lyon, 2629 Valletta Road, Louisville, Ky. 40205.

The Blood of the New Covenant

Willis H. Allen



The legal economy (the Law) could make nothing perfect (Heb. 10:1). The legal system was an economy of repeated sacrifice (Heb. 10:1-12). Under that system sin was not *put away*, but simply *covered*, or "carried forward" by the blood of the sacrifice from time to time. The New Testament is a finished redemption so far as sacrifice is concerned (John 19:30). "We have been sanctified through the offering of the body of Jesus Christ once for all (time)" (Heb. 10:10). The "redemption of the body" is still future, but even that is potentially and prophetically accomplished in Christ's death.

The blood of Christ is prominent throughout the New Testament. This is because it is the only procurement of man's salvation. All men are subjects of redemption, "sold under sin" (Rom. 7:14; John 8:34). They are bondslaves of sin—a universal condition. "All have sinned, and fall short of the glory of God" (Rom. 3:10-23) We have in man a picture of utter hopelessness apart from divine grace and help.

Redemption means "deliverance through paying a price." But the price of our deliverance was more than we could pay. Peter declares: "But ye were redeemed, not with silver or gold . . . , but with precious blood, as of a lamb without spot and without blemish, even the blood of Christ" (1 Pet. 1:19). It is only through the blood of Christ that we have received our redemption. See also Heb. 9:12; Eph. 1:7; Col. 1:14. In His death Jesus Christ satisfied the law which sinful man could not do, and honored the righteousness of God. "Being therefore justified by faith, we have peace with God" (Rom. 5:1; 2 Cor. 5:21).

Have you accepted Christ as your Savior? Only in Him can you be saved. You must acknowledge Him as your Lord, and become obedient to His will.

HAVE YOU ever felt the joy of winning a soul to Christ? I tell you there is no joy this side of heaven which excels it—the grasp of the hand of one who says, "By your means I was turned from darkness to light."
—Spurgeon

NEWS AND NOTES

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

East Jefferson St. Church, Louisville: We had Brother David Tapp and his family with us in the early part of Feb. He is doing a fine job with the Radio work. We are looking forward to having him with us again.

We have set the date of May 22-28 for our gospel meeting with Bro. Orell Overman as the evangelist. Come and enjoy this week of fellowship with us.

There have been some hi-rise apartments built several blocks from us for our senior citizens. If anyone living in these apartments would like to worship with us at 812 E. Jefferson, we would be delighted to have them in our services.

Bro. Earl Leach still brings some fine teaching from the word of God in our Adult Class. He called to our attention the need for a car for Bro. Thomas Hartle, missionary to South Africa. We are praying that the funds will come in so they can have this car. We are giving \$100. Maybe there are other congregations or individuals that would like to share in this fellowship. You may send your offering to Billy Christian, 3716 Woodruff Ave., Louisville, Ky. 40215. — James Wilson

Ft. Lauderdale, Fla.: The Westside Church continues to praise the Lord for His wondrous blessings. Fifteen souls were added to the Lord's body here from June through December of this past year. During January another ten decisions were recorded which thrilled our souls as we are able to move forward for the Lord. We continue our plans to relocate the work into a more suitable area as our numbers continue to rise. We are now averaging in the mid-30's in attendance and pray the Lord will continue to use us in furthering the gospel. Our newsletter is published weekly and is available upon request. We thank all who are supporting the work both financially and prayerfully. — Vaughn Reeves.

Portland Ave. Church, Louisville, Ky. The Lord brought a new family to become members with us in the work at Portland. The parents are Chris-

tians from West Virginia. Their four children are small yet, ranging in age from fifteen months to six years. Burned out in their former home, they were fortunate to save the children. But God has blessed them and made them a blessing so far to us at Portland.

The financial statement for 1971 presented by our faithful and diligent sister, Josephine Frazee, is good. God has not only blessed by supplying every need as it arises, but also by completing in His faithful channels "this grace also," i.e. the grace of giving.

Many Portland minds now are looking forward to the coming Prophetic Conference beginning with a banquet of the Hebrew Friends of Israel, Mar. 10. It is to continue for three evenings at the Ninth and O Baptist church in Louisville.

Henryville Church: The annual fellowship dinner of the Henryville church was held in the basement of the Sellersburg Children's Home on Feb. 20. This year was the eighth anniversary of the first meeting of the church in Henryville. Since that first meeting the work has grown. A new building housing the main assembly and the baptistry has been added. The church has grown numerically and spiritually in proportion.

Bro. Julius Hovan brought the message that day, and with him came a trio of girls who sang before the Lord. Bro. Hovan is to be the speaker for the annual week of meetings, May 21-28.

Ebenezer Church: The Gideons visited Ebenezer February 13. They gave an interesting story of their world-wide work.

"Problems, problems, problems"—six of them are listed in the bulletin for future solutions as the Lord enables. Is there a church without problems? If so, it may be asleep.

Highview Church: SCC presented a "Special A Capella Chorus" on March 5 at Highview. The fifty member chorus is one of the largest SCC has had. The program was inspiring and enjoyable. The Spring Lectureship is to open on Monday, March 13, and

run through the following Thursday.

Eighteenth St. Church, Louisville: A mother and son confessed Jesus as Lord and were baptized into Him on February 27.

Bro. Chester LaHue and Gene Hardin have been conducting services there. Bro. Alexander, who departed to be with the Lord, Feb. 23, will be missed in the work, as are also two former ministers, Bill Smallwood and Brent Hickman. Bro. LaHue is also assisted by substitutes from time to time, Brothers Leroy Friedley and Fred Schott, as needed.

Gallatin Church: Guest speaker, Bro. Mack LeDoux recently returned from a survey trip to Vietnam. Prior to his going he had numerous contacts with the South Vietnamese while training their pilots in helicopter flying. He led many of them to Christ which gives him confidence that a door has been opened for contact with these

men and their families, now that they have returned to their native land. His hope is that he and his family might enter that door for mission work.

Sellersburg, Ind.: Many, I might say most if not all, of the churches whose bulletins we receive are backing the drive to liquidate the debt of SCC. Sellersburg is not least among them. Some have set higher goals and some lower ones but all are making extra efforts to stop that interest leak in its finances to the glory of God. Give to that worthy cause!

Orlando, Fla.: The work at Carlington Dr. Church of Christ was pruned back but is growing again. We would covet your prayers for a full-time worker here. He must be God's choice for this place. The prospects are great and our Lord is greater, and we know that He will send the right person. Join us thankfully in this petition. —Bill Spears

LEROY YOWELL. — A TRIBUTE

"For to me, to live is Christ, and to die is gain." "Whether we live therefore, or die, we are the Lord's."

Leroy Yowell spent most of his adult life in Tulsa, Oklahoma. He was a love-slave of the Lord Jesus Christ, and the proof of his faithfulness to his Master was the opposition and reproach of those who were professed brothers in Christ.

Though painfully aware of his lack of formal schooling, yet through diligent application, Leroy attained a deep understanding of God's Word and a self-taught mastery of his trade (furniture upholstery).

For many years Brother Leroy, with cooperation from his faithful wife, Marion, maintained a unique work and witness for the Lord. Usually a portion of their home or workshop was set apart for Bible teaching and worship. Public speaking was shared, usually with younger men.

As a writer, Leroy demonstrated a rare gift, giving counsel wise and good not only in published articles, but in personal letters (usually written in beautiful longhand).

This beloved brother's funeral was planned by his two sons, David and Robert, and included the personal testimony of the younger to his father's godly life. Robert then led those gathered in a number of joyful and triumphant songs of faith.

"When you are reviled and persecuted and lied about because you are My followers—wonderful! Be happy about it! Be very glad!" Because of wounds received "in the house of my friends," Leroy Yowell might have allowed the acid of bitter resentment to corrode his spirit, but he chose rather to forgive and to turn the other cheek.

Leroy's greatest battles were fought and won on his knees in his inner chamber. His public prayers were simple, child-like, exemplary. Many, many of God's servants who sacrifice to evangelize on the foreign field have been steadily sustained by this brother's constant prayers and generous material contributions.

We loved him dearly, and with others will miss him sorely, but thank God for the beauty of the Lord Jesus in his life. Wilbert M. Winter