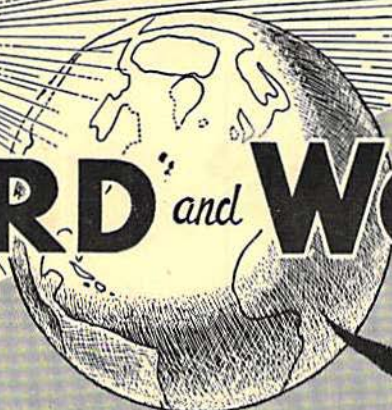


*"Holding fast the faithful Word . . ."*



# The **WORD** and **WORK**



*"Holding forth the Word of life."*

NOVEMBER-DECEMBER, 1974

## **Barriers were Broken at Bethlehem**

Page 325

## **Lukewarm About Christ's Return**

Page 327

## **Those Words that are in Italics**

Page 331

## **That Lonely, Secret Vigil**

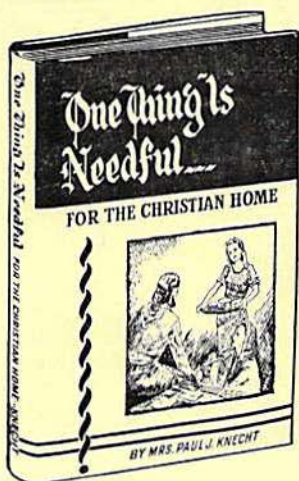
Page 348

## **A Neglected Ministry—the Printed Page**

Page 342

## **Revival Parallels in 1904**

Page 339



*A Truly  
Beautiful  
Book  
On  
The Home*

By MRS. PAUL J. KNECHT

---

Each chapter set off by a Pictorial Illustration drawn by

DAVID CLANCY

---

Covers all phases of Home Life in its relation to God and the Church. ... Interspersed with many homey illustrations to enliven its pages.

AN EXCELLENT GIFT!

Fourteen Chapters. ... 343 Pages. ... Clear, easy-to-read type. ... Bound in Red Cloth. ... Attractive Cover Jacket. . . . . Price, \$3.00

---

ORDER NOW!

THE WORD AND WORK PUBLISHERS

2518 Portland Avenue

Louisville, Kentucky 40212

# THE WORD AND WORK

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

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

Published monthly except December by  
THE WORD AND WORK, 2518 Portland Avenue, Louisville, Ky. 40212

Second Class Postage Paid at Louisville, Kentucky

Subscription Rate: \$2.50 per year

VOL. LXVIII

NOVEMBER-DECEMBER, 1974

No. 11-12

## In This Issue

Talking Things Over —G.R.L.	- - - - -	322
A Son —Loren Wilkinson	- - - - -	323
They Met at Bethlehem —John R. W. Stott	- - - - -	325
PROPHECY: Why We Are Lukewarm About Christ's Return —A. W. Tozer	- - - - -	327
Questions Asked of Us —Carl Kitzmiller	- - - - -	329
Viewing the News —Ernest E. Lyon	- - - - -	332
MISSIONARY MESSENGER	- - - - -	334
REPRINT: Righteousness by Faith —H. L. Olmstead	- - - - -	337
Jesus People vs. The Establishment—1904 —Alex Wilson	- - - - -	339
A Neglected Ministry —George Verwer	- - - - -	342
The Abundant Life —Asa Baber	- - - - -	346
Our Family Physician —Dan Richardson	- - - - -	348
NEWS AND NOTES	- - - - -	351





## Talking Things Over

G. R. L.

### WHITE SHEEP IN A BLACK WORLD

In case you haven't seen the current issue of *Mad* magazine, let me describe the back cover for you. There are two cartoons, one above the other. The first drawing shows an obviously embarrassed black sheep surrounded by disapproving white sheep. In the second picture, the situation is reversed; an embarrassed white sheep stands alone under the accusing gaze of a circle of black sheep. The title reads, "Morality... then... and now."

What Christian has not found himself in the position of the embarrassed white sheep—even before the era of the new morality? About 20 years ago a young man of my acquaintance was a student in a Christian college. When asked, "What is the hardest thing about college life?" he readily answered, "Not going along with the crowd." This is often toughest when the crowd is Christian.

### MISLED BY CHRISTIANS (?)

Can there be anything wrong in going along with a Christian crowd? Yes and no. No, the Christian crowd is not likely to lead one into things that are morally questionable. Yes, it is always wrong to be a follower of any crowd. "My sheep hear my voice, and I know them, and they follow me" (Jn. 10). Paul said, "Be ye imitators of me," but he qualified it by adding, "as I am of Christ." It is spiritually disastrous when a believer gets his guidance second-hand. It is our blessed privilege to enter personally into the presence of God and to sit at the feet of Jesus for ourselves. What a loss when we're just carried along by the crowd! If we do go against the crowd, we're bound to be jostled. People—Christian brothers and sisters—don't understand why we don't follow with them.

Here are some real live examples of what I'm talking about. A sister says, "People are always wanting me to attend meetings. I feel the need of spending the time in the Word and in prayer." A family decided to throw out the TV set. A brother missed Sunday school (he spent the time witnessing to a person he met on the way). A young lady (in the Anglican church) was immersed, over the protests of family and friends and even the pastor himself. A young man chose to support himself and work in a coffeehouse ministry, rather than take a pulpit that was offered to him. All

of these faced at least the questioning glances of fellow Christians; why couldn't they be like everybody else? The sheep who always listens for the Shepherd's voice is going to find it sometimes in conflict with the voices of the flock.

#### LOYALTY—TO WHAT?

The underlying question is, I believe, one of loyalty. Who establishes our norms of behavior? Whose interests and expectations are we most concerned about? The world would put *me* on the throne; "do your own thing." This, Christians would reject. However, many would make a choice only slightly better: A brotherhood, a denomination, a well-known preacher, a local church—surely I can be safe in declaring my allegiance to one of these! Loyalty of a sort may indeed be proper in some cases; total loyalty, no.

To what should I be loyal? That should read, To *whom* should I be loyal? "Ye are not your own, ye have been bought with a price." We are the personal property of Christ Jesus our Lord. Loyalty, then, does not properly relate to doctrines and organizations. Loyalty is commitment to a Person; it has to do with my willingness to listen to the Shepherd's voice, even when I am urged to follow the voices of the flock. Rejecting these will sometimes put me in disfavor with the crowd—but does that really matter? "That I may be found well-pleasing in His sight!" This is what counts, and it is worth whatever it costs in terms of embarrassment and criticism.

---

## A SON

Loren Wilkinson

"...I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel... And unto the woman he said, I will greatly multiply thy sorrow, and thy conception; in sorrow thou shalt bring forth children..."

. . .

I have come again to the tomb of my son—to the low stone mound on the seaward looking hill. Since his death the trees about the grave have withered, bloomed, and died again, but the day of his dying is still too near.

I remember the faces of my sons that morning: one proud, like a beast is proud in his rage, and one as calm as the face of the lambs that played at my feet in the Beginning.

On that morning of brightness they descended again to the fields. Later I followed, taking them food. As I came near to the place of the noon meal I heard a shout, and felt a great pain,

and for a moment the sun was pale and the sky became thin. Then my eldest came running past me. He looked once into my face: his eyes were full of guilt and grief, and his hands were bloody. He ran towards the wilderness, and was gone.

I climbed the little hill and found my other son, dead against the altar he had built. On his face was love, and his blood mingled with the blood of the fresh sacrifice. I wept, and my husband came, and we buried him.

Where now, O God, is the hope of peace? Twice I have lain in the pain of bearing; two sons have grown in my womb and walked on the earth. But none has crushed the Evil: one is dead, and lies under stone, and one is cursed and wanders in the desert. The evil one grows, and the shadow spreads in my soul. There is no hope. What strength is there in the fruit of my womb, in the strong sons who were promised? They too have fallen. The evil grows, and the emptiness, and I am tired.

• • •

Night comes. My husband is alone, and I will go to him. I will leave our dead son to the weight of the stone, leave our dead hope in the tomb on the hill. We could have chosen no more holy place. The wind strokes the bare trees and they move, and sing, and almost speak. The wind is from the west, from the sea in the west, and the fragrance on the wind is a memory of the Beginning.

Beyond what seas, beyond what stars is a garden beyond evil? The garden is lost, and the glory, and my sons and my hope.

But I will still hope, and pray for yet another son... Yet what son of mine can stand against The Evil One—what fruit of my womb can live beyond death? To conquer the serpent will take greater strength than comes from my flesh. No, till one as strong as God shall come, there shall be no victory, and no rest. But should I hope for such a victory, and rest in the hope of such a miracle?

You stars, will you yet see a child born—from my daughters, or my daughters' daughters, who will stand against evil, and triumph?

• • •

...And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God...

# THEY MET AT BETHLEHEM

John R. W. Stott

"Wise men from the East came to Jerusalem, saying, 'Where is he who has been born king of the Jews? For we have seen his star in the East, and have come to worship him.'" —Matt. 2:1-2, R.S.V.

It is well known that two groups of people visited the infant Jesus in Bethlehem—shepherds and wise men. They may have come neither at the same time nor to the same place (the text of Matthew indicates that the wise men entered a "house," ver. 11). Certainly a different revelation brought them, as it was angels who announced Christ's birth to the shepherds, while the Magi were led by a mysterious star. But both came to Bethlehem, and both saluted the new born King.

I believe that it is a deliberate providence which brought these two groups thus early to worship Christ, because they are representative of all humanity. Two more different groups you could not imagine. That both came to worship Christ dramatically illustrates the truth that Jesus has a universal appeal. Men and women of every race and rank, of every type and tongue, are drawn to Him. As we visualize them kneeling before Him and bringing Him their homage, we see this Jesus breaking down all those high and horrible barriers by which men separate themselves from one another.

## 1. THE INTELLECTUAL BARRIER

The Magi were wise; the shepherds were simple. I do not suppose that the shepherds had received any formal education. Perhaps they had attended the village synagogue school. But what they knew they had learned largely at their mother's knee and in the rough school of life. Their knowledge of science, art, literature and the classics was probably negligible. I doubt if they possessed, or had even read, a single book.

The wise men, on the other hand, were Magi. The Greek word which is three times translated "wise men" in our English version, is literally magoi. In their Eastern country they had extensive libraries and rudimentary telescopes. Their minds were restlessly inquisitive about the nature of the universe. They worshipped the elements—fire, air, earth and water. They practised many weird and wonderful arts, so that the Greeks came to call any sorcerer a Magus, and the word "magic" was born. Here were men of wide interests, learning and culture.

Such men, the wise and the simple, the clever and the unlearned, the educated and the ignorant, have little in common. They do not normally seek each other's company nor feel comfortable in each other's presence. But the Magi were not too clever, and the shepherds were not too foolish, to bring their homage to Jesus. Jesus Christ united them.

Before Jesus the wise and simple may kneel side by side in fellowship. The religion of Jesus is profound enough to satisfy the mind of the scholar, and simple enough to be grasped by a little child.

## 2. THE RACIAL BARRIER

The wise men were Persians, while the shepherds were Jews. The shepherds were no doubt employed by the temple authorities, to guard the sheep which were being kept for the sacrifices. The wise men, on the other hand, were Gentiles. The Magi were originally a Median tribe, who were described by Herodotus.

Yet here are Gentile strangers traveling miles to worship the King of the Jews! This is strange, although perhaps not so strange as it sounds at first. Sargon, King of Assyria in the eighth century B.C., had deported many Israelites and settled them in Media. So "Jews" were not unknown in the land. These wise men had no silly antisemitic prejudice. The Hebrews might be a small and insignificant nation, but the Magi were void of racial snobbery. So Jesus unites Jew and Gentile. Did you know, by the way, that the visit of Jewish shepherds is recorded by the Gentile, Luke, while it is the Jewish Matthew who records the visit of the Gentile Magi? In Christ there is no East and West. Christianity is a world religion, and neither an oriental superstition nor an occidental cult. Every nation claims Christ for itself.

## 3. THE SOCIAL BARRIER

The Magi were rich; the shepherds were poor. The shepherds were working men, simply dressed in a rough, thick cloak to keep the cold winds out. Their homes would have been humble cottages in or near Bethlehem. If they brought anything as a gift to Jesus, it cannot have been more than a fleece, a pipe or a shepherd's crook.

But the Magi were no doubt wealthy. Tradition says that they came on camels, in gorgeous robes and with a large retinue. Judging from their treasures of gold, frankincense and myrrh, they had plenty of this world's goods.

Such men, the "haves" and the "have-nots," the rich and the poor, have little in common. They do not usually meet socially. But Jesus can unite them.

Here, then, are the three great "snob" barriers which divide human beings from one another today—the intellectual, the racial and the social. But in Christ there is "neither Greek nor Jew . . . Barbarian, Scythian, bond nor free." We meet on equal terms at the manger and the cross of Jesus, sinners redeemed by the same Savior and subjects serving the same King.



Edited by Dr. Horace E. Wood

# PROPHECY

## Why We Are Lukewarm About Christ's Return

A. W. Tozer

Shortly after the close of the first World War, I heard a great Southern preacher say that he feared the intense interest in prophecy current at that time would result in a dying out of the blessed hope when events had proved the excited interpreters wrong.

The man was a prophet, or at least a remarkably shrewd student of human nature, for exactly what he predicted has come to pass. The hope of Christ's coming is today all but dead among evangelicals.

I do not mean that Bible Christians have given up the doctrine of the second advent. By no means. There has been, as every informed person knows, an adjustment among some of the lesser tenets of our prophetic credo, but the vast majority of evangelicals continue to hold to the belief that Jesus Christ will sometime actually come back to the earth in person. The ultimate triumph of Christ is accepted as one of the unshakable doctrines of Holy Scripture.

It is true that in some quarters the prophecies of the Bible are occasionally expounded. This is especially so among Hebrew Christians who, for reasons well understood, seem to feel closer to the prophets of the Old Testament than do Gentile believers. Their love for their own people naturally leads them to grasp at every hope of the conversion and ultimate restoration of Israel. To many of them the return of Christ represents a quick and happy solution of the "Jewish problem." The long centuries of wandering will end when He comes and God will at that time "restore again the kingdom to Israel." We dare not allow our deep love for our Hebrew Christian brethren to blind us to the obvious political implications of this aspect of their Messianic hope. We do not blame them for this. We merely call attention to it.

Yet the return of Christ as a blessed hope is, as I said above, all but dead among us. The truth touching the second advent, where it is presented today, is for the most part either academic or political. The joyful personal element is altogether missing. Where are they who

*"Yearn for the sign, O Christ, of Thy fulfilling,  
Faint for the flaming of Thine advent feet?"*

The longing to see Christ that burned in the breasts of those first Christians seems to have burned itself out. All we have left are

the ashes. It is precisely the "yearning" and the "fainting" for the return of Christ that has distinguished the personal hope from the theological one. Mere acquaintance with correct doctrine is a poor substitute for Christ and familiarity with New Testament eschatology will never take the place of a love-inflamed desire to look on His face.

If the tender yearning is gone from the advent hope today there must be a reason for it; and I think I know what it is, or what they are, for there are a number of them. One is simply that popular Fundamentalist theology has emphasized the utility of the cross rather than the beauty of the One who died on it. The saved man's relation to Christ has been made contractual instead of personal. The "work" of Christ has been stressed until it has eclipsed the person of Christ. Substitution has been allowed to supersede identification. What He *did for me* seems to be more important than what He *is to me*. Redemption is seen as an across-the-counter transaction which we "accept," and the whole thing lacks emotional content. We must love someone very much to stay awake and long for his coming, and that may explain the absence of power in the advent hope even among those who still believe in it.

Another reason for the absence of real yearning for Christ's return is that Christians are so comfortable in this world that they have little desire to leave it. For those leaders who set the pace of religion and determine its content and quality, Christianity has become of late remarkably lucrative. The streets of gold do not have too great an appeal for those who find it so easy to pile up gold and silver in the service of the Lord here on earth. We all want to reserve the hope of heaven as a kind of insurance against the day of death, but as long as we are healthy and comfortable, why change a familiar good for something about which we know very little actually? So reasons the carnal mind, and so subtly that we are scarcely aware of it.

Again, in these times religion has become jolly good fun right here in this present world, and what's the hurry about heaven anyway? Christianity, contrary to what some had thought, is another and higher form of entertainment. Christ has done all the suffering. He has shed all the tears and carried all the crosses; we have but to enjoy the benefits of His heartbreak in the form of religious pleasures modeled after the world but carried on in the name of Jesus. So say the same people who claim to believe in Christ's second coming.

History reveals that times of suffering for the Church have also been times of looking upward. Tribulation has always sobered God's people and encouraged them to look for and yearn after the return of their Lord. Our present preoccupation with this world may be a warning of bitter days to come. God will wean us from the earth some way—the easy way if possible, the hard way if necessary. It is up to us.

—In *The Alliance Witness*, 1955.



## Questions Asked of Us

Carl Kitzmiller

Why is the virgin birth so important? Could not the Father have sent Christ into the world in some other way?

Our God is a being of all power. He is God Almighty. He could have done whatever He chose to do, of course. God is able to turn the stones into children of Abraham (Matt. 3:9). The virgin birth is important because of what God promised to do and because of what He declared He did do. The credibility of the Bible as the very word of God is at stake. And, while God is a God of all power, when He has bound Himself by His word, He will perform that and stand by it.

The people who have trouble with the virgin birth are those who reject the possibility of a miracle and who try to explain the Bible in purely natural ways. Given the God of the Bible, there is no difficulty in believing in His power to bring about the birth of Jesus without a human father. Moreover, if the Bible record of the virgin birth is not true, then the door is open for doubt concerning everything else recorded there. There has been much discussion whether the Hebrew word used in the prophecy of Isaiah 7:14 must be translated "virgin." If there were nothing else in the Bible about the matter there might be a question whether such an unusual birth was in view. There can be no doubt, however, about the record given of that birth in the New Testament (Matt. 1:18-25; Lk. 1:26-38). It declares clearly that Jesus was begotten by the Holy Spirit and that there was no human father. However great the miracle involved or however contrary to all else in human experience, that is what God in His word declares. The only way to remove it from the word is to take a low view of the Bible as containing myth, legend, and only a human record of what people thought, not the high view of it as the word of God. So, the real question is not what God could have done, but what He did and what He said were the facts of the case.

There is a certain appropriateness to the virgin birth and all it signifies. Such a birth fits beautifully with the fact that Jesus was perfect God and perfect man. Certain prophecies are involved. The Messiah was to be of the seed of David, as He was through the flesh and through Mary's lineage, but He could not be of the seed of Coniah (Jer. 22:28-30), who was in Joseph's lineage. The Messiah had to be a man to sit on the throne of David, but only God

could do other things prophesied of Him. As a Mediator such a birth is fitting. Moreover, because this truth requires faith, not just human understanding and explanation, it becomes one of the Lord's ways of separating between the believing and the unbelieving. So we can have no quarrel with the method God chose for bringing His Son into the world. It shows much wisdom. And because His word is inspired, we can trust the facts as they have been reported.

**Can Christian Science heal?**

Very likely there are enough successes to convince a number of people that the claims of Christian Science are true. Of course, in the matter of healing it is possible to get testimonials for almost anything, however wild the claim, and every charlatan has those who swear by him, his methods, or, if he uses them, his medicines. It is a well-known fact that many illnesses can be cured if the person is convinced he is cured. Some of them are only in the imagination in the first place. In other cases, the relaxing of tensions, etc., can tip the balances so that the body's natural processes can overcome the illness. We do not fully know the power of the mind and its influences on bodily functions, but we know it is great. Mere thoughts can set our glands to work. Medical science does not necessarily know all that takes place in this area of our life, but doctors do know that the lack of a will to live can often defeat their best efforts. So one does not need to subscribe to Christian Science and its Christ-denying beliefs to recognize the amazing power of mind over matter. One does not need to deny the reality of disease, of germs and viruses, nor of impaired physical organs. And one does not need to suppose that a convinced mind is the answer to all illness.

We do not deny the certainty of New Testament miracles nor of the power of God to intervene actively on behalf of a child of His, miraculously or otherwise, but there can be no doubt that many a modern healing that has been called a miracle really took place because of this great influence of the mental processes on the physical body. It is a little silly for us to build our theology around a principle that works in some measure for the voodooist and witch doctor, the hypnotist, the Indian fakir, or the Christ-denier as it does for the Christian. In fact, this is often a victory for Satan.

Since Christianity is concerned with the whole man, good Christianity as revealed in the Bible will often result in physical wholeness. Modern Christians no doubt have a lot to learn about the effect of Christian attitudes and of faithfulness to God on their physical lives. But it is equally certain that physical health must not become "the tail that wags the dog," and we must not equate all illness with wrong belief.

**Have not people always been looking for the Second Coming of Christ? How is our age any different?**

True Christians who have been obedient to Bible instruction have been looking for Christ's return ever since He went away prom-



ising to return. This was the teaching of the apostles and the early church, "Watch ye." No doubt there have always been enough signs to remind the faithful Christian of this need. I suppose in those ages when Bible knowledge was so limited and corrupted Christianity was so dominant the number of those watching may have been small. The Lord, however, always seems to preserve a faithful remnant.

How is our age different? Several things seem to impress on us today the urgency of watchfulness for His return. (1) Every year that passes, every generation that passes surely brings us closer to His return. That is a matter of simple mathematics. The night far spent in Paul's day (Rom. 13:11-14) must surely be about 1900 years later. (2) Our world seems, as never before, so ripe for a world ruler and world controls. Modern inventions (e.g., television, computers) offer such power of control over the masses. (3) The signs pile up in intensity. Witness the popularity of the philosophies of godlessness in lands where Christianity has dominated. There is a rampant growth of evil and a turning away from the truth found in the Bible. (4) So many of God's professing people are in confusion, without deep convictions, led away by every fad. (5) Israel is once again a nation, and prophetic events seem to be just over the horizon. (6) The speed with which things happen in our day is intensified. World-shaking events seem to happen at faster and faster rates. We are headed for some kind of crisis, just like a machine without a governor which continues to gain speed.

In any case, beware of the attitude that says nothing is different and everything continues as it always has, that there is no evidence for His return (cf. 2 Pet. 3:1-13). In an hour when the masses are not looking for Him, He will return (Matt. 24:44). And that, of itself, is so descriptive of our age as to be significant.

I have noticed that some words in my Bible are printed in italics. Why is this?

You find this device primarily in the older translations, which make an effort to be as accurate as possible in translation from the original languages. Sometimes the translators, in trying to express a passage in English, have felt that an extra word or two was needed to convey the idea found in the original. To indicate that such a word has been added it is printed in italics. Many of the modern speech translations have dropped this because of the less literal nature of the translation. In these and especially in the paraphrased versions, more stress is given to the idea rather than to the exact words expressing the idea.

In crucial matters Bible-believers come back to the question, "What do the originals say?" This device provides some help for the person who has not studied Hebrew or Greek. In some cases added words are needed to form a complete thought but in others the translation would likely have been better without the added word or words. When it is given in italics we can examine the passage both ways. Two examples come to mind where the differ-

ences may be significant. In Eccl. 12:13, we read: "Fear God and keep his commandments; for this is the whole *duty* of man." At first glance "duty," "responsibility," or some such word seems to be needed to make sense. But try reading the passage without the addition—"This is the whole of man." Likely the thought is that fearing God and keeping His commandments bring wholeness to man. In John 8:24, Jesus says: "Except ye believe that I am *he*, ye shall die in your sins." "He" has been added as being implied and needed to make sense. But if we omit it, we get a clearer picture of Jesus' claim to being equal with the Father. He uses the name "I Am" used by God in the Old Testament (Exod. 3:14).

The italics in our Bibles, then, is not used for stress, as is often true in other usage, but sets forth words added by men in what is a usually helpful effort toward clarity.

7110 Bruton Road, Dallas, Texas 75217



## *Viewing the News*

NUDE BATHING is by no means confined to fully socialist countries like Sweden. I am speaking, of course, of swimming without any clothing in public places. In October a Louisville newspaper had a story from San Diego, Calif. stating that on a 900-foot stretch of a public beach there are often 6,000 or 7,000 people bathing in what is called a "swim suit optional zone." Maybe more correctly I should say that there are that many lying on the beach there, for the news story emphasized the beach, not the ocean.

THE WORLD COUNCIL OF CHURCHES has long become a socialist-oriented political group so far as my observations can go. It has supported many of the "liberation" groups that are nothing but guerrillas trying to take over countries, especially those in Africa. Some time this past summer there was a story from Geneva saying that the WCC planned to establish a "Church World Bank" to increase their efforts "for the social redemption of man, a con-

cept to which the council, with about 200 denominations represented, is committed." The old Christ-denying social gospel which is not a gospel brought up to date.

THE "BOOK BATTLE" now going on over the country, to which attention was recently called by events in West Virginia, is a real battle between those who want to destroy all the foundations of this country and those who want to build them back again—and with a great many deceived people helping the first group. In the issue of Nov. 3, 1974, the "Christian Crusade Weekly" gave some quotations from some of the books being pushed into schools in West Virginia—and probably in your community also. They even had to omit some of the text because it was "too corrupt for a family newspaper." Here is a sample quotation from one of the textbooks: "All that is good and commendable now existing would continue to exist if all marriage laws were repealed tomorrow . . . I have an inalienable right to love whom I

may, to love as long or as short a period as I can, to change that love every day, if I please!" I presume that you know that the word "love" has its worst possible connotation in this case.

**THE PRESBYTERIAN CHURCH IN AMERICA** is the new name for the conservative group that broke off from the Presbyterian Church US (southern denomination). The change was made because of a single United Presbyterian Church known as the National Presbyterian Church and Center of Washington threatened court action over the name.

**HOW TIMES HAVE CHANGED!** When the early Pilgrims arrived here in 1629 they stated their faith in the Mayflower Compact, which included the statement that their mission was "for the glory of God and for the advancement of the Christian faith." In December, 1682, Pennsylvania's first legislative Act had a preamble which read: "Whereas the glory of Almighty God and the good of mankind is the reason and end of government, and, therefore government in itself is a venerable ordinance of God, and forasmuch as it is principally desired and intended by the proprietary and governor, and the freemen of Pennsylvania and territories thereunto belonging, to make and establish laws as shall best preserve true Christian and civil liberty, in opposition to all unchristian, licentious, and unjust practices, whereby God may have His due, caesar his due, and the people their due, from tyranny and oppression." And George Washington prayed thus for the states: "I now make it my earnest prayer, that God would have you, and the State over which you preside, in His holy protection . . ." (Thanks to Dr. N. Burnett Magruder, of the Christian Heritage Center, for these quotations.)

**HAVE YOU HEARD** that authors George and Nena O'Neill, co-authors of the best-selling book praising sexual freedom as the key to a stable marriage, have filed for divorce? I don't suppose that will be noted in an additional chapter to the book!

A MICHIGAN member of the House of Representatives has estimated that 60 million Americans will be eligible for food stamps within three years . . . **OVER 300,000** all-

igators in Louisiana are said to be endangering fur-bearing animals, but they can't be killed because a Washington bureau has labeled the alligator an endangered species! . . .

**BIRDS OF A FEATHER** certainly flocked together in the Humanist of the Year Award this past spring. Dr. Mary Calderone, well-known advocate of complete sex education in the early grades and Dr. Joseph Fletcher, the "situation ethics" theologian jointly received the award back in April.

**SINCE THIS IS THE** last issue of this year, maybe this would be a good time to remind you, as I have been asked to do every few months, that this is not a political column but a column of news and commentary to try to awaken the readers to the terrible condition of the professing church and of our country today so they can pray and work for betterment.

**THIS COLUMN** is being written on the night before the national election. I can not think about the terrible condition of our country without at the same time thinking of the terrible condition of the professing church, and then seeing a relation between the two. The Watergate scandal, if it had been a solitary example instead of a representative example of political morality in high places, would have still been a terrible thing. But when you think of "church-going" men doing the deceiving and lying that were involved and then note that those who tried them were themselves known to have done similar things, the situation looks bad. And then when you talk with those prominent in past administrations and find that these things have been going on for quite a few years without the perpetrators being tried, then you need to look around and see what spiritual condition brought on such a state of affairs.

**TO CONTINUE** that thought, just look back at the quotations from early in the history of our country and then look around you at the way atheists are dictating the policies of our country, unbelievers are heading "church" organizations, communists are promoted in political positions, every politician promises to cut down on spending and then votes for vast new spending programs when elected . . . and you can continue the list showing

the hypocrisies, immoralities, and whatever term you want to use for depravities that are rampant in our country and you might get ready to quit trying. But look over Bible history and secular history and see how God has reversed things many times and then pray and work for the spiritual revival that is the only hope of our country. If God does not rule us, tyrants will, but God is sovereign

and ready to rule. Pray that we might give Him the chance to do so in our lives and then in our churches and then in our country.

Please continue to pray for this column and continue to send news items to be included. Send them to

Ernest E. Lyon  
2629 Valletta Road  
Louisville, Ky. 40205

## Missionary Messenger

*"Greater things for God"*

Irene Allen

Eagle River, Alaska

October 25.

This is Norman's last year at Frontier, and, as before, he finds his studies quite demanding.

Workers hope to complete installation of the ceiling at church today. The next project will be to select carpeting to cover the cement floor.

A new lady, not a Christian, attended the Birchwood ladies' class this week. Our lesson was Exodus 3, and there was good interest.

Addie Brown

Waterfalls, Rhodesia

September 24.

We women had a very interesting class this morning—the time seems to go by so quickly. There were ten women present—two were away.

There have been three baptisms recently. David and Dora's Mary and Davie were two. Then Sunday night an elderly lady came to accept Christ. On Sunday a week ago my husband went to Tafara and preached. There were four responses there. He said the building was full. He has often wondered if he would live to see the building filled. Well, he saw it, and was happy about it.

Dennis L. Allen

Hong Kong

October 30.

The fourth typhoon to affect the colony in October is passing just to the southwest of us. That is a record for this month, which is not normally the typhoon season. Luzon has really had a beating from these typhoons. They have actually been a blessing to Hong Kong. The last one brought twenty inches of rain and removed the threat of severe water rationing. The Lord has blessed so abundantly when the prospects for rain looked dim a few weeks ago. The children have enjoyed the holiday from school today because of the typhoon.



A very encouraging answer to prayer is the new teacher at KG-5, where the children attend school. He's a real Christian and bold in his witness. We've already had the privilege of having him and his family in our home twice and praying with him about the school. They are so genuine, and it is a real blessing to be with them. The first time here he asked me about our work and who sponsored us. I told him in some detail that we were just Christians and belonged to His body and wanted to recognize all who belong to the Lord and to be undenominational. They said that was the position they took and we were the first ones they had ever come across who took that position. They were so happy, as most people just clammed up or looked down their noses at them when they expressed such ideas. They have suffered a great deal for their aggressive witness in British schools. We find fellowship with them very encouraging and stimulating.

Recently a young man and two young ladies, 15 and 17, were baptized into Christ at the Y pool. The young man wanted to be baptized in April but his parents would not give their consent. He was so happy when they finally agreed. The girls also have no encouragement at home. The mother of one is mixed up in spiritism. We pray that there will soon be others come to the Lord.

We were so happy Sunday morning when Jim Chow's mother came to the meeting. We have prayed for her for years, but this is the first time she has come.

We are always standing in the need of prayer. Satan is ever busy.

Elaine Brittell

Livingstone, Zambia

October 19.

Georgia Merritt will be leaving for Bangladesh soon. Please pray for her as she goes to work for Jesus, as she attends school learning the language and reaching souls with the way of salvation; pray that she will always be comforted and kept safe in the love of Jesus and His promises.

Dollie Garrett

Salisbury, Rhodesia

October 26.

I enjoy my class of high school girls—14 of them; we are studying Acts. The young folk in the church are witnessing to their friends and classmates in the high school, getting them interested in learning about the Lord and what He has done for us all. Several have come confessing their sins asking for baptism. We have a wonderful group of dedicated young folk. Some of our boys and girls have been receiving some persecution because they want to talk about the Lord Jesus instead of silly worldly talk. Pray for them that they will remain steadfast in spite of persecution.

Tomorrow, the last Sunday in the month, Robert and Joy always try to go to Raffingora, leaving the children here for the day and picking them up in the evening. It is 40 miles there. Last Sunday I went with them to an all-day meeting at Mondora 30 miles from

Salisbury. Two bus loads of the African brethren went also. We sat on a hillside under two big trees. The birds sang with us in praise to our Lord. Robert gave a timely lesson in the morning, to some 300 present including children. Brother Simon gave the lesson in the afternoon. Everyone enjoyed the fellowship and was strengthened in the faith and returned to their homes rejoicing.

Thomas W. Hartle

Cape Town, R.S.A.

September 23.

We have as yet not obtained the plans for our new church building project at the Hanover Park colored township. The plans are in the hands of the architect, who is doing some adjustments, so we ask your prayers, to the end that it shall not be too long when we shall have them. The men are very excited in wanting to make a start on the project. At the moment we are still very busy with cottage meetings, most of them being in new homes. We are thankful to God for the willingness of these families to open up their doors. Now, instead of conducting one cottage meeting a week, we have two plus a film strip class conducted by Brother Nockie, our Hebrew brother.

The teen-age class that I introduced about a month ago is exhibiting interest by those who are attending, both non-Christians and Christians. If they all come there are now 12. We pray that it might be of spiritual benefit in every case, to where their lives shall conform to the things that hold for them richer and greater dividends, far above what this world can afford.

Motoyuki Nomura

Seoul, S. Korea

September 21.

I am back again to South Korea's capitol city, Seoul, to minister for a group of His people who are in a desperately hard situation. I'll be back to Tokyo next month. I gave up my Y.M.C.A. work for a better service for His glory, and I need your prayer for His positive leading to a better service either in Japan or for Korean people, and also prayer for our daily bread as now we only live by faith.

I shall write you a report on my several visits to Korea as soon as returning home. Thank you for your prayers.

Orland Boyer

Pindamonhangaba, Brazil

October 21.

Well, how the Lord has worked! Bro. Boll's book (*Christ's Teaching on Prayer*) is soon to be all translated. \$1,311 has come in toward the cost of printing, only \$929 to go! This will put it on a revolving fund to keep it in print and available to thousands of churches in Brazil.

I want to be an encouragement to every one I can to not lay up treasure for one's self where thieves and robbers steal and moth, rust, and INFLATION consume. Pray for me; I am going all-out to get 35 *Robusteca Sua Alma* ("Strengthen Your Soul") books on a perpetual revolving basis. [This is a series of paperbacks similar to the Moody Colportage Library.]

## Reprint:

# RIGHTEOUSNESS BY FAITH

H. L. Olmstead — 1925

## HOW RIGHTEOUSNESS COMES

The question of how one is to be righteous before God, is the most important question in the world. A man may amass a fortune, lead armies to victory, receive the acclaim of thousands, be listed among the mighty, and be numbered with the excellent, but if he is not just before God all is lost.

Let us take the statement of Galatians 2:21, "If righteousness is through the law, then Christ died for nought." One of the most common errors of the times and one which does the greatest violence to the gospel of Christ is that righteousness comes by doing the works of the law. This is a thing which cannot be. It is true that the law approves goodness (Rom. 7:12) but it also has but one verdict for those who have broken it—"guilty." The law of God has never seen but one righteous man: the Christ. The law has one voice, "Whatsoever the law saith it saith to them that are under the law; that every mouth may be stopped and all the world may become guilty before God."

Now the Galatians had been called in "the grace of Christ." Grace is the pure, unmerited favor; yea, the unrecompensed favor of God. Add never so little law—works as a means to righteousness and "grace is no more grace" (Rom. 11:6). It is not the province of grace to approve goodness. Grace is not out searching for good men whom it can approve, but for sinners whom it can save and sanctify by faith. Grace cannot even begin with a man until he stands guilty and speechless before the law of God. That a man is not justified by the law is evident (Gal. 3:11) for several reasons. First, the Jews—though in covenant-relation to God—had believed. The law given four hundred and thirty years after God's covenant of promise by faith unto Abraham does not make that promise void (Gal. 3:15,16). The law was something merely parenthetical, added because of transgression until the promised seed should come. It was through this means that the Scripture shut up all things under sin that the promise by faith might be given unto all that believe (3:22). Second, the law is not of faith, but righteousness is; therefore righteousness is not of the law (Gal. 3:11-12). The only way one could be righteous under the law is, "He that *doeth* them shall live in them." But instead of life it brought a curse (3:13). If the law had given life righteousness would have been by the law (3:21).

The Divine intent of the law is made plain in the following passages. 2 Cor. 3:7, "A ministration of death;" of cursing, Gal. 3:10; of conviction, Rom. 3:19; a temporary tutor, Gal. 3:23,26; to reveal the nature of sin, Rom. 7:13. The argument offered that the



law under consideration is the ceremonial law, and that it is through *that* law there is no justification, falls flat. The commandment, "Thou shalt not covet" used by Paul in Rom. 7:7-9 to illustrate the impossibility of righteousness by the law, is not a ceremonial commandment but a moral one. The law can only do its necessary work of condemnation (Gal. 3:19; Jas. 2:10, etc.). Verily righteousness is not of the law, either ceremonial or moral.

The believer's position before the law is righteous, not by doing it but because in the reckoning of God the law's sentence has already been executed upon him through his representative, Jesus Christ (Gal. 2:19). He is identified with Christ's death by faith (Rom. 6:3-10, 1:4). He died with Christ.

Much of this in a more or less vague way is believed, but another error is introduced which because it partakes of the letter of law *kills*, viz., that after justification the believer is placed under the law or at least some part of it as a means to righteousness. This cannot be for the very good reason that the law was a tutor to bring us to Christ, and after faith is come we are *no longer under the schoolmaster* (Gal. 3:25). Again, to the believer seeking relief from the dominion of sin, Paul says, "Sin shall not have dominion over you for ye *are not* under the law but under grace." There is an issue. The pedagogue (law) which condemns, brings us to faith which saves, and faith *ends* the rule of the pedagogue. Modern theology says after justification we are under his rule. A straight contradiction of God's word! The believer is separated by both death and resurrection from the law (Rom. 6:3-15; 7:1-6; Gal. 4:19-31). To God the Christian is, as to the law, already an executed criminal, reckoned so by the death of Christ, and divine justice has been so completely met that it is no longer possible to lay *anything* to the charge of God's elect (Rom. 8:33,34).

By faith we are made righteous, *justified, given a standing in grace, have peace* with God, *hope of glory*. Tribulation serves only to work out the graces of the Christian life. The *love* which saved, fills our hearts, the Holy Spirit sheds abroad and we *joy in God* (Rom. 5:1-5). Truly this is good news and is far better than any form of legalism. A free "*gift of righteousness*" secured by the immutable word of God (Rom. 5:15-17) is far more satisfactory than the "cursed is every one that *doeth not*" of the law. "A righteousness *unto* all and *upon* all that believe" has a more hopeful outlook than the "only the doer of the law is just" of Mosaism. "For ye are all sons of God by faith in Christ Jesus. For as many of you as were baptized into Jesus Christ did put on Christ" (Gal. 3:26,27), and "Christ is the end of the law for everyone that believeth." "Redeemed from the curse of the law!"

My sin—O the bliss of this glorious thought,  
My sin—Not in part, but the *whole*  
Is nailed to the cross, and I bear it no more:  
Praise the Lord, praise the Lord, O my soul!





## JESUS-PEOPLE vs. THE ESTABLISHMENT – 1904

Alex V. Wilson

In 1904-5 a mighty spiritual awakening shook the country of Wales. Numerous Christians were revived and many non-Christians were converted. The reputable newspaper, *The South Wales Daily News*, reported:

Infidels were converted; drunkards, thieves, and gamblers saved, and many thousands reclaimed to respectability and honored citizenship. Confessions of awful sins were heard on every side, and everywhere. Old debts were remembered and paid. Theatres and taverns were in distress for lack of patronage. Several police courts had clean sheets, and were idle. In five weeks, 20,000 conversions were recorded.

Another writer, who was saved during those days, remembers that "statistics appeared in the columns of the daily newspapers announcing considerable improvement in the attendance of miners and others employed. Because of this fact, output in factories, coal mines, iron and steel works, spiraled upward unbelievably." Obviously this was no revival of mere Sunday-morning Christianity, but a movement with deep and practical results.

But—as always happens in times of spiritual stirring and fervor—tensions and problems arose to plague the churches. Following are quotations from *I Saw The Welsh Revival*, by David Matthews (Moody Press). They may throw light from the past upon our present circumstances, especially the strained relations which sometimes exist between the "Jesus people" and the "established churches." We may or may not feel that the Jesus people movement is a "mighty spiritual awakening," but we must admit that many of them demonstrate great zeal (though at times it may be a zeal without knowledge). However that may be, by examining the past we may gain wisdom for the present.

Spontaneity, or Orderliness, or Both?

"Mr. Griffiths (the author's minister) acted with supreme wisdom under what must have been difficult circumstances. He had under his care scores of young souls, newly quickened by the Holy Spirit. They were so overjoyed with this new-found experience of divine grace that they could not contain themselves. They felt that they must express their feelings in hymns, prayer, or testimony.

The old formal way of worship seemed utterly impossible. For three months Mr. Griffiths hardly preached at all, much as he loved to preach.

"He knew that many of the older members of his congregation were impatient of this seeming irregularity, although they refrained from expressing adverse criticisms lest they turn some 'out of the way.' But the revival went on! We saw that church, with an estimated seating capacity of a thousand people, crammed to suffocation on weeknights with souls crying for mercy. The pastor acted with supreme wisdom. Careful lest he should 'quench the Spirit' in these young hearts, yet mindful of his sacred obligations to other members of his flock, he evidenced spiritual sagacity and guided us with endless patience" (p. 47).

The writer then tells of various activities that sprang up under the impetus of a deepened love for the Lord Jesus. I mention just a few: "Into the lodging-houses went the groups to sing and pray, exhorting and encouraging the most abandoned people to 'come to Jesus.' . . . They visited homes also and cottage meetings became the vogue . . . Monetary assistance was promptly given to dress neglected children and feed half-starved families . . . Impromptu open-air services were held by these liberated souls in the market place, the city square, or the street corner, where they testified 'with fear and trembling' of what the Lord had done for them" (pp. 49-53).

#### Led By God's Spirit, or Their Own?

"When the revival was at its height, many young people left their homes on the impulse of the moment, claiming to have received a vision which called them to give up all and follow the Lord. Off they went, some to Ireland, a few to Scotland, several to different parts of England. This exodus of inexperienced novices continued for some time. In a very short time, however, many returned disillusioned. Others struggled on until their slender resources were exhausted, and they were compelled to retrace their steps in penitence, exposing themselves to unsympathetic criticisms. Spiritual people were desirous that the good work should not suffer irreparable damage because of precipitate action of some of the converts. Deep concern was felt when young people were seen to discard restraint and give up their jobs to engage in work the nature of which they were ignorant.

"It should be admitted that the fault was not entirely on the side of these young enthusiasts. People coming from other countries were so impressed by what they witnessed that they foolishly concluded that if they could but induce a few of these 'firebrands' to visit their churches and towns, to testify and sing, a similar revival would ensue. To advertise the presence of Welsh revivalists, coming straight from the midst of the awakening, would assure large congregations, followed by great blessings—so they reasoned. To some extent they were right, for the very mention of anyone coming

from the Welsh revival to conduct meetings commanded wide attention. People came in large numbers to see and to hear. What did they hear? Once the young convert's testimony had been given, often with wonderful effect, their lack of spiritual knowledge and training soon manifested itself, to the detriment of the work. Lionizing young converts, at any time, may easily prove to be disastrous. They are placed in positions for which they possess little or no qualification. So it was that visitors to Wales, impressed by a bright experience and a pleasing personality, and profoundly anxious to see a spiritual movement break forth in their home area, would invite these untried young folk to visit their home churches" (pp. 84-85).

### Emotions and Edification

"With the passage of time and the removal of Evan Roberts, other men of God were called and equipped to carry on the work. Gradually the great fervor began to die down and the time arrived for constructive work, the edification and building up of the young converts. They were becoming more amenable, more ready to sit down in quietness to listen to the exposition of the sacred Scripture by men endowed with power by the Holy Spirit.

"The ministry of the Word was restored to its place of eminence among the converts. The period of unconventionality had expired. In all the revival meetings for which David Evans was humanly responsible, he quietly insisted upon delivering his message. Sometimes, and it happened frequently, he was interrupted by an outburst of fervor; at such times, he remained calm until the enthusiasm ceased. For many years, evangelical and especially evangelistic ministers possessing the revival touch had to be prepared for these interruptions" (pp. 118-9).

### 70 Years Later

What about us, today? Though circumstances differ between 1904 and the present, yet there are parallels. In some places (would to God it were more!), some Christians seem to have caught fire and to have a new zeal for the Lord. (We are not thinking now *only* of the so-called charismatics, though they are included.) May our Father help His *older* children not to quench the Holy Spirit nor dampen the enthusiasm of these zealots by harsh criticism. On the other hand, may we not lionize them and puff them up, but provide sympathetic guidance and correction when needed. At the same time we search our own hearts: some may discover that their resentment against the Jesus people stems from a guilty conscience, which accuses them of losing their first love for the Savior. Unzealous folks oppose the zealous because the latter are an exposure and rebuke of their deadness.

May God help His *younger* children, especially the fervent ones, also to avoid pride and her two ugly daughters—disrespect, and harsh criticism. May they avoid like the plague all tendencies toward feelings of superiority. In addition, may they beware of

being led merely by inner impulses, like some of the young believers in Wales. Though the Bible warns against *depending* on our own understanding (Prov. 3:5), it also urges us to *use* our minds (Ps. 32:8,9; Rom. 12:2) and seek advice from others (Prov. 12:15; 19:20). May they also shun magnifying their personal experiences above the Word of God.

Above all, may our *united* prayer be, "Revive us again! Fill *each heart* with *Thy love*. May each soul be rekindled with fire from above! Hallelujah!—Thine the glory!"

## A Neglected Ministry

George Verwer

All over the world, I have been amazed to see how few Bible-believing Christians are strong believers in the use of the printed page, to present the Gospel of Christ.

In a number of places, it has been seen that many people who say they love Christ, believe it is beneath their dignity to give out a tract. Others have been honest enough to admit their fears, and others are confused as to the effectiveness of such a ministry.

When it comes to their own spiritual blessing, people seem to believe in literature which is proven by the number of Christian books and Bibles most Christians have in their homes. As someone who has done a fair amount of selling of different things, I can say that there is nothing easier to sell than a Christian book to a Christian, especially in the affluent part of the world. How sad that people who spend so much money to get the latest Christian book or newest version of the Bible have so little interest in **HALF OF THE WORLD'S POPULATION THAT IS STILL WAITING TO HAVE THEIR FIRST TRACT.**

The Word of God teaches and psychology backs it up that the easiest thing for man to be is selfish and self-centered. In the area of Christian literature this is proven 100 times over. For example, again and again I have known of believers who felt they must have the best expensive leather Bible, but seem to be unconcerned that over 80% of the people in the world have no Bible at all. Many can't get one even if they wanted. Our failures in this area is nothing short of selfishness and sin against the living God. Since my conversion to Christ 19 years ago, my experience has been that even people involved with Christian groups that distribute Bibles and literature often seem to know very little personal commitment and sacrifice for the cause in which they are involved.

The Christianity being exported these days is definitely the kind that demonstrates that it is possible to get the best out of

both worlds. Many of our big Christian leaders who weep and plead for funds for their projects and "world evangelism" live on a level so high that it leaves many simple, sincere believers either discouraged or confused. The first class hotel bills alone, could be used to print literally tens of millions of pieces of Christian literature. The overhead that many use to operate is ridiculous, if not scandalous. The idea of "keeping up with the Joneses" spirit among Christian groups in terms of H.Q. buildings, big cars, and high living in general, is totally out of line with that which was demonstrated by the Lord Jesus and His early followers. Sometimes we leaders almost scold the man in the pew for not "giving more" but with the double standard we often demonstrate it is a miracle we have anyone left in the pew to even speak to.

I know of many cases where people have been turned off Christianity altogether because of our unrealistic and selfish practices when it comes to money.

A few years ago, it was uncovered that a high-living Christian leader had embezzled over \$100,000 of literature money. This kind of corruption in Christians is far more prevalent than we will ever know. If anyone thinks Watergate is depressing, then let him get involved in finding out the truth concerning what happens among Christians and Christian organizations. Then he will really get shaken and depressed. Of course, there are many fine Christian organizations and churches and I want to be the last one to point my finger at any one specifically.

My purpose for writing this is that we might be aware of this weird strategy that Satan is using to hold up the work of evangelism. God sent men like Tozer and others to warn the Church in the west of our downward trend, but will we listen? Many would not listen to him when he was alive, but now that he is dead people are reading his books more than ever before. It is great spiritual meat they say—yes, but if we don't put it into practice, then where will we be? Talk is so cheap and, for the most part, especially the young people are tired of words. They want change! They want revolution, and I don't blame them for it is also the main desire of my own heart.

Many groups have their magazines and statistics about how wonderful everything is and how quickly the world is getting evangelized. We even have computers proving to us the wonders of "church growth" in so many lands. Christianity is growing in some countries, but the question is WHAT KIND OF CHRISTIANITY IS IT? Computers have great difficulty at this point! Tozer said:

*"A popular notion that the first obligation of the Church is to spread the Gospel to the uttermost parts of the earth, is false. The first obligation is to be spiritually worthy to spread it . . . to spread an effete—worn out— and degenerate brand of Christianity to pagan lands is not to fulfill the commandment of Christ."*

Many felt Tozer was too negative and I suppose this article



will come into the same category. Actually, the main reason I'm still out on the mission field, is that I have such deep convictions about positive thinking. I know with all my heart that God is on the Throne. I know He will over-rule in some miraculous way every crazy sin and blunder any of us can possibly make. I know that God is on the move accomplishing His work. I know that He has even used poorly motivated, half-hearted, weak, confused people, to accomplish His work. God is so great and merciful, and with this in view one must have a positive attitude. Yet, we must never allow God's Sovereignty and Mercy to become an excuse for our laziness, sloppyness or any other selfish sin. GOD IS HOLY. God hates sin. God hates pride and selfishness and we must deal with these things as the Holy Spirit reveals them to us.

A great mistake we can make, is thinking that because God is using and blessing us, that we are in no need of major correction. God is very merciful in who He is able to use. There are plenty of cases that can prove that the Lord especially blesses HIS WORD even if the person giving it was living in sin. I know of cases where men were living in moral sin and still seeing great 'blessing' in their meetings. Christians are too naive and gullible and tend to be easily persuaded to believe a person is a man of God simply because he is a good preacher especially if he has learned the art of crying. Believe me, many a spiritually schizophrenic preacher could "weep for souls" and commit adultery or some other sin all in the same night.

We should not be surprised when we read things like this for many of our real men of God over these past years have warned us that this is what we must expect from the kind of Christianity we are practicing and spreading. Even with purer faith there will be enough troubles. The thing that hurts the most is that often the greatest amount of unreality comes from people who actually believe they are spiritually better off than others. I have met many who claim to have some great, sanctifying, special experience and yet who in a very short time prove themselves to be more egocentric and selfish than the youngest babe in Christ. I realize that many times these people are sincere, but let us not forget that we Bible-believing Christians are always the ones preaching that sincerity is not enough. Again, we produce a double standard for what we tell the sinner, we do not keep as a standard for the "saint." Beloved, sincerity is not enough. God has a standard—God wants holiness, purity and honesty. God wants reality—God wants LOVE. We expect to see many selfish things in the life of the new convert or babe in Christ, but when people are older in the Lord or Christian leaders then one would hope things would change. Has not our level of quality in Christian leadership greatly dropped? I wonder if the men who think of themselves as the big leaders in our churches and organizations are willing to humble themselves and face reality . . . and then take real action. No more words . . . but action. If this ever happened it would begin a revolution.

Some may feel these words are too hard. I can only recommend

that they study the New Testament and see how many times the Word of God is clear and hard.

I have been warned that preaching too high a standard will cause listeners to have nervous breakdowns or other psychological problems. That really scares me and hits a tender spot for God knows the deep burden I have to encourage all His people. Yet, from His Word, I see that before God can encourage us and build us up, He must allow us to be broken down. Only as we truly come to the end of ourselves can we really know the reality of resurrection life and power. I believe in the victorious life, deeper life, Spirit-filled life, or whatever you want to call it, but it is ten times easier to get the vocabulary than it is to get the reality of really living this kind of life. I believe this is because we are unwilling to humble ourselves and repent, and change our whole life-style as God wants us to.

If one dear brother gets upset by a message we immediately get concerned. The fact that half the world is wounded deeply by sin without knowing the way out doesn't seem to disturb them. Maybe something is wrong with me, but I can't understand how people can claim to believe the Bible and not want to do everything possible to make that message known to all people. I find it much easier to understand the Bible-denying liberal pastors of our day (at least they are consistent) than I do so many of the Bible-believing types whose words and lives are so often in two different worlds.

We must have fearless preaching and fearless living in our churches at any cost. Perhaps some who read this, say that if they started to preach and live this way it would upset their congregation. Yes, it definitely would. James 2:10-20 should help us at this point. Is it not true that this sin is prevalent everywhere today? I am aware that there are some very godly men among those who have much of this world's goods in stewardship (if it is anything other than stewardship then they had better check 1 John 3:17) but they are the exception rather than the rule. The Bible teaches that *money deceives* and this is just the problem so often. Utterly sincere, but utterly deceived. Oh, that God would awaken us to the tremendous danger we are in because of the love of money and all that it can bring.

The fact is that we have lowered the standard again in order to please people and get the crowds. In many places spirituality is measured by results . . . by numbers, and by the amount in the offering. Is this the measuring system they used in the N.T. Church? Is this the way Gideon operated?

Some teach (especially in the affluent countries) that prosperity is the sign of God's blessing. Now it is true that some have prospered because they went the Lord's way and were saved from many of the devil's ditches. This, however, would be a personal, individual situation and should never be extended into a general Biblical principle. If we do, then it is saying that a vast percentage of the Christians in the developing countries just don't have the blessing of God.

Most of the believers in these lands I have lived in are very poor. Many are just barely getting enough to eat. Spiritually, however, they are often better off than their prosperous counterparts in affluent lands. We have stretched every verse we could get our hands on to justify our selfish life styles.

I believe the world can be evangelized. The first method must continue, i.e., preaching and personal work, but in the light of the exploding population, other methods and especially the printed page must be used. Whole books are written proving the power and effectiveness of the printed page. The open doors for flooding out God's Word around the world at this time are beyond description. The harvest is plenteous and the laborers few and we should pray with all our hearts for more laborers. Yet, if reality flowed through those already on the fields, both national and international, then the job at least in its initial stage (each man having at least some opportunity to hear or read the Gospel) could be done. This is especially true if the local church mobilizes. If even half the believers, sitting in the pew on Sunday were active with personal work and literature throughout the whole week, it would lead to rapid evangelization of the world. I believe as we are faithful in reaching the open and semi-open lands then God will do greater things in the so-called closed lands. Of course, something can be done in those places as well as we wait for the Lord to open the door.

Everything depends on what we are willing to do about our own lives. Will we change our ways? Will we face reality and by His grace do something definite about it? Will we go back to a New Testament life-style? Will we follow Jesus' clear formula "if any man would come after me . . ." (Matt. 16:24)

These questions must be answered. "No" can be said easily, but "yes" can only be said by a life-long, total commitment to Christ and the unselfish, loving life-style that He demonstrates. The decision is yours.

—In *Spiritual Revolution*

---

## THE ABUNDANT LIFE

Asa Baber

"The thief cometh not but to steal and to kill and to destroy; I am come that they may have life and that they may have it more abundantly."

Many people have much in this life and we say they are living abundant lives, but go to some of our institutions and see the crippled both in body and mind; they are living but we would not say they are living abundantly. Many Christians are living abundantly, but—sorry to say—many are like the ones in the institutions merely living. God is not pleased with this type of living and they need not go on living like that, for He has made it pos-

sible that we can live abundantly. He desires that we practice loving one another as He loves us, also to forgive as He has forgiven us, also to be holy as He is holy, also to be perfect as He is perfect. Can we live like this? Yes, for we are under grace. This means, according to John 7:37-39, Acts 2:38, 1 Cor. 12:13 and Acts 5:32, He has given us the Holy Spirit to live within us and to direct our lives.

The question comes, How can we be sure the Holy Spirit is guiding us? In Romans 6 there are four key words in regard to what He wants us to be and do. He shows us how to become Christians and then how to live as such. The key words are first, Acknowledge the facts (verse 3), "Know ye that as many as have been baptized into Jesus Christ have been baptized into His death." Then verse 6, "Knowing this that our old man is crucified with Him that the body of sin might be destroyed, that henceforth we should not serve sin." Then verse 9, "Knowing that Christ being raised from the dead dieth no more, death hath no more dominion over Him."

The second key word, recognize these facts to be true, whether we feel it or not. Verse 11, "Reckon ye yourselves also to be dead indeed unto sin but alive unto God through Jesus Christ our Lord."

The third, yield or present. Verse 13, "Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead and your members as instruments of righteousness unto God."

The fourth, verses 16, 17, "Know ye not to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness, but God be thanked that whereas ye were the servants of sin ye have obeyed from the heart that form of doctrine which was delivered you; being then free from sin ye became the servants of righteousness."

How can we get the Holy Spirit to work these things in our lives? We cannot do it of ourselves. I am suggesting three ways that you may try. First, through a knowledge of His Word, for without that we would not know what to do in our lives that would please Him. The second is through prayer; this is a contact with Him enabling Him to unite His Spirit with our spirit to work together. The third is through deeds performed. This is another contact with Him. Follow His example of going about doing good. May I suggest the most effective way is by doing something for someone that you would not normally do, or the unexpected.

These are some things that might contribute to a more abundant life.

*All too often families suffer in silence, keeping a lonely, supposed secret vigil with some physical or mental condition of one of their beloved members. I have shared a very intimate family experience and trust my family will understand. Perhaps it may encourage some heart who never realized that others often have undergone like things. There is one common mistake of being ashamed of such problems, another is to practice the 'ostrich' philosophy, pretending nothing is wrong. We must face reality and bravely deal with it according to our best God-given wisdom and opportunity, always enlisting the ministry of our Great and Good Family Physician.*

## **Our Family Physician**

Dan Richardson

During the afternoon we took a drive down into the orange belt for a supply of fresh citrus. Returning, we passed through a sleepy little community that lies to the south of our hometown. There at the cross roads stood a familiar country store. Earlier in the day we had received a letter from our son Jim who was away at college. The letter and the sight of this store brought to my mind a crisis experience of some years before, one that took place in this very store. Let me tell you of it.

It was on a Saturday morning and we were driving south to meet a speaking engagement I had at a little church the following day. This was one of those rare occasions when we as a family took a couple of days vacation together. Having been on the road for a while, we decided to stop here at this store for refreshments. The boys and I were in the back part of the store and had each bought a cold drink when suddenly Jim cried "Danny Boy!" It was not too loud but desperation rang out in his young voice and Daniel, frightened, turned to me for help. I was only a few feet away when I realized what was happening. I caught him in my arms and let him down on the floor so that he would not fall and strike his head. Jim was, with only seconds of warning, unconscious and experiencing a hard seizure.

I dropped to my knees and cradled his head and shoulders as best I could in my arms. All at once I experienced that dreadful taste of mingled fright, despair and utter helplessness. It was as though a large bowl had been filled to the brim and served to me. This was mine to drink! There simply was no one there to drink in my place; this was my first personal encounter with these seizures that had periodically come on him. Jim convulsed throughout his entire gangly body. His legs and arms jerked convulsively. I could not see. Blinded by tears and grief, stunned and silent, I cried, "O God, heal my boy and give him back to me for Jesus' sake."

Gradually the seizure subsided and the convulsing of his legs and arms quieted till he lay exhausted. He was very quiet and



expressionless. As we hovered over him there, God surely knew the need of immediate ministry to our hearts. It was sent by the gentle touch of an elderly lady's hand. She spoke quietly but reassuringly, "Now don't you people be too troubled; our son had the same problem for some years and he outgrew it." Judging from her very tone of voice and her concern we felt she must be a Christian. Through my tears I thanked her. This was good, but you must understand, we've known many others who have undergone this very thing and as yet haven't had such a happy ending to their experience. Could it be God's will in our case? Could we dare trust God for so much? But already we had trusted; this had been the very prayer of desperation He had put in my heart and on my lips.

Our family finally continued on its way, with Jim lying in the back of the station wagon resting. After a while he began to joke and laugh with us and rejoin the fun of the trip. Our hearts as parents were heavy, yet we were thankful to the Lord. Jim had been experiencing these seizures at different times, such as on the school bus and in the classroom. We had made proper tests and medical examinations, yet with no real answer or satisfaction. The doctors suggested that their cause was possibly some previous blow on the head. We remembered several accidents in his infancy. This suggestion did not eliminate some other reason. However, knowing the cause does not produce the cure.

As the years passed Jim continued to stretch out physically and grow taller. The time came when he was scheduled to go away to a Christian academy in north Georgia for his final two years of high school. Later, when college days came, he left us for a school in western Arkansas where he spent another three years. On the day of these recollections we had received a letter during the morning from Jim. He wanted to share a very precious experience, a tremendous lesson of life he had just learned. To us, his mother and father, it was a clear evidence of growth and maturity. The letter and the sight of the country store brought all of this back to my mind and heart on this day.

Looking backward in time I know God healed Jim on that very day of my desperate prayer. The Lord has since visited our home on other occasions with real healing of the body and soul. He is indeed able. I have told before how we, as a young married couple with little or no knowledge about many things, waited for our first child to be born. During those months we learned to pray on behalf of each child. Each time we asked the Lord that if He was to give us a child to raise, please let it be physically whole and give its heart to Jesus Christ that it might serve Him. We trusted God in all of this.

You may ask, but what of Jim's sickness? Well, could it not very well be that God allowed this as He did in the case of the man born blind? After those long years of darkness this man

would be given sight, gaze on the Lord Jesus Christ personally and live to give glory to God for his healing. Was he not richer? I do not say that healing and restoration is always within God's framework for our eternal good; He may wish to wait for His Glory's sake. On the other hand, could it not be possible that we could have many such mercies and answers from the Lord if we would but ask with believing heart? I am grateful to the Lord for the experience.

There have been many problems, heartaches, and disappointments connected with our years as parents. We do not yet see all of our prayers fully answered. But we keep on believing. It is said of the faithful of the Old Testament era, "These all died in faith not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth... wherefore God is not ashamed to be called their God..." (Hebrews 11:13, 16). It is good to live to see all these things and like Simeon of old, be able to say, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." But it is great faith when we can still, not having realized in our lifetime every fond hope and prayer, DIE IN FAITH though not having seen them materialize. We may trust God that He will perform that good thing on our behalf in His own good time. When Moses was taken to the Lord, Joshua stood in the presence of God awaiting marching orders and heard Him say, "Moses my servant is dead..." But God was not dead and He would continue to lead on from generation to generation. TRUST GOD!

## NEWS AND NOTES

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

Oklahoma City: Please send me several copies of the September issue to give to some of my friends... I, too, am a student of Bro. K. C. Moser and I am bewildered that the Church of Christ (of all people) does not even know what the Gospel is, or grace, or even a simple word like faith... My wife and I have been fighting this battle of faith or works in the Church for many years now... Maybe it's not too late for the Church to return to the Gospel. —Harold G. McFall (Watch for an article by Bro. McFall in the January issue.)

### KITZMILLER WRITES QUARTERLY

Carl Kitzmiller, minister of the Bruton Road church in Dallas, has

taken over the writing of the **Word and Work Lesson Quarterly**. Readers who remember when Bro. Kitzmiller previously wrote the lessons will be glad to see him at it once again. In the intervening years, he has written a monthly column in the magazine, "Questions Asked of Us." His lessons will begin with the spring quarter.

For a number of years, the **Quarterly** has been written by Willis H. Allen of Miami, Fla. Brother Allen had to give it up recently because of his health. In the interim, the lessons were written by Sister Mary Knecht of Louisville. We greatly appreciate her aid in this time of transition.

Highland Park Church, Chattanooga: We sold our property in Highland Park and purchased property in the

Eastgate area of Chattanooga. We feel this is an ideal location and are now known as the McBrien Road church of Christ. For those coming through, we are about three blocks off of I-24, at 105 McBrien Road.

We have scheduled a series of studies for November 10-13 with Brother Charles Holt, a capable teacher, leading these studies. Pray for us in our new work. We could use a capable song director.

#### **Buechel Church of Christ, Louisville:**

Our Homecoming day (October 6) was a very good day for the church. The offering taken for the camp fund was quite generous, and the mortgage payment was taken care of. The folks gathered at Echo Valley for a fellowship dinner that afternoon and enjoyed the quietness of the place, some good-natured games of volley ball, some talk, lots of good food, and some of the fellows played a few games of horseshoes. Such a good time together!

**Ft. Lauderdale, Fla.:** The Westside church has lost the services of Bro. Vaughn Reeves. He left in early November to enter another field of service. The church has invited Bro. Ben Rake, Jr., of Abilene, Texas, to take over the work as preacher. He is expected to arrive with his family about November 20.

Completion of our new building program is progressing encouragingly, but slowly, due to diminishing funds. Meanwhile, the Lord's Day services continue to be held at the Piper High School. If you are visiting in south Florida, look us up. Please continue to pray for this work.

I am doing fairly well at present, though I am still quite weak, and not able to engage in much activity. Still receiving medical treatment. —Willis H. Allen

#### **UNION THANKSGIVING SERVICE**

The annual Thanksgiving service will be held Thanksgiving Day at 10:00 a.m. at the Atherton High School in Louisville. The speaker will be Bro. Robert B. Boyd, and the choirs from Portland Christian School and Southeastern Christian College. The offering taken will be divided between the two schools.

#### **PORTLAND CHRISTIAN SCHOOL**

We are in the midst of a special collection drive aimed at obtaining greatly needed equipment by "cashing in" labels from popular products. The two companies involved are the Colgate-Palmolive Co. and Campbell's Soup. Please check with us for the labels which are needed. The more labels we collect, the more (or better) equipment we can acquire.

**Utica Church, Indiana:** On November 15 a family of three were baptized into Christ.

#### **SOUTHEASTERN CHRISTIAN COLLEGE**

The college seems to have a better spiritual outlook this year than formerly. We are thankful for two who were recently baptized into Christ. Please pray not only for them, but also for all of us here.

The Torchbearers' "Gay Nineties" fair (held in September) was very successful. We praise the Lord for this and that the mortgage payment, with interest, was met on time.

Our annual Homecoming was held on November 16. The day's activities were enjoyed by all who attended. For the first time a "Distinguished Alumnus" award was presented during the evening ceremonies. The first recipient of this award (which is to be given annually) was Sam Rogers, who was our mathematics instructor until recently.

**Glenmora, Louisiana:** We are in the process of forming a board for our Christian school. Several have been appointed already to the board and other churches are to be contacted. Robert Istre was chosen as chairman of the board, with Dick Fontenote as the vice-chairman. Robert Johnson will be secretary-treasurer. The name selected, if acceptable with the incorporation officials, will be Central Louisiana Christian School, Inc.

**Lexington, Ky.:** Cramer and Hanover We are happy to report on the Lord's blessings on the meeting in Dallas. The meeting was very well attended, a fine spirit prevailed and one responded for baptism and about eighteen others for confession of sin and rededication. The Lord is to be praised for answering many prayers



regarding the meeting there and the trip. Thanks is extended to those who remembered the meeting in your prayers. —Julius Hovan

#### NEW TRIO ALBUM

#### PORTLAND CHRISTIAN SCHOOL

presents a record album titled  
"What Hath God Wrought!"

featuring the Goldenaires Trio

Consisting of Becky (Parrish) Thompson, Vicky (Banet) Longest, and Phyllis (Montgomery) Mullins.

The record will become available for sale December 14. You may order from Bill Smallwood, 3911 Alford Ave., Louisville, Ky. 40212.

The price is \$4.95 each, plus mailing cost. This would make a nice Christmas gift.

Buechel, Kentucky: A number have enjoyed the use of the facilities at

Echo Valley Camp this fall season.

We have now winterized the camp. After the retreat the camp was made ready for the coming cold weather.

The lodge and nearby rest-room facilities will be available through the winter, but the cabins and showers will be closed down until March.

#### Pinellas Park, Fla.:

Word has just been received that North Pinellas Church of Christ, Pinellas Park, has closed as of September 15th. That is two here in Florida in a little over a year. —Brandon Bulletin.

#### NEWS-NOTES APPRECIATED

Many thanks to all who faithfully contributed News throughout 1974. This news gatherer would appreciate an even greater response, especially from churches not recently heard from. —Mrs. P. J. Knecht

#### A PRAYER

Lord, I would ask for a *holy* year  
Spent in Thy perfect will,  
Help me to keep in the narrow path  
Aiming to please Thee still.

Lord, I would ask for a *busy* year  
Filled with service true  
Doing with all Thy Spirit's might  
Whate'er I find to do.

Lord, I would ask for a year of *hope*  
Looking for Thee to come  
And hastening on that year of years  
That brings us Christ and home.

—A. B. Simpson

# A VERY USEFUL AND USABLE BOOK

---

For Personal Evangelism

## BAPTISM

By Stanford Chambers

Author of "Conquering And To Conquer"

Baptism in its many aspects given careful attention.  
Author's earnest desire—to be of help to reader and teacher.

**Baptism in the New Testament** (Every passage on the subject cited, so that the Whole Counsel on Baptism may be learned.)

Sections of book devoted to:

Baptism in Church History  
Baptism and the One Body  
Baptism and Sanctification  
Baptism and the Holy Spirit  
Baptism and a Good Conscience  
Baptism and Baptismal Regeneration  
Baptism and "Mystagogia"

Many other important features.

You are offered this book of 72 pages in good paperbacks for 75c. For \$2.00 you get 3 copies. Will make a good gift.

THE WORD AND WORK

2518 Portland Ave.

Louisville, Ky., 40212



**Excellent  
For  
Evange-  
listic  
Work**

**25  
For  
\$1.00**

# *How* GOD FORGIVES



**For  
An  
Effective  
Tract  
Ministry**

**Only  
5 Cents**

R. H. BOLL