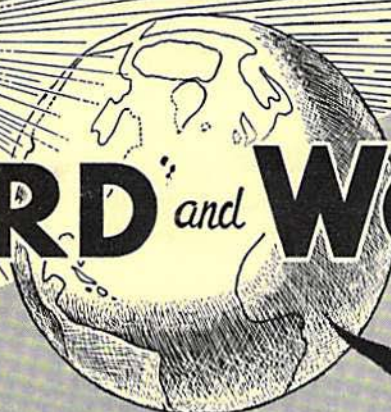


"Holding fast the faithful Word . . ."



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



"Holding forth the Word of life."

JANUARY, 1975

**"be familiar with Jesus Himself—
see the King's own face,
behold His beauty."**

TURN TO PAGE 3

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I certify that the statements made by me above are correct and complete.

Signed, Gordon R. Linscott

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

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

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The Editor is a guidance counselor at a junior high school in Louisville.



Talking Things Over

G. R. L.

Try the uplook

Someone has said, "If the outlook depresses you, try the uplook." Last night I received a phone call from a brother with a large family. "I've just lost my job!" he exclaimed with enthusiasm. "What a wonderful demonstration of the sovereignty of God!" No, he didn't have another job in view; he had "the uplook."

Down in Chattanooga there is a brother named C. M. Shepherd. He is in the Lord's work and he's blind—but he has "the uplook." He doesn't ask for sympathy; he doesn't have his hand out for donations. He publishes a little magazine called *Eternal Foretaste*, and he sends it out free. It isn't very impressive in appearance, but it will warm your heart. Address your request to 1704 Duncan Avenue, Chattanooga, Tenn. 37404.

The outlook for '75

I'm not much of a prophet, but it seems to me that even the war years of 1942-45 held out more hope than the present. Inflation, unemployment, the energy crisis, the middle east, the spread of Communism—these problems give no promise of going away. How then can we enter the new year with any kind of optimism? Where does this "uplook" come from? Let me share two or three scriptures with you.

First, we need to face the fact that believers are subject to pain and sorrow just like anybody else. "In the world you are under pressure," said the Lord, "but be confident! I have overcome the world" (Jn. 16:33). Belonging to Christ means that we are no longer a cog in the machinery of this world-system. We are personally loved and personally cared for; our steps are "ordered by the Lord"—not dictated by the way the machine runs or doesn't run. Every day comes to the Christian as an individual prescription written by our Lord, in spite of circumstances.

The prophet Habakkuk (3:17-19) faced crisis conditions in his time; yet he could rejoice. We do not have a lesser privilege.

Although the fig tree may not blossom,
nor fruit be on the vines,
the produce of the olive fail

and the field yield no food,
the flock be cut off from the fold,
and there be no herd in the stalls,
yet I will rejoice in the Lord,
I will joy in the God of my salvation.
The Lord God is my strength

This sounds much like Paul's "Rejoice in the Lord always." Notice that the source of rejoicing is not in possessions or position, but in the Lord.

"The uplook" is what we see when we take our eyes off of circumstances and look at Jesus—"Looking unto Jesus, the author and the finisher of our faith." Jesus—crucified, risen, exalted on high and coming again. All authority has already been given to Him. "All the inhabitants of the earth are accounted as nothing; He does according to His will in the army of heaven and among the inhabitants of the earth, and none can stay His hand or say to Him, 'What doest Thou?'" (Dan. 4:35).

To many around us the outlook for 1975 is frightening. Let's ask the Lord for the opportunity to share the uplook with some of these before the year is out. By the way, 1975 may be a short year: "Behold! He cometh . . ." Maranatha!

Come, Lord!

Come Lord, and tarry not;
Bring the long looked-for Day;
O why these years of waiting here,
These ages of delay?

Come, for Thy saints still wait;
Daily ascends their sigh:
The Spirit and the Bride say "Come";
Dost Thou not hear their cry?

Come, for Thy Israel pines,
An exile from Thy fold;
O call to mind Thy faithful Word
And bless them as of old.

Come and make all things new;
Build up Thy ruined earth;
Restore our faded Paradise;
Creation's second birth.

Come, and begin Thy reign
Of everlasting Peace;
Come, take the Kingdom to Thyself,
Great King of Righteousness.

—*Horatius Bonar*

Peace! Be Still!

J. C. Ryle

"And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

"And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?"

"And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

"And he said unto them, Why are ye so fearful? How is it that ye have no faith?" —Mark 4:37-40.

I wish professing Christians in this day studied the four Gospels more than they do. I know that all Scripture is profitable. I do not wish to exalt one part of the Bible at the expense of another. But I think it would be good for some who are very familiar with the Epistles, if they knew a little more about Matthew, Mark, Luke, and John.

Now why do I say this? I say it because I want professing Christians to know more about Christ. It is well to be acquainted with all the doctrines and principles of Christianity. It is better to be acquainted with Christ Himself. It is well to be familiar with faith, and grace, and justification, and sanctification. They are all matters pertaining to the King. But it is far better to be familiar with Jesus Himself, to see the King's own face, and to behold His beauty.

Ought not the sheep to be familiar with the Shepherd? Ought not the patient to be familiar with the Physician? Ought not the bride to be familiar with the Bridegroom? Ought not the sinner to be familiar with the Savior? Beyond doubt it ought to be so. The Gospels were written to make men familiar with Christ, and therefore I wish men would study the Gospels.

Surely we cannot know this Christ too well. Surely there is not a word, nor a deed, nor a day, nor a step, nor a thought in the record of His life, which ought not to be precious to us. We should labor to be familiar with every line that is written about Jesus.

Come now, and let us study together a page in our Master's history. Let us consider what we may learn from the verses of Scripture which stand at the front of this booklet. You see Jesus there crossing the Lake of Galilee in a boat with His disciples. You see a sudden storm arise while He is asleep. The waves beat into the boat, and fill it. Death seems to be close at hand. The frightened disciples awake their Master and cry for help. He arises and rebukes the wind and waves, and at once there is a calm. He mildly reproves the faithless fears of His companions, and all is over. Such is the picture. It is one full of deep instruction. Let us examine what we are meant to learn.

Troubles will come

Learn first of all, that following Christ will not prevent your having earthly sorrows and troubles.

Here are the chosen disciples of the Lord Jesus in great anxiety. The faithful little flock which believed when Priests, and Scribes, and Pharisees were all alike unbelieving, is allowed by the Shepherd to be much disquieted. The fear of death breaks in upon them like an armed man. The deep water seems likely to go over their souls. Peter, James and John, the pillars of the Church about to be planted in the world, are much distressed.

Perhaps they had not reckoned on all this. Perhaps they had expected that Christ's service would at any rate lift them above the reach of earthly trials. Perhaps they thought that He who could raise the dead, and heal the sick, and feed multitudes with a few loaves, and cast out devils with a word—He would never allow His servants to be sufferers upon earth. Perhaps they had supposed He would always grant them smooth journeys, fine weather, an easy course, and freedom from trouble and care.

If the disciples thought so they were much mistaken. The Lord Jesus taught them that a man may be one of His chosen servants, and yet have to go through many an anxiety, and endure many a pain.

I have the privilege of being one of Christ's ambassadors. In His name I can offer eternal life to any man, woman or child who is willing to have it. In His name I do offer pardon, peace, grace, glory, to any son or daughter of Adam who reads this booklet now. But I dare not offer that person worldly prosperity as a part and parcel of the Gospel. I dare not offer him long life, and increased income, and freedom from pain. I dare not promise the man who takes up the Cross and follows Christ, that in his following he shall never meet with a storm.

I know well that many do not like these terms. They would prefer having Christ and good health—Christ and plenty of money—Christ and no deaths in their family—Christ and no wearing cares—Christ and a perpetual morning without clouds. But they do not like Christ and the Cross—Christ and tribulation—Christ and the conflict—Christ and the howling wind—Christ and the storm.

Reader, is this the thought of your heart? Believe me, if it is, you are very wrong. Listen to me, and I will try to show you you have yet much to learn.

How should we know who are true Christians if following Christ was the way to be free from trouble? How should we discern the wheat from the chaff, if it were not for the winnowing of trial? How should we know whether men served Christ for His own sake or from selfish motives, if His service brought health and wealth with it as a matter of course? The winds of winter soon show us which of the trees are evergreen and which are not. The storms of affliction and care are useful in the same way. They discover whose faith is real, and whose is nothing but profession and form.

How would the great work of sanctification go on in a man if he had no trial? Trouble is often the only fire which will burn away

the dross that clings to our hearts. Trouble is the pruning-knife which the great Husbandman employs in order to make us fruitful in good works. The harvest of the Lord's field is seldom ripened by sunshine only. It must go through its days of wind, and rain, and storm.

Reader, if you profess to be a child of God, leave the Lord Jesus to sanctify you in His own way. Rest satisfied that He never makes any mistakes. Be sure that He does all things well. The wind may howl around you, and the waters swell. But fear not, "He is leading you by the right way, that He may bring you to a city of habitation" (Psalm 107:7).

Jesus Himself

Learn in the second place, that the Lord Jesus Christ is truly and really man.

There are words used in this little history, which, like many other passages in the Gospels, bring out this truth in a very striking way. You are told that when the waves began to break on the ship, Jesus was in the hinder part, "asleep on a pillow." He was weary, and who can wonder at it? After preaching in the open air to vast multitudes, Jesus was fatigued. Surely if the sleep of the laboring man is sweet, much more sweet must have been the sleep of our blessed Lord!

Reader, I ask you to settle deeply in your mind this great truth, that Jesus Christ was verily and indeed man. He was equal to the Father in all things, and the eternal God. But He was also man, and took part of flesh and blood, and was made like unto us in all things, sin only excepted. He had a body like our own. Like us, He was born of a woman. Like us, He grew and increased in stature. Like us He was often hungry and thirsty, and faint and weary. Like us, He ate and drank, rested and slept. Like us, He sorrowed and wept, and felt. It is all very wonderful, but so it is. He that made the heavens, went to and fro as a poor weary man on earth! He that ruled over principalities and powers in heavenly places, took on Him a frail body like our own. He that might have dwelt for ever in the glory which He had with the Father, amidst the praises of legions of angels, came down to earth and dwelt as a man among sinful men. Surely this fact alone is an amazing miracle of condescension, grace, pity, and love.

I find a deep mine of comfort in this thought, that Jesus is perfect man no less than perfect God. He in whom I am told by Scripture to trust, is not only a great High Priest, but a feeling High Priest. He is not only a powerful Savior, but a sympathizing Savior. He is not only the Son of God mighty to save, but the Son of man able to feel.

Who does not know that sympathy is one of the sweetest things left to us in this sinful world? It is one of the bright seasons in our dark journey here below, when we can find a person who enters int

our troubles, and goes along with us in our anxieties—who can weep when we weep, and rejoice when we rejoice.

Sympathy is far better than money, and far rarer too. Thousands can give who know not what it is to feel. Sympathy has the greatest power to draw us and to open our hearts. Proper and correct counsel often falls dead and useless on a heavy heart. Cold advice often makes us shut up, shrink, and withdraw into ourselves, when tendered in the day of trouble. But genuine sympathy in such a day will call out all our better feelings, if we have any, and obtain an influence over us when nothing else can. Give me the friend, who, though poor in gold and silver, has always ready a sympathizing heart.

I see a marvelous proof of love and wisdom in the union of two natures in Christ's person. It was marvellous love in our Savior to condescend to go through weakness and humiliation for our sakes, ungodly rebels as we are. It was marvellous wisdom to fit Himself in this way to be the very Friend of friends, who could not only save man, but meet him on his own ground. I want one able to perform all things needful to redeem my soul. This Jesus can do, for He is the eternal Son of God. I want one able to understand my weakness and infirmities, and to deal gently with my soul, while tied to a body of death. This again Jesus can do, for He was the Son of Man, and had flesh and blood like my own. Had my Savior been God only, I might perhaps have *trusted* Him, but I never could have come near to Him without fear. Had my Savior been man only, I might have *loved* Him, but I never could have felt sure that He was able to take away my sins. But, blessed be the Lord, my Savior is God as well as man, and man as well as God—God, and so able to deliver me—man, and so able to feel with me. Almighty power and deepest sympathy are met together in one glorious person, Jesus Christ, my Lord. Surely a believer in Christ has a strong consolation. He may well trust, and not be afraid.

Your soul's business is in the hand of a High Priest who can be touched with the feeling of your infirmities. You have not to do with a being of so high and glorious a nature, that your mind can in no wise comprehend him. You have to do with Jesus, who had a body like your own, and was a man upon earth like yourself. He well knows that world through which you are struggling, for He dwelt in the midst of it thirty-three years. He well knows the contradiction of sinners, which so often discourages you, for He endured it Himself. He well knows the art and cunning of your spiritual enemy, the Devil, for He wrestled with him in the wilderness.

Are you poor and needy? So also was Jesus. The foxes had holes, and the birds of the air had nests, but the Son of Man had not where to lay His head. He dwelt in a despised city. Men used to say, "Can any good thing come out of Nazareth?" (John 1:46). He was esteemed a carpenter's son. He preached in a borrowed

boat, rode into Jerusalem on a borrowed ass, and was buried in a borrowed tomb.

Are you alone in the world, and neglected by those who ought to love you? So also was Jesus. He came unto His own, and they received Him not. He came to be a Messiah to the lost sheep of the house of Israel, and they rejected Him. The princes of this world would not acknowledge Him. The few that followed Him were publicans and fishermen. And even these at the last forsook Him and were scattered every man to his own place.

Are you misunderstood, misrepresented, slandered, and persecuted? So also was Jesus. He was called a glutton and a winebibber, a friend of publicans, a Samaritan, a madman, and a devil. His character was belied. False charges were laid against Him. An unjust sentence was passed upon Him, and, though innocent, He was condemned as a malefactor, and as such died on the Cross.

Does Satan tempt you, and offer horrid suggestions to your mind? So also did he tempt Jesus. He bade Him to distrust God's fatherly providence. "Command these stones to be made bread." He proposed to Him to tempt God, by exposing Himself to unnecessary danger. "Cast thyself down" from the pinnacle of the temple. He suggested to Him to obtain the kingdoms of the world for His own, by one little act of submission to himself. "All these things will I give thee, if thou wilt fall down and worship me."

Do you ever feel great agony and conflict of mind? Do you feel in darkness, as if God had left you? So did Jesus. Who can tell the extent of the sufferings of mind He went through in the garden? Who can measure the depth of His soul's pain when He cried, "My God! My God! Why hast thou forsaken me?"

Listen not for a moment to the wretched argument of the Roman Catholic, when he tells you that the Virgin Mary and the saints are more sympathizing than Christ. Answer him, that such an argument springs from ignorance of the Scriptures, and of Christ's true nature. Answer him, that you have not so learned Christ, as to regard Him only as an austere Judge, and a Being to be feared. Answer him, that the four Gospels have taught you to regard Him as the most loving and sympathizing of Friends, as well as the mightiest and most powerful of Saviors. Answer him, that you want no comfort from saints and angels, from the Virgin Mary, or from Gabriel, so long as you can repose your weary soul on the man Christ Jesus.

The weakness of Christians

Learn, in the third place, that there may be much weakness and infirmity, even in a true Christian.

You have a striking proof of this in the conduct of the disciples here recorded, when the waves broke over the ship. They awoke Jesus in haste. They said to Him in fear and anxiety, "Master, carest thou not that we perish?"

There was *impatience*. They might have waited till their Lord thought fit to arise from His sleep.

There was *unbelief*. They forgot that they were in the keeping of One who had all power in His hand. "We perish."

There was *distrust*. They spoke as if they doubted their Lord's care and thoughtfulness for their safety and well-being. "Carest thou not that we perish?"

Poor faithless men! What business had they to be afraid? They had seen proof upon proof that all must be well so long as the bridegroom was with them. They had witnessed repeated examples of His love and kindness towards them, sufficient to convince them that He would never let them come to real harm. But all was forgotten in the present danger. Sense of immediate peril often makes men have a bad memory. Fear is often unable to reason from past experience. They heard the winds. They saw the waves. They felt the cold waters beating over them. They fancied death was close at hand. They could wait no longer in suspense. "Carest thou not," said they, "that we perish?"

But, after all, let us understand this is only a picture of what is constantly going on among believers in every age. There are too many disciples, I suspect, at this very day, like those who are here described.

Many of God's children get on very well so long as they have no trials. They follow Christ very tolerably in the time of fair weather. They fancy they are trusting Him entirely. They flatter themselves they have cast every care on Him. They obtain the reputation of being very good Christians.

But suddenly some unlooked for trial assails them. Their property makes itself wings, and flies away. Their own health fails. Death comes up into their house. Tribulation or persecution ariseth, because of the Word. And where now is their faith? Where is the strong confidence they thought they had? Where is their peace, their hope, their resignation? Alas! they are sought for and not found. They are weighed in the balance, and found wanting. Fear, and doubt, and distress, and anxiety, break in upon them like a flood, and they seem at their wit's end. I know that this is a sad description. I only put it to the conscience of every real Christian, whether it is not correct and true.

Reader, the plain truth is that there is no literal and absolute perfection among true Christians, so long as they are in the body. The best and brightest of God's saints is but a poor mixed being. Converted, renewed, and sanctified though he be, he is still compassed with infirmity. There is not a just man upon earth that always doeth good, and sinneth not. In many things we offend all. A man may have true saving faith, and yet not have it always close at hand, and ready to be used.

Reader, have you faith in Christ? Do you feel such love and confidence in Him, that you cannot understand being greatly moved by any event that could happen? It is all well. I am glad to hear

it. But has this faith been tried? Has this confidence been put to the test? If not, take heed of condemning these disciples hastily. Be not high-minded, but fear. Think not because your heart is in a lively frame now, that such frame will always last. Say not, because your feelings are warm and fervent today, "tomorrow shall be as today, and much more abundant." Say not, because your heart is lifted up just now with a strong sense of Christ's mercy, "I shall never forget Him as long as I live." Oh! learn to abate something of this flattering estimate of yourself. You do not know yourself thoroughly. There are more things in your inward man than you are at present aware of. The Lord may leave you as He did Hezekiah, to show you all that is in your heart (2 Chronicles 32:31). Blessed is he that is clothed with humility. Happy is he that feareth always. Let him that thinketh he standeth take heed lest he fall.

Reader, I beseech you to remember this. It is a lesson worth attention. The apostles believed in Christ, loved Christ, and gave up all to follow Christ. And yet you see in this storm the apostles were afraid. Learn to be charitable in your judgment of them. Learn to be moderate in your expectations from your own heart. Contend to the death for the truth that no man is a true Christian who is not converted, and is not a holy man. But allow that a man may be converted, have a new heart, and be a holy man, and yet be liable to infirmity, doubts and fears.

The power of the Lord

Learn in the fourth place, the power of the Lord Jesus Christ.

You have a striking example of His power in the history upon which I am now dwelling. The waves were breaking into the ship where Jesus was. The terrified disciples awoke Him, and cried for help. "He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm." This was a wonderful miracle. No one could do this, but one who was almighty.

Make the winds cease with a word! Who does not know that it is a common saying, in order to describe an impossibility, "You might as well speak to the wind!" Yet Jesus rebukes the wind, and at once it ceases. This was power.

Calm the waves with a voice! What reader of history does not know that a mighty king of England tried in vain to stop the tide rising on the shore? Yet here is one who says to raging waves in a storm, "Peace, be still," and at once there is a calm. Here was power.

Reader, it is good for all men to have clear views of the Lord Jesus Christ's power. Let the sinner know that the merciful Savior, to whom he is urged to flee, and in whom he is invited to trust, is nothing less than the Almighty, and has power over all flesh to give eternal life (Revelation 1:8; John 17:2). Let the anxious inquirer understand that if he will only venture on Jesus, and take up the

Cross, he ventures on one who has all power in heaven and earth (Matthew 28:18). Let the believer remember as he journeys through the wilderness, that his Mediator, and Advocate, and Physician, and Shepherd, and Redeemer, is Lord of lords, and King of kings, and that through Him all things may be done (Revelation 17:14; Philippians 4:13).

What though your conscience within be lashed by the recollection of countless transgressions, and torn by every gust of temptation? What though the remembrance of past hideous profligacy be grievous unto you, and the burden intolerable? What though your heart seems full of evil, and sin appears to drag you whither it will like a slave? What though the Devil ride to and fro over your soul like a conqueror, and tell you it is vain to struggle against him, there is no hope for you? I tell you there is One who can give even you pardon and peace. My Lord and Master, Jesus Christ, can rebuke the Devil's raging, can calm even your soul's misery, and say unto you, "Peace! be still!" He can scatter that cloud of guilt which now weighs you down. He can bid despair depart. He can drive fear away. He can remove the spirit of bondage, and fill you with the spirit of adoption. Satan may hold your soul like a strong man armed, but Jesus is stronger than he, and when He commands, the prisoners must go free. Oh! if any troubled reader wants a calm within, let him go this day to Jesus Christ, and all shall yet be well.

But what if your heart be right with God and yet you are pressed down with a load of earthly trouble? What if the fear of poverty is tossing you to and fro, and seems likely to overwhelm you? What if pain of body be racking you to distraction day after day? What if you are suddenly laid aside from active usefulness, and compelled by infirmity to sit still and do nothing? What if death has come into your home, and taken away your Rachel, or Joseph, or Benjamin, and left you alone crushed to the ground with sorrow? What if all this has happened? Still there is comfort in Christ. He can speak peace to wounded hearts as easily as calm troubled seas. He can rebuke rebellious wills as powerfully as raging winds. He can make storms of sorrow abate, and silence tumultuous passions as surely as He stopped the Galilean storm. He can say to the heaviest anxiety, "Peace, be still." The floods of care and tribulation may be mighty, but Jesus sits upon the waterfloods, and is mightier than the waves of the sea (Psalm 93:4). The winds of trouble may howl fiercely round you, but Jesus holds them in His hand, and can stay them when He lists. Oh! if any reader this day is broken-hearted, and care-worn, and sorrowful, let him go to Jesus Christ, and cry to Him, and he shall be refreshed. "Come unto me," He says, "all ye that labor and are heavy laden, and I will give you rest" (Matthew 11:28).

Reader, I invite you this day to take large views of Christ's power. Doubt anything else if you will, but never doubt Christ's power.

Whether you do not secretly love sin, may be doubtful. Whether you are not privately clinging to the world, may be doubtful. Whether the pride of your nature is not rising against the idea of being saved as a poor sinner by grace, may be doubtful. But one thing is not doubtful, and that is, that Christ is able to save to the uttermost, and will save you if you will let Him.

The patience of Jesus

Learn, in the last place, how tenderly and patiently the Lord Jesus deals with weak believers.

You see this truth brought out in His word to His disciples, when the wind ceased and there was a calm. He might well have rebuked them sharply. He might well have reminded them of all the great things He had done for them, and reproved them for their cowardice and mistrust. But there is nothing of anger in the Lord's words. He simply asks two questions: "Why are ye so fearful? How is it that ye have no faith?"

At no time in our Lord's ministry, did the disciples seem to comprehend fully the object of His coming into the world. The humiliation, the atonement, the crucifixion, were hidden things to them. The plainest words and clearest warnings from their Master of what was going to befall Him, seemed to have no effect on their minds. They understood not. They perceived not. It was hid from their eyes. Once Peter even tried to dissuade our Lord from suffering; "Be it far from thee, Lord," he said, "this shall not be unto thee" (Matthew 16:22; Luke 18:34; 9:45).

Frequently you will see things in their spirit and demeanor, which are not at all to be commended. One day, we are told, they disputed among themselves who should be greatest (Mark 9:34). Another day, they considered not His miracles, and their hearts were hardened (Mark 6:52). Once, two of them wished to call down fire from heaven upon a village, because it did not receive them (Luke 9:54). In the garden of Gethsemane, the three best of them slept, when they should have watched and prayed. In the hour of His betrayal, they all forsook Him and fled. And, worst of all, Peter, the most forward of the twelve, denied his Master three times with an oath.

Even after the resurrection, you see the same unbelief and hardness of heart clinging to them. Though they saw their Lord with their eyes, and touched Him with their hands, even then some doubted. So weak were they in faith! So slow of heart were they to believe all that the prophets had written! So backward were they in understanding the meaning of our Lord's words, and actions, and life, and death!

But what do you see in our Lord's behavior towards these disciples all through His ministry? You see nothing but unchanging pity, compassion, kindness, gentleness, patience, long-suffering,

and love. He does not cast them off for their stupidity. He does not reject them for their unbelief. He does not dismiss them for ever for cowardice. He teaches them as they are able to bear. He leads them on step by step, as a nurse does an infant when it first begins to walk. He sends them kind messages as soon as He is risen from the dead. "Go," He said to the women, "Go tell my brethren that they go into Galilee, and there shall they see me" (Matthew 28:10). He gathers them around Him once more. He restores Peter to his place, and bids him feed His sheep. He descends to sojourn with them forty days before He finally ascends. He commissions them to go forth as His messengers, and preach the Gospel to the Gentiles. He blesses them in parting, and encourages them with that gracious promise, "I am with you alway, even unto the end of the world" (Matthew 28:20). Truly this was a love that passeth knowledge. This is not the manner of man.

Let all the world know that the Lord Christ is very pitiful and of tender mercy. He will not break the bruised reed, nor quench the smoking flax. As a father pitieth his own children, so He pitieth them that fear Him. As one whom his mother comforteth, so will He comfort His people. He cares for the lambs of His flock, as well as for the old sheep. He cares for the sick and feeble ones of the fold, as well as for the strong. Only let a sinner lay hold on Christ by faith; and then, however feeble, Christ's word is pledged to him, "I will never leave thee nor forsake thee." He may correct him occasionally, in love. He may gently reprove him, at times. But He will never, never give him up. The Devil shall never pluck him from Christ's hand.

Let all the world know that the Lord Jesus will not cast away His believing people because of shortcomings and infirmities. The husband does not put away his wife because he finds failings in her. The mother does not forsake her infant because it is weak, feeble, and ignorant. And the Lord Jesus Christ does not cast off poor sinners, who have committed their souls into His hands, because He sees in them blemishes and imperfections. Oh, No! It is His glory to pass over the faults of His people, and heal their backslidings—to make much of their weak graces, and to pardon their many faults.

Consider, I beseech you, the tenderness and patience of the Lord Jesus, and be afraid no more. Fear not to take up the cross and come out boldly from the world. That same Lord and Savior who bore with the disciples, is ready and willing to bear with you. If you stumble, He will raise you. If you err, He will gently bring you back. If you faint, He will revive you. He will not lead you out of Egypt, and then suffer you to perish in the wilderness. He will conduct you safely into the promised land. Only commit your self to His guidance, and, my soul for yours, He shall carry you safely home.

The tract "Peace! Be Still!" was published by W. Hunt at the Steam Press, Tavern Street, Ipswich in 1852, and sold over twenty thousand copies. This condensed version is printed in booklet form for the Evangelical Alliance by CRUSADE, 30 Bedford Place, W.C.1, England.

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Viewing the News

MAY THE LORD'S BLESSING be with each of you in 1975. Don't forget to pray for our churches and for our government during another year in which Satan's forces will be working against everything that is worthwhile.

NEWS CONDENSED from the Cincinnati Enquirer, with thanks to the E. A. Bealls: The Metropolitan Area Religious Coalition of Cincinnati will be devoting most of its attention to public education, hunger, and malnutrition this year. (Whatever happened to evangelization?) . . . Even the friends of the National Council of Churches are getting concerned with the council's political posture and urging it to get more into the religious and, unfortunately, back to ecumenism. The governing board recently voted to urge President Ford to get the US to help the hungry, to praise Pres. Ford for his opening the amnesty issue, to condemn him for opposing the busing order in Boston, to protest Greek and Turkish military intervention in Cyprus, to approve working against IBM for business activities in the friendly country of South Africa, and to support self-determination for Puerto Ricans (the Puerto Ricans have rejected turning loose from US connections by overwhelming vote, but the reds still want them out). How is that for a "church" organization? . . . As much opposed to abortion as I am, I will have to agree with Ben L. Kaufman that people can disagree over this and still worship together . . . The World Council of Churches has joined the NCC in promoting Marxist-Leninist Cesar Chavez in his attempt to control farm production. They are asking people to boycott grapes and head

lettuce picked by other unions or by non-union workers . . . The U.S. Supreme Court has let stand a lower court regulation saying that the FCC can force religious broadcasters to hire without religious discrimination . . . The bishops of the Roman Catholic Church in the U.S. recently went on record in opposition to capital punishment. Going against the Bible on this issue made their opposition to abortion less effective, it seems to me . . . Maryland voters turned down a parochial school aid measure in a statewide referendum November 5 for the second time in two years . . . The Baptist Association in Dallas, Texas, has asked member churches to quit pentecostal worship or leave the association . . . Some large church organizations protested the President's visit to Korea. I know nothing about the Korean government except that the mass media say it is a harsh dictatorship and some religious leaders who have visited there have spoken for that government and some against, but I don't feel that a church organization has any business dictating to the government. . . . Most churches are having a hard time dealing with inflation, the news articles say. (Incidentally, have you given those that "labor in the Word" in your church a raise to counteract inflation?)

OUR GOVERNMENT is being helped by the National Education Association in the attempt to take over control of children from the family. An NEA spokesman recently stated that the schools have more rights to children than parents do.

HUMANISM is a religion and it is gradually becoming the official religion of the United States. The country

that forsakes God is in great danger, of course, even if the forsaking is done in the name of religious freedom—and especially, as here, if a humanist religion is substituted.

SOME HEW (Health, Education and Welfare, a department of the US government) officials are planning to establish national standards for all collegiate accrediting agencies in the country. They could then take away the accreditation of any college (high schools and elementary schools would be next) that refused HEW regulations ("guidelines") for such things as social balance.

A MEAL at the World Food Conference (called to aid the "starving," they say): A four-course meal with several meats, 2 vegetables, cornucopias of fruit, a selection of choice wines, and a fattening dessert. If any delegates were among the "starving" they were temporarily ineligible for the list!

A POPULAR WAY to make a government bill acceptable is to give it a name different from the real purpose. A sample of that recently is the "Consumer Protection Act" that has been temporarily rejected. It would much more accurately be described if it were called the "Consumer Control Act." (Personal opinion of this columnist and of a lot of political observers.)

HYPOCRISY is not new, of course, and it is no surprise to see lots of it in the inflation publicity. To ask the general public to stop inflation by quitting buying things while voting for larger and larger deficits by the government (the primary cause of inflation, according to many scholarly economists) is pure hypocrisy. Recently the head of our government called for a saving of over 4 billion dollars from the budget and then signed a new bill spending 20 billion.

CONSIDER CUBA before starting trading with her again: In spite of the big build-up in papers about the higher standard of living in Cuba now (Remember it was the second highest in the Western hemisphere before Castro), the meat consumption there is restricted to three-fourths of a pound every nine days; that means you could get a "quarter-pounder" in your hamburger place only once in three days and no more meat for

those three days! A news story also recently stated that "Castro's security system maintains a vise-like control over the country's eight million inhabitants. It includes nearly two million neighborhood informants . . ."—approximately one in four is a government spy!

A **DAYTON** reader has sent me a copy of the infamous advertisement (this taken from a Wright State University paper) of the "Free Life Church" in Florida that invites you to join and be ordained as a minister with the rank of Doctor of Divinity. Yes, it has happened!

NELSON ROCKEFELLER will probably be our next vice-president. It is interesting that he went into office in New York as governor promising to put the state on "pay as you go" status. When he became governor the state owed \$879 million. After sixteen years as governor the state debt is \$11.5 billion.

CHILDREN under 5 now number 16 million, a drop of 5% in two years, during which time those over 65 increased 9% and now outnumber the young children by six million.

SECULAR SOURCES are turning against Christless religion. "Evangelical Newsletter" reports that the Wall Street Journal of October 17 quoted an article that said in part, "We do not need a Christianity that makes political revolution, that rushes to cooperate with so-called sexual liberation, that approves our concupiscence or praises our violence." . . . And a Tiffany & Co. ad was devoted not to jewelry but to the question, "Is inflation the real problem?" "No, it is not," they said. "Inflation is simply the inevitable, final result of our follies," which include "forsaking our religious heritage, not only in our schools, but everywhere; thus, accentuating crime, immorality, greed and selfishness."

SOI.ZHENTSYN is really embarrassing the "liberals" of the "free world." He is pointing out how "detente" is simply another means of the communist governments to overcome capitalism and that it is immoral to support the slave masters that control communist governments. But he will be ignored, I believe.

SOME CHURCH publications are printing some of the statements from

the textbooks in question in West Virginia and other places, some of the statements being so vulgar that they would be completely out of place in this magazine or, in fact, in any literature intended for the family. Much of it is junk literature and its only purpose seems to be to tear down our present standards.

CONDENSED FROM The National Laymen's Digest: Chile has promised to release prisoners if Cuba will release its prisoners also. Those who have cried out for Chile to release those communist conspirators are strangely silent on this . . . "Sesame Street" is planning a series of 26 one-hour shows on health, during which in 16 of the shows the word "abortion" will be used constantly to "detoxify" the viewing audience from "cultural shock" . . . "A Christmas Play" was the name, but the Melrose Reformed

Church, Bronx, New York, which put it on should have called it "Blasphemy." Among the things it does is to say Mary didn't know the source of her divine child and to have the three wise men predicting Jesus would be a member of one of the slum gangs . . . When conservative political writers criticize the UN they are vilified by most of the mass media, but when recently the Socialist Labor Party spoke strongly against the same organization, I read no attack on them; neither did the NLD reporters.

Pray without ceasing, including for our country and our churches. Send your items in and pray for this column and its writer.

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Questions Asked of Us

Carl Kitzmiller

Is it ever God's will for a church (or any work for Him) to close its doors? Is not this a confession of failure? Why should any of His works ever fail?

It is difficult to see how we can lay down hard and fast rules in these matters. There are certainly those works which, so far as we can judge, have moved aside from the truth of the Bible and faithfulness to the Lord, He has removed their candlestick, and they have shriveled and died. Any of His works can fail—and we might add, ought to fail—when they move off the foundation. The failure in such cases is not in the Lord but in men. As we look at the religious world about us today, however, we must also realize that there are works disowned by the Lord which have prospered so far as growth, finances, and the continuation of their programs are concerned. He is no longer in them, but they have a flesh-empowered life. We must be careful not to equate growth, prosperity, and humanly impressive things with being in the will of the Lord, for it simply is not always so. The church at Laodicea (Rev. 3:14ff.) was probably the most outwardly impressive of the seven churches of Asia, but she had shut the Lord out of her life and was in grave

danger of being spewed out of the Lord's mouth.

Some of the Lord's faithful and useful works may have struggled along for years without much apparent success, but if the people involved had become discouraged and quit, the work of the Lord would have suffered injury. Many a mission work has had a difficult time until the seed finally begins to bear fruit. On the other hand, there is no requirement that, the Lord having begun a work, it must never stop, or, if it does, one of His works has failed. He may have needed it only for a given time and place. Some rural churches have closed simply because people moved away, have better transportation, etc. Sometimes efforts are consolidated with great profit. I have seen churches closed when, in my estimation, there was little else to do. Changing communities, loss of members, too many problems, etc.—all of which seemed to indicate that whatever good had been done in the past, their usefulness was over. The few people involved could count more for the Lord in other efforts. I have also seen churches close when, in my judgment, they should have held on—when people had just grown tired, perhaps affected by the lack of prestige or power or programs. In closing they surrendered convictions and compromised truth for what was often some secular or worldly gain.

The closing of the doors of a work of the Lord does not necessarily mean that work was a failure nor that the funds, efforts, and time put into it are "all down a rat hole," as I heard one recently express it. Many people are serving the Lord today who were converted and learned the word of God in a church no longer in existence. The closing of the old church doors did not wipe out the spiritual realities in the lives of these people or others like them. Their efforts are now felt in other places and in other works. In nature we see a plant flourish, then fail and die, but in the process it produces seed that will carry on its life. God may sometimes (even often?) use this principle with His spiritual works. John the Baptist, having come on the scene, is not a failure because he did not live a long life, build up a progressively larger work, etc. He was destined in the will of God to decrease after a certain time. Paul the apostle, having been directed by the Spirit to a given locality to evangelize, did not conclude that he must never leave that community, as though to do so would be failure. When God is through with a man in a given place he had better move on, and when God is through with a work it is much better for it to die than for us to try to pump artificial life into it, trying to keep it going at any cost. *If He is through with it, it has been a failure only if He wished to use it or the people who made it up in a different way, if He was somehow limited by a lack of surrender.* Even in such cases, He knows how to achieve a great deal with poor instruments.

All of which does not mean that we give up at the first bump of discouragement from the devil and decide lightly the Lord is through with this or that work. The real need is for discerning the will of the Lord—not always an easy thing to do. I am persuaded that it is His will in many cases for us to stand up in the power of

God to formidable problems and hindrances and opposition. In spite of a lot of false propaganda implying that God's work will always be crowned with success in the eyes of men, we know that His work is sometimes slow, discouraging, and requires a lot of faith. And whenever God is doing a work, the devil will be in there trying to defeat it. If he succeeds in persuading people who ought to stand to run away, or if he succeeds in persuading people to give up in favor of some bauble he offers, then God's work has indeed failed. And God may allow it within limits, because He will not force us to serve Him against our will.

A word of caution is in order. We don't want to be armchair quarterbacks who boast how we could have succeeded when we have not been in the fray. We don't want to sit off at a distance, unaware of many factors making up a decision and criticize those who have had that responsibility unless it is evident that they deserve such. Sometimes the folks who are a big part of the problem are the ones with the loudest protest when a work is closed.

The Bible talks about foot washing, and I do not understand why we do not practice that today. Please explain this to me.

You are right in saying the Bible speaks of foot washing. As early as Genesis 18:4 we find that the supplying of water to a guest for the washing of his feet was a social custom and an act of hospitality (Cf. Gen 19:2; 24:32; 43:24; Judg. 19:21). It is evident that washing the feet would provide a lot of relief as well as cleansing to tired and dusty feet after a journey, so it was not a mere ritual but an act of kindness. It is not clear in these instances whether the guest did his own washing or whether it was done by the host (or his servants). By the days of David, however, the actual washing must have been a part of the custom. When David "proposed" to Abigail through his servants, her "yes" reply was a statement of readiness to wash the feet of David's servants (1 Sam. 25:40-42). Wives in that day must have frequently performed such a chore, especially toward visitors. In the New Testament there is the account of the sinful woman who anointed Jesus' feet, having washed them with her tears (Lk. 7:36ff.). Jesus pointed out to the Pharisee his failure even to provide water for Jesus. Mary, sister of Martha and Lazarus, performed a similar act of devotion shortly before the crucifixion (John 11:2; 12:3). In John 13:1-20 we have the account of Jesus washing the disciples' feet. Finally, in 1 Timothy 5:10, the washing of the saints' feet is listed along with other domestic chores as one of the good works required of widows supported by the church. This is a Bible topic.

You may be wrong, however, in saying that we do not practice foot washing today. True, I do not know any churches of Restoration background who use this as a religious ritual. As such it is relatively rare among all professing Christendom. And it is true that the specific act of foot washing even in a social sense may seldom be needed today in our land. But if we think of it as an act of humility which is done to others to express kindness, hospitality, sympathy, etc., then there are and ought to be many instances of

its being practiced today. The one who willingly goes to another in times of sickness to help with household chores, diapering the baby, wiping running noses, carrying the bed pan or other such humble tasks is practicing "foot washing" in my estimation. The cup of cold water is given to the one needing it, visiting the fatherless and widows, visiting those in prison, or a multitude of other things may certainly partake of the foot washing spirit. Notice the other similar things listed in 1 Timothy 5:10 which belong in the same category.

In only one of the above instances (John 13:1-20) could the washing of feet be construed as being part of a religious service. Those who anointed Jesus' feet did so worshipfully as an act of private devotion, but these cases took place at feasts, not worship services. We need to remember then that often the washing of feet was clearly a social act, a matter of courtesy, or respect, or even love, which served a very useful purpose. Let us examine this one instance to see if it was ever intended to be a religious ritual.

Jesus and His disciples gathered in an upper room to observe the feast of the Passover, one of the Jewish feasts. It was on this same occasion that He instituted the Lord's Supper. He left no doubt that the eating of the bread and the drinking of the fruit of the vine was to be practiced over and over by His disciples—"This do in remembrance of me." The early church understood this, and it is recorded that the breaking of bread was from the beginning a part of the worship (Acts 2:42). The apostle Paul introduced this into churches he brought into existence, corrected the misuses and abuses of it, and restated its origin (1 Cor. 10:14-22; 11:20-34). Since it was on the very same occasion that He washed feet, was this also intended as a religious observance? If so, the New Testament is strangely silent on the matter. We read of no later occasions of its observance, no corrections in their practice, and no commendations for faithfulness. This would seem to be significant.

On the very occasion Jesus explained what washing of feet was all about (v. 12ff.). He was giving His followers an example that they should do as He had done—they should be servants, not haughty people demanding service. He was teaching them and us an attitudes that men have had concerning the relationship of Christ-another's feet," He also says (v. 17): "If ye know these things, blessed are ye if ye do them." Not just "this," the act of washing of feet, but "these things," the actions of humble servants whatever they be. For this reason I believe we should see this as typical of any needed servitude toward others, and especially toward brethren. Jesus taught us to do "as" He had done (v. 15).

For our day the actual washing of feet in a religious service would not necessarily be an act of humble service. How many really dirty, smelly feet would you normally find on such an occasion? And while it *could* symbolically suggest humility and servitude, it would in reality be largely a dead form. It is better to do that which is of value to us and others.

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PROPHECY

A Panorama of Approaching Cosmic Judgment

Dr. S. Lewis Johnson

When we turn to a chapter such as the sixth of Revelation, I think that many of us immediately begin to think about the meaning of civilization, and what is its relationship to Christianity. Because the things we find in the Bible are so different from the things we learn in school. What is the meaning of civilization and its relationship to Christianity?

Arnold Toynbee who has been perhaps the most profoundly philosophical of historians today has suggested that most of the attitudes that men have had concerning the relationship of Christianity to civilization may be headed up under three different viewpoints. Christianity according to some is the enemy of civilization. This was the view of Marcus Aurelius and this is the view that is reflected in Gibbons' *Rise and Fall of the Roman Empire*. Gibbon said when he described the fall of Rome, "I have described the triumph of barbarism and religion," and by religion, of course, he meant Christianity. So that for him, when Christianity became universal, that was the triumph of religion, and he regarded it as a very bad thing and linked it with barbarism. Some have felt that Christianity is an enemy of civilization. This view today is not expressed by philosophers and historians because they know that it is ridiculous. I think however, that still it is the view of many of the common people of today who think that Christianity is a worthless addendum to society as a whole. Others however, have said no, Christianity is not an enemy of civilization, it is the handmaid or the servant of civilization. Christianity has been very helpful because it has helped civilization at various points. It has, for example, fostered the growth of modern European capitalism, and for that reason, Christianity is a very helpful thing. If it has fostered capitalism, I am sure there are lots of people who will think that Christianity has been a handmaid or a servant of civilization, but there are things that make us believe that this cannot possibly be the relationship between Christianity and civilization. In the first place, and let me say, I say this not as a Roman Catholic, but we don't have to because we are not Roman Catholics, deny everything that is true of the Roman Catholic church. In the first place we can say that Roman Catholicism has for example survived feudalism with which it was so closely entwined, and this in itself is an evidence of the fact that it is not the handmaid or servant of civilization for it has survived the civilization with which it has been identified. The Holy Roman Empire was survived by the Roman Catholic Church. The Holy Roman Empire which was neither holy nor Roman nor an empire is nevertheless gone and Roman Catholicism is still with us today.

The Greek Orthodox church which we would not call an evangelical arm of the church of the Lord Jesus Christ has nevertheless survived its association. It was associated with Czars and was very closely associated with the exploitation of the masses in Russia. Yet when the revolution came the Orthodox church survived, and as a matter of fact, is still surviving in the midst of communism of the Bolshevik, so that Christianity, even in its outward aspects has survived the civilizations with which it was closely associated.

Lutheranism survived its association with the German Christian movement of Nazi Germany and even though it too was associated with Hitler, went right down the line with him, nevertheless there was an element in the German Lutheran church headed up, we think, and popularized by Martin Niemuller survived the destruction of Nazi Germany and the civilization that existed there. I think that we can point to a number of different things historically to show us that Christianity is not the handmaid or servant of civilization. Dr. Toynbee came to the conclusion that civilization existed to facilitate the development of Christianity in the world. That is, it was not the handmaid or servant but that civilization had existed in order to facilitate the development of Christianity, and I think that any honest reading of history must come ultimately to that conclusion.

I know that we are inclined to look about us and say, "Look at the great heights to which civilization has reached," and it is true that we have reached great heights scientifically and in many other ways. Yet, with this great scientific advance there has come a growing moral paralysis and a self frustration which is evident, not only in our civilization as a whole but is also evident in the people that make up our civilization. As a matter of fact civilizations have been always characterized by this one thing. They have been concerned by making a success of egocentricity, in other words, a success of selfishness. This is really the bedrock of man in history, trying to make selfishness a success. It is a startling thing that with all the success that we have made scientifically we have grown more and more self-contained in believing in the omnipotence of man, and that selfishness is found in the long run. And yet, there has come also with this outstanding success a growing sense of man's ability to do that which is wrong so that while we have succeeded in science, we have also succeeded in becoming the most immoral, the most corrupt of any civilization that has ever existed, that which exists today. Not because there are men who are engaged in the grossest of sin, but engaged in *the* sin which is above all sin before God, and that is the sin of making man our God. This is the very opposite of Christianity. This is the rankest of atheism and that is what we have in our society today, and the very fact that we have succeeded so well and yet have drawn so far apart from God is an evidence that civilization in which we live is ultimately going to collapse before God. It is a startling thing that even today among thinking men

who are not Christians there is a rising of a suspicion that they are going to have to deal with Christianity and its revelation concerning the nature of man. Christianity does not exist as a servant of civilization but rather civilization exists in order to facilitate the development of Christianity in the world. I think that I would like to put it a little more correctly than Professor Toynbee. I would like to say that really civilization is the arena in which God glorifies Himself as a Redeemer and as a Judge through Jesus Christ our Lord. So what we have about us is not that which we are serving but that which is serving as the arena in which God is going to demonstrate that He is the Redeemer of men and that He is Judge through our Lord Jesus Christ. In other words, history is His story and that everything is in the hands of the God who is the Father of our Lord and Saviour Jesus Christ.

Now when we turn to the sixth chapter of the book of Revelation, it seems to me this is the only kind of philosophy that we can possibly have that God is working everything out to glorify Himself as Redeemer and also to glorify Himself as Judge through our Lord Jesus Christ. Here in the sixth chapter of the book of Revelation we have something of a panorama of the future and of the process whereby God is going to bring this about. In the sixth chapter we have an overall view and it is a good view, it is good sometimes to take an overall view, to take a look at what God is doing before we look at the details in the chapters to follow. That is what we have right here, and it is a rather interesting thing to me that the writer of the book of Revelation in this sixth chapter, apparently has in his background, in the back of his mind the aim of caricaturing the worship of the Emperor that existed in his day. You see, in the day of the apostle John, Domitian was having people say about him, "Behold our God and Lord Domitian, behold the lord of lords and king of kings." These are things that were said of Domitian and in the games in which he himself participated, which were held in Ephesus which John had an opportunity to see. These were things that were carried out that were right along the pattern of the book of Revelation. There was for example the calling of the people together and there was the acclamation and the proclamation that glorified the Emperor, and startling enough the games were started by horse racing in which there were four teams of chariots and four different colors, just as we have in the sixth of Revelation. After a number of different exercises, these games would wind up with the festival supper. Of course we know that these things end in the book of Revelation with the marriage supper in chapter nineteen. What we have in the book of Revelation and I think specifically here in the sixth chapter is a grim kind of parody that went on in the games that honored the Emperor, and so God taking that as his background for John who would understand this gives him the truth concerning the end of Caesar and also the end of the civilization that we know.

(To be continued next month)

Missionary Messenger

"Greater things for God"

A vision for China

As you know, we have been concerned about the nursery for quite a long time. So far as we know it was spiritually non-productive, but it gave work to two Christian women and maintained the meeting place. Now the Lord has undertaken in a definite way. The government has made new regulations governing nurseries with the effect that, without a heavy subsidy, it would be impossible to continue operating. So the nursery will be discontinued at the end of December, leaving the flat empty during the week. The obvious thing for us, then, seems to be to move back there, where we lived before, and let go of this rented apartment. We are relieved that the nursery question is so definitely settled—only that the two good sisters who have worked so faithfully are now out of work, and jobs are very hard to find.

In preparation for the move, Dennis has been going over at night, after the children have gone home, and doing some painting, etc. to make the place livable again. During our absence, various ones have put things there to store so there is a bit of accumulation. Dennis has quite a gift of making something nice out of something not so nice, and it will be pleasant enough when he gets through. As for the market noise, it will hardly be worse than the construction noise here. Surprisingly, perhaps, we look forward to the move—except that catching a bus from there may be difficult.

We are becoming more and more aware of a big problem concerning the spread of the gospel here. Almost every Chinese person we know has his eyes focused on some other country, with emigration and citizenship as his main object. But surely the purpose of God is toward the other direction, into China with the gospel. Hundreds of Chinese cross the border back and forth to visit relatives, etc. If Hong Kong Chinese Christians had a vision for China, no bamboo curtain could be effective. The distressing thing is that there seems to be no vision. Many mission efforts have been diverted from their purpose; instead of getting the gospel into China they are getting the Christians out of Hong Kong; and whereas God might have used certain circumstances to soften people's hearts (lack of education and financial distress, etc.) missions are doing their best to remove these circumstances. As people become more prosperous and more highly educated, they become much more resistant to the truth of God . . . Some are making it a matter of concentrated prayer that the tide will be reversed, and

that from this colony, some will be raised up who have a vision and burden for their vast homeland. —*Betty Allen*, Hong Kong, November 20.

In Japan, rising violence

Daily papers report children killing their parents and parents their own children. Girls are being raped and bombs in the middle of the city like firecrackers exploding. People are losing their love from their hearts and the city is filled with waste and loneliness. The rich are getting richer and the poor are becoming more poor. I guess the world is coming to its end very rapidly. Indeed, this is a terrible world and I believe Christ's message is needed more than ever before. The only way to clean up all of these messes is by the coming of our Lord Jesus Christ. Without this hope, I believe we have to kill ourselves as there is really no hope to remedy our wound of heart. But we must present Him to the world faithfully until His time comes. —*Moto Nomura*, Tokyo, Japan, November 14.

Visiting churches

The work for the Lord here continues much the same. Brother Velapi and I made another ten-day trip in September and visited three churches. At Sibizine five were baptized and at Dendele four were baptized, but support from the Christians at Dendele was disappointing and meetings were small. Brother Nkala who is the leader there seems to be having rather a discouraging time just now. We also visited Machuchuta.

We have been looking around for roofing for the meeting house at Nswazi and finally bought second hand corrugated asbestos-cement sheets, with gum poles for the trusses and sawn timber for purlins. The brick walls have stood for almost 2 years exposed to the weather. The church there made bricks and put up the building but did not have enough money for the roof. They collected some and were helped by Queen's Park congregation and Insikumini also. —*Leonard Bailey*, Bulawayo, Rhodesia, November 4.

"For \$120 a family can be resettled"

At Quang Ngai I met a missionary. He was of the Koho tribe of Montagnards. The Christians from that group sent him here to Quang to minister to another tribe who speak a different language. He asked me to try to help him get some orphans to DaNang and away from the war. So if the road from DaNang to Quang Ngai is not safe in a week or two we will return with a Chinook helicopter and airlift about 30 orphans to the Montagnard orphanage on an island at DaNang.

At DaNang I had planned to visit some Christians baptized years ago by Brother Burcham, Hall, and others. Jim Ridgeway gave me a list and asked me to visit them. But, there was fighting on the road about four miles from DaNang so I was unable to visit them on this trip.

It always makes me despondent when I visit refugee centers because of the flies, the filth, and the poverty. The hopelessness seems to cling to their faces. This is basically a government to government problem.

For \$120 a family can be re-settled on a piece of property and a new house! Pretty cheap by American standards. Who would like to pass up a new suit or a new dress or perhaps an outboard motor so a family could have a place to live? —*Mac LeDoux*, Saigon, South Vietnam, December newsletter.

Brazil: Revival among missionaries

Pray for great fruit from this book of dear Brother Boll. All here who have read it are delighted with it.

It's a joy to spend idle hours sitting in the park between us and the school where the students come to talk together with me. It's a great joy for almost all are preparing for full time in the Lord's harvest.

We hear there is a great spirit of revival among the large number of Church of Christ missionaries in Brazil. Pray that they soon get Brother Boll's book. —*O. S. Boyer*, Sao Paulo, Brazil, November 15.

Converts in Zambia

We went to Wacila Village, about 85 miles from Livingstone, arriving there about 11 a.m. After the church service, we wound our way through the forest, following village paths for 2½ miles to Syamuntu Village. This was our first visit to this village, and although we had been invited to come, we felt like we were strangers and were not sure just what to expect. So we were pleasantly surprised to learn that the wife of the headman of this village was one of the women who was baptized during the time we were at Wacila in October. She gave us a warm welcome and helped us find a good camping place near her house.

On Wednesday afternoon, we walked about 1½ miles to a water-hole for the baptism of seven women and girls and four young men. A prospective leader was contacted. So we are hopeful that the Christians at Syamuntu can have regular meetings, perhaps in association with the Christians at Wacila, 2½ miles away. —*Alvin Hobby*, Livingstone, Zambia, November 28.

“We are going to face reactions from the state church”

I know many of you have been praying for years for my book about religious liberty in Greece to see the light of print. With the help of God it is ready to be published. I am planning to send free copies to all members of the parliament and to all in authority. My purpose is to influence them to be in favor of the amendment of the articles of our Constitution about the religious liberty. The total cost of two thousand copies I am planning to print is \$1500. I do not have, of course, any money available, but I trust the Lord will provide the necessary funds to push this project in question. Please pray for this matter to be to God's honor.

Open air evangelism project: I am preparing with a group of young people for an open air evangelism in the area of Athens and vicinity. Our goal is to reach as many young people as possible with the gospel. We are praying for the baptism of the Holy Spirit and then to go. We are well aware that we are going to face forcible reactions from the State Church, but we cannot help it. We do not have other alternative. Either evangelise or perish. —*George Galanis*, Athens, Greece, December newsletter.

Obstacles to conversions

This is a Thursday afternoon. Dora just now came in for a few minutes. I had a lady in this morning for tea; we had a nice discussion on accepting Christ as Saviour. She is almost persuaded but when she considers the break she would be called upon to make regarding her own family and friends, she hesitates to step out. We have a young woman that plans to be baptized this Sunday night whose parents have forbidden her to do so. I presume she will—but it isn't easy. Hers will make 11 baptisms recently. Surely the Lord is blessing.

David is doing a series of lessons on the Life of Moses on Wednesday nights now. It was so good last night on "Moses at Mother's Knee." He applies the lessons to our own lives and they are so refreshing. Lord willing, next week it will be "The Choice of Moses"—and our choices! —*Addie Brown*, Salisbury, Rhodesia, November 7.

Salisbury: a new home to be built

Thank you once again for your constant communication with us here. Tell all there that they are in our prayers. Please pass the word that we only have a year left before we have to have the new home built. If we don't build it by then, we will lose the land next to us. It is sure a nice piece of property, so please pray and have others pray that the funds may still come in that we may get started.

All the children here continue to pray for everyone there, and also that the new home may be built that others may have their souls saved. They really are beautiful children. May the Lord burn into someone's heart to come also to work when the new home is built. —*Donald Harris*, Salisbury, Rhodesia, November 26.

"The young are turning to the Lord"

The series of gospel meetings I conducted during November was a success. On the final evening two teenagers responded, desiring to be baptized into Christ. Isn't that just wonderful? Praise God, it seems like the young are turning to the Lord and putting the older ones to shame!

We have had a few more additions to our Bible school, and also the teenage class I have been conducting has interest. Our attendances at our regular services are still to be commended, with many visitors of late attending our services. —*T. W. Hartle*, Cape Town, South Africa, November 18.

Huldah the Prophetess

Mrs. Paul J. Knecht

In the days of Josiah, king of Judah, the temple of Jehovah at Jerusalem was sorely in need of repairs. The new king, whose mother was Jedidah, the daughter of Adaiah of Bozkath, undertook to restore the house of God. He sent Shaphan to Hilkiah the high priest with a message to count the money that had already been contributed by the people and to give it into the hands of workmen to make the needed repairs (2 Kings 22:3-7; 2 Chron. 34:3-11).

Josiah has been called the best of all of the kings of Judah. If this is so or even if he were not the very best, he was still a good king. His mother's influence may have been both good and strong, for both his father and his grandfather were very wicked. The grandfather, Manasseh, repented before his death but the record says that Amon, Josiah's father, "humbled not himself" before God as Manasseh his father had humbled himself (2 Chron. 33:23). Jedidah is named in the record (the usual thing in the introduction of a new king) and in view of the characters of the king's father and grandfather it is safe to assume that her character was above reproach. God can work through one parent that is faithful without any man-made separation of parents (Matt. 19:6). He can also work for a child whose parents, both of them, are, for any reason, unable to help him. The Psalmist said: "When my father and my mother forsake me, the Lord will take me up."

But to get back to the main theme. The workers on the temple "did the work faithfully" (2 Chron. 34:10-12). It even seems (v. 12) that they had a musical accompaniment or else the musicians laid by their instruments in order to help in the work. This latter was so in the days of Nehemiah, i.e., the temporary cessation by the workers of their usual occupations while they helped to rebuild the wall of Jerusalem (Neh. 3; note specially the verses 7-12, 32). The priests and rulers also took time out to help in the repairs of the wall.

But in the course of the temple repairs Hilkiah the priest found the book of the law given through Moses. It was taken to king Josiah, and when he heard it read he was greatly troubled. He rent his clothes (vs. 14-19). He immediately sent his ministers (vs. 20-21) to "inquire of Jehovah." They went to Huldah, the prophetess, to find out through her if God meant what He said in that book. And Huldah, after communing with God, did not know any better than to take God's word at its face value.

But God said (v. 24): "I will bring evil upon this place . . . even all the curses that are written in this book which they have read before the king of Judah." God is not afraid to say what He means in words that can be taken literally, and to stand by what He says and by those who know no better than to take it literally, allowing for obvious figures of which there were none in the passage considered today. This lesson applies to Christians with regard to the

grace and truth that came through Jesus Christ (John 1:17) from God (John 7:16; 14:10, 24). It came to us through the apostles (2 Thes. 2:2, 15). Paul writes: "whether by word, or by epistle of ours." (Emphasis mine). Thus he makes a distinction between the, at that time not all written, word of God and the "traditions of men" which Jesus condemned (Mark 7:3-13).

One more glance at Huldah before closing. She was a married woman (wife of Shallum). She could approach God and inquire of Him concerning the things written in His word. His answer to her for the men who came from Josiah the king is given in 2 Chronicles 34:23-28. God had accepted Josiah's humility. God said in His message to Josiah, "I have heard thee (v. 27). One is therefore caused to wonder why He did not answer Josiah directly or if it were perhaps to test his humility that the answer came through Huldah. On the other hand could it be that Huldah had the sensitivity necessary to the reception to God's word which even a good king occupied with affairs of state could not be expected to have? But however we may surmise, the fact remains that Huldah, married to Shallum, communicated directly with God on behalf of the king who sent to her. She advised him, by the authority of God to accept the word of God at its face value and it did come to pass literally.



A Tribute

As 1974 draws to a close, we have been reflecting on the recent home-going of several stalwarts in the faith . . . men and women who wrought for God, bearing much fruit to the glory of Christ.

Prominent in our thoughts today is Brother Willis H. Allen whom God called unto Himself on Saturday, December 21, at the age of 86 years, 4 months and 11 days.

As a very young man Brother Allen was privileged to sit at the feet of the beloved James A. Harding while enrolled in Potter Bible School at Bowling Green, Ky. We're certain that this experience greatly influenced the youthful Allen toward a life dedicated to Christ.

Brother Allen possessed a personal charm and cordiality that endeared him quickly to fellow beings everywhere he went. He humbly employed his God-given talents in preaching the Gospel . . . both in sermon and song. During those years when strength was unabated, this man was considered the ablest among our leaders of congregational singing.

From the pulpit and through the printed page Brother Allen revealed an ever deepening insight into the things of God. Surely many who have made a serious study of Uniform International Bible School lessons in recent years will remember gratefully his very helpful comments and notes on these studies.

We have learned from Brother Allen's loving and faithful com-

panion that the Lord's work was uppermost in his mind unto the very end. From his hospital bed, though very weak in body, there went up a "beautiful prayer" . . . and sister Allen added, "Praying aloud for about ten minutes and it was all for the church and its work. What a comfort!"

My wife and I attended the funeral in Miami on December 24. Surely we represented a sizable number in Kentuckiana who esteemed this man "highly in love" for his work's sake. Brother Allen was a lifelong friend, and I surely identify with those who sense a great loss at this time.

To Sister Allen, to the children and their families, and to all who make up the Westside congregation in Ft. Lauderdale, our love and prayers as you serve and await the coming Christ.

—Demus H. Friend, Louisville, Ky.

Saved and Sure

Harold McFall

Let me ask you a question that may be offensive. Are you saved? Do you know you are redeemed, or do you have doubts? Do you feel as many of the Lord's church that your inabilities and inadequacies outweigh your abilities to live the life expected of you? This lost feeling causes unrest, heartbreak, indifference, and even mental illness.

God's children have sound minds. There is nothing more clearly taught in the New Testament. Church members that do not have the peace of mind and the joy of life that Christ gives have failed to understand a basic truth about Christ and thus cannot experience Him in their life.

THE NEW WORD. The word "faith" is mentioned over 300 times in the New Testament. In the Old Testament it is mentioned only twice. To the apostles, the new word meant salvation by believing rather than by achieving. This new word set them free from a law of bondage. This new word freed them from their own inadequacies and inabilities to perform what the law demanded.

What is faith? Faith is believing. Faith is trusting. What is faith not? Faith is not obedience; faith produces obedience. For by grace are ye saved through faith, and that not of yourselves (your own striving). It is the gift of God and not according to your works of righteousness. For we are created in and by Christ alone for the sole purpose of good works. The Bible teaches that if we will let go of our pretence of goodness and admit we are sinners unable to save ourselves, then we can claim salvation with full assurance of heart because of the perfect life and atoning sacrifice Jesus made on our behalf.

Faith is believing a fact. If you are saved from sin at all, you are saved through a personal faith in the fact that Christ is Savior. Christ is not a policeman. He did not come to make bad men good or to make good men better, but He came to seek and save the lost. This was the objective and it still is. The problem

that haunts most church members' thoughts is the fact that they do not feel good enough to keep themselves saved. This is exactly what God wants you to admit every day of your life. You have done nothing to earn salvation and you do nothing to maintain it.

Your life is no longer under the guidance of self, but it is under the guidance of the Holy Spirit. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance. If you trust your salvation with Christ you can have full assurance and even boldness concerning your salvation. However, if you trust in your own ability you will fall from grace simply because you are not good enough to merit it. The fact we should have faith in is that Christ achieved salvation for us and we received it by believing it. Does that sound too simple? Does that sound like something for nothing? Well, you're right. It is that simple, and, it is something for nothing. It is a gift. Christ is putting us on our honor. Salvation for accepting Him as Savior. This is the only possible way you will ever have peace of mind and eternal life.

NEWS AND NOTES

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

REVIVAL MEETINGS SCHEDULED

March 2-7 — Robert Boyd at Jennings, Louisiana

March 9-16 — John H. Adams at Glenmora, Louisiana

June 8-13 — Antoine Valdetero at Highland church, Louisville, Ky.

Salisbury, Rhodesia: I do appreciate your good scriptural tracts. They are being read by quite a few white people here. We enjoy Word and Work so much. The magazine has been a blessing to so many for so long. —Addie Brown

Livingstone, Zambia: The Word and Work is full of inspiring lessons. How wonderful the SCC choir was chosen to go witness for the Lord to so many in far away Romania through songs which were all religious, through hand written scriptures (what a wonderful way to spend their "free time"), and through speaking of the most important news—our Savior Jesus. Oh that more young people will be inspired to follow their example—no matter where they are—to exalt and proclaim Christ to the world. God bless the parents who send their children to this Christian school, and the teachers who instill in the hearts of the stu-

dents to live, do, and sing to point others to Christ, and the wonderful students who love God first in their lives and live for Him! —Elaine Brittell

"WORDS OF LIFE" RADIO

The cost of broadcasting "Words of Life" on WHAS has increased. First of all, the length of the program has been increased from 25 to 30 minutes in order to standardize our programming. Which means we are paying for five more minutes of time. Secondly, in these days of increasing costs, WHAS finds it necessary to increase basic rates.

Which means that, whereas we have been paying \$117.00 per broadcast, we are now paying \$155.00 per broadcast. We need an additional \$38.00 per week. We are suggesting that supporting congregations and individuals cooperate in meeting this increase in cost. We would also like to suggest that, wherever possible, monthly contributors take note of 5-Sunday months and increase their offerings accordingly.

New equipment is being purchased toward our goal of having adequate equipment to enable us to increase the number of stations up to 14 . . .

and there is still need of about \$1000 to meet this goal.

A letter from Indiana: "Dear Brother Boyd: I was 13 years old when I first wrote to you asking about being "baptized into Christ." I am now 17 years old . . . and I've been really living and giving my whole life to Christ. Please stay on the air, for some day someone else will be listening to you, and wonder about the same things I did. I want to thank you and tell you how I appreciated your concern for me."

SOUTHEASTERN CHRISTIAN COLLEGE

On September 26, 1949, a number of churches of Christ in the Louisville area led by men committed to the Bible as the only rule of faith and practice in religious matters, formally opened the Kentucky Bible College. The same commitment that led these men is being promoted at Southeastern Christian College today.

The college was begun with ten students and shared the facilities with the Portland Christian School. Having reached its limit of growth in the Louisville location, the college was moved to the former campus of Kentucky Wesleyan College on July 12, 1954. This property was leased to the College with the understanding

that it would be deeded to the college when it became debt free.

On April 5, 1957, the name of the College was changed to Southeastern Christian College as a more accurate designation to describe the objective and curriculum of the institution.

The College was accepted as an accredited member of the Southern Association of Colleges and Schools in December, 1963.

The purpose for existence is its Biblical basis. The Liberal Arts are taught under the canopy of the Scriptures:

"The fear of the Lord is the beginning of knowledge; but the foolish despise wisdom and instruction."
—Proverbs 1:7.

Jacksonville, Fla.: Both of the adult Sunday school classes are now using the Word and Work lesson plans. We are truly thankful to God for this Christian publication which assists us in studying God's Word. It is encouraged to be used along with the Bible and not to take the place of.

By studying the "scope of the lesson, the lesson background, and the suggested daily Bible readings," one will be using a systematic method that can be valuable in comprehending God's word.

Birth of a Christian

One day I sat in ponder,
looking toward heaven, with awe and wonder.
Amazed with life, bewildered at death
I searched my soul—in height, in depth.
Longing to find, peace of mind—
to ease my soul, and make me whole.

I reasoned in my heart, saying— "Sacrifice";
"sacrifice", that is the price!
But my heart cried "alas", and then said this—
though devoted and loyal—I bear the test,
I have no peace, I have no rest.
For I fail to yield my will.

I am but dust, and do often fall—
not in the knowledge, but performance of law.
What worthy thing can I do or give?
How righteous, how pure, the life I live?
For the good that I would—the deed I can't find,
and wrong, so strong—makes captive my mind.

My cloak I wear, of high esteem—
beyond reproach, by others seen.

But to wear a mask is no easy task—
and to thyself be true, I cannot do.
O' to rid my temple of contradiction I long—
and to walk without guilt, upright and strong.

My cup I have filled, according to plan,
and denied I not the pleasures at hand.
But such as I find are but follies that bore—
for my soul renders void, and requires much more.
Must all my days I contend with strife?
and accept the quo as my lot in life?

Where is my purpose, what is my quest?
where is there meaning, what is the gist?
Surely my maker has something better in store—
but why must I suffer this agony before?—
O' man that I am, so wretched is he—
who can deliver, and set me free?

Then at once I saw, burst from a cloud—
the Lamb of God, for me endowed.
And a choir of angels sang of that which is known
the "Christ on the cross" did for man atone.
That He as man to earth came down—
to be spat upon, and with thorns crowned.

And though all of heaven was at His command—
He opened not His mouth as our substitute lamb.
Yes, is it not true, for me He died—
to present to His Father, justified?
That in my stead His blood was shed?
and in my place, refused of grace?

The favor He earned to me He gives—
"the just for the unjust" that I might live.
Did not to God, He reconcile—
the sinfulness of man, so defiled?
And by His life, so pure and meek—
righteousness attain—for those who seek?

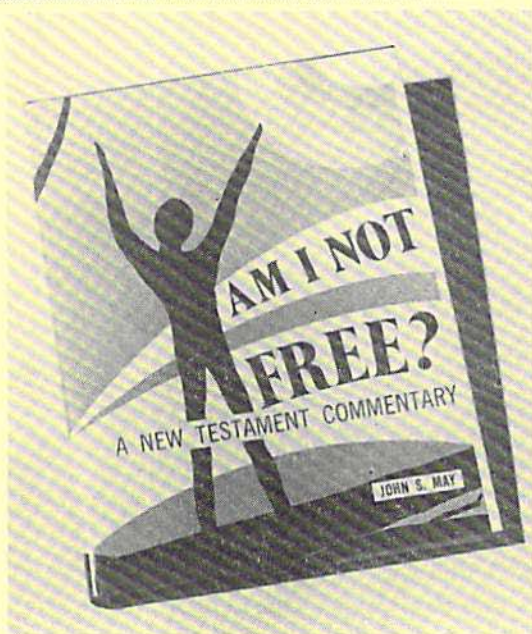
Did not His peace He achieve for us—
if we but accept Him in simple trust?
And His power so great He gladly imparts—
if we would but ask Him to cleanse our hearts?
For He is our Maker, Redeemer and Friend—
He gives purpose and reason to this meaningful end.

For God has resurrected His Son from the grave,
a worthy sin offering, the life He gave.
For from the abyss He captured the keys—
and secured the victory over Satan's hades.
Now the Quality of Mercy and the Justice of Law—
has been met in the Cross, Once for all.

O' Thank God at last! I have begun to see—
God's grace by His Son now makes me free.
Yes free at last, with blessings untold—
and at the end, life eternal—in His city of gold.
No longer in darkness, no longer enslaved—
for by His "Sacrifice", "Sacrifice" I am now SAVED!

—Harold McFall

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