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NOVEMBER - DECEMBER, 1979

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THE WORD AND WORK

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THE WORD AND WORK

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

Wm. Robert Heid, Editor

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God's Family

W. R. H.

Investments

The continuing spiral of inflation and the economic uncertainty of our days has made many people wonder as to just what constitutes a wise investment. For several years, gold has been front-runner in the speculation, but just this week I read that works of art, good antiques, coin collections, and even stamp collections are coming to the front. "Where can we bestow a portion of our possessions, that will not be subject to the shrinkage that has fallen to the American dollar?"

We have the responsibility of Christian Stewardship. This is not only in the proper maintenance and use of our church buildings, but it also applies to our personal belongings, since we have given our hearts and all that we have to the Lord. If we have houses, they ought to be well used and modestly kept, for we know not what use the Lord would some day soon make of them. If we have shops or business establishments that are honorably providing for our living, we do well to consider such opportunities as of the Lord, and be content to "trade herewith" until He comes. Realizing that dependable transportation can be used to the glory of the Lord, we ought to care for our autos and see that maintenance is made. I recall the "tire freeze" of World War II, when I found myself with well worn tires and no priorities. It so happened that a friend in the retreat business advised me to quickly have them recapped, while the "genuine rubber" was still available. Perhaps someone who reads these lines will consider that this is a poor time to be letting all of his personal business become run-down.

But, beyond reasonable day-to-day needs, what should be our guide for investments? Like giving, this is a matter of faith, and each man hath his faith unto himself. But we do well to quote some words from Jesus that are as current as the Dow-Jones daily report and much more helpful. "Fear not, little flock, it is the Father's good pleasure to give you the kingdom. Sell that which ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also." (Luke 12:32-34.)

A precious verse from Hebrews (13:16) says: "But to do good and to communicate forget not: for with such sacrifices God is well pleased."

Also three verses from 1st Timothy (6:17-19) give us further counsel. "Charge them that are rich in this present world, that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed."

Since 1937, citizens of the U. S. A. have been guided to depend upon the federal government for their "old age survival." What a pity. What a block to the normal function of a home! About the same time, the states and the federal government banded together to provide payrolls for the unemployed. Now, much pressure is being felt for the federal government to take the full responsibility for our health bills. The God who is able to heal us and enable us to earn a living, is the rejected One of our humanistic society. Faith, morality and ethics are falling before pleasure, pride and greed. These traits have been sharing in double digit inflation, too.

But back to the investment question. The teaching of the three passages cited, needs to be received into our inmost hearts. There is a way to put treasures into Heaven's banks. Such investment will not only help the needy but it will keep our eyes fixed above, where the treasure is. There our purses will not grow old—neither will we! No thieves, no moths, no rust—think of it.

The Hebrews verse said that God is well pleased with our sacrifice when we communicate. I, then, can make a gift that is well pleasing to the Almighty! We delight to please men, but we ought to jump at a chance to please our God.

The Timothy passage reminds of the uncertainty of riches. We see a constant erosion of savings, by the devaluation of the dollar. How wise it would have been had those bank accounts been reduced by following Jesus' admonition. How sad for the church, that the world has taken over the "alms" business. But there are still many who are needy, and we can still do our Lord's will in this matter.



SERIES INTERRUPTION

We regret that the manuscript from Bro. David Reagan has not been received at the time this issue is being made up. We hope to continue with part three of his 5 part series on "The Reign of Jesus – When, Where, and How Long."

Ernest Lyon is a professor of music at the University of Louisville, and an elder and minister of the Highland Church of Christ in Louisville.



THOUGHTS FROM ROMANS

Ernest E. Lyon

Gods Judgment: According to Works

In verse six of Romans 2 Paul states the second of the principles of the judgment of God that he gives in the chapter: "Who will render to every man according to his works." Or maybe you prefer to call this the third principle, giving the principle of treasuring up wrath by those who deny God's mercy as the second, with "according to truth" being the first. Regardless of the numbering system, God's judgment will be according to truth, you will be treasuring up wrath if you depend on some false idea of the goodness of God saving you in spite of yourself, and the extent of His judgment will be according to works.

The first thing we must do here is to rid our minds of any idea that God will look at our works and, if they be good, put something on the credit side toward our salvation. Salvation comes only from the Lord Jesus Christ, Whose death on the Cross provided us with the means of escaping the condemning judgment of God, a fact attested to by countless passages too well known to need to be repeated here. It is beyond the scope of these short talks on the book of Romans to launch out into a study of the judgments of God, such as the judgment of works of the saved in the "judgment-seat of Christ" (2 Corinthians 5:10), the judgment of our sins of the Cross, the judgment of the nations (gentiles) when Christ shall come in His glory (Matthew 25:31 ff), and the great white throne judgment of the lost in Revelation 20:12-15. Let it suffice here to point out again that God is speaking in Romans two of judgment, not of salvation, of the results of a life choice of Christ or life rejection of Him. Verse six, eight, and nine in Romans 2 speak of the person who has chosen to go on in life without the salvation, without the new life, without the gift of the Holy Spirit given to those who come in faith to Jesus Christ for their salvation.

Verses eight and nine, then, present the person who rejects Christ. He is said to be "factious" and to "obey not the truth, but obey unrighteousness." The latter quote is easy to understand, but what is "factious"? The English word has many meanings, all indicating that one is divisive in character, but the Greek word, according to Barnhouse, had come to "refer to a man who was courting distinction, one with a desire to put himself forward, a partisan and factious spirit which does not disdain low arts, a contender against God." I quote

that because it seems to me to summarize the meaning of the word very well and indicate Paul's use of the word to indicate a person who is basically against God. His life choice of rejecting Christ has put him where he is against God and can expect a judgment of "wrath and indignation, tribulation and anguish" because he "worketh evil" and regardless of his racial or religious background.

God is not looking at your works to determine where to send you for eternity; He is looking at your trust, your faith; He is looking to see if you have been washed by the blood of the Lord Jesus Christ. If you reject Him, then your life will take a turn, or, rather, continue on in the path of condemnation, heading yourself toward the lake of fire, which God did not prepare for you but for the devil and his angels (Matthew 25:41). And what shall you receive? Paul summarizes the results as wrath (anger), indignation (righteous wrath against sin), tribulation (pressures that will be "unbearable"), and anguish (narrowness of place, dire calamity, extreme affliction, distress, anguish).

If you are one of those, dear reader, whose life has been lived according to some standard of conduct that you imagine the right one (whether it be the "golden rule", or the ten commandments, or some other standard), expecting to be saved by keeping the majority of the rules, then you ought to be trembling and then come to the only One Who can save you. One broken law makes you a lawbreaker, but coming to Christ makes you a child of God. The choice of rejecting or receiving Christ will determine your life and your eternal position. Next month we will note what Paul says here about those who choose the right way, Jesus Christ. But do not wait another moment to bow down before God Who loved you and gave His Son to die for you that you might not perish but have eternal life. Come to Christ, confess His Name, be baptized into His death that you might live in His life.

Carl Kitzmiller is minister of the Oakdale, Louisiana Church of Christ and writes the Sunday school lessons for Word and Work Lesson Quarterly.



Questions Asked of Us

Carl Kitzmiller

Would you please discuss the matter of carrying the Lord's Supper to those who have not been at the services?

Certain phases of this question have been dealt with before, but it has been some time ago and likely a new discussion is needed. The question is one that has been suggested for this department by a Chris-

tian man who has been active in the work of the church and who has run into some problems in trying to carry the Lord's Supper to various ones. He wishes to be fair and impartial as to who will receive his attention, yet he finds that some do not appreciate such ministrations, that some situations seem to do more harm than good, and that in some cases the people involved could have been in the church services.

Our initial reaction to this matter of carrying the Lord's Supper to absentees is probably, "How nice!" Here are those invalids, or people confined to the hospital, etc., who like to participate in the communion, but they are hindered by circumstances from being in the regular services. Moreover, this is excellent activity (so it would seem) for young people—visiting these and having a brief service. It provides an opportunity for spiritual growth for such ones as well as ministering to those in affliction. Surely no one but an old sore-head, some will reason, could object to such a wonderful work.

But let's take a look at some of the problems. Aside from any question whether this is a good solid scriptural activity, there are complications that begin to arise. To whom shall we carry this?

Bro. A is in the hospital. He has always been careful to attend the services and to participate in the communion, so he will certainly appreciate an opportunity of partaking. This may even provide a testimony to a roommate or to visiting friends and relatives. But what if Bro. A had surgery only yesterday and is under sedation so heavily that he hardly knows what is happening? Or maybe he shares a room with a patient who does not feel inclined to turn the TV off or whose company continues to laugh and talk while you try to have the service? Maybe Bro. B is visiting in the hospital at Bro. A's bedside and, having slept late and been lazy about getting off to church that morning, he decides he will also partake. He had thought he would come that night, but the wife has a birthday supper planned for some of the family.

Sis. C and Bro. D are in a nursing home. They, too, have long been active and have rejoiced in remembering the Lord's death. At the same home is Sis. E, who some years ago fell out with the church and ceased to attend. But, to show that we are of a broader mind and do not want to be guilty of favoritism, we will go by and offer her the opportunity to partake. Caught off guard and in front of others, she mumbles a "yes" to our inquiry and very likely eats and drinks further condemnation to her soul.

Now it is nowhere said that this should be limited to the hospitals and nursing homes. Sister F and G are invalids at home, both confined to wheel chairs. Sis. F manages to visit the relatives, was carried to the fair, but "of course" cannot attend the service. But she enjoys attention and would delight in having people in to see her even apart from the talking and joking long enough to partake of the bread and fruit of the vine. Sis. G is of a different nature, really is handicapped, appreciates the observance and her conduct is blameless. But we cannot carry the Supper to Sis. G and omit Sis. F!

Bro. H is elderly, has quit going anywhere. There is not all that much wrong with him, but he has "retired." One of the children

thought it would be nice if "the church" would carry the communion to him. It was more the daughter's idea than it was Dad's, and he'd just as soon not be bothered. Once they arrived before he had time to get the bread and fruit of the vine past a full quota of tobacco.

Bro. J. has been under the weather for a few weeks, and it seemed a nice thing to take the communion to him, even though it is eight miles one way to where he lives. He seemed glad enough to have it, but last week there was no one at home. He was feeling better and decided to go visit some friends. There was no call by phone to alert those who came.

Now I don't want to imply that there is nothing but problems nor that none of those who are thus served take the Supper with understanding and devotion. Some are very earnest and a person can feel good about thus helping them worship. Those who get involved in this type of work and who are very discerning soon discover, however, that it takes a lot of wisdom to know who to serve and how to keep from playing favorites.

There are some other reasons why I have reservations about a wholesale distribution of the Lord's Supper to absentees. There is no mention of it in the New Testament. The emphasis seems to be that they came together for this purpose (cf. Acts 20:7). This is an act of worship by the church as a body, waiting one for the other (1 Cor. 11:33). Is the communion only with God, or do we not also commune one with another? Moreover, it is an important act of worship and one we should never miss lightly, but it is not the only act of worship that we miss when we are absent. Why not rather insist on a complete miniature service with the absentee—giving, praying, singing, preaching, etc.? The same reason that allowed us to be absent justifiably from the meeting of the saints will, no doubt, excuse us from His table. And if the reason was not good enough to excuse us from His table, maybe it did not excuse us from the rest of the service!

Again, certainly we would not want to encourage any disregard for the proper performance of this act. It is not too difficult, however, to observe that some Christians tend to make the Supper a sort of "rabbit's foot"—"I have had the communion and am safe now for another week." And I suspect the carrying of the communion to absentees is more influenced by Catholicism, with its necessary rituals ministered by a priest, than most people realize. While abuse can happen in corporate worship, it is given an added boost by the private or individual observance. Don't forget, either, the person who has not missed in X years and who does not want to spoil his record and miss his "brownie points."

I personally have been greatly blessed of the Lord in that during my entire Christian life I could probably count on one hand the number of times I have had to miss the Lord's Table. I have attended in bad weather, when I did not feel so great, when it required making some arrangements as to sick ones, etc., but when I could not attend I did not arrange for a private communion service. I have believed

that if I was faithful to attend and participate when I could, I was not responsible for those occasions when I could not. I believe the same thing that excused me from the rest of the service excused me from His table. Now I do not want these statements to sound sanctimonious, nor do I want to fail in compassion for those who have become more restricted than I have been. I can understand the person who has faithfully attended services and then finds activity severely limited wanting still to have such a tie as this with the church and in worship. My judgment is that the New Testament is not so absolutely clear in this matter as to forbid my participation in carrying the Supper to those who request it, but at the same time I do not encourage the practice. I try to be careful that it does not become a sacramental or priestly act. To avoid some (even this is not foolproof) of the earlier mentioned problems I have for a number of years insisted on performing this ministry only for those who specifically requested it. I certainly do not believe that I should bind my convictions in these matters on others, but at the same time we should know that we are dealing with holy things and should not simply do what might be popular or pleasing to people. Surely we want our observance of the Lord's Supper to be a blessing, not a condemnation!

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Viewing the News

Jack Blaes

REMINING YOU OF A BIT OF NEWS in the September *Word and Work* about the discovery of the very valuable painting *Icebergs* which had hung on the walls of a home for boys in Manchester, England for many years. The report said that the painting was expected to sell above the record price of \$980,000. It surprised everyone at the auction by selling for \$2.5 million. The director of the institution just expected to "raise a few pounds for needed improvements" around the boys home. A pleasant surprise.

YOU ARE NOT LIKELY TO HEAR OF THIS. Saying that the "very survival of this great nation" is at stake, and that the Republican and Democrat

parties "are equally guilty of the crises that presently face us on our domestic and international fronts," former New Hampshire Governor Meldrim Thompson Jr., announces that he will seek the presidential nomination of the Constitution Party. Defining the "major issues that confront us as national security, inflation, energy, and morality," Thompson urges rejection of the SALT II treaty, reinstitution of the draft, and construction of the B-1 bomber, Cruise and MX missiles, and the neutron bomb; an end to inflation by balancing the budget and cutting our public spending substantially; increased energy production by getting "the government out of the energy business and off the back of the producers"; and, a halt to Fed-

eral funding of abortions and encouragement of "a host of gross acts of immorality." This looks like a different point of view from most of the other announced candidates. Governor Thompson's administration of state government in New Hampshire backs up his views as expressed above.

• • • • •
SELF-STYLED AS THE "TOP COMMUNIST IN MICHIGAN", and cited by the House Committee on Un-American Activities as one of the "leading Negro Communists in the United States," Mayor Coleman Young evidently meets the standards of the Democratic National Committee since they have selected Mayor Young to serve as platform chairman at the 1980 Democratic national convention.

• • • • •
YOU USED TO HEAR OF THE CORRUPT SAMOZA. Now the media has fallen into a strange silence about the new Nicaragua. Hundreds of Cubans are in Nicaragua running everything from the internal security, health care, and educational system to the new network of informers called the Sandinist Defense Committees for the Defense of the Revolution.

• • • • •
A VETERAN SANDINISTA TERRORIST, Commandante Hugo Torres, who now heads the intelligence and internal security services in Nicaragua, has this to say of gun control Sandinista style: "Persons found possessing weapons during night operations (house-to-house searches for weapons) will be summarily executed by a firing squad at the site of their capture." Now these persons who will be found with weapons must first of all be nationals. And, it must be assumed, that the Sandinistas suspect that they have guns because they do not share the opinion held by the Fords, Nixons, and Carters that being under the Sandinistas is so much better than being under Samoza.. Thus they are judged as not having any human rights" to their credit. So much for "human rights" as held by liberals.

• • • • •
THE POWER TO TAX IS THE POWER TO DESTROY. This country was born in a tax revolt, and it looks as if it may die because it no longer has the will to revolt at revolting taxation.

A case in point: Congressman James M. Collins (R.-Texas) points out that the Internal Revenue Service is seriously considering as gross taxable income the price discounts allowed store clerks; discounted travel for employees of air lines, railroads, and bus lines; free tuition for families of university faculty; free parking on employer's premises; certain meals provided by the employer; education in the form of free on-the-job training; some transportation costs; free tickets to the theater or sporting events; and, even Christmas gifts from employers worth more than \$25. Rep. Collins introduced legislation which would permanently place the issue of taxation of such fringe benefits with "the elected representatives of the American people instead of with administrative agencies."

• • • • •
MORE THAN 1.9 MILLION U. S. CORPORATIONS are expected to pay a total of \$77.9 billion in federal income tax this year.

• • • • •
A QUOTE FROM JACOB H. GAL-LINGER, M. D., 1888. "The government which taxes its own and gives freedom to the alien is simply the engine of tyranny and oppression, which ours should never be."

• • • • •
HOW DID THE SOVIET UNION ACHIEVE "probably the greatest gun-barrel manufacturing capability in the world?" According to Dr. Jack Vorona, a Defense Department intelligence expert it was by the sale by an Austrian firm of "an exceptionally efficient machine for producing high-quality gun tubes." Besides this, Dr. Vorona testified before a Senate Armed Services subcommittee that the Soviet Union's military and industrial might has been greatly aided over the past decade by other Free World technology. During this past ten year period the Soviets have been supplied with billions of dollars worth of efficient machine tools, transfer line, chemical plants, precision instrumentation, and associated technologies." Examples given were the sale of 164 U. S. made precision miniature ball-bearing machines believed used in the production of Soviet missiles with multiple warheads; and IBM 360 and 370 computers that were illegally diverted into the U. S. S. R. in 1971 and 1972.

NOVEMBER NINTH FOR TEN MINUTES the North American Air Defense Command believed that the U. S. was under I.C.B.M. attack. In order to make the average citizen "person" feel better, the Administration now claims the false alert lasted only six minutes. However, the President was not informed, nor was the secretary of Defense nor the Joint Chiefs of Staff. So a large part of the 23.5 minute warning to impact needed to get our counter-forces in the air was wasted. Our S.A.C. and fighter interceptors were scrambled; the President's airbourne command plane was readied; and, our I.C.B.M.s were uncovered, but, the top decision makers were never told.

Pentagon experts on germ warfare are seeking details of an explosion at a bacteriological research plant in the Siberian city of Novosibirsk this June. Despite a Kremlin ban on travel to and from the affected zone, leaked reports indicate that thousands of Russians were hospitalized and there was a very high death rate. American experts believe that a Soviet experiment with

bola disease, Marburg disease, or lasa fever went badly wrong.

KHOMENI SAYS THAT THE UNITED STATES IS HIS ENEMY. Which, of course, means that he is enemy to the United States. I would like to know more about this man who says that about our relationship. The situation surrounding the Shah, the Ayatollah, the hostages, the so-called revolution, the media reports, the sudden switching from dove to hawk— and I could go on and on—is, to say the least, to me, very confusing. I have the feeling that we are supposed to be confused, so that world leaders may accomplish their purpose to bring us into slavery. Khomeni has served the Marxists well. They may be finished with him, but they will continue to milk him for all he is worth to them until they can no longer use him. I am puzzled that the liberals have seemingly deserted the Iranian dictator. However, they seem to have left the door open to get back on the "band wagon" later.

About Disarmament and Divine Government

R. H. Boll — 1922

How will the change from human government to Divine be made? Is there any hope in the present international move for lasting peace?

Answering the latter question first:—*No.* Our hope lies not in the hopeless prospects here below, but it comes down from above. "Our citizenship is in heaven whence also we look for a Savior, the Lord Jesus Christ." (Phil. 3:20). The nations are indeed meeting to discuss disarmament; but not because they love God and Christ any better, or because they love one another any more, than formerly. They have found out that war is a terrific loss to all concerned, and it is only intelligent self-interest to try to prevent it. Moreover the financial burden of the race of armaments has become so great as to threaten ruin. Hence the necessity of joint agreement to stop it. So the nations met in diplomatic tournament, to reach such agreement, and incidently to match wits and out-maneuver one another, so as to carry away each the greatest possible advantage over the others. Such is the character of the "present move for lasting peace." But the word of God testifies that war, being the natural outworking of man's fleshly nature, will continue to the end of the age; and the reign of peace shall not be until the coming of the Prince of Peace. He is our hope.

The change from human government to Divine does not come by gradual process but by a sudden catastrophe, as described in Rev. 19:11 to 20:6. See also Dan. 2:31-44 and 7:26- 27.

GLEANINGS

Compiled by Larry Miles

POOR PREPARATION

On Monday morning, while working with his flowers, the writer's father slipped suddenly away into a better world. On Sunday morning he was not feeling well, but insisted on going to his Sunday school and church. To a daughter he remarked, "One of these Sundays is going to be my last in this world, and I want to be in church that Sunday." By a strange coincidence the writer of this column had just mimeographed his Communion letter to his parishioners, and, not knowing of his father's remark, had included this quotation, "It is a poor preparation for one's first Sunday in eternity to have misspent one's last Sunday on earth."

—D. L. Moody

JUST AS I AM

A man may go to heaven without health, without wealth, without fame, without a great name, without learning, without big earning, without culture, without friends, without a thousand of other things: BUT, he can never go to heaven without Christ!

—in *Christian Digest*

MOODY SAID:

If a man is not willing to go to heaven by the way of Calvary, he cannot go at all. Many men want a religion in which there is no cross, but they cannot enter heaven that way. If we are to be disciples of Jesus Christ we must deny ourselves, and take up our cross and follow Him. Do not think you will have no battles if you follow the Nazarene; many battles are before you. But men do not object to a battle if they are confident that they will have the victory and, thank God, every one of us may have the victory if he will.

—in *Moody Monthly*

A FAITHFUL CHURCH

"A lukewarm church is a powerless church. There is nothing about it to make unsaved men believe its testimony is worth while. But a church characterized by fervent love for Christ, and energetically reaching out after the lost makes an impression even upon the most ungodly that it is hard to ignore. When the churches themselves heed the command to repent and get right with God, we may expect to see repentant sinners flocking to their altar."

—H. A. Ironside

HOW TO RECEIVE THE BLESSING OF GOD?

"if my people, who are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways;

then will I hear from heaven, and will forgive their sin, and will heal their land.”

—II Chronicles 7:14 (ASV)

OUR OUTLOOK

There are two ways of looking at the Lord's coming. There is a looking FOR and there is a looking AT IT. It is possible to look at it with a keen intellect and profound interest, and yet have it mean nothing to us personally. It is possible to know but little of the theology and exegesis of the subject, and yet have a deep and holy longing for our Lord to appear. When a wedding is about to occur, the public is looking AT IT, but the bride is looking FOR IT. Oh, that this great theme may not only be our study but our personal hope, for unto them that look for Him shall He appear a second time without sin unto salvation.

—A. B. Simpson

DESPITE THE CROSS

The Lord Jesus planted His cross between you and perdition. You may go around it and make your way to hell in spite of his death for you. That makes your judgment the heavier by far. Or changing the figure slightly: The cross is the bridge (and the only one) across the chasm sin has created, separating the sinner from his God. Take that bridge that you perish not with the rest, the class who fill that dreadful place hell.

—Stanford Chambers

AS A THIEF

“Brother Boll, you don't think the Lord might come right now, do you?”

“To be sure. Why not? Don't you think He might come right now?”

“No, I do not.”

“You had better watch out then, for He says, ‘In an hour that you think not the Son of man cometh.’”

—R. H. Boll

IN SECRET WITH GOD

If we would pray aright, the first thing we should do is to see that we really get an audience with God, that we really get into His very presence. Before a word of petition is offered, we should have the definite consciousness that we are talking to God, and should believe that He is listening, and is going to grant the thing we ask of Him.

—R. A. Torrey

HEARING BUT NOT OBEYING

The Word of Jehovah persistently heard and disobeyed ceases to appeal. I sometimes wonder if that is not the peculiar peril of our time. We have said that we have been neglecting our Bible, but why? Because we have known it so well and have not obeyed it, and it has become an idle story to us.

—G. Campbell Morgan

Until next time, **MARANATHA!**

The Modern Mind and the Word of God

We take two texts of Scripture to set forth the idea expressed in the statement above. There are many other texts equally expressive, but these two will suffice. The first of these texts describes the modern mind; the other describes the unchanging word.

In 2 Timothy 3:7 we have a good description of the modern mind, "Ever learning, and never able to come to a knowledge of the truth." The modern mind is always "in search of truth." It never arrives. It always thinks of truth in the abstract. But the Apostle Paul always thought of truth as embodied in the Lord Jesus. To find the Lord Jesus is to find the Truth. The real search for every man is the Lord Christ. When the soul finds the Savior it has the truth, for truth as in Jesus is the only truth.

The modern mind does not think of the truth as static. Indeed, one of its boasted discoveries is that truth is not static. It is whatever the modern mind thinks it to be at the moment. Today it may be one thing; tomorrow quite another thing. Truth as the modern mind conceives it is always in process of development; it is progressive, evolutionary.

TRUTH UNCHANGED TRUTH UNCHANGEABLE

On the other hand, those who accept the Bible as the revealed will of God look upon truth as static. Truth does not change; it does not grow. Truth abides, eternally the same, no matter what men's thinking may be. Truth is not affected by our belief or unbelief, by our rejection of it or our acceptance of it. Truth is a definite, positive objective, unchanging deposit—living and abiding. This thought is set forth in 1 Peter 1:23, "The word of God, which liveth and abideth."

Our apprehension of the truth changes. Therefore, we change, not the truth. We are not static. We grow in grace and in the knowledge of our Lord and Savior Jesus Christ. A description of the true Christian would be, "Ever learning, and always increasing in the knowledge of the truth." Truth abides the same always. We must always bring our thinking and our living into harmony with the unchanging word of truth. And we must ever remember that Jesus Christ is the truth and that He is the same yesterday, today, and forever. To become like Him is the aim and ambition of every true believer.

THE MODERN MIND

The modern mind is a phrase that one meets with very much these times. In all religious journals it is prominent. In magazines of all kinds the phrase is found. It is particularly prominent in books and magazines of the liberal school of theology. It seems to be a phrase to conjure with. In the opinion of many it is the last word. Whatever the modern mind thinks or says about anything is the end of controversy. The modern mind is truly a most wonderful institution. In all the annals of history there never has been anything to

compare with it. It is considered the standard and the touchstone of everything on earth and in heaven.

But just what is the modern mind? Perhaps it evades definition. Those who talk most about it do not define it. It might be defined as the opinion of the "best minds" of the day on matters of religion, apart from any Divine revelation. The modern mind does not believe in Divine revelation.

WHO POSSESSES IT?

But who possesses the modern mind? Not every one that lives in the modern world. Those possess the modern mind who accept the so-called scientific view of the world, the Bible, God, and the universe; who accept the higher critical view of the Bible; who accept evolution as the explanation of all things. The modern mind is the product of the evolutionary philosophy. Hence it is always in process of change, never settled, never sure.

It is well here to say a word about the modern mind's strictures on those who do not accept its dictum. It charges them with not believing in science. It calls them unscientific. These charges are not true. The men and women who believe in a Divine revelation do believe most emphatically in science. They thank God for everything that science is and has done. They look forward to far greater achievements in the future in the realm of science. They believe in science so much that they are entirely ready to say that if science contradicts the Bible so much the worse for the Bible. Science is ascertained and classified facts. Facts are facts, no matter where found. If the universe is from the hand of God and the Bible is the revelation of God's will for man there cannot be any contradiction between the two. As a matter of fact, there is not contradiction. No ascertained fact of science is in contradiction of any fact of the Bible. We do not believe that there need be the slightest fear that any discovery of science will ever stand opposed to any truth of revelation.

CAUSE FOR FEAR

What we need to fear, and have a right to fear, is the speculation that is put forth as science. It is science falsely so called. Very many of the claims of scientific men today are utterly opposed to the Bible. One or the other must be rejected. The modern mind is rejecting the Bible. Evolution is only a guess. There is not a truly scientific man in the world who claims anything more for it even today. If evolution is right the Bible is wrong. But until evolution has been proved beyond a question to be right, the only thing for any wise man to do is to cling to the Bible as the only infallible rule of faith and conduct. Nor is there the remotest possibility that he will ever need to change his view of the Bible. Its story of creation stands today, as ever, as the only sane, the only reasonable, the only possible explanation of what we see. Those who hold to the Bible view of creation, of sin, of redemption, are by the modern mind called "obscurants," whatever that may mean.

UNSUPPORTED CLAIMS

The modern mind sets itself up as the standard of judgment. It makes big claims for itself. It ranks with Lucifer, son of the morning.

It is not a bit troubled with humility. The language of the one hundred and thirty-first psalm does not belong to the modern mind. The teaching of the Bible must accord with the modern mind. If the stories of creation, sin and redemption do not harmonize with the modern mind the story is rejected as unworthy. Every doctrine of the Bible is tested by the modern mind. It is common parlance that the modern mind cannot accept this or that doctrine of the Bible. No matter how precious that doctrine is in itself, no matter how precious it has been to the saints of other days, if that doctrine does not approve itself to the modern mind it must be rejected. The ethics of the Bible are tested by the modern mind. Even the Sermon on the Mount has been found wanting by the modern mind. The God of the Old Testament cannot be accepted by the modern mind. Nor can the God of Calvary approve Himself to the wonderful modern mind. Every lawgiver, every prophet, every psalmist, every apostle must speak according to the modern mind, or else be rejected. Even the Lord of Glory must stand the test of the modern mind. His teaching can no longer be accepted unless it accords with the modern mind. And, of course, the Virgin Birth is not acceptable to the modern mind. How could it be? It cannot be brought to harmonize with evolution. The Vicarious death on the cross is utterly repugnant to the modern mind; it must be rejected. The bodily resurrection of Jesus is out of the question. The second coming of Christ is not to be thought of as a possibility by the modern mind. God Himself is just the product of the thinking of the modern mind. Whatever the modern mind thinks of God today, that is what God is.

THE CHANGING MODERN MIND

But the modern mind changes. It changes, but it never repents. That is bad, very bad. Since it sets itself up as judge it ought, at least, to approach perfection. If it is going to judge God, and the Bible, and Christ, and the apostles, and all human conduct, it ought to be an abiding standard. We do sorely need an abiding standard, a reliable guide. We have learned by experience that "there is a way that seemeth right unto a man, but the end thereof are the ways of death." We need some abiding, unchanging standard. And the modern mind cannot supply that need. The need of an infallible guide has always been recognized.

OUR GOD SHALL SURELY COME

Christ promised His Holy Spirit. He fulfilled His word. He promised to come again. The years and the centuries have passed away and He has not yet returned. But there stands His promise. He will surely come again, for the word of the Lord liveth and abideth. It is the promise of the living Christ. He is at God's right hand to make good His promise.

So we bring the modern mind to "the law and to the testimony." That is the touchstone. Instead of judging the word of God by the changing modern mind we judge the changing modern mind by the unchanging word. There is no morning for anything that is not in harmony with the unchanging word of God, that liveth and abideth forever.—From *The "Glory of Israel."*

Larry Miles, a member of the Portland Avenue congregation, is working in Cincinnati and has taken classes at Cincinnati Bible Seminary.



Reflections On The Restoration Movement: The Second Generation

Larry Miles

The Life and Times of Daniel Sommer (1850-1940) Part I 1850 - 1889

As the reader will ascertain, we have arrived at the period in this series that we are mentioning some events that are within remembrance of some of our readers. It is in this essay that we want to focus our thoughts on ones of the most controversial figures in Disciple History. Daniel Sommer's life was co-existent with many of the events that we have been writing about in the last few months.

Daniel Sommer was born on January 11, 1850 in Queen Ann, Maryland which was about thirty miles from Washington D.C. His parents were from Germany and were nominal Lutherans. Daniel was sprinkled as an infant but the family paid little attention to religion. He first went out to work as a nine year old child doing construction work near his home. At the age of seven in 1857, he entered school for the first time. For the next five years he attended school for a few months each year. In 1862, he left school to work for a living. He was twelve at the time.

As we said in the above paragraph, the Sommer family were only nominal Lutherans. In 1864, Daniel Sommer identified himself with the Methodists. In 1866 his family moved to Hartford County, Maryland. In 1868, he went to work for John Dallas Everitt. The significance of this was that Everitt was a member of the Churches of Christ. Everitt began to talk with Daniel Sommer about his salvation. Daniel countered that he was already a Methodist and therefore a Christian. Everitt told him that sprinkling was not baptism. Daniel countered that baptism was not necessary. Everitt showed him the passage in Acts 2:38 that shows that immersion for the remission of sins comes before salvation and that the gift of the Holy Spirit is given after immersion. It was during a meeting held by Elder T.A. Crenshaw that Daniel Sommer was immersed into the Lord Jesus Christ and added to the Church of Christ. This was in 1869.

Daniel Sommer, now a nineteen year old man, decided that he wanted to spend his life preaching the gospel. The brethren encouraged him, because of his lack of education, to enroll in Bethany College in Brooke County, West Virginia. Bethany College was founded in 1840 by Alexander Campbell and was the most prestigious of the Dis-

ciple Colleges. Alexander Campbell had died in 1866. The school was conducted by his son-in-law, W.K. Pendleton.

It was while a student at Bethany that Sommer began what others would call being a "watchdog" for the brotherhood. If he saw what he termed a deviation from the apostolic pattern he felt compelled to attack it. Dr. Earl Irvin West writes the following in *Search For The Ancient Order*,

The lady members of the church in Bethany decided to raise some money to buy new curtains, a new carpet and to paint the building. C.L. Loos, an elder in the congregation, gave a talk before the congregation one evening favoring the plan. A Ladies Mite Society was organized and the announcement made that the hat would be passed that each person might give his mite to this work. The Mite Society held frequent meetings, which in Sommer's opinion degenerated into something very worldly. It was the custom of the church to invite different preachers among the students to speak at the Sunday evening services at the church. When Sommer received his invitation, he chose the first Psalm as a text, and closed the discourse with a severe blast at the Mite Society. This blow staggered the Society and in a matter of a few days it died peacefully, but the blast shook Sommer's popularity considerably around the school.

Daniel Sommer, writing in the *Apostolic Review* dated February 2, 1938, recalled that incident:

I denounced publicly the first deviation from apostolic simplicity that I found among 'disciples,' and I have been acting on the same principle ever since.

It was in 1871, while a student at Bethany, that he first met Benjamin Franklin. The beloved Evangelist was conducting a series of meetings at Wellsburg, West Virginia. Sommer received permission to miss a day of classes to go and be with Franklin. Their friendship lasted the rest of Franklin's life. Sommer considered himself Franklin's successor as the spokesman for the conservative wing of the Restoration Movement.

Sommer's stay at Bethany lasted less than three years. He returned to Maryland and on January 28, 1873 married Kate Way. To them were born seven children, six of whom lived past infancy. Daniel and Kate were to be married for fifty-one years. He preached for a while for one of the congregations in Baltimore, Maryland. It was in 1872 that he wrote his first article for the *American Christian Review*. From 1874-1880, he labored with the saints in Kelton, Pennsylvania. 1880-1884 found Sommer preaching for the brethren in Reynoldsburg, Ohio.

In 1883, he began his own editorial work. Along with L.F. Bittle, he established the *Octograph*, a monthly. In 1884, he moved to Martel, Ohio to preach. In 1886, he purchased the *American Christian Review*. Concerning why he purchased it, Sommer wrote these remarks in the *American Christian Review* dated March 17, 1887,

One of our purposes was to save the enterprise of Benjamin Franklin's grand life from ruin; another was to occupy a position in which we could do the greatest possible good, and in order to do this our purpose was to lift the Review out of its entanglements.

Later in 1887, he changed the name of the *American Christian Review* to the *Octographic Review*. For the first seven years it was published from Richwood, Ohio. Concerning Daniel Sommer as a

preacher, we give you these words from the *Octographic Review*, November 10, 1887,

It forcibly reminded me of the preaching of the pioneer days, when men were ready to spend and be spent in the restoration of the apostolic gospel and order of things...

He is so full of the gospel that he has thrown everything else overboard—knowing nothing else but Jesus Christ and Him crucified. By doing this, he fills every person so full of the gospel that all innovations are given up and forgotten where he preaches.

In 1894, he moved to Indianapolis, Indiana. He lived there until his death in 1940. The *Octographic Review* was, in 1914, changed to the *Apostolic Review*. It remained so until 1940 when the name was returned to the *American Christian Review*. The paper ceased publication in 1965.

As we mentioned in the introduction, Daniel Sommer was involved in many controversies. Lord willing, it is our hope to chronicle his life from 1889-1940 in the next article. We will be telling how he helped cause some of the divisions we still have today. We will be mentioning as promised, his stand on Christian Schools. So, we invite you to be with us next month as we continue the life of Daniel Sommer. Until next time, **MARANATHA!**

PROPHECY

Edited by Dr. Horace Wood

Babylon Shall Fall "In One Hour"

Winston N. Allen



And Babylon, the glory of kingdoms, the beauty of the Chaldeans' pride, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall shepherds make their flocks to lie down there. Isaiah 13:19, 20

Nimrod, a grandson of Noah, built Babel (Gen. 10:10a). The city, Babylon, later had a Ziggurat tower for the worship of the sun god, Bel, or Belus (Lurifer). The Word of God recognizes Babylon as the original seat of all organized false religion. Nebuchadnezzar in the 6th century B.C. made great Babylon on the Euphrates the jewel of the world. He built for his wife, a Persian who longed for the mountains of her native land, "the hanging gardens of Babylon," one of the seven wonders of the ancient world. The late Clarence Larkin wrote: "The ancient city of Babylon from the days of Nimrod, grew in size and importance, century after century, until it reached its greatest glory in the reign of Nebuchadnezzar in B.C. 604-562. As described

by Herodotus, it was an exact square of 15 miles on a side, or 60 miles around and was surrounded by a brick wall 87 feet thick and 350 feet high . . . on the wall were 250 towers, and the top of the wall was wide enough to allow six chariots to drive abreast. Twenty-five magnificent avenues, 150 feet wide, ran across the city from north to south, and the same number crossed them at right angles from east to west, making 676 great squares, each nearly three fifths of a mile on a side, and the city was divided into two equal parts by the River Euphrates, that flowed diagonally through it, and whose banks within the city were walled up, and pierced with brazen gates, with steps leading down to the river. At the ends of the main avenues, on each side of the city, were gates, whose leaves were of brass, and that shone as they were opened or closed in the rising or setting sun, like leaves of flame . . . near one of the places stood the Tower of Bel, or Babel, consisting of eight towers, each 75 feet high, rising one upon the other, with an outside winding stairway to its summit, which towers, with the chapel on the top, made a height of 660 feet."

God pronounced judgment against the wicked city, and it was twice destroyed and rebuilt. Alexander the Great of Greece, leader of the third world empire described in the book of Daniel, planned to restore Babylon and make it the capital city of his vast empire. But his early death halted the work, and tourists today can see the memorial column that was erected on the site where he died. Napoleon planned to rebuild Babylon, but he was stopped at Waterloo. We read in Jeremiah 51:37 "And Babylon shall become heaps." This was true for centuries.

Revelation 18:17-24 foretells the time when Babylon will be completely destroyed "in one hour," and Isaiah foretold the time when Babylon would never be inhabited again. Evidently these prophecies have not been fulfilled, but recent events point forward to their soon fulfillment.

When the Medes and Persians conquered Babylon in 538 B.C. (Dan. 5), little damage was done to the city. In Alexander's day Babylon still had many inhabitants. In I Peter 5:13 we read, "She that is in Babylon, elect together with you, saluteth you; and so doth Mark my son." In the 5th century A.D. Babylon was said to have a large Jewish population. And there are reports by historians of inhabitants in the 10th and 13th centuries. In 1900 Hillah, as it was then called, had a population of about 10,000. In 1978 members of the Southwest Radio Church tour group were in Babylon and visited "a modest hotel, a museum, and passed a row of houses and tents that were within the old city limits." Obviously Isaiah's prophecy that Babylon's destruction will be like that of Sodom and Gomorrah and will never be inhabited has not come to pass.

Dr. Charles R. Taylor wrote recently, "Babylon's ultimate and final destruction is to be "in one hour," by fire, and it is to be absolute. From that time forth, it never again will be occupied. In order for this to happen, Babylon must be restored to great pomp and wealth.

It is being rebuilt today, and Iraq is spending billions in dollars in the development of Babylon and all Iraq."

On March 29, 1971 a news release from Beirut, Lebanon announced a plan by the government of Iraq to rebuild Babylon according to its "original architectural designs." The discovery of oil in the Middle East has made this possible. Today great reconstructions are under way. The wealth of the world is moving back to the Middle East.

The March 16, 1978 issue of *U. S. News & World Report* stated regarding Baghdad, Iraq: "You find here an almost mystical belief by the ruling Ba'ath Party that Iraq is destined to lead a radical socialist revolution that will sweep across the entire Arab world . . . Iraq will have spent an estimated \$40 billion by the end of its current five-year plan in 1980, much of it on developing the nation's 29 million acres of arable land."

Iraq is destined to become a great center of world commerce, wealth, and wickedness. A deep-water canal from the Persian Gulf to Bosra is designed to bring world commerce to the great Euphrates River and thence to Babylon. Rev. 17 and Zech. 5:5-11 indicate that the apostate end-time church system will move its world headquarters from Rome to Babylon in the land of Shinar. Here judgment will come. In Jeremiah 1:12b God said, "I watch over my word to perform it."

The stage is being set for the tremendous judgments of the Great Tribulation. I believe Christ will come for His church before these judgments break upon a Christ-rejecting world. "Behold, I come quickly; and my reward is with me to render to each man according as his work is" (Rev. 22:12).

AT BILL AND BETTY'S

Everybody Out!

There's been a strike down at Bill's work and he's been off for a couple of weeks. I don't know what I think about strikes, and I don't think Bill really knows what he thinks either.

"Why can't they settle it by talking round a table?" I said to Bill the night before it was due to begin. "It seems daft to me that it always works out the same way. The men ask for much more money than they know that they are going to get, and the management offer them much less than they really intend to give. Then everyone goes on strike and the whole firm comes to a standstill, and in the end everyone accepts a figure somewhere between the two amounts that they could have perfectly well decided upon in the beginning, without having had the strike and all the upheaval and bad feeling that comes with it. They ought to have women to do the negotiating—they'd have a lot more common sense!"

"But it's not as simple as that, Bet," Bill said. "And the arguments aren't always about money anyway. Quite often it's conditions of work, or unfair practices or victimization and things like that."

"I still think it ought to be settled round a table," I said, rather irritably. "And I can't think how you as a Christian can take part in it." "Don't make it worse for me, Bet," Bill said. "Half the time I don't know whether it's right or wrong as it is. But you often have to fight if you want things to be fair, and there are times when striking seems to be the only way to get the things that you believe are right. It's not so much the strikes that worry me," Bill confessed, "It's the picketing."

"Well, I think that's downright criminal," I said. "Trying to stop men working if they want to."

"But the men who work will get the benefits that are earned by the men on strike," Bill said, "so they gain both ways."

"People ought to be free to choose if they strike or not," I insisted. "Otherwise it's not democratic."

"But you're only strong if you stick together," Bill said. "In the beginning there was a lot that needed to be put right. You've got to admit that. You wouldn't want to see children working a fourteen hour day again, would you? Or chaps trying to buy food for their families on thirty shillings a week?"

"But that was in the past," I said. "It's not like that today."

"Some things are still unfair," Bill said. "You can't shut your eyes to them if you work in a firm like ours. And Jesus was always talking about bearing one another's burdens, and I suppose this is one of the modern ways of doing it."

"So you think it's ok to knock chaps about because they don't feel the same way as you do," I demanded, getting really heated. "I never thought I'd hear you agree to that."

"Of course I don't think it's ok," Bill said. "And you know I wouldn't have anything to do with things like that myself. But when people feel strongly about something it's not always easy to get them to be reasonable. The situation isn't as straightforward as you seem to think. Especially for Christians who sometimes feel they are torn in two directions, and don't always know what they ought to do."

I do see what Bill means really, and I know he always hates being on strike and finds the whole business a terrible strain. It's a pity there aren't more Christians who are prepared to take office both on the Union and Management sides. They could do a really good job there.

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Missionary Messenger

"Greater things for God"

Donald Harris

Salisbury, Zimbabwe-Rhodesia

October 24th

Work is going on the new home, and some plastering and plumbing is now being done. About half of the window glasses were installed before dinner today. I picked up the electrical box today and will install it this week-end, Lord willing.

Everybody is well at this time. Bro. Garrett is the one that has been working on the plumbing of the home. Joy stayed the day with us a day before yesterday.

Sis. Garrett has been making patch quilts; now has completed seven. They are real pretty.

Alex Wilson

Manila, Philippines

October 25th

We are in the midst of 5 nights of evangelistic meetings. Three of them are being held in an area where most of the people are very poor. There are some fine Christians living there, plus others who are attending our church meetings (in the Tagalog language) regularly but are still unconverted. These current gospel-meetings are held in the open-air, and you wouldn't believe what distractions there are—walking around, talking, and other noises. Three popcorn-vendors even showed up last night to take advantage of the crowd! But somehow the message gets through to at least some of the people. After last night's meeting there were personal conversations with quite a few interested people.

The last two meetings will be held at our downtown chapel. One will be for men only. Since the idea is widespread that "religion" is only for women and children, many men won't attend meetings usually. We are praying for the conversion of heads-of-families especially. A great deal of planning and praying has gone into the preparations for these meetings.

2nd semester at Central Bible Institute will start on Nov. 5, Lord willing. Though 115 students enrolled last semester, only 90 continued to the end. Most of those showed great interest in the Word, however.

Please pray with us about whether the church should buy some property or a building, both to accommodate the expanding work and also to provide some means of raising funds to support Filipino evangelists and church-workers.

The hot, dry weather we are having does not help one to feel very energetic; but we manage to go on with our work. I have just finished giving a mid-term test out at the Zambia Bible Training Center. And Georgia has finished marking some mid-term tests she gave to her Religious Education classes.

On Sunday, Oct. 7th, Georgia and I started to Choma, about 110 miles up the Great North Road, where I was scheduled to speak. But about 48 miles from here the car stopped and had to be towed about 30 miles further on, to Namwianga Christian Sec. School.

Later, it was discovered that the fault was with the solenoid of the fuel injection pump. Fortunately, our son-in-law, Dennis Mitchell was at Johannesburg at the time, where he was having a part in a lectureship which was being conducted by the Church of Christ in South Africa. We contacted him by phone, and he was able to find a new solenoid and bring it back to Zambia. So now the car is running again, as well as ever.

We are praying that the London conference on Zimbabwe-Rhodesia will soon bring a just and lasting peace to this part of the world.

PLEASE NOTE:

The address of the Missionary Office has been changed to:

Missionary Office
c/o Mrs. A. Gail Kane
2011 Bainridge Row Dr.
Louisville, KY 40207

The new phone number is 896-2665.

The office will continue to send money to missionaries without any charge. Be sure to designate on the check which missionary (missionaries) the money is for or send a list of how the money is to be divided among several, unless you want the elders at Highland to allocate it. No money will be deducted for postage or any other cause. The Highland Church pays that and other expenses of the office.

ETHICS: SPORTS

by Godfrey Robinson & Stephen Winward

On the great paving stones of the Antonia in Jerusalem, built by Herod the Great, the place where Jesus stood for His trial, games were scratched by the Roman soldiers while on duty. These ancient marks serve to remind us, as do the stately ruins of amphitheaters, or the references to the games in the letters of the apostle Paul, that sports held an important place in the lives of people in Bible times. But in the modern world they have an even larger place, perhaps too large. Yet it is obvious, especially in a highly industrialized society, that

sports have an enjoyable and useful part to play in a well-ordered life. We shall consider first their positive values, and then go on to mention some of their temptations and dangers. Finally, we shall consider the opportunities they present for Christian service and witness.

THE VALUE OF SPORTS

(1) Sports promote good health, especially in the case of those who follow sedentary occupations. Fresh air and exercise are good for us. Health of mind, too, depends upon having a complete change from our normal activities.

(2) Sports encourage team spirit. We learn to depend on others, serve others, work with others, put ourselves under the instructions and directions of a leader, occupy the place assigned to us and be prepared for others to take more conspicuous positions — to score the goals. All these lessons need to be carried over into the life of the church, as well as into life generally.

(3) They encourage that attractive quality known as “sportsmanship,” the ability to lose, and win graciously. We learn not only to take knocks, kicks and bruises without self-pity, to accept the decisions of a third party without question, but also to be successful with due modesty and humility, full credit being given to one’s opponents and full consideration being given to their feelings.

(4) They allow a healthy outlet for our energies. So many daily occupations nowadays deny us this. This point is particularly important for young people, and a lot of delinquency might be avoided if young fellows and girls had a right and proper outlet for their assertive and aggressive impulses. It is often found that those who transgress in this way do not engage much in sports.

(5) Again, sports open up new avenues of friendship, and so enlarge our circle of contacts, a point to which we shall return when we are thinking of direct evangelistic opportunities. To sum up, there are real and positive values in sporting activities. The apostle Paul evidently saw in them something to be commended, as he makes use of vivid metaphors from the games and contests of his own day (I Cor. 9:24-27; Phil. 3:13; II Tim. 2:5).

KEEPING THE BALANCE

But these values can be realized only when, as far as age and health permit, *we take part*. So many people are content to watch, rather than participate, and this growing “spectator attitude” to life is to be deplored. There is a place for watching the experts, or supporting the team, but it is far more beneficial to join in and enjoy the game. This spectator attitude all too easily creeps into the church and into life as a whole, and results in shirking of responsibilities.. Be on your guard against it.

The Christian can have too little sport and recreation. He can be so frantically busy in “Christian work” that he fails to keep the temple of the Holy Spirit in good health. It is harmful to body and mind to keep rushing around seven days a week, and the result is often a tense, strained kind of life that does not commend Christ. A bow kept

taut is useless in the day of battle; musical rests have their place along with the notes; the Christian must learn how to relax as well as how to serve.

On the other hand sports can be overdone. So far we have referred to their positive values, but, like all good things, they can be misused and corrupted. The most common way of doing this it is go to an extreme, or, as we say, go crazy about it. For example, some people work themselves into a fever over a bowl game and it is by no means unknown for people to wait in line all night—even a night of heavy rain!—to make sure of tickets for some special game.

It is also possible to spend too much money on sports. These are days when money is urgently needed for Christian work of all kinds. We all ought to compare the amount we spend on a tennis outfit or a set of golf clubs with the amount we give annually to overseas missions. Paul's words about "inordinate affection" (Col. 3:5) are very much to the point here, for the Christian often unconsciously reveals what are his *real* interests in life by the way he spends his money.

CRUEL "SPORTS"

Innocent sports may thus become evil through being carried to excess, but some sports are inherently evil in themselves. "Sports" such as all-in wrestling, which appeals to barbaric elements in human nature, or certain forms of car racing, when the thrill is to watch men risking injury and even loss of life, are examples. So also are many forms of professional boxing. For if, as the evidence shows, bodies, nerves, and minds are permanently damaged, then such fighting is a sin, since man has no right willfully to damage either his own body or that of a fellow man for the amusement of spectators. The early church protested against cruel sports, such as gladiatorial contests, and honored the brave Telemachus, who leaped into the arena protesting, and thrusting himself between two contestants lost his life.

BEWARE!

We need to be on our guard, too, in other directions. For even sports and entertainments harmless in themselves have associated evil practices. How often drinking and gambling are accepted as normal by members of a club! So, too, a sport like horse racing, innocent in itself, is now so radically corrupted by drinking and gambling, and so much supported by evil people, that the best policy is to avoid it altogether.

To sum up, the healthy Christian will want to take part in clean sports for the sheer enjoyment of it and for all the positive advantages mentioned earlier; but he will at the same time be alert to the many dangers and temptations, seeking to avoid them both for himself and for other people.

CHRIST'S ATHLETES

The disciple of Christ should seek to serve his Master and to make Him known in every sphere of his life. Our sports should be no exception to this, and the Christian in a team or club should bear witness

for his Lord, endeavoring always to win others for Him. Let it be known that you keep Sunday as the Lord's Day, sacred for worship and Christian service. Do not accommodate yourself to the lower standards of others, but rather make plain your own position, and by prayer and positive effort let Christ be known. There have been outstanding illustrations of the influence for good of leading sportsmen and sports-women who took their stand for the Lord's Day, and most of us could furnish examples of friends who were won for Christ through contacts first made on the sports field.

After all, are not our churches and missions evangelizing all the time in this way through their youth clubs and youth organizations. Here is a young fellow from a non-Christian home who was first introduced to the fellowship through a church team. He meets wholesome friends, enjoys running and gym and basketball with them, learns about the Lord Jesus through the weekly Bible Class, and eventually becomes a Christian. Lots of people made their first contact with the Gospel thus. But do make sure, if you have these activities in connection with your church, that first things are kept first, and that the claims of Christ are never minimized.

The apostle Paul wrote to the Corinthians: "Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God" (I Cor. 10:31, A.S.V.). Not only do we worship and work, but we may also play to His glory. Our skill and zest in the game, the spirit in which we win or lose, our courtesy and team spirit, as well as the relationships forged and the opportunities used, may all glorify God. We should make it our aim to please Him in all things.

(By permission of Scripture Union, from *The Christian's Conduct.*)

God is Calling Us Back to Primitive Christianity and Apostolic Evangelism

by James A. Stewart

It has been said, "The period covered by the Acts of the Apostles is approximately 53 years, thus showing how intense were the activities of the first generation of Church History. Had the later generations of the Church followed the example of the first, the world would have been evangelized fifty times by now."

They succeeded where we have failed. Surely the need of the present hour is to get back to apostolic evangelism.

The church in its first 25 years of existence accomplished more than at any other time in the history of Christianity. The startling fact is this, that if the apostolic church had continued as she began, she would have evangelized the world in the first few centuries.

There are only 120 members in the first local church, and then in one day they had 3,000 additions and soon in a few days they numbered 5,000. Yet from the human viewpoint they were doomed to fail in their mission; yea, their very existence was a living miracle of the power of God.

Who would believe the fantastic story that Jesus of Nazareth, that man who died such an ignoble death of shame as a criminal on a felon's gibbet, had risen from the dead and that He was the Son of God?

THEY CHALLENGED THE POWERS OF HELL

Right at the very outset, on the birthday of the Church, Peter flings down the gauntlet and challenges the enemy to spiritual warfare. By the mighty power of the Holy Spirit, this transformed disciple courageously calls upon the Jewish nation to repent of its sin in the crucifixion of its Messiah.

Defying the whole nation of Israel, this single warrior of the Cross commands, in God's Name, their repentance. Said the Apostle, "God has reversed your decision and has raised Jesus Christ from the dead and set Him at His own right hand, an exalted Redeemer." Read Acts 2:23-26.

The fight is now on, between the seed of the woman and the seed of the serpent. The early church gives no quarter or compromise; it is war to the finish.

What a weak anemic group of compromisers we are in contrast!

THE SON OF GOD WAS ABSOLUTELY EVERYTHING

Nobody can read the pages of the Acts of the Apostles and not feel the holy thrill of their testimony. The Risen Saviour was their Redeemer, Friend, Shepherd, Lord, Prince, High Priest, and General. Their very lives glowed with their joy in the Lord!

"Christ! I am Christ's! And
let the name suffice you,
Ay, for me, too, He greatly
hath sufficed;
Christ is the end, for Christ
was the beginning,
Christ the beginning, for the
end is Christ."

THE LIVING CHRIST WAS IN THEIR MIDST

"Where two or three are gathered together in My Name, there I am in the midst of them." Matt. 18:20. They did not worship or serve an historical Christ. They believed and fellowshiped with an exalted Lord. Their whole lives and words witnessed momentarily the glow of this contact. Even the enemy reluctantly took knowledge of their vital witness because they had been in company with Jesus. Acts 4:13.

How amazing! The crucified Redeemer, marred beyond recognition on the cross, was not only seated at the Father's right hand, but was living amongst His people.

The unsaved were convicted of their sin—because of the Presence of the Living Christ in the Church.

THEY LIVED LIVES SEPARATED UNTO THE LORD

Their power was their holiness. The Lord's Day is a sanctified

day, as a sanctuary is a sanctified place. One of our great weaknesses in fundamentalism today is that we are flattered when worldlings of high position testify to our Gospel—even though they still live in the camp of the enemy.

We sadly weaken the spiritual power of a holy church when we compromise on the issues of a holy life. II Cor. 5:17 is the acid test of the new birth. To be in Christ means to be a new creation, and to be a new creature means to experience the thrill of long separation unto God.

As A. J. Gordon has said, "If perchance the Church shall attract men, without at the same time transforming them; if she shall attach them to her membership without assimilating them to her life—she has only weakened herself by her increase, and diminished herself by her additions."

"He that is not with Me is against Me," Matt. 12:30, said our Lord. Our Lord did not say it was difficult, but that it was impossible to serve two masters. Matt. 6:24.

The world thinks that you can serve two masters and a large number of evangelicals believe that this is also possible. Communism will not brook compromise and why should we?

THEY WERE FIERCELY PERSECUTED

As one carefully reads the history of the church in its early beginnings, one is struck by the fact that it was daily persecuted and only had an occasional rest from the onslaughts of the enemy.

Acts 9:31 is an illuminating verse because here we have a picture of the church free from persecution. It is a unique situation. In the early days of the church it was after they got converted they got put in prison; nowadays it is before they were converted they were in prison.

THE HOLY SPIRIT'S SWAY IN THEIR LIVES

The Upper Room was the Spirit's Baptistery. They were all filled with Him. They lived, testified and prayed in the power of an ungrieved Spirit. Acts 9:31 is "a key verse of the blessed Book. They walked in the comfort of the Holy Ghost." Yes, they walked in all the blessed ministries of the third person of the Trinity. Hence, their supernatural power.

They seemed to live on their knees. Prayer and prayer meetings were the order of the day. Before and after great times of persecution and witness they retired to throne of grace. Today our prayer meetings are deserted and hence the great loss of spiritual power.

THEY BELIEVED THE GOSPEL WAS THE ONLY HOPE FOR A LOST AND DYING WORLD

They believed with all their heart that Christ was the answer to the world's needs. They believed they were commissioned by the Living Christ to spread this message to every creature. They lived for this one thing alone.

This conviction led them to a holy crusade. Day and night, in season and out of season they fearlessly and sacrificially crusaded into the enemy's territory with the message of the great Evangel. This

burning passion crowded all secular things out of their lives. Social prestige and money held no charms for them unless such could be used for the spread of the message.

They not only lived for Christ but went to prison, and died for Him. What a contrast to ourselves! We say we believe the same as the early church but our lives deny this fact. We have many ambitions and many pursuits and pleasures which take first place in our hearts, affections and our intellectual exercise. The Gospel comes second.

What a transformation would come to the church of God today if we really put first things first, and dedicated all that we possess to world-wide evangelism!

THEY BELIEVED THAT IT WAS THE SUPREME BUSINESS OF ALL TO WITNESS FOR CHRIST

If every creature is going to hear the Gospel, then every believer must preach the Gospel. The word "witness" comes from our English word Martyr; one who bears witness by his death, denoting one who testifies of what he has seen or heard or knows. Surely this is a striking illustration of the simplicity of New Testament evangelism.

The Word "preach" which occurs some 100 times in our New Testament means "to proclaim"; it is the accepted equivalent for six different Greek verbs; three of these are from a common root which means "to bear a message or bring tidings;" and this statement covers about 60 cases. As to the other three Greek words, one is used over 50 times, and means "to publish or proclaim"; and another six times and means "to say, speak, or talk about." The other, which means "to dispute or reason," is the only one of six which suggests a formal discourse or argument, and this is only used twice.

The word used in Acts 11:19-20 is very impressive: it is suggestive of "gossiping the Gospel," or the ordinary every day witnessing in casual conversation or the first attempts of a child to speak. Search the pages of the New Testament and you will find that to be a Herald of the Glad Tidings was not the exclusive prerogative of a special class of paid clergymen.

In the New Testament, there is no distinction between Clergy and Laity. This is a relic brought over from Romanism. John Huss fought and died in Czechoslovakia for the doctrine of the priesthood of all believers, and the Hussite symbol to this present day is the Communion cup standing upon the open Bible. It was this truth of a Royal Priesthood and every believer a witness that was the dynamic force in the early church.

Without the aid of any modern equipment or transportation or translation and publication of the Word, the Gospel of God's grace shook the whole Empire until there were even saints in Caesar's household. God is calling us back to primitive Christianity!

A HOLY CRUSADE

What we need in the church is a new crusading fellowship—to undertake anew the conquest of the world for Christ!

Dr. G. Campbell Morgan commenting on the Church at Antioch

writes: "How was the Christian Church at Antioch constituted? Certain men of Cyprus and Cyrene had preached in Antioch to these Greek men the gospel of the Lord Christ: and these men, hearing the Gospel of the Lord Christ, had believed and been baptized by the Holy Ghost.

"That company of men and women, in living union with the living Christ by the baptism of the Holy Spirit, constituted the Church. There had been no apostolic visitation. The Church was not the result of official action, but of the proclamation of the Lord, and belief in Him and baptism into His life, by the overruling of God."

These believers, common and ordinary saints of the church, occupying no official position, planted New Testament churches by their dynamic, virile witness.

"The early church had no room for an idle and selfish soul. Every believer was a worker, warrior, witness. He came into the church as soon as he believed and was baptized, to be a member in the body where every member had an office, and must needs fulfill his functions in order to maintain the health of the whole body."

Members of the early Church preached in every conceivable place, chiefly in the open air. They did not erect ecclesiastical buildings and invite the people to come to their church buildings. Their evangelism was direct, dynamic and simple.

UNSCRIPTURAL METHODS

Our ministry today is restricted by our unscriptural methods. We leave the primary responsibility of evangelism to a few paid pastors, Bible teachers, evangelists, and missionaries. Our strongest method is in inviting an evangelistic party at great financial expense to conduct huge evangelistic campaigns. We sink millions of dollars in costly church buildings and invite the people to come in and hear the Gospel. Not so the early church.

Saintly F. B. Meyer has said: "Antioch will ever be famous in Christian annals, because a number of unordained and unnamed disciples, fleeing from Jerusalem in the face of Saul's persecution, dared to preach the Gospel to Greeks and to gather the converts into a church in entire disregard of the initial rite of Judaism."

If these believers had gone from a modern congregation in which the ministry was designated to the sole responsibility of one man, this triumphant period of the churches' history could never have been written. How tragic that in the average church the ministry gifts of the Holy Spirit lie dormant and latent because the average believer has no opportunity to minister.

If every group of believers has a paid pastor to take care of them then there is one thing certain, and that is, the world will never be evangelized. Thank God for all the voluntary Sunday School superintendents, Sunday school and Bible class teachers and so-called laymen. If they all had to be paid for their service, very few churches would be able to function financially.

EVERY BELIEVER A COURIER

Robert and James Haldane launched out together to evangelize Scotland, preaching to thousands daily. As they were not clergymen

they were severely criticized and the pulpits were closed to them. In answer to unjust criticism they replied:

"We deem the low estate of religion a sufficient call for us to go into the highways and hedges and endeavor to compel our fellow sinners to lay hold on the hope set before them in the Gospel."

I personally am not advocating that everyone give up employment and go out in full-time gospel work. But I do believe that every believer should realize that no matter what his employment is, that it is only paying his expenses to be an ambassador of the Lord Jesus Christ.

We were not long in Norway until we heard on every hand of the mighty ministry of Hans Nielson Hauge. In April, 1796, when plowing on his father's farm, singing a hymn of salvation, he was called of the Holy Ghost to carry the Word of Life to his nation, steeped in superstition and darkness. His ministry began in farm houses. So greatly was he persecuted by the established church that he was even imprisoned for his faith in Christ, at Fredrikstad, and Trondheim harbour.

He was fiercely opposed because he was a peasant's son and not officially ordained as a Clergyman. When his parents wondered how he replied: "Unlearned fishermen did it for Christ, and if a farmer may not fish as well as they, he can at any rate sow the seed of the Kingdom." His ministry transformed the dead State Church so that it became a mighty evangelical instrument.

No wonder Alexander MacLaren spoke to his congregation in such burning words: "It would be a good day for Christendom if the faith and devoutness of a community such as we, for instance, profess to be, were so strong and so demanding expression—as that, instead of my poor voice continually sounding here, every one of you had a psalm or a doctrine, and every one of you were able and impelled to speak out of the fulness of the Spirit which God poured into you.

"It will come some day; it must come if Christianity is not to die of its own dignity, I am sure that no two things can be less like one another than the worship of the primitive Church, and the worship of one of our congregations."

As many as I love, I rebuke and chasten: be zealous therefore, and REPENT. Revelation 3:19.

(From the *Herald of His Coming.*)

NEWS AND NOTES

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

BROTHER JOHN POUND

A faithful and dedicated servant of the Lord has been called to his heavenly home at an early age. Brother Pound was a staunch believer in the fundamental doctrines of God's word. He never left you in doubt as to how he stood on these matters. As a true minister of the Word, he contended for the faith once for all delivered to the saints. I have conducted many funerals in my fifty years in the ministry, but I had a most wonderful new experience in conducting this one. It thrilled my heart and soul to hear his own children sing two songs at his

funeral service. This revealed to me how much his children admired and loved him, and the training he had given them.

The Waterford Church of Christ, where Brother Pound served as minister at the time of his home-going, will long remember and cherish his teaching of the word of God, and his example of life.

I will always appreciate the many years of my association with this dedicated servant of the Lord. May the Lord supply every need for his fine Christian family.

Howard T. Marsh

I enjoy Word & Work, and, I find much inspiration in the contents there of.

Thank you very much for sending it on.

Yours in Christian love,
(Mrs.) J.R. Stewart-Brown

Behold He Cometh

Behold He cometh with the clouds!
A heavy shadow falls before,
Men's hearts are failing them for fear,
Foreboding judgments at the door.
Behold He cometh with the clouds—
For His beloved dawns the day;
They lift their heads and look aloft
And take new courage on the way.
Behold He cometh with the clouds—
From Heav'n descending with a shout,
With angel's voice, and trump of God
His hidden ones to gather out.
Caught up they meet Him in the air,
Theirs not to taste the wrath below,
Their lately tear-stained faces now
Reflecting Christ in radiance glow.
Well are they paid for all their pain,
Forgotten now the thorns, the cross,
Forever with and like their Lord,
For whom they counted all but dross.
Behold He cometh with the clouds—
The careless dwellers on the earth
Are overtaken with a snare,
Seized as with sudden pangs of birth.
Behold He cometh with the clouds—
What is the message to my soul?
Is it of terror and dismay
Or joy that views the longed for goal?
Be thou prepared, O my heart,
That that morn may no darkness bring!
"Behold He cometh with the clouds"
The lost shall wail, the saved shall sing.

—R. H. Boll

Now In Tract Form!



My Pilgrimage Toward A Premillennial Viewpoint

by Dr. David R. Reagan

I write as **one** who grew up in the mainline, A-Millennial wing of the Churches of Christ and who presently serves as the pulpit minister for a **mainline** Church of Christ whose membership is decidedly A-Millennial.

Like most **people** who have been "born and bred" in the Churches of Christ, I **received** almost no teaching concerning God's Prophetic Word when I was growing up in the church.

PROPHETIC IGNORANCE

Until I was about 25 years old, I could not have told you the difference in a **millennium** and an armadillo! I thought the "rapture" was a sensation you felt when your girlfriend kissed you. And, of course, the "Beast"—any beast in the Bible—was the Pope! I never heard much about the New Jerusalem, but I sure had a vivid image of what Hell was like.

... Thus begins Dr. Reagan's article which was published in June, 1978, and brought forth such interest that we have reprinted it as a tract. **Bro. Reagan** added one short paragraph to the original document, to **prepare** it for tract usage. Order it from *Word and Work* at 15c per copy in lots of ten or more.

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