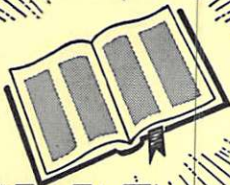
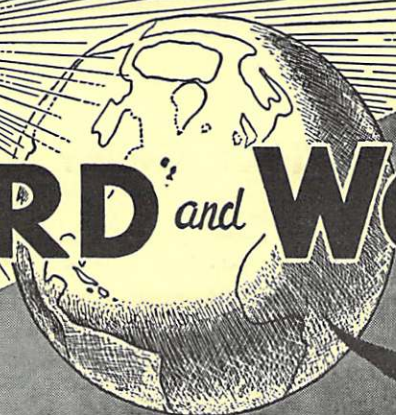


"Holding fast the faithful Word . . ."



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



"Holding forth the Word of life."

SEPTEMBER, 1987

CHRIST IS COMING AGAIN: REJOICE!

"To many the doctrine of the Second Coming of Christ seems impractical; I once so regarded it. In my early ministry one of my members asked me to speak on the Second Coming, but I knew nothing about the doctrine and put him off, thinking to myself, 'You will be much older before I speak on a subject so impractical.' But the day came when I found it not only the most precious, but also one of the most practical doctrines of the whole Bible. This truth transformed my whole idea of life. It broke the power of the world and its ambitions over me, and filled my life with the most radiant optimism, even under the most discouraging circumstances."

—R. A. Torrey, evangelist,
Bible teacher, author

"Belief in the Second Coming has been the moving principle in my life. I have not spent a conscious hour during the last forty years without being influenced by the hope of Christ's Return."

—Lord Shaftesbury, one of
England's greatest reformers

WHAT THEN?

When the great plants of our cities
Have turned out their last finished work;
When our merchants have sold their last yard of
silk

And dismissed the last tired clerk;
When our banks have raked in their last dollar
And paid the last dividend;
When the Judge of the earth says:
"Close for the night,"
And asks for a balance—
What then?

When the choir has sung its last anthem,
And the preacher has made his last prayer;
When the people have heard their last sermon
And the sound has died out on the air;
When the Bible lies closed on the altar
And the pews are all empty of men
And each one stands facing his record—
And the great Book is opened—
What then?

When the actors have played their last drama.
And the mimic has made his last fun,
When the film has flashed its last picture,
And the billboard displayed its last run;
When the crowds seeking pleasure have
vanished,
And gone out in the darkness again—
When the trumpet of ages is sounded,
And we stand up before Him—
What then?

When the bugle's call sinks into silence
And the long marching columns stand still,
When the captain repeats his last orders,
And they've captured the last fort and hill,
And the flag has been hauled from the mast
head,
And the wounded afield checked in,
And a world that rejected its Saviour,
Is asked for a reason—
What then?

—J. Whitfield Green

THE WORD AND WORK

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

Alex V. Wilson, Editor

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Speaking Truth in Love:

Knowing Facts, or Serving and Longing for a Person?

Alex V. Wilson

What drove the man on, that he toiled so hard and long for others? I refer to Lord Shaftesbury (1801-85), one of the greatest reformers in the history of England. His decades of service as a Member of Parliament were dedicated to helping the poor and oppressed: the mentally ill, young children working in factories, women and children slaving in coal mines, and many others. Against intense opposition by vested interests, he worked for slum clearance, better housing, improved sanitation, free schools, and vocational training for the poor. (See June 1985 *Word and Work* for his mini-biography).

But my question is, What *motivated* Shaftesbury to such a life of service and sacrifice? Answer: He was a Bible-believing, born-again disciple of Christ Jesus. He loved others because Christ first loved him, and because the fruit of the Holy Spirit is love. But what seemed to grip his heart the most was the blessed hope of Christ's return. That truth beyond all others stimulated his life, character and career. He himself put it this way: "Belief in the Second Coming has been *the moving principle in my life*. I have not spent a conscious hour during the last forty years without being influenced by the hope of Christ's Return."

Does the study of prophecy affect you that way? It should, for God reveals future events not that we might construct correct charts but live loving lives! Check and see if you can find any major New Testament passage about the end-times that does not contain a call to godly living or service. I can't find a single one. I have found it profitable to search for all the various *applications* (i.e., commands, warnings, exhortations) that are made in the prophetic portions of Scripture. Otherwise the study of future things dries up into a merely academic exercise.

He Came, and He'll Come: Tell the World

A book on church history by Lars Qualben makes this point very well: "Christianity spread with astonishing rapidity during the first three centuries. It spread to all parts of the Empire, even to regions beyond Roman territory. . . . There were several reasons for this remarkable progress." He goes on to list nine such reasons, but the very one is this: "The Christians expected the speedy return of the Lord. There was but little time to organize, no time to be idle. The essential thing was to preach the Gospel 'unto the uttermost part of the world' before it was too late." May we go and do likewise.

6-6-6 or Sick-sick-sick?

Our Lord Jesus said, "Occupy till I come" (Luke 19:13, KJV). A contemporary writer, Raymond Cox, uses those words as a foundation for his plea for a balanced use of prophecy.

The sincerest saints can become so captivated with the 666 that they forget that an unsaved world is sick, sick, sick. Some are so involved investigating the ten toes of Daniel's image that they never use their own two feet to "go and bring forth fruit." They watch, but they need to occupy.

On the other hand, some become so occupied with occupying that they hardly have a thought about the "blessed hope." They get frustrated wondering, "What is this world coming to?" because they forget Who is coming to this world! They want to keep their ears to the ground, and that is all right, but they fail to keep their eyes on Jesus, and that is all wrong. They occupy all right, but they need to watch.

One more important observation. That Jesus Christ is *coming again* is wonderful, but that *Jesus Christ* is coming again is even more wonderful! At His return we shall experience grand blessings beyond all imagining. But the grandest is, we shall see HIM and be with HIM forever. On this point the poets can say it best, so hear the heart-beat of Frances Havergal's yearning for our Savior, King and Priest:

Thou art coming, Thou art coming; we shall meet Thee on Thy way.
We shall see Thee, we shall know Thee, we shall bless Thee,
we shall show Thee

All our hearts could never say.

What an anthem that will be, ringing out our love to Thee,
Pouring out our rapture sweet at Thine own all-glorious feet.

O the joy to see Thee reigning—Thee, my own beloved Lord!

Every tongue Thy Name confessing; worship, honor, glory, blessing
Brought to Thee with glad accord.

Thee, my Master and my Friend, vindicated and enthroned;
Unto earth's remotest end glorified, adored, and owned.

Our hearts echo, "Oh yes! Come, Lord Jesus!"

THEME:

Jesus Is Coming Again

The Christian and the Second Coming

R. H. Boll

The doctrine of Christ's return from heaven holds a high and important place in the teaching of the New Testament. It is of especial meaning and interest to us in its bearings on the church and individual Christians. Wonderful promises, solemn warnings and exhortations are wrapped up with it. Let us study together some of the

things the word of God teaches concerning the sure promise of the coming of Christ.—What is the Christian's right attitude toward this wondrous prospect—how we should receive it, how it should affect us, how we should live and act with reference to it.

The most obvious reaction to the doctrine of Christ's Coming and the events connected with it, is that we should *believe* it. "Why certainly" some may say—"we all do if we are Christians; of course we believe it." Well we do and we don't. It is one thing to accept it as an article of the Christian faith (thank God for those who do so)—but one can do that and give his assent to it, yea even preach and teach it and contend for it, and yet not have a real heart faith in it. If I believe in Christ's imminent return from heaven, my life will be lived in the light of that event; and whatever cannot stand in that light will be abandoned. We see at once what a profound influence such a faith in the coming of Christ must have upon a man who believes it—on his aim, his work, his conduct, and the whole tenor of his life. But let us see what is the specific teaching to Christians with reference to the Lord's return.

1. The Christian is taught to *wait* for Christ's coming. Under the apostle's teaching the primitive churches of Christ were left in an attitude of waiting—not for death, but for Christ's return. Thus the early converts of Thessalonica turned unto God from idols to serve the true and living God, and to *wait* for His Son from heaven whom He raised from the dead. The church at Corinth was in this waiting attitude. "So that ye come behind in no gift, *waiting* for the revelation of Jesus Christ." (1 Cor. 1:7). To the church in Philippi Paul says, "For our citizenship is in heaven, whence also *we wait* for a Savior, the Lord Jesus Christ." (Phil. 3:20). Paul includes himself with them, as one of those waiting for Christ's coming. Again in Heb. 9:28 we read—"So Christ also, having been once offered to bear the sins of many, shall appear a second time apart from sin to them that *wait* for him, unto salvation." The Greek word is very emphatic. In 1 Cor. 1:7, for instance, it is "Apekdechomai" which means "*eagerly awaiting*." The same term is used in Phil. 3:20 and Heb. 9:28. The waiting attitude implies a certain unsettledness—a feeling that present things and circumstances are only temporary, and an expectancy of the real, final condition, which will be ushered in for us by the Lord's return from heaven.

2. Even stronger than the word "wait" are the terms "*looking for*," and "*watching*." The latter word is used more especially in the first three gospels. In Mark 13 the Savior says, "Take ye heed, *watch and pray*, for ye know not when the time is. *Watch* therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, *Watch*." (Mark 13:33-37). The parable of the Ten Virgins is pointed with the same admonition; "*Watch*, therefore, for you know not the day nor the hour." (Matt. 25:13). In Luke, warning against the life of self-indulgence and pre-occupation with early cares, He says, "But *watch* ye at every season, *making supplication* that ye may escape the things that shall come to pass, and to stand before the son of man." (Luke

21:34-36). To the careless church in Sardis, the Lord sends this message by His servant John: "Be thou watchful and strengthen the things which remain, which are ready to die; for I have found no works of thine perfected before my God." "If therefore thou shalt not *watch* I will come as a thief and thou shalt not know what hour I will come upon thee." (Rev. 3:2, 3). Whatever more these words may signify, they certainly declare the great importance of watchfulness in view of Christ's coming.

3. At the close of his last solemn charge to Timothy (2 Tim. 4:8) the apostle Paul says, "Henceforth there is laid up for me the crown of righteousness which the Lord, the righteous Judge, shall give to me at that day; and not to me only, but also to all them that have *loved* his appearing." Not to them that dread His appearing, not them that ignore it or have forgotten it, nor to those to whom it is a matter of indifference, but to them that *love* His appearing, does the Lord the righteous Judge award a crown in that day. They who *love* His appearing are those who will be glad when He comes. They look forward to His coming, they *love* to think about it and to speak of it. Like John, the beloved disciple, on the isle of Patmos—when they hear the announcement of Jesus, "Behold I come quickly"—they respond from the heart and say, "Amen; even so, come Lord Jesus." This again, when it becomes a real factor in the Christ's life, must profoundly affect his thinking, his attitude, his work, his conduct.

4. Last, but not least, is the fact that the Christian is to look forward to the Second Coming of Christ as *his hope*. "Looking for the blessed *hope* and appearing of the glory of the great God and our Savior Jesus Christ..." (Tit. 2:13). Now *hope*, as everyone knows, consists of two elements; namely, Desire and Expectation. Where there is no expectation there is of course, no hope. Again, where there is no desire there can be no hope. Merely to expect a thing is not the same as to hope for it. Unless the thing is also good and desired as well as expected, there is no hope. Also mere desiring of a thing when there is no chance or prospect of getting it, is not hope. Hope both desires and expects. If you expect the Coming of Christ, and desire His coming, you have the hope. If you do not expect Him to come, or if the thought of His Coming fills you with dread and misgivings, so that you would rather not have Him come—at least not right now—something has blacked out your hope.

The earnest Christian (and I am speaking of no other class here) finds himself face to face with a difficulty at this point. He loves the Lord, he wants to be right with God in all things, he wants to be acceptable in the day of Christ's appearing—and yet there are doubts and fears that darken the outlook. "I am far from perfect, he feels, and how can the Lord own me when He comes? It becomes evident now that no man—no, not the best Christian on earth can base his hope on his own goodness and merit. The coming of Christ can not be a hope to anyone unless he knows the grace of God, and is standing in this grace, not only as to his original salvation, but in his Christian life, and in his outlook for the future. When God deals in grace He does not take account of our worth and desert. He accepts of us "not according to our works, but according to His own purposes

and grace which was given us in Christ Jesus before the world began." And in that we have our assurance, and the inspiration to lay hold on the hope set before us. "Wherefore, girding up the loins of your mind," says Peter, "be sober and *set your hope* perfectly on the *grace* that is to be brought unto you at the revelation of Jesus Christ." (1 Pet. 1:13). Will a sincere soul grow lax in conduct and carelessness of sin because he stands in grace and sets his hope on it (Paul discusses this question in Rom. 6). Far from it. Grace is the secret of a holy life. "Behold what manner of love the Father hath bestowed upon us that we should be called the children of God. . . . Beloved now are we children of God, and it is not yet made manifest what we shall be. We know that if he shall be manifested we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him, purifieth himself, even as he is pure." (I John 3:1-3). The hope of Christ's coming is a purifying hope. Let every man in Christ boldly take hold of it.

* * * * *

The Abuse of Bible Prophecy

by Dr. David R. Reagan

Let's face it. Prophecy is held in contempt by most people.

Non-Christians scoff at the very idea of supernatural knowledge about the future. The funny thing is that in doing so they fulfill a prophecy of Peter: "Scoffers will come in the last days with scoffing, following their own passions and saying, 'Where is the promise of his coming?'" (II Peter 3:3 & 4)

The Apostates

The real tragedy concerning God's Prophetic Word is that so many Christians share this same scoffing attitude. Apostate Christian seminaries have pretty well rejected the whole concept of prophecy. Most now teach that prophecy is really history written after the fact but written like prophecy to make it more interesting.

This total rejection of prophecy on the part of apostate Christians is a natural outgrowth of their worship at the man-made altar of Historical Criticism. They have rejected the Bible as God's revelation to Man, arguing instead that it represents Man's faltering search for God. They have concluded, therefore, that the Bible is full of myth, superstition, and legend.

Since they have rejected the supernatural, they cannot accept the idea of prophecy as revealed preknowledge of history. That is the reason the Book of Daniel has been a focus of their scorn and ridicule. It is not at all unusual to hear one of their scholars say "the Book of Daniel is just too accurate. It had to be written after the events it claims to prophesy." This is nothing but blatant unbelief which calls into question our Lord's own acceptance of the Book as authentic (Matt. 24:15).

This attitude is also a fulfillment of prophecy, for Jesus said that in the end times there will be a great apostacy within the professing

church (Matt. 24:10-12). As Paul put it, the end times will be marked by men who "hold the form of religion but deny the power of it." (II Tim. 3:5)

The Spiritualizers

Prophecy has also suffered abuse at the hands of those who have specialized in spiritualizing it. Liberals and conservatives both have been guilty of this.

When I speak of "spiritualizing" I am referring to the attitude which holds that prophecy does not mean what it says. This attitude always leads to a symbolic interpretation of prophecy. The plain sense meaning of prophecy is denied, and prophetic books like Revelation are treated like they were adult Alice in Wonderland books with a vague, general message but no specific meaning.

This spiritualization of prophecy on the part of liberals is easy to understand. It is a natural extension of their tendency to spiritualize all of Scripture. They have spiritualized the miracles of God in the Old Testament and the miracles of Jesus in the New Testament, so why should they accept the plain sense meaning of prophecy, especially when it teaches a supernatural consummation of history?

It's the conservative spiritualizers who are such a perplexing mystery. They accept the Bible as the Word of God. They agree that the Bible contains supernatural revelations about the future. They interpret all non-prophetic passages literally. They even interpret the First Coming prophecies literally. But for some strange inexplicable reason, they insist upon spiritualizing all the Bible's prophecies concerning the Second Coming of Christ.

Thus, they deny the coming reality of the Tribulation, the Millennial Reign, and the New Earth. They take a passage like Zechariah 14 which says Jesus will return to the Mt. of Olives and reign on the earth and spiritualize it to mean that when you accept Jesus as Lord and Savior He comes into your heart (the Mt. of Olives) and begins to reign in your life (the reign on the earth). Such people should be granted Ph.D.'s in Imagination!

If the prophecies concerning the First Coming of Jesus were all fulfilled in some literal way in their plain sense meaning, then why shouldn't the Second Coming prophecies be fulfilled the same way? If the plain sense makes sense, why look for any other sense? To do so is to end up with nonsense.

The Apathetic

Then there are those Christians who are simply apathetic about prophecy. They couldn't care less.

These Christians see no practical relevance of prophecy to their daily lives, so they ignore it. They have never read the major prophets. They couldn't even find the minor prophets. And they certainly aren't going to waste their time with that "Chinese puzzle" called the Book of Revelation.

I personally grew up in a heritage like this. Our apathetic attitude was motivated by the peculiar belief that all Old Testament prophecy had been fulfilled and therefore the study of prophecy was a waste of time.

The Fanatics

Finally, there are the fanatics. These are the people who tend to literalize all of prophecy and then use their fertile imaginations to speculate and theorize all sorts of fanciful future events.

They usually are obsessed with date setting or speculating about whether or not Henry Kissinger is the Anti-Christ. They are rumor mongers who spread wild stories about vultures gathering in Israel, Belgian computers taking over the world, the Jews collecting building blocks for the Temple, the Social Security Administration stamping numbers on people's hands, and Jane Fonda's name having the numerical equivalent of 666!

Conclusion

I believe that Satan himself is the one who has inspired all this abuse of God's Prophetic Word. Satan does not want anyone studying prophecy, because prophecy contains the revelation of Satan's ultimate and total defeat.

But the Book of Revelation begins with the words, "The *revelation* of Jesus Christ." The Book of Revelation, like the rest of prophecy, is meant to be revealing of the future. It is meant to be understood. In fact, in Revelation 1:3 we are told that anyone who reads the book will receive a blessing. It is the only book in the Bible that contains such a promise.—*Prophecy Notebook*

* * * * *

"HE'S COMING TOMORROW"

by Mrs. Harriet Beecher Stowe

(Sometimes truths "come alive" much more when clothed as fiction or drama. Christ knew this, and so used parables. Thus we present the following article, though we know the Lord's return will differ in some ways from the events imagined here. Don't think of this as a doctrinal presentation. Instead, catch the spirit of it—the challenge. It was written before 1900 by the author of Uncle Tom's Cabin. —the Editor.)

"The night is far spent; the day is at hand."

My soul vibrated for a moment like a harp. Is it true? The night, the long night of the world's groping agony and blind desire, is it almost over? Is the day at hand?

Again: *"They shall see the Son of man coming in a cloud, with power and great glory. And when these things come to pass, look up and rejoice, for your redemption is nigh."*

Coming!—The Son of man really coming into *this* world again with power and great glory?

Will this really ever happen? Will this solid, commonplace earth see it? Will these skies brighten and flash, and will upturned faces in this city be watching to see Him coming?

So our minister preached in a solemn sermon; and for moments, at times, I felt a thrill of reality in hearing. But, as the well-dressed crowd passed down the aisle, my neighbor Mr. Stockton whispered to me not to forget the meeting of the bank-directors on Monday evening,

and Mrs. Goldwaite urged my wife not to forget her party on Thursday. My wife, as she came out, asked me if I had observed the extravagant outfit of Mrs. Rennyman.

"So absurd," she said, "when her income, I know, cannot be half what ours is, and I *never* think of sending to Paris for my things! I should look on it as morally wrong."

I spoke of the sermon.

"Yes," said my wife, "what a sermon!—so solemn. I wonder that all are not drawn to hear our rector. What could be more powerful than such discourses? My dear, by the way, *don't* forget to change Mary's opal ring for a diamond one. Dear me! the Christmas presents were all so on my mind, that I was thinking of them every now and then in church; and that was so wrong of me!"

"My dear," said I, "sometimes it seems to me as if all our life were unreal. We go to church, and the things that we hear are either true or false. If they are true, what things they are! For instance, these sermons on the second-coming. If we are looking for *that* coming, we ought to feel and live differently from what we do! Do we really believe what we hear in church, or is it a dream?"

"I *do* believe," said my wife earnestly—(she is a good woman)—"Yes, I *do* believe, but it is just as you say. Oh, dear! I feel as if I am very worldly—I have so many things to think of!" And she sighed.

So did I; for I knew that I, too, was very worldly. After a pause I said, "Suppose Christ should really come this Christmas and it should be authoritatively announced that He would be here tomorrow?"

"I think," said my wife, "there would be some embarrassment on the part of our great men, legislators, and aldermen, in anticipation of a personal interview. Fancy a meeting of the city council to arrange a reception for the Lord Jesus Christ!"

"Perhaps," said I, "He would refuse all offers of the rich and great. Perhaps our fashionable churches would plead for His presence in vain. He would not be in palaces."

That evening the thoughts of the waking hours mirrored themselves in a dream.

I seemed to be out walking in the streets, and to be conscious of a strange, vague sense of *something* just declared, of which all were speaking with a suppressed air of mysterious voices.

There was a whispering stillness around. Groups of men stood at the corners of the street, and discussed an impending something with suppressed voices.

I heard one say to another, "What? *Really* coming? Tomorrow?"

And the others said, "Yes, tomorrow. On Christmas Day He will be here."

It was night. The stars were glittering down with a keen and frosty light; the shops glistened in the Christmas array: but the same sense of hushed expectancy pervaded everything. There seemed to be nothing doing, and each person looked wistfully upon his neighbor, as if to say, "Have you heard?"

Suddenly, as I walked, an angel-form was with me, gliding softly

by my side. The face was solemn, serene, and calm. Yet, though I felt awe, I felt a sort of confiding love as I said:

"Tell me, is it really true? *Is Christ coming?*"

"*He is,*" said the angel. "Tomorrow He will be here!"

"What joy!" I cried.

"Is it joy?" said the angel. "Alas, to many in this city it is only terror! Come with me."

In a moment I seemed to be standing with him in a parlor of one of the chief mansions of the city. A stout, bald-headed man was seated at a table covered with papers, which he was sorting over with nervous anxiety, muttering to himself as he did so. On a sofa lay a delicate woman, her hands clasped over a little book. The room was, in every way, a witness of boundless wealth. Gold and silver, gems, foreign furniture and costly pictures—everything that money could buy—were there. The man seemed nervous and uneasy. He wiped the sweat from his brow, and spoke,—

"I don't know, wife, how *you* feel; but *I* don't like this news. I don't understand it. It puts a stop to everything *I* know anything about."

"O John!" said the woman, turning towards him a face pale and fervent, "how can you say so?"

"Well, Mary, it's the truth. I don't care if I say it. I don't want to meet—well, I wish He would put it off! What does He want of me? I'd be willing to make over—well, three million to found a hospital, if He'd be satisfied and let me go on. Yes, I'd give three million—to buy off from tomorrow."

"Is He not our best freind?"

"Best friend!" said the man, with a look half fright, half anger. "Mary, you don't know what you are talking about! You know I always hated those things. There's no use in it: I can't see into them. In fact, I *hate* them."

She cast on him a look full of pity. "*Cannot I make you see?*" she said.

"No, indeed, you can't. Why, look here," he added, pointing to the papers, "here is what stands for millions! Tonight it's mine, and tomorrow it will be all so much waste paper; and then what will I have left? Do you think I can rejoice? I'd give half; I'd give—yes, *the whole*, not to have him come for a hundred years."

She stretched out her hand towards him; but he pushed it back.

"Do you see?" said the angel to me solemnly. "Between him and her there is a '*great gulf fixed*.' They have lived in one house with that gulf between them for years! She cannot go to him: he cannot come to her. Tomorrow she will rise to Christ as a dewdrop to the sun; and he will call to the mountains and rocks to fall on him—not because Christ hates *him*, but because *he* hates Christ."

Again the scene was changed. We stood together in a little low attic, lighted by one small lamp. How poor it was!—a broken chair, a rickety table, a bed in the corner where the little ones were cuddling close to one another for warmth. Poor things! the air was so frosty that their breath congealed upon the bed-covers as they talked with soft voices.

"When mother comes, she will bring us some supper," said one.

"But I'm so cold!" said the little outsider.

"Get in the middle, then," said the other two, "and we'll warm you. Mother promised she would make a fire when she came in, if that man would pay her."

"What a bad man he is!" said the oldest boy. "He never pays mother if he can help it."

Just then the door opened, and a pale, thin woman came in, laden with packages.

She laid all down, and came to her children's bed, clasping her hands in rapture.

"Joy! Joy, children! Oh, joy, joy! Christ is coming! He will be here tomorrow."

Every little bird in the nest was up, and the little arms around the mother's neck: the children believed at once. They had heard of the good Jesus. He had been their mother's only friend through many a cold and hungry day, and they doubted not He was coming.

"O mother! Will He take us? He will, won't He?"

"Yes, my little ones," she said softly, smiling to herself. "He shall gather the lambs with His arms, and carry them in His bosom."

Suddenly again, as if by the slide of a magic-lantern, another scene was present.

We stood in a lonely room, where a woman was sitting with her head bowed forward upon her hands. Alone, forsaken, slandered, she was in bitterness of spirit. Hard, cruel tongues had spoken her name with vile assertions, and a thoughtless world had believed. There had been a babble of accusations, a crowd to rejoice in iniquity, and few to pity. She thought herself alone, and she spoke: "Judge me, O Lord! for I have walked in my integrity. I am as a monster unto many; but Thou art my strong refuge."

In a moment the angel touched her. "My sister," he said, "be of good cheer. Christ will be here *tomorrow*."

She started up, with her hands clasped, her eyes bright, her whole form dilated, as she seemed to look into the heavens, and said with rapture,—

"Come, Lord, and judge me; for Thou knowest me altogether. Come, Son of man, in Thee have I trusted; let me never be confounded. Oh, for the judgment-seat of Christ!"

Again I stood in a brilliant room, full of luxuries. Three or four fair women were standing pensively talking with each other. Their apartment glittered with jewelry, laces, silks and every elegance of fashion; but they looked troubled.

"This seems to me really awful," said one, with a suppressed sigh. "What troubles me is, I know so little about it."

"Yes," said another, "and it puts a stop so to everything! Of what use will all these be tomorrow?"

There was a poor seamstress in the corner of the room, who now spoke.

"We shall be ever with the Lord," she said.

"I'm sure I don't know what that can mean," said the first speaker, with a kind of shudder. "It seems rather fearful."

"Well," said the other, "it seems so sudden—when one never dreamed of any such thing—to change all at once from this to that other life."

"It is enough to *be with Him*," said the poor woman. "Oh, I have so longed for it!"

"*The great gulf*," again said the angel.

Then we stood on the steps of a church building. A band of ministers were together. They were assembled from every kind of gospel-believing church in the county—reformed, independent, holiness, liturgical, pentecostal, "high" and "low."

"It's no matter now about these old issues," they said. "*He* is coming: He will settle all. Ordinations and ordinances and creeds are but the scaffolding of the edifice. They are the shadow: the substance is CHRIST!" And hand in hand they turned their faces when the Christmas morning light began faintly glowing. And I heard them saying together, with one heart and voice—

"Come, Lord Jesus! come quickly!"

* * * * *

Christ's Kingdom—Past, Present, Future

Alex V. Wilson

Jesus Christ is Lord of lords and King of kings, yet evil is so strong. It has always been that way.

BEFORE CHRIST CAME to earth, God's Kingdom ruled over all. Psalm 93:1 said so: "The Lord reigns." Psalm 97:1 said so: "The Lord reigns." Psalm 99:1 said so: "The Lord reigns," or as the NEB puts these passages, "The Lord is king." Psalm 103:19 is even more emphatic: "The Lord has established his throne in heaven, and his kingdom rules over all." And what the psalmist stated, the history of Israel illustrated, again and again. Israel's God, the Most High, was sovereign ruler of heaven and earth.

Yet Evil stalked the earth, and stomped on goodness, and shook its fist at God. Israel's history illustrated that fact too. And right in that section of "royal psalms" quoted above, Psalm 94:3-6 jars us with the question, "How long will the wicked be jubilant? They pour out arrogant words; all the evildoers are full of boasting. They crush your people, O Lord; they oppress your inheritance. They slay the widow and the alien; they murder the fatherless." So Israel waited for its King to come, as Psalm 72 expresses so beautifully. Read and meditate on that great scripture. What yearning—for a kingdom with justice for all; loving concern for the weak and needy; power to destroy injustice; eternal in duration and worldwide in extent; providing abundance and prosperity; God-centered and God-glorifying. O come, O come, Emmanuel!

WHEN THE CHRIST ARRIVED on earth and walked here as man, He brought God's kingdom here to a greater extent. For He was Messiah the King, and He exercised God's kingly rule in a fuller degree than ever before. As He said, "If I drive out demons by the Spirit of God, then the kingdom of God has come upon you" (Matt.

12:28). Matt. 19:16ff. shows that to enter the kingdom of God was equivalent to being saved and receiving eternal life—the terms are used interchangeably. Again, Jesus said that the tax-collectors and prostitutes were entering God's kingdom by means of their repentance and faith (Matt. 21:31f.).

Yes, Jesus was King, and brought God's kingdom to men. Yet *Evil stalked the earth, and stomped on goodness, and shook its fist at God, and nailed His Son to a cross.*

WHEN JESUS RETURNED to heaven, He sent the Holy Spirit and established His church. And every genuine member of His church is a citizen of God's kingdom, brought into the kingdom of God's dear Son, that kingdom which is righteousness, peace and joy in the Holy Spirit (Phil. 3:20; Col. 1:13; Rom. 14:17). Men may enter the kingdom by pledging allegiance to Christ as their king. God's kingdom is here, accessible. Its Bureau of Immigration and Citizenship is open and eager for applicants.

And yet *Evil stalks the earth, and stomps on goodness, and shakes its fist at God.* Many people neglect God's Son, reject His offer of peace, defy His will, and persecute His people. So we continue to pray, "Come, Lord Jesus! Your will be done on earth as it is in heaven."

EVIL'S STRONGEST HOUR IS YET TO COME. Jesus called it "great tribulation." It will be the reign of Antichrist, history's worst era for the people of God. (Matt. 24:15ff.; Rev. 13). But even then God's kingship—though invisible, and hard to believe in—will be exercised, and His sovereign authority will not be diminished by a fraction!

We see this in Revelation 17. Ten kings will receive authority along with the Beast, and will then give him their authority. Together with him they will hate the harlot, "Babylon," and bring her to ruin. "For GOD puts it into their hearts to accomplish HIS purpose by agreeing to give the Beast their power to rule, until GOD'S WORDS are fulfilled"!! (17:17). Thus one commentator declares, "The sovereignty of God is never more apparent (to us) than during the rule of Antichrist!"

And yet, at that period more than ever before, *Evil will stalk the earth, and stomp on goodness, and shake its fist at God.*

BUT WHEN CHRIST RETURNS as King of kings, with power and great glory, He will *smash Evil!* John saw it this way:

I saw heaven standing open and... a white horse, whose rider is called Faithful and True. With justice he judges and makes war... The armies of heaven were following him... Out of his mouth comes a sharp sword with which to strike down the nations. "He will rule them with an iron scepter." He treads the winepress of the fury of the wrath of God Almighty... He has this name written: King of kings and Lord of lords...

I saw an angel... holding in his hand a great chain. He seized... Satan and bound him for a thousand years. He threw him into the Abyss and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended...

I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Jesus... They came to life and reigned with Christ a thousand years... They will be priests of God and of Christ and will reign with him for a thousand years. (Rev. 19:11; 14-16; 20:1-6)

What a Contrast!

Notice the tremendous contrast between conditions before and after our Lord's glorious return. *Now* God's people are often opposed and persecuted, but *then* we'll judge, reign and be priests (evangelists? worship-leaders?). *Now* it is often evil leaders who abuse and oppress the masses, but *then* only the righteous will rule—Christ Himself, and those sanctified and perfected by Him (1 John 3:2). *Now* death strikes, destroying lives and rending families and interrupting great projects, but *then* the redeemed will be resurrected, never to experience sickness or death again. *Now* Satan is a roaring lion, the ultimate source of sin and suffering, but *then* he will be bound and imprisoned for a thousand years.

Imagine the headlines then! Contrast them with current ones! Oh yes, there are many questions we can't answer, many details we can't even imagine now about that time. But so what? Don't let the unclear rob you of the clear; "the plain things are the main things." Christ will pulverize wickedness, and "rule the world with truth and grace, and make the nations prove the glories of His righteousness and wonders of His love"—as Isaac Watts wrote in a great second-coming song we usually sing at Christmas. And we somehow will share His splendor and authority—will sit with Christ on His throne (Rev. 3:21), receiving from Him authority over the nations (2:26f.), reigning on the earth (5:10), reigning with Him and being His priests (20:6). Whatever those passages mean, it will be Glory leading on to even greater Glory (22:5).

An Alternate Interpretation

In passing, we should face the question: Is the preceding interpretation correct? Or might the correct meaning of Rev. 19-20 be quite different? Many fine Christians take the non-millennial view, or more accurately, the "realized-millennium" view. They say, "Yes, there's a millennium, but it's *now*—we're already in it! It's the entire church-age. Rev. 20:1-6 doesn't present the *last* chapter of *world*-history, but a symbolic review of *all* of *church*-history, between Jesus' first and second comings." They believe that the first resurrection (20:5-6) is a symbol of salvation: those who were dead in sin being raised to *spiritual* life, *now* (cf. Eph. 2:1ff). Some interpreters equate reigning with Christ with Romans 5:17: "Those who receive God's grace reign in life through Christ Jesus," *now*. And Leon Morris (usually a fine commentator) suggests that the binding of Satan "may mean that, though Satan is busy, he is restrained from doing his worst. He cannot destroy the church."

This interpretation seems appealing at first, until you notice the text closely! Then you see that the resurrected ones are not *figuratively* raised from a *spiritual* death due to *sin*, but are *literally* raised from a *physical* death due to martyrdom! And as for Satan, a vast contrast is made between Rev. 12, which pictures his present role as "*deceiver of the whole world*," and Rev. 20, where he will be bound "*to keep him from deceiving the nations*." It doesn't say, "to keep him from destroying the church"; that's an idea utterly foreign to the text.

There's a great difference between putting a mad dog in the pound so no one need fear his presence (the pre-mill view), and giving everyone a can of Mace-spray so they can protect themselves from the attacks of the loose dog (the a-mill view). There's a great difference between eradicating a disease so no one will get it because it is gone, and giving everyone shots every year because the disease is still a threat even though protection is available. Which view does Scripture really teach?

Taking the passage at its face value leads on to another question:

Why Will There Be a Millennium, Anyway?

Why not just usher in the eternal state right away? For the millennium will not be the final perfect state of glory. Though sickness and death will be greatly curtailed, people will die. Though sin and crime will be greatly curbed, at least outwardly, they will still exist. Isaiah wrote, "Never again will there be . . . an infant that lives just a few days . . . He who dies at a hundred will be thought a mere youth; he who fails to reach a hundred will be considered accursed" (65:20). And Rev. 20 shows that *after* the millennium Satan will again tempt the nations, and find many people inclined to rebel against Christ.

If the millennium is not the final, perfect state, what is its purpose? No one passage answers this question directly, in so many words. Yet it seems to me that several answers can be inferred from the overall teaching of Scripture.

1. To fulfill God's promises to Abraham, Isaac, Jacob and the true believers in Israel. Of course many of His promises were conditional, and therefore forfeited due to Israel's sin (Jer. 18:9-10; Matt. 21:43). But some promises were unconditional and even based on God's oath. Such promises, repeated and renewed through the ages, will surely be accomplished, for in Jer. 32:36-41 God guarantees His people's faithfulness as well as His own! Examples include Gen. 17:7-8; 22:15-18; Jer. 31 (the whole chapter but especially verses 31-37), Jer. 33:15-26; Ezek. 36-37; Rom. 11, & 15:8-9. God will keep His promises to them, as well as to us. He is faithful; He does not lie.

2. During the millennium Christ's glory will be demonstrated in the very place in which He was rejected and humiliated. We Christians know even now the greatness of His love, wisdom and might, but nonbelievers refuse to see and acknowledge them. But during His future reign on earth, His greatness will be openly, unavoidably demonstrated. "The glory of the Lord shall be revealed, and all flesh shall see it together—for the mouth of the Lord hath spoken it" (Isa. 40:5). Sing it with Handel's wonderful chorus!

3. The millennium plus the rebellion that will follow it will expose more vividly than anything else the depths of human wickedness and the justness of God's judgment on sin. Those who rebel cannot claim, "My sin was caused by bad environment—poverty, lack of opportunity, bad examples, crime, lack of education," etc.—for they will live in conditions of fair laws justly administered, and peace and abundance, and vast accumulation of knowledge.

If there is to be a time of social and political and economic justice when men

dwelt together under the government of Christ... if before the final judgment God grants to men a time when their social environment is as nearly perfect as possible, and yet after such a period of righteousness, the hearts of unregenerate men prove still to be rebellious against God, in the final judgment of the great white throne every mouth will indeed be stopped and every excuse voided, to the vindication of the glory and the righteousness of God.

—George Ladd, *A Theology of the New Testament*

So, back to the beginning. Christ Jesus is King of kings even now, and yet evil is so deeply entrenched, so powerful, so destructive. But it shall not remain that way! Our Lord will return, and demolish wickedness, and reign—righteously, publicly and powerfully, openly and overwhelmingly. And we shall reign with Him. Amazing grace! Blessed hope! Come, Lord Jesus!

* * * * *

ASHAMED AT HIS COMING?

V. Raymond Edman

To be ashamed is one of life's most dreaded experiences!

Shame is quite different from embarrassment. The latter term implies that we did the wrong thing or said the wrong word and therefore were humiliated, at least in our own eyes. But we acted in ignorance. Quite possibly we did our very best; but not knowing just what to do, we blundered.

Shame, however, implies that despite knowing what to do we were neglectful or disobedient. Our instructions were clear and perhaps our intentions were good, but we failed to complete the appointed task. As a result, we are confused with shame when we are called to account. We have no excuse. We stand convicted by our own conscience and are disgraced, ashamed.

The Scripture teaches very plainly and searchingly that there is the possibility of our being ashamed before our Lord at His coming. The Word says specifically: "Little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 John 2:28). To be sure, the Bible teaches, even in this same portion of the Word, that "now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). Those who have received the Lord Jesus Christ shall be changed at His coming in a moment, in the twinkling of an eye, that is true. However, in our study of the teaching on the second coming of the Saviour we often are tempted to overlook the reality of the judgment seat of Christ before which every believer is to stand. Beyond that judgment seat is the Great White Throne, before which every unbeliever will stand and there be "judged every man according to their works" (Rev. 20:13).

What, then, can it mean to have confidence and be not ashamed before Him at His coming?

We shall be ashamed before the Lord Jesus at His coming if we are unforgiven. There is provision for the forgiveness of sin. The

apostle wrote that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Furthermore, the Bible says, "If we would judge ourselves, we should not be judged" (1 Cor. 11:31). If you and I judge the sin in our lives and come to the Saviour for forgiveness, we are forgiven. Contrariwise, if we refuse to judge ourselves and to confess our sin, then that sin remains against our charge and because of it we shall be ashamed at His coming.

From Africa comes the story of a missionary pioneer. His household consisted of two servants: an older man who served as cook and a young lad who was houseboy. The cook was capable and well qualified for his place but he had a very bad disposition. However, the missionary sought to be helpful to the cook and put up with his bad temper. The young fellow was responsible for his master's room and for the garden but not for the remainder of the mission station. He was responsible to the missionary only, and not to the cook, whom he feared and disliked.

To help provide good nourishment, the missionary had imported some chickens and ducks and for these the cook was responsible. One day the missionary noted the little fellow shooting stones with a slingshot. He warned him of the danger that stones might be to people passing in the lane, or even to the chickens and ducks. Dutifully the lad put away the slingshot, understanding clearly that he was not to use it until he went home.

After some time the missionary departed on a long trek to distant villages. He left the mission station in charge of the cook and the houseboy, and each one understood his respective responsibilities.

It was the rainy season and the weeds in the garden demanded the daily attention of the houseboy; as a result he kept altogether out of the cook's way. One morning as he was hoeing in the garden he turned up a small pebble and threw it out of his way. That happened several times; then he remembered the slingshot. He rationalized that he could throw the stones much farther out of the garden with the slingshot than by hand. Furthermore, no one would see him, so what would be the difference?

After securing the slingshot from his room he proceeded with the work in the garden. Before long he was giving more attention to finding and shooting pebbles than he was to hoeing weeds. He found he had become quite out of practice and therefore set a small target on a nearby tree.

Engaged in target practice, he became quite oblivious of his surroundings. Just as he took careful aim and shot a pebble with all his might, a duck came into the path of fire. It received the blow right on the head and after a couple of dizzy turns sank dead to the earth.

Now what should the lad do? Hastily he surveyed the garden and the house. Good! No one had seen him. Quickly he dug a hole, pushed the duck into it and covered the evidence of his wrong with earth. Thereupon he proceeded with his hoeing. The slingshot, of course, was put in his pocket to stay.

After a few moments he became thirsty and went into the kitchen for a drink of water. Upon entering the kitchen he received stern greetings from the ugly-tempered cook: "Boy, fill that woodbox with kindling!"

"I don't work for you; I work for the master!"

"No? What about that duck?"

The cook had seen it all! What could he do? Of course he chopped wood and filled the woodbox to overflowing. Then came the command: "sweep the floor!" He did so. Next came the order: "Run to town and buy some supplies for me!"

It was vain to protest; and all that was needed to secure obedience was for the cook to say, "What about that duck?"

Thus the houseboy became the bondslave of the cook. He had to carry the water, chop the wood, sweep the kitchen floor and run errands. In fact, he had to do everything the cook desired, and at any time. And all of it in addition to his work in the garden.

Is not that what the Lord Jesus meant when He said, "Whosoever committeth sin is the servant (literally, the *bondslave*) of sin"?

Nothing brings the soul into bondage as does sin. Sin puts a gag in our mouths so that we cannot speak for God to our fellowmen. Sin hinders our feet from hurrying to the service that is urgent upon us. Sin blinds our eyes to spiritual and material need all about us. Sin is a taskmaster, terrible and exacting.

Most of all, sin makes us ashamed to face those to whom we are responsible. The little houseboy had no joy in the prospect of his master's return and gave him no warm welcome upon his arrival. The missionary noted that the garden was in good condition, that the kitchen was swept and orderly, that the little fellow seemed to spend much time in the kitchen, which was not his custom, and especially that the lad was not happy.

That condition continued several days until the little fellow could stand it no longer. Quietly and ashamedly he went to his master in the study and, after several efforts to get under way, he told the whole story.

"Master, I disobeyed you. I took the slingshot with me to the garden and was shooting stones at a target on a tree. Just as I threw a stone with all my might a duck walked in front of the tree and was killed. I dug a hole in the garden and buried the duck, but I cannot forget my sin. I have asked God to forgive me but my heart has no rest; so I want to tell you all about it."

Of course the missionary was sad to learn of the boy's disobedience and the resultant disaster; ducks were not plentiful. But most of all there was the matter of sinful disobedience. He forgave the little fellow and, kneeling together, they committed the whole matter to the Lord.

Upon arising from prayer the little lad wiped the tears from his cheeks and thanked his master profusely. Then with a light heart and a gospel song upon his lips he left the study. On his way out to the garden to resume his work he passed through the kitchen. There was the cook, scowling and sour as ever.

"Boy, chop some more wood and fill the woodbox!"

"I don't work for you!"

"What? Not work for me! What about that duck?"

"What about it?"

"I'll tell the master!"

"I told him myself," said the little fellow with a big smile and in perfect confidence. Never again did he have to chop wood, carry water or run errands for the cook. Confession to the master had freed him from all that bondage.

Thus it is with your heart and mine. The sin which we have sought to hide, to overlook, to rationalize, to forget, persists in coming up before us. The devil keeps us in bondage. But fulfill the condition of the promise of First John 1:9 and you will find it to be wonderfully true: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Best of all, such confession both to the Lord Jesus and to whom-ever we have wronged will make it possible in that day for us to "have confidence, and not be ashamed before him at his coming."

—In *The Alliance Witness*

Questions Asked of Us

Carl Kitzmiller



Are there not some sins which call for special help more than just God's forgiveness if we are to overcome them?

There are some sins which can have a stronger hold on us than others. There are besetting sins, i.e., sins which take advantage of a particular weakness we have. You and I may not each be tempted by the same things and what for you might seem to be an easy sin to conquer may be for me much more difficult. Again, perhaps there is a habit-forming possibility in most sin, but there are those things which seem to fasten on us as evil habits more readily and strongly than others. So we can agree that the drug-users, whose bodies may have formed a dependence on drugs, may have a tougher fight than the person who has fallen into the habit of not attending church services. We must be very, very careful, however, about deciding that our sin problem is basically a medical problem, or a psychological problem, or that in some way there are complications which make God's provision for our forgiveness and victory somewhat lacking. There is a growing tendency in our day to consider some sins as simply diseases, inherited weaknesses, or a deficiency for which we are not responsible.

Now the drunk may have to be sobered up before there can be much done about his sin. While he is under the influence he may cry, declare he will never commit such sin again, and yet not even remember his concern when he is sober. Generally speaking, he cannot repent while he is drunk. A person might so destroy his mind with drug abuse that he is not able to give intelligent consideration to the gospel or make any other spiritual decision. In time there may be enough mental recovery, of course, to enable him to make a decision. While our Christianity is not alone an intellectual matter, it does involve making choices. One of the serious things about certain sins is the way they destroy or limit our decision making ability. And there is a difference between the person who never possessed the capability of making a decision and the one who has squandered his capability in his choice of wrong-doing.

There is no doubt that stronger Christians are to be supportive of those who are weak (Gal. 6:1). Active interest, encouragement, showing concern, etc., may be enough to make the difference between failure and victory for some. So if we are saying that real Christian fellowship is important, along with other provisions of God, then there can be no denial that this "extra" may be very desirable.

Mankind is always looking for an excuse for sin, however. There are times when people want to hide behind such excuses. We cannot consent that some sins are just too big to overcome even with the Lord's help. In fact, the best and most lasting "cures" from drunkenness, drugs, homosexuality, and such like are not achieved by medicine, by psychiatry, or by humanistic programs but by religion (especially true Christian conversion and commitment). This should tell us something. Of course, we cannot be selective and repent of part of our sins. God's way calls for drastic dealing with sin in every area of life. But the sin is not too big nor are we too small if we will avail ourselves of God's promise and provision for victory.

A remarkable thing is written about the church at Corinth. Paul did not write to say how sorry he was that there was not a good psychiatrist in town, or that a chapter of AA's had not been organized, or that the medical knowledge of the day was limited. There were drunkards and homosexuals, along with others living after the flesh. He could write, however that "such were some of you" (1 Cor. 6:11). Note the past tense. What had happened? Had the Grecian philosophers come up with a way of radically changing these life styles? Not at all. Instead these people had been "washed . . . sanctified . . . justified in the name of the Lord Jesus Christ, and in the Spirit of our God." The victory over these sins had come in Christ.

We serve the same God today; we have the same gospel and the same promises of overcoming power. There is no sin too big for the Lord. Of course, no one said it would be easy nor that there would be no more temptation. We would not insist that these Christians never for an instant slipped back or never were again guilty of any of these things. We do say, however, that they did not have to and that that they were not doomed by birth, by genetic makeup or inheritance, or some other impossible barrier to continue in sin.

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THOUGHTS FROM ROMANS

Ernest E. Lyon

“Christians — God Beseeches You”

I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that you may prove what is the good and acceptable and perfect will of God. (Romans 12:1, 2 ASV)

The above two verses begin the second great division of the book of Romans, in which practical applications of the great doctrines in the preceding chapters are largely in mind. And these two verses anticipate all that will be said, for the coming applications will mainly put these two verses into practice. I have quoted both verses, but in this section of “thoughts” we will discuss only the first verse. May the Lord guide and bless us as we see how He wants us to respond to the wonderful things He has had Paul tell us to this point.

You should be amazed at the very beginning of verse 1. Though Paul wrote these words down, it is really God who is speaking through him, the God against whom we had sinned, and under whose judgment we were! Yet He uses the strongest word the Greek has to beseech, beg, urge us to do something. A full translation of the word rendered “beseech” would be, “I beg of you, please.” God, Who has every right to command us, does not do so, but He begs us to do what He wants! Let us, then, give all our being to what our apostle is telling us.

Now notice what Paul uses as the reason why we should do what He is going to beg us to do—“by the mercies of God.” God is called the “Father of mercy” or the “Father of compassion” in I Corinthians 1:3, and surely He has shown His mercies throughout the preceding section of Romans. I like William R. Newell’s summary of these mercies in his commentary “Romans Verse by Verse.” He lists them (given here with my comments).

1. Justification—a tremendously important word that includes pardon, removal of sins, given a new standing in Christ.

2. Identification—No longer identified with our human forefather Adam, but taken out of that by death with Christ and so dead to sin and to law and now in Christ.

3. Under grace, not law—so we can now bear fruit unto God, unto sanctification.

4. The indwelling of the Holy Spirit—and so no condemnation, free from the law of sin; in us He gives the witness of Sonship and Heirship. Just think, such ones as we are now sons of God and joint heirs with Christ!

5. Help in infirmity—and also in any present sufferings; so now we are on our way to share Christ's glory.

6. Divine election—to be finally conformed to Christ's image as His brethren; God's purpose is so settled here that we believers are already glorified in His sight!

7. Coming glory—And a glory that we can not even conceive; it is beyond comparison with all present sufferings.

8. No separation possible—God loved us *in Christ*; between the Spirit's intercession for us, Christ's intercession for us at the throne of God, and God being for us, how can believers lose?

9. Confidence in God's faithfulness—this is confirmed through three chapters by the way He has revealed His plans for the nation of Israel and will keep those plans when the time is right.

For our concluding point this time, let us then notice what God, through Paul, is beseeching us to do—to present, or offer, our bodies as living sacrifices. Now, when you offer your body you are offering your entire self, of course. And think of how you can offer yourself—as a living sacrifice. Under the Law of Moses Israelites offered sacrifices through their priests, but they were dead sacrifices, as long as they were alive they were not sacrifices. But when they were killed they were given entirely to God for His disposal, that disposal depending on the kind of sacrifices they were. You can see the early chapters of Leviticus for a list and discussion of those. But we directly, without a priest, offer something living—ourselves. Remember, God owns us because He made us, and He has bought us by the blood of Christ. In other words, He doubly owns us; but note that He does not order us to recognize His ownership by offering ourselves; that would be law. No, He beseeches us. That is grace, for which we should be so grateful that we will willingly present ourselves to Him to use in any way that He chooses to glorify Himself. Remember again that the Holy God loved you so much that He gave His only begotten Son to die for you, yet He now wants you to be willing to offer yourself to Him. He is seeking those who of their own will choose to worship Him in spirit and in truth.

I hope that you are amazed at what Paul tells us about our bodies being offered as living sacrifices—they are “holy, acceptable (well-pleasing) to God.” Re-read chapter seven and see that in our flesh, our sinful nature, there dwells no good thing, and yet God, through Paul, tells us that our bodies, when truly offered to Him, are considered holy and He is well pleased! It is no wonder, then, that Paul concludes this verse by saying that is our “spiritual service” or “spiritual worship”—literally, a service or worship according to the reason, thus contrasting our worship with that outward one that was under the Law. God is our Father, He has made us His sons, and now He calls us to consecrate ourselves to Him. Let us all do so.

Building Better Christian Families

by Fred W. Schott



"DISCIPLINE: THE LOGICAL CONSEQUENCES OF BEHAVIOR"

Discipline your son, for in that there is hope. Do not be a willing party to his death... if you rescue him, you will have to do it again. Proverbs 19:18-19

"Oh, that whining! It just drives me up a wall!" All of us have those things that children do that especially frustrate us. What ones really bother you? Ignoring? In one ear and out the other? Saying "No!" to you? Constant teasing or bickering with brothers and sisters? Name calling? Hitting White lies? Begging in stores? Temper tantrums? The classic, "But, I forgot"? Others?

These are all frustrating. And most children will try them at one time or another. Some children go through all of them in a matter of hours! One principle of discipline that is hard to put into practice but that all parents need to remember is:

"Any behavior that repeats itself over and over again is usually because parents or other important adults are consistently reinforcing the behavior!"

Why do some children seem to whine all the time? Because whining usually works for them. They learn this sometimes at very early ages. If they whine long enough, sometimes they can wear adults down and get their way! So every time an adult says, "O.K., O.K.!" that adult reinforces whining as a way of getting along in the world.

Why do some children pout a lot? Because adults consistently teach them that pouting gets a lot of attention. Pouting generates guilt in adults. As a result, adults often lavish attention and praise on the pouting child. Some adults will even "do something special," even buy a gift to cheer up the pouting child! Children pout a lot because pouting often has its rewards.

Children will forget to clean up their messes just because they are children. But children who "always forget" usually have some adult who will eventually clean up their messes for them! Oh, the adult may fuss, fume, and lecture while they do it. They might even "put their foot down" occasionally. But most of the time "messy children" can get away with being messy.

Why do children let what we say "go in one ear and out the other?" Because we adults too often let them get away with ignoring

us. They do not do what we say, because too often we really do not *mean* what we say. Sometimes it works to ignore us!

Children “talk back” and “sass” adults because adults encourage it! When there are no consequences to “talking back” and when children can even “get their way,” adults encourage and consistently reinforce such behavior.

Most of these things occur in most homes from time to time. Even good children will test their parents and other adults. We often laugh about these things. A sense of humor is a must when raising or working with children! But, when the behavior of children seems to “drive us up a wall,” or becomes so trying that there is little satisfaction and less joy in parenting (or teaching), things have gotten out of control. It’s time to discipline more effectively.

King Solomon says in discipline there is hope. But he goes on to say, “Do not be a willing party” to a child’s *death* by not disciplining. Are these things that serious? Can whining, bickering, pouting, and back-talk lead to death?

I think they can. Patterns are established early in a parent/child or teacher/child relationship. These early patterns can be changed. In other words, it’s never too late to do a better job of disciplining. But the longer we wait, the harder it is.

Another important discipline principle. *Out of control toddlers can be exasperating. They can frustrate and frequently embarrass the entire family. Out of control teenagers can be dangerous, terrorizing the entire household!*

Death is a stark reality to many of this nation’s teenagers. Too many are dying! Often their deaths are gruesome and violent. They die from drug abuse. They die in accidents, many times because they or their friends are “high.” They die on mean streets, often late at night, because good parents lost control. Record numbers are killing themselves!

Solomon said if you rescue (or give in) you will just have to do it again. When they are toddlers and we constantly give in when they whine and fuss, they will be harder to control when they are teenagers. As teens they will whine and fuss in more sophisticated ways. They will wear us down with twisted logic and intense guilt trips. We will give permission, or buy them something, or tell a white lie to keep them out of trouble, or hire a lawyer to “get them off,” or do a lot of things that deep down we know are not right or good for them. Then we’ll commiserate with other parents, “But what’s a parent to do?”

What’s a parent to do? Create a home environment where attention and praise are consistently given for *good* things and where parents have the patience, courage, and love to discipline.

What’s a parent to do? Gently, but firmly say “no” when they need to and never “give in” to a whining child; hold children accountable for negative behavior; and to act decisively without a lot of lecturing.

What’s a parent to do? Start early to discipline. How early? When children begin to crawl toward things that will hurt them and

when they begin to "fuss" to get their own way. But remember, it's never too late for parents (or grandparents or teachers) to learn how to be better disciplinarians.

What's a parent to do? Pray for guidance. Listen to and depend upon the leading of the Holy Spirit. Seek out the support of other parents so you can learn from each other. And, *always* let love be your guide.

Viewing the News

Jack Blaes



Some may wonder why anti-communists in the U.S. are not faced with severe measures from communist sympathizers. The Christian Anti-Communism Crusade Newsletter explains the communist doctrine concerning the use of violence. "The communists teach that violence must be used but that it must be used 'scientifically.' The type of violence used must depend upon the situation that exists. Violence, like fire, is powerful, but it can be creative or destructive.

"Communists are taught that they must consider the revolutionary situation that exists in a given country when deciding upon what type of violence to use. Societies can be divided into the following revolutionary categories:

1. Non-revolutionary;
2. Pre-revolutionary;
3. Revolutionary;
4. Immediate post-revolutionary;
5. Established socialism.

Different forms of violence predominate in each stage.

1. Non-revolutionary: During this stage the 'masses' are not conscious of the need for revolution. The major communist task is to establish links with the masses by advocating desired reforms and to acquire positions of leadership. Thereby, it is hoped that a revolutionary consciousness will be developed in the masses who participate in demonstrations and strikes. During this stage, individual violence is frowned upon, while group violence is encouraged and promoted. Lenin em-

phasized this. He taught that violence against individual opponents was counterproductive as it tended to remove the perpetrators of that violence from active leadership of the masses. While this is the basic policy, exceptions are permissible in special instances. The U.S. is regarded as non-revolutionary at present.

2. Pre-revolutionary: During this stage the discontent of the masses has risen to the point where active revolution appears to be on the agenda. Attempts to ignite the revolution are legitimate and necessary. This can be accomplished by selective acts of violence designed to encourage or enrage the masses. This is the time for the 'Propaganda of the Deed.' The situations in such countries as Chile, Honduras, and Mexico are regarded as pre-revolutionary.

3. Revolutionary: The forces of revolution are in massive violent confrontation with the forces of 'reaction.' Open killing is the order of the day. Bombing, kidnapping and assassination are routine. The ultimate objective is the defeat of the military forces of government and the establishment of a revolutionary government dominated by the military forces led by the communists. Examples of countries in the revolutionary phase are El Salvador, South Africa and Mozambique. During these phases, resolute attempts must be made to form united fronts with all the opponents of the regime.

4. Immediate post-revolutionary stage:

During this stage a reign of terror must be imposed. Although the revolutionary forces have triumphed, many opposition elements remain, and these may be capable of fomenting counter-revolutionary activities. Such elements must be ruthlessly repressed by annihilation or incarceration. Lenin quotes and commends what Engels says about revolution and the following reign of terror: "A revolution is certainly the most authoritarian thing there is; it is the act whereby one part of the population imposes its will upon the other part by means of rifles, bayonets and cannon—authoritarian means, if such there be at all; and if the victorious party does not want to have fought in vain, it must maintain this rule by means of terror which its arms inspire in the reactionaries."

As soon as the balance of forces permits, the ESSENTIAL WORK OF THE LIQUIDATION of class enemies must be undertaken. This requires systematic elimination of the bourgeoisie, or "middle-class owners of property." To quote Karl Marx, these must be "swept out of the way and made impossible." Until this is done, the revolution is not secure. During this phase, non-communist allies in the united fronts are eliminated from all political power. Vietnam, Cambodia, Nicaragua and Ethiopia are recent examples of this stage.

5. Established Socialism: The forces of counterrevolution have been eliminated; the monopoly dictatorship of the communist party has been institutionalized; the bureaucratic totalitarian state prevails, with its censorship, emigration restrictions, gulag camps and psychiatric hospitals for political dissidents. The Soviet Union is an example of developed socialism. * * *

The Russian Embassy in Mexico City employs a staff of 350 which makes it one of the largest foreign missions in the world. The CIA estimates that at least 150 employees are working for the KGB or military intelligence (GRU). Soviet espionage in Mexico City is aimed entirely at the United States. The primary goals are to obtain American high technology secrets and to direct American agents with access to secrets. * * *

The Capitalists of the world and their governments, in pursuit of conquest of the Soviet market, will close

their eyes to the indicated higher reality and thus will turn into deaf-mute blind men. They will extend credits, which will strengthen for us the Communist party in their countries and giving us the materials and technology we lack, they will restore our military industry, indispensable for our victorious attack on our suppliers.

Have you been hearing about how friendly the Chinese Communists are? Now hear this: in July, 1985, they signed a \$14 billion trade pact with their comrades in Moscow under which the Kremlin will help Peking modernize its industry by providing machinery, machine-tool equipment, chemicals, cars and trucks, building materials and raw materials. In April 1986, their ambassador to the United States, Hans Xu, denounced the U. S. bombing raid on Lybia as "a kind of state terrorism to a certain extent." And in September 1986, the Red regime granted a \$20 million, interest-free loan to Nicaragua. "We have signed an economic agreement that is broad-based and provides for over \$20 million in assistance so that Nicaragua will have more resources to alleviate the situation made grave by the aggression of the United States," said Nicaraguan Communist dictator Daniel Ortega in Peking.

The free governments-in-exile of Albania, Bulgaria, Croatia, Czechoslovakia, Estonia, Poland and Romania in September of 1986 signed a Multilateral Agreement on Mutual Cooperation. Mr. William K. Viekman is an American of Estonian heritage who helped to coordinate the negotiations that led to the signing of this agreement. Viekman says that this treaty provides the exile governments with a common goal: to support one another, to seek to bring an end to the Communist regimes in their respective homelands, to stand together, and to render mutual aid and comfort to the degree that is possible. When the first group is freed from Communist oppression, that liberated territory will turn around and become the headquarters to mobilize and free the next one and the next one. Now the Soviet Union knows... that when one country they occupy is taken away from them, it's the beginning of the end of their empire. It seems to me that this is something for us to pray very earnestly about. It seems to be a bright hope for turning back the most cruel threat the world has ever known.

EARLY RESTORATION LEADERS

W. K. Pendleton: Teacher

Sylvia Root Tester

The public work of a person springs always from his private character. William Kimbrough Pendleton was a most interesting person. He loved gardening; he loved nature in general. He was equally as interested in animals. He was well known in his community as a compassionate man, a "gentleman of the old school." He was deeply interested in people, and would talk at length with farmers and blacksmiths and merchants about their work. They were surprised to find a professor who knew so much about their kind of work.

Pendleton was quiet about his many generous deeds, but both students and villagers spoke often of his kindness. He was a gentle husband and father. His children knew they could always interrupt his work. If a toy was broken, he would stop and repair it. If they were crying, he would comfort them.

He often read aloud to any who cared to listen. He read fiction, usually, and read it beautifully. The younger children knew their place was on his lap, for as long as they wished. Older children took the reading so for granted that they were in and out throughout it, while visitors sat enthralled from start to finish.

Pendleton always remembered what it felt like to be a child, and this remembrance made him an excellent teacher.

THE CAMPBELLS AND HIS CAREER

But he did not train to be a teacher. He attended the University of Virginia, founded by Thomas Jefferson, and studied law. He also passionately studied everything else he was interested in—which seems to have been almost everything there was to study. He loved history. He was a keen student of nature. He was fascinated by architecture, by road building, by farming.

What happened? Why didn't he become a lawyer? Looking back, it seems that what happened was that the Campbells came into his life.

Pendleton's parents heard Alexander Campbell speak and began reading Campbell's journal, *The Christian Baptist*. They were baptized and joined a reformer church. Soon Pendleton followed in their steps. The church became central in his life.

Alexander Campbell's daughter, Lavinia, accompanied her father on a preaching tour. They arrived in Charlottesville, where the University of Virginia was, at a time when Pendleton was recovering from an illness. Friends dropped by to keep him informed of what he was missing. Pendleton's biographer says they brought "glowing accounts of the beautiful Miss Campbell, and consoled with him on his enforced absence."

In reply Pendleton said, laughing, "Never mind. I shall soon be well, and I will cut you all out yet."

Two years later he and Lavinia were married. They had a daughter, Campbellina, in 1841. Lavinia died in 1846. Two years

after that, Pendleton married her sister, Clarinda. He and Clarinda had two children. Clarinda died in childbirth, and the second child also died, twelve days later. This was in 1851. Pendleton waited four years before he married again. Catherine Huntington King was his wife for forty-four years, until his death in 1899, and bore him five children.

CONTRIBUTIONS TO A COLLEGE

From the time of Pendleton and Lavinia's marriage, Alexander Campbell urged Pendleton to help him found Bethany College. Pendleton was easily persuaded. In the first year of the college's life, Pendleton was professor of natural philosophy. Bethany College became his life's work. He taught for many years, became its vice-president, treasurer, assistant to the president, and finally its president, continuing to teach most of this time. Pendleton served as president for more than twenty years. After his retirement he served as a trustee, returning for business meetings until his death.

Students remembered him with great affection. Many told of the times he had lent them clothes or money, made sure they had food, or entertained them in his home.

They also spoke of his teaching method, how he made sure every student had some kind of success and how he insisted that learning was not an end in itself but a means for building character. They spoke of his curiosity, of how he would dive joyously into research if someone asked a question he could not answer. They especially remembered the deeply spiritual talks he gave at Communion services.

His gentle way of dealing with his own children was echoed in the way he dealt with students. As a prank some students put a sign saying "Lunatic Asylum" over the college door. Pendleton saw it and said quietly, "I'm glad you are so well acquainted with yourselves." Needless to say, the sign disappeared.

His biographer summed up his contributions to Bethany in these words:

And in all the great work of this school . . . W. K. Pendleton's genius was felt from the beginning. His accurate scholarship, his clear and logical thinking, his polished oratory, his grace and elegance as a writer, his gifts as a teacher and administrator, his character as an ideal gentleman and Christian, have left an impress upon Bethany and Bethany's sons which must endure for all time.

EDITOR, ORGANIZER, EDUCATOR

The college was not his only work. Pendleton assisted Alexander Campbell with the *Millennial Harbinger*, first as associate editor and then coeditor. As Campbell's health began to fail, Pendleton took over responsibility for the journal. He continued this work for several years after Campbell's death.

When the *Millennial Harbinger* was discontinued, Pendleton wrote for other publications, especially the *Christian Standard* and the *Christain Quarterly*. He often brought his love of history to his writings, beginning with what the Bible said about a subject, what early church fathers had said about it, how the beliefs had been changed by this church council or that leader, and what Catholics and Protestants believed at that time. He always came back, of course,

to what the Bible had said. The articles in which he did this were well researched and most helpful to people trying to understand how religious people could disagree so completely on some issues.

Throughout his career Pendleton felt a deep concern for missions. He supported the formation of the American Christian Missionary Society, attending its founding meeting as Alexander Campbell's personal representative, and he worked on its behalf all through his life. He was one of its first vice-presidents and later its president. Through the pages of the *Millennial Harbinger*, he worked for support of its programs.

Pendleton's interest in architecture was constant. He drew the plans for his house at Bethany. It was a lovely house, spacious and comfortable, and always open to students and friends.

When the college was burned to the ground in 1857, Pendleton planned the new building and worked closely with the architect. A visitor once declared it was the most beautiful college in the country. Whether or not he was biased, the college was truly beautiful, a long, many-sectioned building with a tower in the center. It sat on the top of a hill, with an open but roofed corridor all along the back of the building.

Pendleton was always interested in his community. When he came to Bethany, there was no good road to the town. The existing road was narrow and treacherous, and especially dangerous in the winter. Pendleton was soon involved in a campaign to build a new road. He brought a survey of a possible route to the representatives. At first they laughed at him, asking what a "young college professor without practical experience" would know about the subject. One of the commissioners, though, listened carefully and backed Pendleton. At last the road was built, and it was used and appreciated for many years.

Pendleton campaigned several times for public office, but did not win the nominations. However, when West Virginia was drawing up a new constitution, in 1872, both parties—Democratic and Republican—nominated him to the Constitutional Convention.

Throughout the convention proceedings, his was a voice for fairness, for taxation that was sensible and not too hard on any one group, and for doing things in the most orderly way. At one point the question of allowing black people to hold public office was debated. Pendleton gave a memorable speech defending the rights of black people. Here is part of that speech:

The moment the negro was free by irresistible inference he was a citizen, and as a citizen a voter, and as a voter eligible to anything the vote could confer—eligible to office. Not to see this is to overlook the source in which all the powers of government reside; not to admit this is to place ourselves in antagonism to the irresistible genius of our free institutions.

The convention did not agree. The right of blacks to hold office was not allowed. The matter was appealed to the Supreme Court of West Virginia, where the convention's decision was upheld. It was appealed again to the Supreme Court of the United States, which reversed the earlier decision, agreeing, in effect, with Pendleton.

Perhaps the greatest service William K. Pendleton lent to his community, outside of his work as a churchman and college president,

was in the office of state superintendent of schools.

Soon after the Constitutional Convention ended, the current state superintendent of schools left his post. The governor appointed Pendleton to fill the post until the next election. Pendleton served about two months, and during that time he drew up the laws that would govern education in West Virginia. He did such a good job that the legislature passed them without change. Later, in 1876, he was elected to a full term as state superintendent.

He was excellent, setting about to encourage and sustain teachers, to provide extra training, to begin new normal schools, and to improve all the free schools in the state. Always, as he had done in his own classes, he stressed that the development of character was the foremost aim of education. During summer vacations, when he was less involved with the college, he traveled throughout West Virginia, setting up teacher institutes, introducing new methods of teaching, and inspiring teachers.

He did not run a second time for this office, for his health was not good, and trying to fill both this office and his post as president of Bethany College was too much for him. People all over the state were sorry to see him leave the post.

ACTIVE IN RETIREMENT

In 1886 Pendleton retired to Florida, bought several orange groves, and built a house there. In retirement he was the same person he had been in public life. He loved working in the orange groves. He loved having his family and friends visit him. He helped to begin a church in Eustis, Florida, and served faithfully as an elder, preaching when another preacher was not available. He became known in Eustis, as in Bethany, as a wise and generous man.

W. K. Pendleton died in 1899. Shortly before his death, he said his aim in his editorial writing had always been "to polish and spiritualize the church." In all his work—at Bethany College, in his writing, through the missionary society, in his work for his community and state, and in the local church where he served—he accomplished that aim and, indeed, did much, much more.

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Missionary Messenger

"Greater things for God"

Joy Garrett

Ruwa, Zimbabwe

July 17th

On the past two Saturdays our brethren have poured the foundations of our multi-purpose main building at Rockwood Park Camp.

Bob drew the plans and had the foundation trenches dug. Stone, cement, and sand were delivered. Iron reinforcing for the pillars was made. Thirteen women, our cooks, and 38 men were there for the hard work of mixing and pouring concrete for the foundation that

will hold the steel pillars and roof that should arrive from the factory in another month. All measurements are done with care or the pillars will not match up with the foundation structures.

It reminds one of 1 Corinthians 3:10-15. In our Christian life are we being careful how we build on our foundation of Jesus Christ? Is the structure wood, hay, or stubble that will be consumed in the testing fire, or is it gold, silver, or precious stones that will survive the test? With what are you building?

Shichiro Nakahara

Shizuoka City, Japan

July 23rd

I now take three main meals a day, though very little, plus a small snack in between the times to maintain blood-sugar under normal condition. I still feel very weak, having little appetite. The doctor warns me to keep on going very slowly and never to feel impatient about anything. The members of the church were of one accord having kept up with the work. I'm afraid that it may take more time before gaining strength back and I want you all to keep on praying for me, for I want to get back to work so badly.

Now I want to take this opportunity to thank you from the depth of my heart for all that you've done for me, especially this time with my sudden illness. Your sincere prayers and gifts of love are so much appreciated. We were able to liquidate the bills. For the next three years I must go to see the doctor in Tokyo once every month and it costs about \$450.00 to \$500.00 each time. We trust the Lord for every need and your continued prayer is so much needed.

John Oehlschlaeger (treasurer)
1916 Oak Hill Cir.
Dallas, TX 75217

George Galanis

Athens, Greece

August 12th

You probably heard on the international news that we had tropical hot weather for fifteen days in July in Athens. Hundreds of old people died of thermoplexy. As far as I know, no hospital in Greece has air conditioning.

I have had a hard time catching up with putting out our magazine. Sophia's health condition (Parkinson's disease) is the same. Please remember her in your prayers. She was able to spend fifteen days as an assistant cook at children's camp, however. Right now we are on the island of Crete where I am preaching and teaching God's word.

Robert Garrett

Ruwa, Zimbabwe

August 16th

Our short winter is almost over although we are still having cold nights. Of course by North American standards it could hardly be called winter as we never have to put antifreeze in our car radiators. I hope this week I can finish the stub columns in the foundations of our camp multi-purpose building.

On Wednesday we finished a two-day camp for youth 18 years old and over. We had 52 youngsters; 31 boys and 21 girls. As some of these are working we had to have the camp on a holiday period. The 11th and 12th of August is a national holiday commemorating the Heroes of the war of independence. The Lord blessed us with a good and profitable time in things Spiritual.

The little church here at Ruwa is growing. There have been seventeen, mostly teenagers, who have come to the Lord and been baptized the past three weeks. I have been transporting youth from here, Epworth and Hatfield to Arcadia for a youth meeting on Friday evenings. As there were now too many from Ruwa for the truck we decided to have a youth meeting here on Thursday evenings for the Epworth and Ruwa youngsters. That leaves me only one week night (Tuesday) free from formal commitments.

As I informed you in my last letter, the Lord willing we plan to return to the States in December for an 11 month visit.

NEWS AND NOTES

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

School of Biblical Studies, Louisville:

We thank God for providing us the best attendance at a S.B.S. booster supper we have ever had, on Aug. 4. We had 106 present and heard from the Marsh quartet and remarks from John Sparrow and Mike Abbott which were uplifting. Excitement is felt in SBS as we have prospects of a number of new students in the fall of 1987. We encourage everyone to consider attending as many classes as possible.

—Nathan L. Burks

Japan: From Jinci Tomura, SCC graduate:

For 30 years our church has rented a small house from one of our churchmembers for our meetings. Recently we were asked to move out from the house by March '88. This was a sudden notice for us, though we had expected to move out in a few years.

Recently we have been blessed by the addition of 3 new Christians, plus some other new young people who attend fairly regularly.

(Anyone wanting more information or able to help this church may write brother Tomura: 3-7 Shibazono-cho, Kawaguchi-City, Saitama-ken, Japan. —Editor)

Buechel Church, Louisville:

What a great joy it was to be a part of the 40th Annual Louisville Christian Fellowship Week. I was deeply impressed by the caliber of speakers, song leaders and those in charge of each session. The singing was heavenly as everyone blended together so well. It was like one giant choir lifting praises to our Heavenly Father and to Jesus who is indeed

Lord of All.

The topics were timely and most appropriate for the situations in which we live today. Each one who spoke was well prepared for his message and God's Spirit blessed all.

It was also good to see that our teenagers were provided with meetings each evening that were directed especially to meet their needs. Hopefully this will continue each year and perhaps even be expanded to meet the needs of our younger children.

I cannot begin to say enough about the sweet fellowship of all who gathered. It was as if one large family were meeting together for reunion. But I suppose that is how it should be, for we are all brothers and sisters in Christ Jesus.

I am looking forward to next year with great hope of an even better Fellowship Week. This was my first, and I pray that it will not be my last, for I view it as a glimpse of Heaven here on earth.

—Larry McAdams

Louisville, KY:

God continues to shower His blessings upon us at Southeast Church of Christ. Don McGee preached a wonderful series of messages in June with a fine attendance. God drew many of us closer to the Lord. We had one baptism, Jamie Witten, and one rededication to Christ.

God has led our leadership to call a fulltime Associate Minister for Youth. He is Mark Baker from Keenes, IL. Mark is a May 1987 graduate of Johnson Bible College and is excited about this new ministry which begins August 15.

We are so thankful for a good VBS in July. Several new families are being contacted from this outreach effort, and some new children are now attending at Southeast.

We are pleased to announce we have ordained another deacon, Chris Johnson, on Sunday, July 19. Chris is very dedicated to Christ and is a real asset to our leadership.

—Nathan L. Burks

Operation Mobilization:

Alice (Crowder) was having severe back pain in March. The doctor said she had three problems: degenerative arthritis, a bulging disc, and a mass of scar tissue from former surgery. He prescribed physical therapy. Improvement has been slow, but she has had relief from the constant pain. Please pray.

We left Tennessee the beginning of June and stopped in Atlanta to help with OM's "Prayer and Preparation Conference" from which 184 persons went out to mission points in areas where OM is working (around the world).

Our new address: Hall and Alice Crowder, 87 Gardenia Ave., Mt. Dora, Florida 32757.

Central Louisiana Christian Fellowship:

This annual conference will be held at Glenmora, LA from Nov. 16-19. The theme this year is "Apostasy of Today," and scheduled speakers from TN, KY, and IN as well as LA. Carl Kitzmiller will give 3 expositions of 1 Cor. 12-14, and Earl Mullins will speak 3 times on Humanism. For hospitality write Dennis LeDoux, P.O. Box 314, Glenmora LA 71433 or call 318-748-4243.

Winchester, KY:

If I didn't control my pen, I could write pages about our V.B.S. we had last week! Each night our attendance increased, giving us an average of 257. Yes, that taxed our facilities as well as our "man-power", but we trust much good seed was sown in the hearts of the many who attended, and that it will produce a bountiful harvest in days to come.

—Belmont Church bulletin, Aug. 23

Help Feed the Starving

Dead Christian Friends,

This letter is an update re: the High Lysine Corn Project of the Bryantsville Church of Christ and Rosehill Farms, Inc. (See Nov.-Dec. '86 W & W for genesis of this project.) At this time (August 1987) 800 bags of corn have been sent to Haiti and 100 bags have gone to Indians in Arizona. Another 800 bags are waiting for a truck to take them to Houston, TX, from which they will go to Honduras. The Bryantsville Church has collected over \$5000 and since the price of corn has gone down Rosehill Farms, Inc. has been able to supply the corn at \$2.75 for a 50 lb. bag. Therefore there is money to start on a third load of corn to go to hungry children.

The 1987 corn crop looks good in the field. Rosehill Farms had 62.5 acres of high lysine corn which should make well over 6000 bushels of corn that can be used in the program during the fall of 1987 and the spring and summer of 1988.

Hollace and Ila Sherwood spent almost a week in Haiti with members of the David Livingstone Missionary Foundation during the month of February. They saw the distribution system and the great need for food in such underdeveloped countries. They speak on behalf of the project wherever the opportunity arises.

As we look ahead to the crop year of 1988, we would like to find 20 country congregations that would plant 10 acres of high lysine corn and bring it to a central point where it could be dried, cleaned, and bagged. Then we need another 20 congregations to pay for the drying, cleaning, and bagging. Then the bagged corn would need to be moved to seaports for shipping. This requires trucks or money to pay for trucks. The David Livingstone Missionary Foundation is already committed to take the corn from the port and see that it gets to people that need it. Do you see a place for your congregation in this plan? If so, we would like to hear from you. Just imagine—20,000 bags of corn for hungry children in 1988-89.

Hollace D. Sherwood, Elder, Bryantsville Church of Christ
Manager, Rosehill Farms, Inc.
R. R. 1, Box 408, Mitchell, IN 47446

MRS. HOLLIS BROWN
2118 MARYLAND AVE.
LOUISVILLE, KY. 40205

HLD

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COMING IN OCTOBER:

- * What about off-brand churches?
 - * Planning to switch churches?
 - * Do we really believe in church autonomy?
-

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