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Alex V. Wilson, Editor

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Speaking Truth in Love:

THINK AGAIN

Alex V. Wilson

This month's theme is REMEMBER AND APPLY. That is, we are reviewing various themes we had in earlier issues. Thus the articles are about different subjects.

Early this year we had two issues that stressed *revival*—and David Reagan's article this month has more to say on this all-important topic. In May and June we focused mainly on *family life*; see "We Took Aunty In" for a heartrending story of a difficult situation some homes face today. August's theme was on *death and what follows it*; you'll find "Son, Remember..." a thought-provoking study of our Lord's teaching on these urgent matters. September's issue centered around *predictive prophecy*, and this time Robert Shank concludes his three-part study of Old Testament prophecies about Israel. You'll probably want to re-read his first two articles as you study the passages he expounds, and put them all together.

* * * * *

CHRISTIAN SCHOOLS — THEIR IMMEASURABLE VALUE

Reading and writing about a great educator (see the article on J. N. Armstrong) started me musing about the vital role Christian schools play in our churches and land. Now that the Christian worldview and standards formerly acknowledged in our culture are widely neglected and often opposed, such schools are more important than ever. For a few minutes consider with me just one example, Portland Christian School and High School in Louisville, along with its college-level School of Biblical Studies. P. C. S. is pictured on our front cover; it began in 1924.

Lessons Learned, Benefits Bestowed

No school is perfect, of course, but here are some thrilling *testimonies* from PCHS students who went on the choir tour to St. Louis in 1987.

One wrote, "This trip has been a wonderful experience for me. We sang at churches, in the slums, in big ritzy malls and on the street. I feel we touched a lot of people, but even more I feel a lot more people have touched my life in a wonderful way."

And rejoice over this one: "I had a great time, especially visiting the old folks' home! I always hated going to those places, but after Tuesday night I can't wait to take some joy to the nursing homes in Louisville. When I saw how happy those people were to hear us sing, tears swelled in my eyes. Tears of joy!"

Commented a third: "I've always thought there really wasn't much I could do, but I've seen from going on tour and singing at places like the Cornerstone [Carl Ketcherside's inner-city ministry to needy people] that there are things that I can do."

Still another said, "I believe I did grow spiritually, mainly in the area of prejudice. I've learned that the poor and elderly need Christ just as much as any others."

Last (though more quotes could be given), "This trip made me realize how many people in this world are really lost. Thinking about this makes it easier for me to tell about Christ, and it also makes me eager to tell about Him."

But what about *academics*? After all, schools are supposed to educate. Well, while there are exceptions, many Christian schools do as well or better than public schools. Taking PCS as our example again, we discover that there is good news. Students there who took the ACT (a national test administered to those planning to go to college) averaged 3.3 points higher in 1986 than the national level of college-bound students. In 1987 it was even better: 3.6 points above the nation-wide average. In 1988 it exceeded the national level by 2.4 points. To be equal with the country-wide average is good; to exceed it, for three years (actually four) in a row is excellent indeed. Well done!

Then let's think about how our *congregations* benefit from PCS. I do not in any way want to promote the totem-pole type thinking that believes preachers automatically are higher Christians than "laymen," and that missionaries are even more spiritual than preachers. Such thinking is humbug. On the other hand, it is obvious that more missionaries and evangelists and pastor-teachers are needed today, desperately. Has Portland Christian made a contribution there? Yessir, and more than most people realize. Dad and I started thinking of as many PCHS alumni as we could who became missionaries or preachers. The list is a long one. You may find it interesting.

Those who spent time as missionaries include Joyce Copeland Shewmaker (Africa), Harold Preston (Philippines), Mac LeDoux (Viet-Nam), Billy Ray and Mary Lewter (Hong Kong and Philippines), Ted and Crystal Hardin (Honduras), and yours truly (Philippines)—not counting those who have served in summer missionary projects.

Then there are those who preach, or have done so in the past. In *Kentucky*: Bill Smallwood, Bennie Hill, Eugene Schreiner, Ron Hickman, Ronnie Bradshaw, Jack Blaes, Demas Friend, Jack Curry, Mike Sanders, Fred Woosley, yours truly. In *Indiana*: Earl C. Mullins, Jr., Duane Smith, Eugene Pound, Charles Knecht, Martin Brooks. In *Louisiana*: A. J. Istre, Stan Broussard, Harry Prather, Bob Morrow, Neal Phillips. *Elsewhere*: Paul Clark, Paul Knecht, David Ferguson. And those who are *already in glory* with our Lord: J. L. Addams, Robert Heid, Brent Hickman, Jack Thompson. (Please excuse me if you were overlooked.) That's thirty-five different missionaries and preachers, and yet PCS is not a preacher-factory but a school, K-12. In addition there are many elders, deacons and deaconesses (untitled but indispensable!). Plus many school-teachers, homemakers, and faithful servants of the Lord in various walks of life.

And don't forget Portland's college-level School of Biblical Studies, which already has turned out preachers like Sam and Nick Marsh, Mike Abbott and present student John Sparrow.

If it sounds like I'm tooting PCS' horn, I am. But for two good reasons. First and most important, to give glory to God who has upheld it through the decades. How gracious He has been. And second, to ask you to consider being His helper in backing the school—for God works mainly through His people. We usually do not make financial appeals in this magazine, for once you start where do you stop? But there's nothing innately wrong with making needs known and asking believers to assist in meeting them. Paul did it more than once: 1 Cor. 16:1-4; 2 Cor. 8-9; Rom. 15:25ff. And since the ministry of PCS/SBS among our churches is so important, then it is advantageous to us all to support and strengthen it.

The Needs

A recent report from Portland Christian says, "Our most pressing needs are: 1) More students. One hundred additional students would go a long way in lowering the amount of contribution needed. 2) More regular contributors. We have cut back on the expenditures of the school, and have modestly increased the tuition this year. But tuition pays less than half the cost of operating the school. Some of our most faithful backers have been called home recently, so we need others to fill their places. A comparison of the to-date contributions with those of previous years indicates that our income for this school year may be around \$52,000 short of our 12-month budget. We are asking the Lord to raise up new supporters to supplement the gifts of our longtime faithful donors and to replace those who have graduated to glory. 3) More pray-ers. The adversary is going about seeking to prevent in every way possible the salvation of our children. Pray that we may all rejoice in victory through Christ."

Other facts to think about: This year's enrolment is right at 200; there is room for 300 or more. This year's budget is \$386,275, with less than half of that coming in from tuition; the rest is met by donations. Teachers at PCS make less than two-thirds of what their counterparts in the public schools make: There Obviously Needs To Be A Sizeable Increase In Pay! Each week's payroll is about \$7,100 (salaries only, not counting taxes, utilities, etc.), divided among 36 staff-members. During the past few years a troubling debt has accumulated, but a very generous bequest is about to wipe out over two-thirds of that debt, thank God. Yet even then, indebtedness of \$45,000 will remain, which needs to be eliminated. The school facilities are valued at over one million dollars, so it is *not* as though PCS is about to close (please note that!); but debt is a dishonor to the school and the Christ whose name it wears. A number of additional regular pray-ers and donors could easily do away with the debt and meet not only the current payroll but enable salaries to be raised.

Friends, I am not at all being a prophet of doom. But I remind you that just ten years ago our congregations had four schools (in Winchester, Dallas, and two in Louisville). Now we have only one. So let's join together to support it. May it not be true of us, as it was in J. N. Armstrong's day, that "The churches in general never really supported the Christian schools in spite of the great service they were giving. They were supported by the teachers." Rise up, O church of God!

Keys To Spiritual Renewal

David R. Reagan

Part 2

Spiritual renewal begins by seeking God in prayer. It proceeds in repentance as we purge our lives of idols. It gains momentum when we do the third thing that Josiah did—when we cleanse and repair our temple.

3) CLEANSING THE TEMPLE

Many people tend to respond to this point by asking, "What temple?" Paul answers the question in I Corinthians 3:16—"Do you not know that you are a temple of God, and that the Spirit of God dwells in you?"

Each believer's body is a temple of the living God. That's an awesome thought, particularly when you stop to think of the filth which we often allow into our temple in the form of pornography, violent and profane movies, suggestive television programs, blasphemous music, and toxic smoke, food and drink.

Through such abuse we quench and grieve the Spirit of God. He wants to reside in a beautiful mansion. We choke Him to death by forcing Him to live in a polluted slum house.

Spiritual renewal necessitates a house cleaning. That requires more than the purging of idols, much more. It means we must be willing to turn the throne room of our temple over to the Spirit of God. For most of us, our ego is on that throne, and we want it to stay there. We are not Spirit-led (Rom. 8:14) or Spirit-filled (Eph. 5:18).

The fundamental problem here is that most Christians have accepted Jesus as Savior, but not as Lord. He is not Lord of what they read, hear, think, or eat. The result is a carnal Christian who shouts "Hallelujah!" on Sunday morning and lives like the Devil the rest of the week.

Such Christians have the Holy Spirit residing in them, but not presiding. He is a resident. He wants to be president.

Your temple cleansing will occur when you release the Spirit within you, freeing Him to take over all aspects of your life. Most Christians think in terms of getting more of the Spirit. That is not the problem. The problem is letting the Spirit get more of you. "For all who are being led by the Spirit of God, these are the sons of God" (Rom. 8:14).

Spiritual renewal begins as we seek God in prayer. It proceeds as we purge our lives of idols through repentance. It gains momentum as we cleanse our temple by yielding to God's Spirit. And it deepens as we get into the Word and stay in the Word.

4) READING THE WORD

There is no substitute for the power of God's Word. It is absolutely essential to any process of spiritual renewal, for it is "living and active and sharper than any two-edged sword, piercing as far as the

division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart" (Heb. 4:12).

The Word is enlightening, convicting and motivating. It points us to Jesus. Our spirits were designed to feed upon it. There can be no spiritual growth apart from it.

"How blessed is the man who . . .
Delights in the law of the Lord,
And in His law he meditates day and night.
He will be like a tree firmly planted by
streams of water,
Which yields it fruit in its season,
And its leaf does not wither;
And in whatever he does, he prospers."
(Psalm 1:1-3)

For most of us the problem is that we just never get around to reading the Word. We intend to, but we just never seem to find the time. The result is that the Bible is the least read best seller of all time. It ends up as a decoration for our coffee table.

Are you in the Word? Do you read it on a daily basis? How long has it been since you read the Old Testament? Have you ever read the Old Testament all the way through? Could you find the book of Zephaniah? How about Hezekiah? Would you be embarrassed to discover that there is no book of Hezekiah? Did you know that if you spent as much time reading the Bible each day as you do reading the newspaper, you could easily read through the Bible in a year's time?

For some the problem is a different one in nature. It is not a matter of neglecting Bible reading. Rather, it is a problem of approaching the Bible with an attitude of using it like a law book to prove one's pet doctrine. This is the proof-text mentality. We allow prejudice to serve as a barrier between our minds and the Spirit of God who desires to serve as our teacher.

Do you find yourself reading the Bible in this search and file method? Are you always looking for a scripture to add to your arsenal of doctrinal defenses? Have you ever just read for the pure joy of immersing yourself in God's Word, allowing the Spirit to lead you and illuminate your mind and spirit?

Serious students of the Bible often suffer from a different malady. They tend to get so engrossed in dissecting, analyzing, cataloging, and theologizing God's Word that they never spend any time just meditating upon it, giving the Spirit an opportunity to impress needed truths upon their hearts. We often forget that God's Word was not written primarily for the purpose of providing us with intellectual exercise. It was written for us to believe and obey.

5) RENEWING THE COVENANT

The fifth step which Josiah took was one designed to crystallize the revival. It was the rededication ceremony in which the nation's covenant with God was reconfirmed.

Believers today are also in a covenant relationship with God. It is not the Mosaic Covenant of Josiah's time. Rather, it is the New

Covenant sealed by the blood of Jesus and written upon our hearts. It is a covenant of grace rather than law. We enter into it by placing our trust in Jesus as our Lord and Savior.

Many of us, like Josiah and the nation of Judah, need to renew our covenant relationship because we have taken our eyes off Jesus and put our trust in something else. Has this happened to you? How do you go about solving your problems? Through money? Education? Experience? Insight? Counsel? Connections? Where does God fit in? Do you turn to Him last, after all other solutions have been tried and exhausted?

The person who has truly put his trust in Jesus, tries God first. When he's ill, he prays first, and then he goes to the doctor. When he needs money, he prays first before he seeks out a banker. When he has a major decision to make, he asks God first before he seeks other counsel. When dealing with a crisis, he cries out to God before he even thinks of relying on his education, his experience or his connections.

What is the status of your covenant relationship with God? Do you need to renew your trust in His promise to meet all the needs of your life? Remember, "my God shall supply all your needs according to His riches in glory in Christ Jesus" (Phil. 4:18).

Let's pause for a review. Spiritual renewal begins by seeking God in prayer. It proceeds in repentance as we purge the idols from our lives. It gains momentum as we turn our temple over to the Spirit of God. It deepens as we get into the Word. It crystallizes as we renew our covenant relationship through a rededication of our trust in Jesus.

6) WORSHIPING GOD

The final step, and a continuing one, is to express our renewal in praise and worship. Through worship we both celebrate our renewal and keep it alive, for the Word says that "God inhabits the praises of His people" (Psalm 22:3). A person who is renewed is a person who must worship God. And as he worships, he is further renewed.

One of the surest signs, therefore, of a spiritually dead person is one who lacks enthusiasm for worship. Look around you. Our churches are full of them. Better yet, look at yourself. Are you a person who dreads worship? Do you find yourself an observer of worship rather than a participant? Do you pass the time in worship by counting time?

Let me be very blunt here. The person who is miserable spending one hour a week in worship services is going to be exceptionally miserable in Heaven worshipping God eternally. For that reason he will most likely be given the opportunity to spend eternity in Hell. There are not going to be any clock watchers in Heaven.

We often forget that the ultimate worship is to offer our lives to God. Paul expressed this concept powerfully in Romans 12:1 when he wrote, "I urge you therefore, brethren, by the mercies of God to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship." This is a fundamental

principle of worship that is taught throughout scripture, and it is one that Satan wants us to forget.

The natural tendency of the flesh is to offer God worship that is ritual but empty of real commitment. The Old Testament prophets railed against such empty worship, calling upon the people to give God their hearts rather than ritual sacrifices. Speaking through Hosea, God said, "I delight in loyalty rather than sacrifice, and in the knowledge of God rather than burnt offerings" (Hosea 6:6). In his great psalm of repentance, King David said he knew there was something God wanted more than a burnt offering—and that was "a broken and contrite heart" (Psalm 51:17). The author of Hebrews calls us to worship God with both praise and good deeds: "Let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name. And do not neglect doing good and sharing; for with such sacrifices God is pleased" (Heb. 13:15-16).

THE JOSIAH FORMULA

And so we have it—the "Josiah formula" for spiritual renewal: seeking God in prayer, purging our idols through repentance, cleansing our temple with the Spirit, feeding on the Word, renewing our covenant relationship, and worshiping God. Try it in your life. Apply it to your family. Call upon the leaders of your church to commit themselves to it.

The God of this universe is a personal God. He desires an intimate, personal relationship with each of us. He wants us to know Him. But He is a gentleman. He will not force Himself upon us. He has sent His Son to die for us. He waits for us to respond. We must reach out to Him. And when we do so, He will meet us more than half way, renewing us, strengthening us, and blessing us. As Isaiah puts it:

Those who hope in the Lord
Will gain new strength;
They will mount up with wings like eagles,
They will run and not get tired,
They will walk and not become weary.
(Isaiah 40:31)

* * * * *

GOD'S POWER TODAY:

We Took Auntie In

- Anonymous -

"What did you lose now, Auntie?" we asked the little old Armenian lady. She told us someone had stolen her teeth. So my sisters and I began to search: in her closets, in dresser drawers, in clothes' pockets, and under bed covers, sheets, and the mattress, but we saw no sign of the lower dentures. One more unresolved problem; one more frustrating development in our life of caring for our 80-plus-year-old, forgetful aunt.

Later that morning I decided to look under the mattress of another

bed. There, under the middle of the mattress, I found Auntie's corset. I unfolded the garment and found a bag of cookies. In the bag of cookies I found a folded napkin; in the napkin I found Auntie's teeth!

This seems terribly funny, to remember it now, but at the time it happened, it was one more very real problem with our beloved aunt.

She had come to live with us, at our invitation, in our home in Philadelphia when we discovered she could no longer care for herself. Though she was physically very active, her mind was impaired by old age, and at times she acted very childish or odd.

But we didn't want to see our father's sister put in an institution. She loved the Lord, and she had loved and cared for us, and we believed that God would give us the grace daily to love and care for her.

Father, who died a number of years ago, had miraculously escaped the Armenian Massacre by the Turks in the 1890's and had come to America. He learned the diamond-cutting trade, got married, and started a family. When he made enough money, he brought his sister to the United States.

Auntie made her home with us until she got married. While she lived with us, she helped Mother with the cooking, washing, and housecleaning. We were of a family of ten children, and Auntie washed all our clothes by hand. After her marriage, she still came twice a week to help Mother.

Auntie married a widower, and she never had any children of her own. Even after the death of her husband, she continued to come to help us with our work, and by this she made her livelihood. We best knew Auntie for her Armenian dishes. She was a wonderful cook. At Christmas and Easter we always enjoyed her special cheese bread called *benderhus*. We still remember her *kuftha*, *dolma*, and *lahmajoon*. She taught us how to make tasty dishes that we still use in our menu.

Three years ago, on a cold, snowy day, three of my sisters and I went to see how Auntie was getting along. We could hardly get up her front steps, which were sheeted with ice. She said she had been throwing water to wash away the snow, and every bucketful she threw froze!

We got Auntie safely into our car and to our home. Since that day, she has made her home with me, four other nieces, and one nephew. Life at our house has been very different since she moved in.

Many times this dear soul—whose actual age no one knows—will express her gratitude to God for being with us. But when her mind becomes clouded, she becomes a burden to herself and to us.

She is always hiding things and then accusing someone of stealing them. She constantly lives in the past and wants to go home to her parents and relatives. She is so convinced that her people are living that she packs her clothes and possessions in bags and suitcases and takes them down the stairs. This might happen two or three times a day.

One day, she actually left home. It was a damp fall day. I had

had a hard day teaching at school and was tired. When I got to my front door, Auntie's companion, who cares for her while we are at work, met me with these words: "She has been gone for two hours. I have looked everywhere and can't find her."

I went from the cellar to the third floor, looking in every room and closet, but I found no sign of my aunt. I knelt by my bed and said a short prayer to my heavenly Father: "Father, You know all things; You know where Auntie is; help me find her for the sake of Your Son, Jesus. Amen."

I rose and called the police station, but they had no word of her. I asked them to put out an alert for her. Then I asked a neighbor who had a car if she would take me to my aunt's former house, which had been sold. She willingly consented.

It was about a half-dozen city blocks away, and a pedestrian would have to cross very busy streets. When we got near Auntie's former house, we saw a very touching scene. There she was, standing on the porch, dressed in a night cap, sweater, dress, and bedroom slippers. Under her arm she held a bundle of clothing. Around her stood some children, staring at her.

When she saw me, she said, "This is my uncle's house; my mother and grandmother are inside." With some persuasion, we got her back to the car and took her home. I gave her some hot tea, aspirin, and put her to bed. Then I called her doctor.

He came within a few hours. By that time, Auntie was crying with pains in her legs. He gave her a shot of penicillin and prescribed some medicine. The next day Auntie was well—and ready to leave again!

Our aunt likes to hide things in her clothes. Sometimes we find such things as candy, cookies, dishcloths, towels, stockings, combs, nightcaps, books, jewels, handbags, or money tucked away on her.

Auntie is a Christian who loves the Lord and His Word. Day and night, and at every meal, she prays. She spends many of her lucid moments reading the Bible and singing hymns in the Armenian language. Her favorites are "What a Friend We Have in Jesus" and "Jesus, Lover of My Soul." Many times the only thing that will calm her is our suggestion for her to read her Bible and pray.

Strange as it may seem, this old lady does not seem to get physically tired. She is always on the go, roaming the house day and night. Often, when everyone else is asleep, she gets up, walks around, puts on all the lights, and comes knocking at our bedroom door.

This can get very trying on the nerves, especially to those who have had a hard day at the office or a trying day at school. At times like this I pray, "Father, I know Your Spirit is within me; give me wisdom, strength, grace, and patience to do Your will. May I do this as unto You."

We often say to ourselves. "How much longer can we live this way? Can we stand the strain another day?"

When we turn to God in prayer and Bible meditation, we find that our strength is renewed. God reminds us to live moment by moment. He also reminds us that He is sovereign and makes no mistakes.

He brings to our memory Deuteronomy 33:25, "As thy days, so shall thy strength be." We have experienced the Holy Spirit's strength within. It is He who has given us patience, wisdom, and grace for our testing. God reminds us that He is Elohim, the strong and faithful One. He will not suffer us to be tempted above what we are able, but will with the temptation make a way to escape, that we may be able to bear it (1 Cor. 10:13).

Today many Christians are facing the problem of aged relatives in their homes. I believe that God can solve all of these problems by sustaining us when we ask Him in faith.

Taking Auntie in has helped us to be humble and to live a life of complete dependence upon God. I believe God has produced some of the fruit of the Spirit in our lives, such as love, long-suffering, and kindness, through it. We confess to others that it is only by the grace of God and the power of the Holy Spirit that we have been able to serve Him in this way.

So, Auntie's coming has been one of those mingled blessings that again confirms to us Romans 8:28, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose."

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* * * * *

SON, REMEMBER . . .

Michael J. Wilcock

Son, remember that you in your lifetime received your good things.
(Luke 16:25)

It is one of the familiar parables of Jesus—probably too familiar: the story of the rich man who had everything, and the poor man who had nothing; of how death came to both of them; of their awakening in the other world, to find a strange reversal of fortune; of how the rich man in torment found that there was no possibility of the poor man's coming to alleviate his misery, because their state in the after-life was unalterable, and that there was no point in the poor man's going to warn his surviving brothers, because they already had in this life every chance of knowing about such things: "...if they do not hear Moses and the prophets," the writing of the Bible, "neither will they be convinced if some one should rise from the dead."

The story may be so familiar that we miss much of what is in it. For example, when we look more closely we see that it contains a number of obscurities. Why is the poor man called Lazarus, the only character in all the thirty or so parables of Jesus to be given a name? When he desired to be fed, did he *at least* get the crumbs, or did he *not even* get the crumbs—that is, was the rich man not totally bad, or was he worse than you thought? Why did Jesus say the dogs licked the poor man's sores? Was it to imply an alleviation of his misery, or an aggravation of it? When the rich man asked for his brothers to be warned about hell, was he getting a little less

selfish, or was it (as J.C. Ryle suggests) that he didn't want them to join him because things were bad enough already(!)? And so on, and so forth: the details of the details of the story are by no means all clear. Neither is it clear whether this is in the strict sense a "parable" at all, as we shall see. But among all the obscurities, one thing stands out with great clarity, and that is the lesson Jesus means us to learn. It is a double lesson. There is another life after death; and what happens to us in that life depends on certain choices we make in this life, choices about what we consider to be our "good things"; moral choices, value-judgments.

THE TEACHING OF JESUS

In an age when Christians are accused of refusing to face the so-called "fact" that no one knows what comes after death, it is important to establish that Jesus did teach these two truths very clearly.

In Matthew 10:28, He says, "Do not fear those who kill the body but cannot kill the soul; rather fear Him who can destroy both soul and body in hell." Things can happen to a man after he dies, which he does well to think about here and now before he dies.

In Matthew 25:46, Jesus says that at the end of the world some "will go away into eternal punishment," others "into eternal life". There is an existence beyond this life, and the earlier part of the chapter shows that one's destiny then depends on one's attitude to Jesus and His people now.

In John 5:24, Jesus says, "He who hears My word and believes Him who sent Me, has eternal life," a kind of life outlasting the kind we know now, but nevertheless determined by whether in this life we have heard and believed.

In the first part of Luke 16 Jesus tells a parable with the same double point. There was a manager whose employer fired him for mishandling his affairs. Faced with the prospect of being without a job and without influential friends, before he actually left his employment he was able to make use of his position to cook the firm's books, in such a way as to ingratiate himself with those who were in debt to his employer. This, a parable in the strict sense, Jesus Himself explains to His followers: "You ought to use *your* present opportunities," He says, "so that you will find a welcome in eternity when you leave your present position, that is, when you pass from this life to the next." There were Pharisees among His hearers, "lovers of money" (v. 14), who laughed at Him. They did in fact believe in life after death, but ridiculed the idea that their financial activities in this life could have any bearing on their spiritual state in the next one. So Jesus told them another story, this time not strictly a parable, for in it death is represented (no beating about the bush) by *death*, not by an illustration such as losing one's job. And this story, in terms which are not open to misunderstanding, carries the same lesson, the double lesson. First, that the after-life, whether or not its details are to be taken literally, is a *fact*; and secondly, that it is in *this* life that one determines one's destiny after death, either by settling for temporal blessings as one's "good things", or by listening to the Word of God and using such blessings with an eye to eternity.

WHAT ARE YOUR "GOOD THINGS"?

Here is a man of wealth. He has, by hard work or good luck, a lot of money. He has a big house in the suburbs, a large garden, a swimming pool, two or three cars. He is "rich," a man of property; "clothed in purple and fine linen," a man of fashion; "feasting sumptuously every day," a gourmet. He also has, somewhere in the house, the word of Moses and the prophets; it is actually bound together (privileged man that he is!) with the word of One who rose from the dead, in a dusty book called the Bible . . . Tell me, rich man, what do you consider to be your "good things"? Are they the reading of that old book, so that its teaching governs how you use everything else you have?—the knowing of that Jesus who came back from the dead, to tell you that only He can make something worthwhile out of your riches? Or are they the enjoyment of your fine clothes, your sumptuous daily feast, with maybe a few scraps thrown to poor Lazarus for the sake of appearances—so that one day in Hades you lift up your eyes in torment and see Abraham infinitely far away in heaven, and hear him say, "Son, remember that you *in your lifetime* received your good things"?

Here is a man with a wealth of talents. He has the ability to express himself, in writing or speaking, in art or drama or music; the power to communicate with other people, to soothe them or to stir them, to make them merry or sad or wise. He also has the Word of God, the teaching of Christ and His prophets and apostles in the Bible . . . Tell me, rich man, what are the "good things" in your life? Are they to know and love the One of whom that book speaks, to hand your wealth of talents to Him to be made into a thing of permanent value? Or are they simply to enjoy the fame and fortune which those talents can bring you in this life—so that you wake up in the next life in torment, to hear Abraham say: "Son, remember that you *in your lifetime* received your good things"?

Here is a man with a wealth of human contacts. He has the knack of friendship, he knows scores of people in his neighborhood or at work or in the social round, any number of acquaintances are glad to count him as friend. He also has the Word of God, the Bible . . . Tell me, rich man, what are your "good things"? Are they to have Jesus Christ ruling your life, and making relationships of eternal worth out of all those contacts of yours? Or are they to enjoy your reputation for popularity, and to be content that men should say of you "For he's a jolly good fellow," until the day you lift up your eyes in hell, and hear the fearful words, "Son, remember that you *in your lifetime* received your good things"?

Here is a man with a wealth of hardship. For, paradoxically, hardship can be wealth. It was not his poverty that got Lazarus to heaven; he could have ended in hell like the rich man had he misused what opportunities he did have. And you who are rich in misfortune, your "good things" may be to let Jesus Christ in to make something of rare beauty out of the troubles of your life; or else you may do without Him, and enjoy your poor health, and revel in bitterness, and delight to become a bore to all your acquaintances

with the tale of your endless woes, and then one day find yourself truly wretched under the final condemnation, "Son, remember that you *in your lifetime* received your good things."

THE PERILS OF PRIVILEGE

There is an interpretation of this story which has been favored by some Bible students down the ages, including the redoubtable Augustine, to the effect that the rich man represents the Jewish nation, rich in the goodness of God throughout Old Testament times, clothed in purple of kingship and the fine linen of priesthood, while the Gentile world lay outside the gates, full of the sores of sin and hungry for the crumbs of blessing. One day that life came to an end, and Jews found themselves deprived of their privileges, while Gentiles entered the Gospel inheritance: and so things are to this day—what the future may hold the story does not tell us. Read in this way, the story does make a striking illustration of the facts of Jewish/Gentile history, though what biblical warrant there is for attaching this meaning to it I do not know!

But it does at least bring out one final point. For here are people with a wealth of religion. A man who called himself a Jew claimed tremendous privileges. And so does a man who calls himself a Christian. We who are rich in Christian privilege—what are our "good things"? To enjoy our religion and its comforts as an end in themselves? Or to use them as a means to know and love Christ better? There will be those who have laid claim to the fine robes of Christ's righteousness, and who have fared sumptuously week by week on the preaching of God's truth, who will one day awake to hear their doom declared: "Son, remember that you *in your lifetime* received your good things."

"Son, remember..." For then there will be nothing but the memory. It will be too late for anything else.

* * * * *

Israel: God's Firepot in a Woodpile

Robert Shank

(Conclusion)

In the coming sixth war to "destroy Israel as a nation, that the name of Israel be remembered no more," God will answer Asaph's prayer in Psalm 83 for the destruction of Israel's enemies (and God's) in a manner that will shock the world. (See last month's article re: Psalm 83). God's answer will end the long impasse between Israel and the Arab nations over the right of Israel to exist as a nation in the Land God gave her. As we remarked, God's weapon for their destruction will be Israel herself, as the four dramatic passages related to Psalm 83 declare categorically, using Asaph's graphic figures of the modes of destruction—"threshing" and "consuming fire." The passages are Isa. 41:8-16; Micah 4:11-13; Obadiah 15-21; and Zech. 12:1-9.

1. Asaph's prayer to God to make his enemies and Israel's "like

tumbleweed, like chaff before the wind" (v. 13) finds specific similarities to the just-mentioned prophecies of Isaiah and Micah. Isaiah prophesies (41:8-16) a time when God, having gathered Israel "from the ends of the earth, from its farthest corners" (v. 9), will "strengthen you and help you" against "all who rage against you," so that "those who wage war against you will be as nothing at all (vv. 10-12). To little Israel God says,

I myself will help you. . . . See, I will make you into a threshing sledge, new and sharp, with many teeth. You will thresh the mountains and crush them, and reduce the hills to chaff. [In biblical imagery mountains and hills are symbolic of nations and governments.] You will winnow them, the wind will pick them up, and a gale will blow them away. But you will rejoice in the Lord and glory in the Holy One of Israel. (vv. 14-16)

Here is a dramatic portrayal of Israel's destruction of nations "who wage war against you" in a day when many people of Israel have been gathered back to the Land "from the ends of earth, from its farthest corners"—Israel's circumstance today.

2. In another related prophecy, Micah declares that Israel will "thresh" and "break to pieces many nations" round about her (4:13). Context is significant here. The prediction follows a prophecy of the triumph of the Messianic kingdom (4:1-8) when the kingdom of God, "the mountain of the Lord's house," will be established above all nations, and the nations will worship God (vv. 1, 2). Messiah will reign over the nations (v. 3, cf. Ps. 2:7-9) in peace and tranquility (v. 4), and Israel will nevermore be tempted to worship false gods of the nations (v. 5), which led to her exile. At the time of the Restoration, the remaining exiles of Israel will be gathered from the nations back to the Land to be "a strong nation" (vv. 6, 7), and "the former dominion will be restored" to Israel and kingship will come to the Daughter of Jerusalem" in and through the reign of Messiah (v. 8, cf. Acts 1:6, 7; 3:19-21; Lk. 1:30, 31).

[Vv. 9, 10 is an abrupt shift of subject (common in writings of the prophets, in which various themes are interspersed like pieces in a mosaic) and is a mini-vignette of a nearer prophetic event—the Babylonian Captivity and subsequent return of a remnant, prefiguring the great end-of-the-age gathering of exiles back to the Land from all nations in the Restoration of Israel at the coming of Messiah to reign over Israel (Jer. 23:5-8, Mt. 19:28; 23:37-39, Acts 3:18-26) and over all nations (Ps. 2:1-9, Rev. 12:5; 19:11-15; 2:25-29).]

Verse 11 describes the unhappy circumstances of Israelis gathered back to the Land before the coming of Messiah: a little nation surrounded by hostile nations—"many nations are gathered against you; then say, 'Let her be defiled, let our eyes gloat over Zion.'"—precisely Israel's situation today.

In their hatred of Israel and unreasoning rage, the enemy nations "do not know the thoughts of the Lord; they do not understand his plan, he who gathers them like sheaves to the threshing floor" (v. 12). God has a plan, to be carried out by little Israel:

Rise and thresh, O Daughter of Zion, for I will give you horns of iron;
I will give you hoofs of bronze and you will break to pieces many na-

tions. You will devote their ill-gotten gains to the Lord, their wealth to the Lord of all the earth. (v. 13)

Here is another end-of-the-age prophecy of the destruction of enemy nations by little Israel, made invincible and overpowering by Almighty God.

3. Asaph's prayer to God to destroy his enemies and Israel's "as fire consumes the forest or a flame sets the mountains ablaze" (v. 14) finds specific parallels in prophecies of Obadiah and Zechariah. The little book of Obadiah is especially meaningful in light of the present "West Bank" controversy in the land of Israel. Obadiah prophesied against Edom and the Edomites, descendants of Esau who dwelt in the land southeast of the Dead Sea. Enemies of Israel from the time of the Exodus, they frequently made war against Israel during the centuries. They rejoiced in the Babylonian sack of Jerusalem in 587 B.C. and moved in after the deportation to take possession of southern Judah (see Ezek. 35:1-36:7). Though the Edomites (later "Idumeans") long ago disappeared as a separate identifiable people, their blood still flows in the veins of descendants, and the people today in the areas of Edom/Idumea are their end-time representatives. Observe God's words of censure in Ezekiel 36:5, "This is what the Sovereign Lord says: In my burning zeal I have spoken against the rest of the nations, and against all Edom, for with glee and with malice in their hearts they made my land their own possession...." Thus did the Edomites of old, and this is the intention of the last-days "Edomites" and "the rest of the nations surrounding Israel in the present controversy over the "West Bank," and in their ultimate intention to "drive the Jews into the sea" and destroy Israel as a nation in the Land for all time to come.

Obadiah prophesies otherwise. The prophecy is in three parts: (1) God's condemnation of Edom and decree of destruction, vv. 1-9; (2) Edom's hatred and violence against their kindred people Israel, vv. 10-14; and (3) the Day of the Lord, which will bring retribution and destruction to Edom and vindication and triumph to Israel, vv. 15-21. To save space, I quote only one verse:

The house of Jacob will be a fire and the house of Joseph a flame; the house of Esau will be stubble, and they will set it on fire and consume it. There will be no survivors from the house of Esau. The Lord has spoken. (v. 18).

Here is another startling and dramatic prediction, categorical and authoritative—"the Lord has spoken." After the destruction of "the house of Esau" of our day, "the house of Jacob will possess its inheritance" (v. 17), which will include "the mountains of Esau" and "the land of the Philistines" (today's "Gaza Strip") and Zarephath (in Lebanon) and Gilead (part of today's Jordan) and much, much more (vv. 19-21), "and the kingdom will be the Lord's" (v. 21) when Messiah reigns.

4. In an arresting parallel to Obadiah's prophecy, Zechariah foretells the same event, employing the same figure of destruction by fire (Zech. 12:1-9, a passage we commented on briefly earlier). The prophecy occurs at the outset of Zechariah's concluding oracle, chap. 12-14, in which prophetic themes and events (all end-time except

13:7) are interspersed in typical rhetorical mode of the prophets. Zechariah foretells that when the nations come against Israel, God will "make Jerusalem a cup that sends all the surrounding peoples reeling . . . an immovable rock" that will injure all who come against it (vv. 2, 3). "Keeping a watchful eye over the house of Judah," God will "strike every horse [of the enemies] with panic and its rider with madness" and "will blind all the horses of the nations" (v. 4). In terms of military modes of Zechariah's day, God declares he will render inoperative and impotent the weaponry and personnel of the enemies, while making Israel invincible and overpowering:

On that day I will make the leaders of Judah like a firepot in a wood-pile, like a flaming torch among sheaves. They will consume right and left all the surrounding peoples, but Jerusalem will remain intact in her place. (v. 6)

God "will save the dwellings of Judah . . . and shield those who live in Jerusalem" on that day when he "destroys all the nations that attack Jerusalem" (vv. 7-9). Here is a fourth categorical prediction of a startling and dramatic event of judgment and retribution when, using little Israel as his weapon, God will destroy Israel's enemies and His—nations that attack Israel in an attempt to destroy her.

When will this occur? Surely, soon. Little Israel is now in an intolerable situation that daily grows more desperate. While the U.S.S.R. was negotiating for the elimination of short and intermediate range missiles in Europe (leaving western Europe defenseless against the Soviet bloc's vast preponderance of conventional weaponry and personnel), it was installing missiles in Syria (some 200) designed to carry nuclear, chemical, or biological warheads—all aimed at Israel. Saudi Arabia has installed 24 East Wind missiles from China, designed to carry all three warheads, capable of striking anywhere in Israel. Other Arab nations are installing missiles aimed at Israel. Arab nations have underwritten an annual budget of \$600 million for Arafat and the PLO for as long as it takes to destroy Israel. Arafat has said that the uprising in the land "will continue, wave after wave, until the occupation ends and the Palestinian flag is hoisted over Jerusalem." The PLO plans to install a provisional government "in the Israeli occupied territories." Little Israel's window of opportunity for survival appears to be fast closing. But God's window of opportunity to destroy all His enemies and Israel's is wide open and cannot be closed. Israel's enemies are preparing for their own destruction.

In five wars to "drive the Jews into the sea" and destroy Israel as a nation in the Land, the enemy nations have lost every war. Next time they will lose not just the war; they will lose *everything* in a virtual wipe-out that will leave their own lands devastated and their populations decimated. God has spoken through his prophets.

But who believes the prophets of God and the God of the prophets? The faithful of Israel do, but few others—none of the nations, both those preparing to attack Israel, and all the other nations. Few in the churches understand or believe the prophets concerning these matters.

In a special telecast of Ted Koppel's *Nightline* originating from Jerusalem in June, an open forum of Palestinians and Israelis dealt

with the land dispute. Several Israelis cited Bible passages affirming God's land promises to Israel. In a closing statement, a woman on the Palestinian panel, a professor in an Arab university, said, "Let's leave holy books out of this... God is not in the real estate business." To the contrary, God is very much in the real estate business. He owns all the land on earth, and has his own land distribution plan, in which Israel in the Land is the centerpiece: "When the Most High gave the nations their inheritance, when he divided all mankind, he set up boundaries for the people according to the number of the sons of Israel, for the Lord's portion is his people, Jacob his allotted inheritance" (Deut. 32: 8, 9).

The above quotation is from the Song of Moses (see Deut. 31:14 - 32:43), a great foundation prophecy in which God outlines in brief the course of Israel's fortunes from their entrance into the Land, through times of blessing and prosperity, and times of unfaithfulness, leading eventually to expulsion from the Land and exile among the nations attended by calamities, leading finally to direst peril and desperation, heartbroken penitence, and petition to God for deliverance—at which time God will intervene in righteous judgment, taking vengeance on his adversaries who hate him and avenging the blood of his servants (vv. 40-43, Armageddon), "making atonement for his land and his people," restoring his people Israel to the land he gave them, and the nations at last will "rejoice with his people"—which things are the subject of many prophecies. The presence of Israel in the Land today is not the restoration, but is in preparation for final end-of-the-age events which will culminate in the Restoration, which awaits the coming of Messiah. God is "keeping a watchful eye" on the little nation today, and woe to all who oppose Him.

The church age will soon end, and the coming of our Savior is at hand. The stage is set for swift fulfillment of all end-time prophecies in the rush of nations to Armageddon at the coming of Messiah in righteous judgment. Then at last will come the glorious reign of Messiah over Israel and the nations, the time of the great gathering of the nations into the everlasting kingdom of God. "Come, Lord Jesus."



THOUGHTS FROM ROMANS

Ernest E. Lyon

"We Live and Die to the Lord"

One man considers one day more sacred than another; another man considers every day alike. Each one should be

fully convinced in his own mind. He who regards one day as special, does so to the Lord. He who eats meat, eats to the Lord, for he gives thanks to God; and he who abstains, does so to the Lord and gives thanks to God. For none of us lives to himself alone and none of us dies to himself alone. If we live, we live to the Lord; and if we die, we die to the Lord. So, whether we live or die, we belong to the Lord. (Romans 14:5-8, NIV).

In his consideration of the things that Christians disagree on but should not be used to judge each other on, Paul took up the subject of food in the first four verses of chapter 14 and now takes up another subject that, like food, was not a matter of opinion under the Law—the placing of certain days as special above others. Let us not mis-read what Paul says here; he does not say that one considers certain days special and the other puts all down on the same level. What he is saying is that one elevates certain days as special and the other elevates all days as special because we need to serve the Lord every day, not just on special days. The ASV even translates “another *esteemeth* every day alike.”

Under the Law the seventh day of every week and certain other set days were to be elevated to a very special place quite different from the rest of the days. Consequently, a Jew under the Law could not say, “Each one should be fully convinced in his own mind.” If one was convinced that the seventh day was not special and required rest he could be put to death under the Law. Many Christians take the words about the Sabbath and apply them to the first day of the week. The principle of our bodies needing rest one out of seven days was set down long before the Law was given, but under the Law it was required. We have no such law nor any such regulations concerning the first day of the week. It is not “the Christian’s sabbath.” God gave the requirements of the sabbath to the Jew and said it would be a test of their loyalty to Him, thus setting them apart (as did the rest of the Law) from others.

I am by no means saying that there is nothing special about the first day of the week. It was the day on which the Lord rose from the dead and on which He made many of His appearances after His resurrection. And the early church set a good example for us by meeting together especially on that day to break bread. Many of those Christians could not rest on that day, for they were slaves and had to do what their masters said. I rather imagine that churches with many slaves had to have their special meetings at night when the slaves were given some freedom to do other things. And let us not forget that concerning the Lord’s supper, He said, “As often as you do this, do so in remembrance of Me.” He did not specify that the Supper had to be confined to a morning meeting on the first day of the week. It is good that we, who usually have a choice in these things, set a special time, usually Sunday morning, though generally we offer it on Sunday night to those who are unable to partake in the morning. There is no bad time to get together to remember the Lord’s death until He comes! How sad, however,

that many today ignore the directions the Lord gives and absent themselves from the Supper and miss the blessing of the communion with the Lord and with each other. You can not do that and do so "to the Lord" (verse 6). Everything we do should be "to the Lord."

The Lord Jesus Christ paid a very high price for us. We belong to Him and we should be more obedient to Him than the slaves had to be to their masters. We are not "our own masters," as so many like to boast. No moment of any day, no action, no thought, nothing in our lives should be done to ourselves alone, not even dying! Nothing that I have belongs entirely to me—it is loaned to me by the Lord, Who owns all things. We are simply stewards of His possessions that He has placed in our hands to use to His glory. If we elevate every day to the level of glorifying God we do it unto Him. If others elevate one day above the others they don't have to answer to me (or you) but they must do it "unto the Lord" even as we do. We are not to judge each other in such things. Remember "Who are you to judge someone else's servant?" in verse four. If either of us eats in the wrong attitude or observes a day in the wrong attitude, it is the Lord Who judges that, not our fellow servants. We must not judge attitudes even though the Word clearly gives the church the responsibility of judging actions that clearly break the Lord's commands (see 1 Corinthians 5 & 6, for example).

I do not wish to treat it at this time, but verse 9 is a verse that rather applies this and introduces the next several verses. Speaking of us Paul had first mentioned our living unto the Lord and then dying unto Him. But when he speaks of the Lord here he lists Christ's death and His "return to life"—by such means He is now the "Lord of both the death and the living." He is our Lord now and for evermore. So let us quit trying to lord it over one another—now and through all this life. We won't try it in the next life!

Viewing the News

Jack Blaas



A BATTLE FOR THE MIND IS BEING WAGED IN THE CLASSROOM. "I am convinced that the battle for humankind's future must be waged in public school classroom by teachers who correctly perceive their role as the proselytizers of a new faith: a religion of humanity that recognizes and respects the spark of what theologians call divinity in every human

being. These teachers must embody the same selfless dedication as the most rabid, fundamentalist preacher for they will be ministers of another sort utilizing a classroom instead of a pulpit, to convey humanist values in whatever subject they teach, regardless of the educational level: pre-school, daycare, or large state universities. The classroom must, and will become, an

arena of conflict between the old and the new, the rotting corpse of Christianity together with all its adjacent evils and misery and the new faith of humanism resplendent in its promise of a world in which the never realized Christian ideal of love thy neighbor will finally be achieved. It will undoubtedly be a long, arduous, painful struggle, replete with much sorrow and many tears, but humanism will emerge triumphant. It must be if the family of humankind is to survive."

- Humanist Magazine, January 1983.

A FIRST FOR CALIFORNIA. The Golden State has reached a historic turning point: This year, a majority of its public-school students are members of minority groups. The State Department of Education reports that Hispanics, blacks, Asians and other minorities make up an estimated 50.8 percent of the 4.6 million students in California schools this year. Whites make up 49.2 percent of the public school population followed by the rapidly growing Hispanic students of 30.7 percent. By 2000, Hispanic students may be almost as numerous as whites.

SAUL A. COOPERMAN, COMMISSIONER OF EDUCATION, State of New Jersey, was directed by Governor Thomas Kean to "define a common core of enduring values that all New Jerseyans believe should be promoted and to use them once again to teach character in our schools." Commissioner Cooperman says he will create a 16-member panel to advise him on the creation of a "values" curriculum for public schools. A spokesperson said the advisory council will include representatives from education, business, civic, and religious groups and will issue its recommendations by next January. School districts will be free to adopt or refuse the curriculum and, if adopting decide how it will be used in the classroom.

AN INTERNATIONAL PUBLIC SCHOOL? Richard F. Celeste, governor of Ohio, has approached top education officials in Japan about the possibility of establishing a high school in his state. The governor says the proposed school would be attended by American students interested in Japan-

ese culture and that Japanese students could receive the instruction they need to gain admission to their country's highly selective universities. Some firms have opened private schools in the United States for their employees' children.

ON "THE LAST TEMPTATION OF CHRIST." Donald E. Widmon, executive director of American Family Association, writes: Of the people who are responsible for our films, ninety-six percent said they seldom or never attend church worship services and fifty-five percent claimed no religion at all. Sixty-two percent identified themselves as Jewish. When asked how much influence religion should have in our society, the elite group said practically none, ranking religion next to last on their list...evidently, the only religion which Hollywood and the networks consider dangerous is Christianity.

A CASE FOR CHRISTIAN INVOLVEMENT. The Minnesota "Definition of a School" Bill (HF 432) is now law. The bill passed both the Minnesota House and Senate in May and has now been signed by Governor Rudy Perpich. The bill provides an important alternative to "state approved" schools and "teacher licensure" as was originally proposed. Several organizations were involved in the project, including ACSI, which helped provide legal counsel and financial assistance. The prayers, letters and phone calls from Christian school parents to their legislators were a key element in bringing about the passage of this bill.

"CHRISTIAN ANTI-CHRISTIAN CRUSADE," 10/01/88. "War to the hilt between Capitalism and Communism is inevitable. Today, of course (1931), we are not strong enough to attack. Our time will come in 20 to 30 years. To win we will need the element of surprise. The bourgeoisie will have to be put to sleep. So we shall begin by launching the most spectacular peace movement on record. There will be electrifying overtures and unheard-of concessions. The Capitalist countries, stupid and decadent, will rejoice to cooperate in their own destruction. They will jump at another chance to be friends. As soon as their

guard is down, we shall smash them with our clenched fist." (Quoted by Demitry Manuilsky, at the Lenin School in Moscow and attributed to Lenin, recorded by a U.S. Communist in attendance who later defected and reported the statement.)

THE ELECTION IS OVER. I don't know how to print a sigh of relief. Let's give one together. If you felt the importance of this election, the

importance of the administration of government during these next four years overshadows the election itself. We have a President and Congress that are in total disagreement as to the fundamental purposes of government, and each side shows unrelenting determination to have its way. No telling what the outcome will be. If there ever was a time to heed the Scripture's admonition to pray for our leaders, it is now.

Questions Asked of Us

Carl Kitzmiller



Why should some sinful act or choice made before one is a Christian disqualify that one from certain Christian service, such as being an elder?

Not every sinful act or choice, having been forgiven, does disqualify one for service to God. All have sinned and come short of the glory of God. Even so, there are acts and choices which have far-reaching effects and which might greatly hinder or disqualify.

In our zeal to declare the great forgiveness of God we sometimes leave wrong impressions. We tend to forget that it is especially the *guilt* of sin that is removed when we are forgiven, and we may suppose that forgiveness wipes out every feature of the sin as if it had never happened. Sometimes a play on words is made, so that justification is explained as meaning "just as if" we had never sinned. But justification is speaking of our relationship with God, not necessarily the results of sin in our present earthly lives.

Let us declare positively and certainly that God forgives sin. He saves from the uttermost to the uttermost. No man has sinned so terribly (except for the unpardonable sin) that he cannot be forgiven through the Lord Jesus Christ. This requires a real repentance, not playing games with God. It means bringing the sin before God according to His directions, not telling Him what concessions we are willing to make. But the forgiveness of God is reality! He cleanses, covers, removes, forgets, puts behind His back, removes as far as east is from west, etc. Moreover, in Christ the blood goes on cleansing us from all sin. Keep in mind, however, that it is the guilt of sin before God that is in view in such declarations. God no longer counts us guilty. If the matter could be reduced to simple bookkeeping terms, God marks our account "Paid," and no condemnation will be brought against us before God for forgiven sin.

Now removing the guilt of sin does not wipe out every feature of the sin as though it never happened. Perhaps this can best be set forth by a few illustrations. A man begins to drink heavily. He loses his job because he cannot function well. Marital problems ensue, and he loses his wife. His children are alienated. His health deteriorates. He ends up in the gutter, on "skid row". Here he hears the gospel of Christ, turns to the Lord, and is forgiven of this sin as well as all others. The man is saved, and assuming he continues to walk in the light, will live with the saints of God evermore. There are some consequences of his sin which will continue to haunt him however. He may not have lost his skills and he might get the old job again—or one just as good. It is by no means a certainty and is not included in God's promise. He may be reconciled to his wife; but, again, she may have remarried and may have no interest in the return. His children may be reconciled; but human beings, even children, are not always as forgiving as God, and such reconciliation is not a certainty. His health may gradually improve with his abstinence from drink, but again, it may not. Some aspects of that sin may go to the grave with him.

Parents may live for the devil all their early years. Their children are not only not nurtured in the things of God but are nurtured in the ways of the world, the flesh, and the devil. When the youngsters are grown the parents turn to the Lord. They are forgiven! But they cannot recover those lost opportunities. Their children may continue to walk in the ways of the flesh.

A man may marry and divorce, perhaps several times, without regard for God's law. He misses out on being a real father to his children. Then in maturer years he not only genuinely turns to the Lord and is forgiven but he grows in the word and shows evidence of leadership. His name is put forth as a possible elder. He possesses some of the qualities (1 Tim. 3:1-7; Tit. 1:5-9), but then it is pointed out (not necessarily unkindly or without regret, but with a concern for things scriptural) that his marital status is questionable, he has not ruled his own house well, and he therefore does not have a good report from some of those without. Likely his children are not believers. Now the man is forgiven, and he may be able to do much in the Lord's work, but he may never be able to qualify as an elder. He "blew" that opportunity during the period of his life when one gets some proper training for being an elder. Suppose we excuse him and say, "But that was before he became a Christian, and he has been forgiven." Even so, he does not now meet God's qualifications for being an elder. He does not suddenly have that necessary experience in handling people which comes through ruling a family well and leading one's own children to Christ.

A young man marries badly, after the flesh. Later he is converted and even becomes a preacher of the gospel. That wife, however, may be a weight about his neck. He chose her in his uncovered days and is under obligation to honor his marriage vows and stay with her. She has little sympathy with his desires though and is just about everything a preacher's wife should not be. Can we say that

a church is simply unforgiving when they hesitate to choose that man for the pulpit? After all, God has forgiven him. But it is not necessarily a matter of being forgiving. Here is a sinful choice he made with which he still has to live, and it will affect his work.

While public opinion is not as binding as specific qualifications laid down by God, it may sometimes be a factor. Whether we like it or not, human forgiveness often is not as easy to have as God's forgiveness. In the matter of eternal life God's forgiveness is what counts, but in serving the Lord while we still remain in the flesh human attitudes can not be totally disregarded. Saul the Pharisee persecuted the church and killed and imprisoned some of them. When he was converted, his sins were fully forgiven by the Lord, but there was a period during which the early church was suspicious of him. They did not know as much about him as the Lord knew. Even as the sincerity of his conversion became evident there seems to have been provision for him to work away from Jerusalem, where his persecuting work had centered. His greatest work was among the Gentiles, far from the locale of his persecuting work. Men may certainly live down a bad reputation which they develop during their unconverted days. This is more easily done among brethren in the Lord, who more nearly understand the grace of God. But since we must reach out to and deal with the unconverted, our past cannot always be ignored.

Forgiveness does not necessarily wipe out a sin "just as if" it never happened. Like the pebble dropped in the lake, the results of any single sin may bring great circles of influence. Our evil choice may have encouraged another to sin also. We repent and are forgiven, but that does not withdraw the former influence or chain of events. We may be able to so act that some of the negative influences can be destroyed by positive good. We may even be able to capitalize on past sins to show the amazing grace of God in His forgiveness of so great a sinner. And we must not let that which is past and forgiven immobilize us from being used of God where He can. A man forever disqualified as an elder is not disqualified as to many other valuable functions in the Body of Christ. Our young people need to be aware of choices that will later be great barriers to effective Christian service, but, if the deed is done we need not "cry over spilled milk." We can only repent, rejoice in God's forgiveness, and be the best vessel the Lord chooses to make of us.

Missionary Messenger

"Greater things for God"

Hall & Alice Crowder, 87 Gardenia Ave., Mt. Dora, FL 32757 October 7, 1988

We are looking forward to the middle of this month when Karen's family will arrive from the Solomon Islands. It was as cheap (and much more convenient) to come back to the U.S. for her third

C-section as to go to Australia or New Zealand. They'll visit us for about two weeks before going to Phoenix for the birth. James' parents live there and the doctor who did her last C-section is there too. November 25 is the tentative date. She wants Alice to come out and be with her if possible and we are hoping that will work out, but it's a long, expensive trip from Florida to Phoenix!

My work of contacting ministers of churches, preaching on missions, and going to missions conferences on Christian college campuses as a representative for Operation Mobilization continues to keep me busy. It is not exciting, in a sense, but we are happy to be having a part in raising the consciousness of Christians in the U. S. concerning the needs and opportunities on the mission field today.

O M is now preparing a campaign called "Love Europe" in which we and several other mission organizations cooperating with us hope to send 5,000 trained workers into Eastern and Western Europe next summer. This is in addition to our other work in dozens of other countries. Please join us in prayer for this, the largest program O M has ever undertaken. Your prayer *will* make a difference!

HEROES OF THE FAITH:

J. N. Armstrong, Example and Educator

Alex V. Wilson

An ominous characteristic of our Yuppie era is that very few young people are choosing school-teaching as a career. "Some urban public schools are concrete jungles dominated by crack and switch-blades, and most Christian schools pay very low salaries—so hey, where can I find an easy, highpaying job instead?" But Oh, what a lofty calling it is to be a schoolteacher! What opportunities to mold lives for good.

For a supreme example of this, consider John Nelson Armstrong, who lived from 1870-1944. He *taught* in six Church of Christ colleges, and was *president* of four of them—helping to *found* those four, also. Studying his biography, *For Freedom*, is most instructive and stirring. In fact I know one young preacher whose reading of this book led to a crisis of rededication to Christ, for Armstrong's devotion and sacrifice made his seem so pale.

Notice first the background. Around 1910 only 7 of every 100 young people who finished grade school went on to high school, and only 5 out of every 100 high school graduates went on to college. The colleges thus had small enrolments and big financial needs. Conditions often were primitive by today's standards—and yet what a thirst for knowledge there was among the staff and students.

Poor but Rich

When Armstrong studied at Nashville Bible School, "in winter the wind whistled beneath the window and through the walls. Inside he studied in his overcoat and took it off when he went out. But he soon forgot the gloom and the chill, for he had found the greatest teachers it was ever his privilege to know. [He wrote,] 'Nashville

Bible School, with no grounds, no buildings, no equipment (as men measure things) gave me the very best training I ever received in my life. I was electrified. There was something about the school and the men, intangible, indescribable, but deeply felt. Their vision, their courage, their love of students, of people, of God and his word was immediately contagious, and we all responded.’”

[The school's president James] Harding was a daily inspiration. He had no equal in leading students to feel they could do anything they set their hearts to do. He had a perfect faith in God's immediate presence and instant help. He was fond of quoting Paul's statement, "I can do all things through him that strengtheneth me." And as he spoke, with an intensity of feeling and conviction that was contagious, no one doubted that God would help him also as he had helped Paul. It is no wonder the little school sent out so many men of outstanding ability. Little men became big, timid men grew courageous under his teaching. In comparison with the inspiration from such teachers physical discomforts were as nothing. (For Freedom, 30-31)

In later years, Armstrong's students were inspired by him as he had been by Harding, who became his father-in-law. But the physical discomforts just referred to were very real. On one campus where Armstrong taught, classrooms were still incomplete when the school year began. Classes started meeting on the ground floor when the walls were finished, even though there was no roof. "As the rains poured through the concrete upper floors or blew in at the paneless window openings the students sat with umbrellas over them and instructors lectured in rain coats!"

At another college a dormitory was badly needed. "Money as usual came in slowly and in small amounts. A school boy gave five dollars and had to do his own laundry all year as a consequence. A girl gave her Christmas present of ten dollars. But the dormitory went up. As with nearly all dormitories in those days, there were no bathrooms or water inside. Students and teachers ran shivering around the side of the building, braving the winter wind and snow, to bring water from the well."

Guess what? The conditions described in the preceding two paragraphs existed during relatively prosperous years! Then hard times came: 1913-15 were years of extreme drought. In 1913 alone seven colleges in Oklahoma closed, never to reopen. Similar closings occurred all around the country during those years. Over a decade later even greater difficulties struck. In 1927 "came the worst flood in Arkansas since Noah." Crops were wiped out, leaving extremely few who could pay much tuition at all. And two years later the Great Depression began, the world's worst financial calamity ever. "Nearly every bank in the state closed, businesses and large industries went bankrupt, and millionaires became beggars over night... In 1930 the depression was growing constantly more severe, but the suffering was increased by the worst drouth the country had ever experienced. There had been four years of failure in cotton crops; now there was no fruit, hay, grain, or gardens."

Heroic Sacrifices

Despite these trials, Armstrong and his co-workers pushed on. How was it possible? By the help of God and the extreme self-denial of the teachers.

To help the library one year Armstrong, S. A. Bell, Homer Rutherford, and L. C. Sears gave their salaries for the entire year for the purchase of books. During this time they lived on the small incomes from their preaching. . . . (p. 144)

The two teachers who bore the heaviest load at Odessa gave all their salary to the school and the others received only enough to buy groceries. Armstrong himself was receiving no personal salary and held church meetings through the summers to pay the school expenses left at the close each spring. . . . (145)

Harding College's success, when many predicted each year that the college could never reopen in the fall, Armstrong attributed to the unquestioning loyalty of students and teachers. The churches in general had never really supported the Christian schools in spite of the great service they were giving. They were supported by the teachers. "I know of no other teachers of the word of God that have done teaching at a keener sacrifice and whose families have gone without the necessities of life so often and so continually as the teachers in our Christian schools," Armstrong testified. (236)

And the Lord gave peace and joy amid it all, usually. "Critical as the financial conditions were, no one visiting the college would have known it. Activities went on with enthusiasm." Much of this was due to the spirit of Armstrong and his wife. Their faith, kindness and generosity permeated the atmosphere. One student remarked that if students were having a party and Armstrong entered, every face lightened up. He radiated love and joy. What was his secret? He knew how to receive resources from Above. An ex-student wrote, "He always prayed as if he had one hand in the hand of God." And the results? "In the pulpit and in the chapel hall, many times under the spell of his voice the roof seemed to vanish and God himself stood in our midst," commented another student.

The Armstrongs were careful to give the glory to God. As he wrote his wife in a letter toward the end of his life, "Our success, with no money, in a period when money was the basis of school work, has been unique. We could never explain it save that God has given us the victory."

World Vision

I believe one reason the Lord honored and used Armstrong so much was that he was what today we would call a "world Christian." His influence in the colleges and as a preacher and editor was used to stir up a burden for missionary work around the world. Many young people became missionaries due to that influence. He could truthfully claim, "We [at Harding] have the distinction of having more missionaries in the foreign field than any other school" (among Churches of Christ). And some of the missionaries' names will be familiar to many readers of *Word and Work*: Garretts, Lawyers, Shewmakers, Shorts, and Don Carlos Janes (our one-man "missionary society" back in the 1930-40's). All these and others were his students.

And those who remained in the homeland learned to become frugal and wholehearted supporters of God's work near and far. "When Brother Sheriff, a missionary from Africa, visited the school, the students voted unanimously to leave off fruits from their tables for a week in order to send canned fruits to the Shorts, former students who were missionaries in the Rhodesias. Instead of buying class rings, the graduates of 1922-23 contributed \$600 to the building fund, and

the graduates of 1924 made an equally valuable contribution to the library.”

These and many other good fruits were produced by deeply dedicated teachers in Christian schools. Thank God for such disciples then, and also *now* (see the editorial this month). May He raise up many more, and may we support them faithfully.

All quotations were from *For Freedom*, by L. C. Sears. This book is now out of print, but some copies are available from the Harding University Bookstore, P. O. Box 927, Searcy, ARK 72143, @ \$5.95. It has 335 pages, plus pictures.

REPRINT:

CHRISTMAS TREE RELIGION

Gordon R. Linscott

Before the invention of overhead projectors, preachers frequently illustrated their sermons by means of charts painted on oilcloth. Usually the illustration was quite simple, and there was always an abundance of Scripture references. The sermon chart was an effective teaching device, and it helped hold the attention of the audience. I still remember a number of sermons that I saw presented in this manner. One of these I heard on several occasions, preached by different evangelists.

WHO THEN CAN BE SAVED?

The title of this sermon was a drawing of a huge chain with twelve or fifteen links. Each link had a label—faith, grace, works, hope, the blood of Christ, etc. Near each link was a Scripture reference or two, saying that we are saved by faith, grace, works, etc. The message of the sermon was this: Break just one link and the chain is broken; he who offends in just one point is guilty of the whole law; salvation depends upon keeping every link intact. The effect of the sermon was to cause some deep soul-searching; who had not offended at some point? There was not much hope held out to the listener. No one could know for sure where he would be at the end of this life; the last great judgment would reveal who had made it and who hadn't.

On the surface, “The Chain of Salvation” seems to have some validity. After all, the verses cited do say, “You are saved by hope,” etc. However, the Bible does not say that these “links” must be strung in series, like a string of Christmas tree lights (when one burns out, they all go out). It is true—and the preachers were right in this—that salvation by works does work this way. “Moses writeth that the man that doeth the righteousness of the law shall live thereby” (Rom. 10:5). “He that doeth them shall live in them” (Gal. 3:12). Do and live; miss one point anywhere along the way and the chain is broken. The problem is that the whole idea of a chain is wrong; it is totally foreign to the gospel. It is like the illustration of a man rowing a boat. One oar is grace and one oar is works, it takes

both to reach salvation. Certainly boats do work like that; but salvation is not a boat. Paul (Rom. 11:6) plainly says that salvation comes by grace or works, not by some combination of the two. Linking them together in a chain (or in a string of Christmas tree lights) is to make void the gift of God and leave the sinner without hope. Every link in the chain is a threat, a point at which one is liable to fail. WHO SHALL SEPARATE US . . . ?

Another fault in the "chain" approach is that it makes all of the links equal. The blood of Jesus Christ is put on a par with my work, and that borders on blasphemy. Here is an alternative approach which, I think, more nearly fits the facts. Instead of one chain, let's have many chains; one is hope, one is obedience, one is grace, etc. Each chain binds the believer to his Lord. All of the chains are not equal in size or strength, but they all perform the same function. Each chain is a source of reassurance and encouragement, even as it is written, "And we know that to them that love God all things work together for good" (Rom. 8:38). With all of these things working for us, we are emboldened to say with Paul, "For I am persuaded that . . . (nothing) . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38).

FORGIVING SINS ISN'T EASY

You commit a sin and God forgives you. Why does He do it? Here are some of the answers I have received:

"He promised to forgive."

"I confessed my sin and repented."

"God is a God of love; He doesn't hold things against a person."

"I am His child and He loves me."

There is a certain amount of truth in each of these answers, but the really vital truth is completely missing. Many Christians seem to have only a foggy idea of what the forgiveness of sins is all about. Sin against God is kind of like unintentionally stepping on a friend's toe. An apologetic, "Oh! I'm sorry!" makes everything all right. But it isn't all that easy.

GOD IS HOLY

Sin against God—the smallest sin, a single thought—is a capital crime against the Holy One. A law enforcement agency that didn't pursue and prosecute criminals would arouse the righteous wrath of the citizenry. Should we then expect a righteous God to smile benignly at our peccadilloes and say, "That's all right. I know you didn't mean it." A just judge cannot acquit a man proved guilty, and a just God cannot dismiss a guilty sinner without dealing with his sins. The penalty must be paid. God has pronounced sentence, "The soul that sinneth, it shall die." That sentence must be executed—or God is not God.

Thank God that sentence *has* been executed, at Mount Calvary! "God has laid upon him the iniquity of us all" (Isaiah 53:6). The full load of our guilt was laid upon the Lord Jesus; He bore the penalty for us and we are free! The blood shed at Calvary has been accepted by God as the full payment for our sins—past, present, and

future. Every forgiven sin is forgiven because of the blood of the Lord Jesus Christ.

It is not the Baby Jesus who saves, and it is not the Holy Spirit who takes away sin. Neither is it an understanding, beneficent Father. Rather, it is the Lamb of God who takes away the sins of the world. To bear away the least of my sins cost Him His life. When I cry, "Father, forgive!" I hear the reply, "Certainly, my child, but I grant it at the cost of the life of my Son."

With such an earth-shaking, heaven-rending event before us, how can we rush through the Lord's Supper in six minutes? We need—week after week after week—to make the sufferings of our Savior the subject matter of our prayers and praises and meditations. There at His table together we wonder at His love, and the depths of depravity from which He saved us. We rejoice at our position of privilege with Christ in the heavenly places, and stand in awe at the judgment He bore to take us there. We worship Him who is seated at the right hand of the Majesty on high, and remember that He emptied Himself of His glory for the death of the cross.

"THE LIFE IS IN THE BLOOD"

Take away the blood of Christ and all you have left is religion—mere words and forms. Nothing in the Bible has any meaning if we delete the cross. We hear liberalism sometimes denounced as a "bloodless theology"—but I hear some bloodless preaching from evangelical pulpits too. No, these brothers don't deny the blood atonement, but when they go to talking about salvation, somehow they manage to mention everything except the blood that cleanses from sin. "Without the shedding of blood, there is *no remission of sin.*" And without the preaching of that blood, there is no gospel—no salvation. Brother, what message do you preach?

"JUDGMENT DAY STRIKE"

(God Leads A Pretty Sheltered Life)

At the time of the end, billions of people were scattered on a great plain before God's throne. Some of the groups near the front talked heatedly—not with cringing shame, but with belligerence.

"How can God judge us?" "How can He know about suffering?" snapped a joking brunette. She jerked back a sleeve to reveal a tattooed number from a Nazi concentration camp. "We endured terror, beatings, torture, death!"

In another group, a black man lowered his collar. "What about this?" he demanded, showing an ugly rope burn. "Lynched for no crime but being black! We have suffocated in slave ships, being wrenched from loved ones, toiled till death gave release."

Far out across the plains were hundreds of such groups. Each had a complaint against God for the evil and suffering He permitted in His world. How lucky God was to live in heaven where all was sweetness and light, where there was no hatred. Indeed, what did God know about what man had been forced to endure in this world? "After all, God leads a pretty sheltered life," they said.

So each group sent out a leader, chosen because he had suffered the most. There was a Jew, a black, an untouchable from India, an illegitimate, a person from Hiroshima, and one from a Siberian slave camp. In the center of the plain they consulted with each other. At last they were ready to present their case. It was rather simple: Before God would be qualified to be their judge, He must endure what they had endured. Their decision was that God "should be sentenced to live on earth as a man!"

But because He was God, they set certain safeguards to be sure He could not use His divine power to help Himself.

Let Him be born a Jew.

Let the legitimacy of His birth be doubted, so that none will know who is really His father.

Let Him champion a cause so just, but so radical, that it will bring upon Him the hate, condemnation, and eliminating efforts of every major traditional and established religious authority.

Let Him try to describe what no man has ever seen, tasted, heard, or smelled; let Him try to communicate God to men.

Let Him be betrayed by His dearest friends.

Let Him be indicted on false charges, tried before a prejudiced jury, and convicted by a cowardly judge.

Let Him see what it is to be terribly alone and completely abandoned by every living thing.

Let Him be tortured and let Him die! Let Him die the most humiliating death—with common thieves.

As each leader announced his portion of the sentence, loud murmurs of approval went up from the great throng of people. When the last had finished pronouncing sentence, there was a long silence. No one uttered another word. No one moved. For suddenly all knew . . . GOD HAD ALREADY SERVED HIS SENTENCE.

—Author Unknown

NEWS AND NOTES

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

S.B.S. OFFERS VALUABLE SUBJECTS

Exciting subjects will be offered at the School of Biblical Studies (2500 Portland Ave., Louisville 40212) during 2nd semester, starting in early January.

Do you want some practical training? Then consider the classes on leading youth-work, or the life-&-work of the preacher.

Do you want a firmer grasp of what the Bible teaches? We'll offer a New Testament book-study (Acts), hopefully an Old Testament study as well, plus a systematic study of Bible doctrines (what Scripture teaches about salvation, the church, angels, Satan

and his hosts, & "the last things"—Christ's return, etc.).

Do you need to know how to defend your faith in Christ and the Bible against the many attacks made against them today? Then take apologetics (how we know the Christian faith is true). All these subjects are tentatively scheduled for our upcoming semester, so plan ahead and be with us then. Each subject meets once weekly, on Mon., Tue. or Wed. Some meet at night. Call Portland Christian School for more details: 502-778-4117. Let's equip ourselves to follow our Lord closer & serve Him better. He deserves our very best!

Letter from a preacher friend:

I just finished reading the articles on prophecy in the September issue of *Word and Work*. I have to write you and express special thanks. Besides the content of the articles being well written, I feel the attitude was very appropriate. It was so refreshing to read material that is filled with love and concern for the truth and for fellow Christians. My particular view of scripture at this time does not reflect a premillennial interpretation, but I am so glad that does not affect our relationship as brothers in Christ!

Belmont Church, Winchester, Ky.:

We're thankful for such a great Missions Conference Friday night and all day Saturday. Those who attended were truly blessed and were inspired by the excellent programs offered.

Many of our people worked long and hard to make this effort the success that it was. We're grateful to them and to the Lord. [AMEN!—AVW]

From Henryville Church Bulletin:

Remarkably, in America today there are one hundred and forty million users of alcohol and 18 million of these are alcohol abusers. No wonder that half of all U.S. motor vehicle fatalities are due to drunk driving. Even though all states except Wyoming have raised the legal drinking age to 21, deaths related to drunk driving among teenagers 15 to 19 years rose a whopping 13 percent in 1986, the most recent year in which statistics are available. In fact, the rate for all age groups rose by 7 percent after a steady decline. Alcohol and tobacco together account for as many as 400,000 deaths a year.

In our country now, we have 5 to 6 million regular cocaine users, more than half a million heroin users and at least 18 million marijuana users, according to federal government estimates.

—Pulpit Helps

Jennings, La.:

Work Day at Christian Youth Encampment: Yesterday morning 5 men and 5 women journeyed to DeRidder to do some work at the camp. New basins were installed at the bath houses and the block wall was built at the tabernacle. We had an enjoyable time and sure enjoyed the lunch prepared by the ladies.

Linton, Indiana:

Sunday Nov. 6 Summerville Church hosted a praise service, to thank and Praise God for His blessings on Woodland Bible Camp. A fellowship meal was held, followed by a song and praise service. An offering for Woodland was taken.

The annual Watch Night Service will be here at Linton Church of Christ on Saturday night Dec. 31 beginning at 8 p.m. A break for snacks about 9:45 will be taken. Singing, speakers from area churches, and a video, prayer and fellowship will be shared.

—Harry Coultas

Tell City, Ind.:

We have begun having Children's Church for ages 3 through Grade 2. Attendance was good last Sunday and children's worship was enjoyed by all present. Pray for our children's worship.

Re: HYMNALS:

I thought perhaps the following news item would be of interest to you and your readers, of whom I am one, for this is my 35th year to be a subscriber to *Word and Work*.

I have just finished correcting for a third printing of *Great Songs of the Church, Revised*. We should be bringing out this printing some time early in 1989. Commendations of the new hymnal continue to come to us from across the United States and Canada. For this we thank Him who enabled us.

In addition, we have just received from the bindery the eighth printing of *Great Songs of the Church, Number Two, with Supplement*. This is now, therefore, the 59th printing of *Great Songs, Number Two*. Abilene Christian University intends to keep this fine hymnal of Brother Jorgenson in print for as long as there is a call for it. It is the standard for all other hymnals published among the Churches of Christ.

I continue to enjoy *Word and Work* as it comes each month.

Forrest M. McCann,
Abilene Christian University

HEY, OUT THERE!

... yes, you—Richard Ramsey, Chuck Gilbert, Bonnie Colwick, Buford Smith, Janell Lewis, A. J. Istre, Jackie Gill, Jerry Carmichael and other friends and

readers! Have you read any good books lately? If so, why not share with the rest of us a few insights you learned, plus an evaluation of the book, and who would find it useful. In other words, write a book-review and submit it to W & W. Thanks.

Louisville's **Courier-Journal** ran a lengthy article about the welfare project of the Bryantsville, Ind. Church of Christ, spearheaded by Hollace and Ila Sherwood. High-lysine corn which they raise "is feeding the hungry in hurricane-ravaged Jamaica and in Honduras under a church-sponsored program. . . . This year's 50 acres, despite the drought, probably will have a good yield—about 3,000 bushels. . . . The Sherwoods speak to groups interested in the program. Many individuals and churches have contributed money and labor for the project, and La Grange (Ky.) Church of Christ has planted its own crop."

For more information, write brother Sherwood at R.R. 1, Box 408, Mitchell, IN 47446.

Southeast Church of Christ, Louisville, Kentucky:

Each family here today will receive a grocery bag from "Dare To Care". Please fill it with non-perishable food items and return it here to the church next Sunday, Sept. 17. Be a part of this effort to help in our community.

We were well represented at the CCYBB Youth Rally last week. We had 12 from our congregation present and came in 7th in the banner events out of 12 Youth Groups. The next Youth Rally will be in January.

Belmont Church, Winchester, Ky.:

A "Newcomers" class has been added to our Sunday morning classes. This is a very informal class for adults and will begin with a quick overview of the Bible, with a study of the book of James planned.

The second addition to our Sunday School "offerings" is a class for the Young Married couples, taught by Watson Caudill. Various themes of interest to newly married couples will be discussed.

J. L. ADDAMS, SR.

Bro. J. L. Addams, Sr. was called home to be with the Lord on October 25, 1988, two days after his 78th birthday. Bro. Addams had been ill for several years. He retired from the Ralph Ave. Church of Christ in 1974 after serving over 38 years there and at the forerunner, the old Parkland Church of Christ. He was born October 23, 1910 in Shelby county, Kentucky. The family moved to Louisville when he was four years old. Through the efforts of a great Christian lady, Sister Coghill, the Addams family was persuaded to attend Portland Avenue Church of Christ, where as a young lad, Bro. Addams was able to hear the teachings of Bro. R. H. Boll. J. L. as he was affectionately called by all who knew him even casually, attended Portland Christian High School and became one of the members of the first graduating class in 1928. He worked at several positions in the "outside" world such as Hughes Lumber Co. and The American Builders Supply Co., and Huttig Sash and Door Co. before pursuing his love, the teaching of the Scriptures. He worked at the old Baird St. mission which later became the 17th St. Church of Christ, East Jefferson Street Church of Christ, then Parkland Church of Christ, later leading the church to new and larger quarters known as Ralph Ave. He was the editor of the Christian Courier and the Olmstead News, both fund raising papers, one for Portland Christian School and the other for Southeastern Christian College. He was the author of the "Seed Thoughts" column in the **Word and Work** for several years. He had authored a book now out of print, "Asleep in Jesus". He had a love of poetry and a talent for writing it. He is survived by his wife of almost 54 years, the former Virginia Micou, one son, James L. "Jim" Addams, Jr., his brother, Paul T. Addams, of Tacoma, Washington, and two granddaughters, Susan Reneé Addams, and Larissa Jo Addams. The funeral was held on Friday, October 28, 1988 at the Ralph Avenue Church of Christ with Bro. David Tapp and Bro. A. J. Istre preaching a service of celebration. How happy we are as a family together to have the promise to be able to go to be with him again someday.

Jim Addams

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

HLD

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