

THE WORD AND WORK

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Talking Things Over

G. R. L.



"Israel will never become a nation again! Joshua 21:45 definitely proves that the land promise to Israel has been fulfilled. God will not restore them to their land again." In this fashion a well-meaning brother preached right up until May 14, 1948. Then Israel *did* become a nation, and this particular doctrine had to be abandoned. However, other aspects of prophecy still come under fire occasionally. The general theme is, "It can't happen," yet all the while end-time events are shaping up in full view.

THE TEST OF A PROPHET

Prophecy is potentially dangerous. For this reason, Israel was warned to test the word of those purporting to be prophets. "When a prophet speaketh in the name of Jehovah, if the thing follow not, nor come to pass, that is the thing which Jehovah hath not spoken" (Deut. 18:22). The test is simple: If the prophecy comes to pass, it was from God; otherwise it was false. Many of the prophecies spoken in Old Testament times were "short-term" prophecies that looked to a fulfillment in the near future. Thus the authenticity of the prophet was quickly and firmly established for the sake of his own generation. Many of the prophecies were "long-term" prophecies, to be fulfilled in New Testament times. These are ample confirmation to us of the authenticity of the O. T. prophets. But what of the "end-time" prophecies, of events that still lie ahead? Should we follow the school of thought that makes these "symbolic," "figurative," "spiritual"? Or shall we apply the same method (literal interpretation) that applied to the earlier, fulfilled prophecies?

The time has come, I believe, that this question is no longer subject to debate. God has given us a test. Historical developments in recent years permit us to apply this test: let's do so.

THE TEST APPLIED

In the days of Alexander Campbell and Barton W. Stone, there was no visible evidence that the Jews would return to Palestine. The Jewish people were a small segment of the population of that land, and there was no apparent inclination of others to immigrate. Yet these men, confident in the promises of God, boldly spoke of the return of the Jews. Others before them had held to the same teaching, as did some who followed after – and all with no basis for such teaching but the word of God. Within this century, we have been able to *see* developments which correspond to the pre-established teaching. We do not yet see all fulfilled – the full possession of the land, the conversion of Israel – but what we do see surely affirms that our approach to the prophetic scriptures is, in the main, correct.

The resurgence of Rome is another future event. A century ago, it appeared even more unlikely than it does now; Italy itself was a group of little states, some of which were under foreign powers. Yet even then our brethren were looking for a future development of the iron-and-clay phase of the fourth kingdom of Daniel 2. Early issues of the W & W continue the same teaching: the fourth beast of Daniel 7 is identical with the beast of Revelation 13, 17, and 19. Both have the same characteristics and both meet the same supernatural doom; both represent the fourth world-power at the coming of the Lord. Of him it is said that he “was, and is not, and is about to come” (Rev. 17:8), indicating an intervening period of non-existence. Both the image in Daniel 2 and the description in Revelation 17 point to a ten-nation (or ten-king) federation as the final form of this world government. Since March 25, 1957, we have been able to *see* the beginning of such a federation of fragments of the ancient empire. The tremendous economic power of the European Common Market is already being felt throughout the world, and now we have promise of its military development as well. This is but a beginning, to be sure; how and when it shall reach its culmination we cannot say, but we know that the present Market members are predominantly Catholic nations, and we know that Pope Pius XII was a moving power (if not the originator) of the idea. Again, historical developments confirm the validity of “literal” interpretation of prophecy.

Over 200 years ago Robert Lowth of London identified Rosh (of Ezek. 38, 39) with Russia. This identification agrees with Josephus and various of the early “church fathers.” Long before Russia ever became a power to be reckoned with, our brethren were saying that Russia (in the end-time) would rise up against Israel, and that the armies of Russia would be destroyed on the mountains of Israel (Ezek. 39:2-4). Even a year ago, this might have seemed a bit far-fetched to some, but in view of the developments of the past few weeks, *it must not now be ignored*. The United Arab Republic now encircles the little nation of Israel. Pressure is being put on King Hussein of Jordan to join the U.A.R. – this would make the encirclement complete. The avowed purpose of the U.A.R. is to “push

Israel into the sea," and the alliance of Nasser to Russia is well known. The gravity of the situation is such that several U.S. senators have recently voiced their concern, and on May 8 the U.S. government issued an official warning to would-be aggressors against Israel. From the Arab side, a telegram was sent to President Kennedy warning of a pending Israeli attack — an evident ruse to cover for a possible "border incident" which could spark a full-scale conflict. As yet we do not see the final act — the Russian invasion and defeat — but *we do see* the shadows which these events cast before them. And they do correspond to the conclusions drawn long ago from the Word itself.

"LIFT UP YOUR HEADS"

No doubt some will continue to say, "It can't happen"; they will cite the Scriptures, and they will be sincere. Regardless of how we may esteem them as brethren, and in spite of our desire not to offend in any way, on such issues in such momentous times as these, we cannot be silent. God has said it, history confirms it, so let us speak.

Said our Lord, "When these things *begin to come to pass*, look up, and lift up your heads" (Lk. 21:28). It may be that He will catch us up to Himself before we see *any* of these things in the final stages of fulfillment; we are warned to watch for the *beginning* of them. These early manifestations are displayed for the sake of God's people: To our persecuted brethren in China and elsewhere, these are signs of encouragement and comfort — "Be thou faithful unto death . . ." To those who are freely giving all for Jesus' sake that others may live, it is an urge to even greater boldness — "I have set before thee a door opened, which none can shut." To the multitudes of comfort-loving "church members," it is a cry of warning — "Repent!"

The study of the prophetic word of God is not a matter of speculation on what might come to pass. It is primarily a hard, factual message for this generation. Prophecy does touch on future events, but the impact of the message is: "What manner of persons ought ye to be in all holy living and godliness" (2 Pet. 3:11). Friend, where will *you* stand at the coming of the Son of Man?

TO DIE IS GAIN

Job had much to learn about the Lord. He speaks of the future as "a land of darkness . . . without any order, and where the light is as darkness." How differently we regard death, since the Lord Jesus Christ has died, and we have the Word of God to point out to us the glories of Heaven! Job had no Bible, and his words show that he little knew what God was preparing for His own. We know that "to die is gain," for it is to be with Christ, which is far better. Since the Lamb is the light of Heaven, there will be no darkness there, and instead of dreading the "unknown future" we long for that which will be well known to those who know Him.

Truth Advance Section

Stanford Chambers



QUESTIONS ASKED OF US

Is Paul's answer to the terrified jailor at Philippi, "Believe on the Lord Jesus, and thou shalt be saved," the correct answer for inquiring sinners today?

The answer is correct, being the Holy Spirit's answer. Justification is through faith (Rom. 5:1). "By grace have ye been saved through faith" (Eph. 2:8). Justification comes by our being divinely reckoned righteous, and that reckoning is for all those who believe on the only begotten Son of God, and it is without money and without price; it is a gift and it is freely bestowed upon the believing one through Christ the Beloved. "It is the righteousness which is from God through faith" (Phil. 3:6), a faith centered in the Savior. By faith we receive Him, and who receives Him receives Him not apart from His righteousness, but receives Him with all His righteousness. Who puts on Christ puts on all there is of Him, and therefore becomes clothed in His righteousness, perfect righteousness. You prefer to have earned it? Impossible. You have not the price. You would prefer to obtain it on merit? Impossible. It can be earned by no man, no not one. Give it up and accept the free gift from God; else never will it be yours. Then upon your by-faith appropriation of the free gift, "reckon yourselves as dead unto sin and alive unto God in Christ Jesus" (Rom. 6:11). Do you do as God tells you in this respect? That is, do you now reckon yourself as "alive unto God"? Too easy? too cheap? Nay, for it is altogether contrary to the mind of the flesh, whose protesting has to be overcome, and an unconditional surrender be made.

Now, it has been made necessary to elaborate somewhat on what is involved in believing. Quite some years since, the faith set forth in the N.T. began to be stripped of its plainly shown complement (not its supplement), the "obedience of faith." An extreme position was taken on the doctrine of salvation by grace, and the "only believe" theory was given emphasis; and the theory made headway until by many it is accepted *a priori*, and to give the answer of Acts 16:31 is interpreted by and large to mean "only believe," the "obedience of faith" excluded therefrom. That gives an image of faith "apart from works," in James' language, concerning which James asks, "Can that faith save him?" By this theory the Lord's ordinance of baptism is made out to be "incompatible" with salvation by grace through faith; it is "only believe," else grace cannot respond unto the saving of the soul! So the Savior's words, "He that

believeth and is baptized shall be saved" are being habitually by-passed. Peter's answer to inquirers at Pentecost is by-passed. Ananias' command to Paul (Acts 22:16) is studiously avoided. "A great company of the priests (Acts 6:7) became obedient to the faith." "Obedience of faith" is Paul's phraseology (Rom. 1:5), margin has "obedience of the faith," and this by the very apostle who is the one credited with having been used of God to give us the precious truth of saving grace as no other was used. Again, and in the great epistle on grace, Romans (16:26), he uses the same expression, "obedience of faith." Saving faith projects itself into action, the "obedience of faith," and faith that does not so act falls short of being the faith that saves. James' works are not the meritorious kind of works, but the workings of faith in obeying the truth, apart from which faith is dead. Take it up with James, chapter 2. "Who hindered you that ye should not obey the truth?" (Gal 5:7). Just suppose some one had taken it upon himself to set things right when at Jerusalem "a great company of the priests became obedient to the faith," and had coached those priests a bit to make sure that they should not be adding something to their faith! But that is unthinkable of any in those earliest days of the church.

Just what are the "things that are Caesar's" as distinguished from "the things of God"?

The "things that are Caesar's" are first of all the things of God. But certain prerogatives (that are God's) have by Him been delegated to Caesar—a symbol for civil government. "The powers that be are ordained of God," "an avenger of wrath to him that doeth evil" (Rom. 13). Civil government (not the Christian; not God's church) is given to execute capital punishment. Subjection is the word for Christians, unless there is conflict with the revealed will of God in a matter. Then, Acts 5:29.

It is stated by the Lord unto Moses that He was not known unto Abraham by the name Jehovah (See Ex. 6:3), yet the name Jehovah occurs repeatedly in the Book of Genesis. We are referred to this fact as evidence that the Bible contradicts itself . . .

Many are the evidences, and the spade of the archaeologist continues to dig up more and more evidence to the effect that Moses compiled the Book of Genesis from data preserved and handed down from generation to generation to Moses' day. Guided by the Spirit of God which was in him, Moses wrote down what now constitutes Genesis. In doing so, he made use of the memorial name Jehovah (Re. this "memorial name" see Ex. 3:15; Ps. 30:4; 97:12; Hos. 12:5). It has always been His name, but the name did not come into prominence in the days when the earth was young and false gods were unheard of and unknown. But before Moses' day there were gods many. The human race had degenerated into pagans. So there were many gods, that is, many *elohim*—the original for God in Genesis 1:1, for instance. Moses, therefore, to make it plain that the Creator of the heavens and the earth must be distinguished from the pagan *elohim*, in his compilation of the first book of the Pentateuch uses the "memorial name." The God of the patriarchs was Jehovah whether they knew that name or not. There are pagan *elohim*, but they have no Jehovah. So Moses used that name in Genesis.

In different passages of Scripture the one prophesied to reign over Israel is called David, e.g., Ezek. 37:24,25; Hos. 3:5. Some say David is to be resurrected and occupy his throne over Israel, as the vice-regent of the Lord Jesus. Is this correct?

It was definitely promised to David of old that his offspring, the fruit of his loins, should occupy that throne and reign over the kingdom that should stand forever. This promise is referred to by the apostle in his speech on the day of Pentecost. The correct explanation, then, lies in the fact that as Son of David, Jesus inherits His father David's name. Just as, on the divine side, He inherits His Father's name Jehovah. See Hebrews 1:4; Jeremiah 23:5, 6.

Can Scriptural warrant be found for the annual observance of the Lord's supper, that is, as fulfilling and taking the place of the Passover feast? This is the claim made by the cult calling themselves "Jehovah's Witnesses."

Such warrant is lacking either in the Scriptures or in the history of the early church. Acts 20:7 affords an approved example of the breaking of bread "upon the first day of the week," and history shows that this practice was carried on continuously for years. If the position held by the "Witnesses" were correct, the gathering at Troas to break bread would have been out of order, for it was not till after the days of unleavened bread—connected always with the Passover—that Paul and his company reached Troas. Note Acts 20:6.

My neighbor beats me down that Saturday, not Sunday, is the Sabbath, and that we do not "remember the sabbath day to keep it holy," if we do not keep Saturday. Is she right?

She is right in her contention that the seventh day, not the first day of the week is the day designated in the Bible as the sabbath. And you are not correct in calling the first day of the week the sabbath. You are both wrong in making the sabbath commandment (that is, the fourth commandment of the law) binding upon Christians. The fourth commandment cannot be found in the New Covenant. It was given to one people only, Israel, and was a sign between Jehovah and the children of Israel. See Ex. 31:12-17. Note verses 13 and 17. Now see Col. 2:14-17. As for the first day of the week, it was undeniably observed by New Testament Christians as a memorial of their Lord's resurrection. They assembled themselves on that day as seen in Acts 20:7; 1 Cor. 16:1, 2, and in other passages, as well as in church history. The assembling of Christians is not to be disregarded. See Heb. 10:25. Refraining from everyday occupations on the day of assembling is in nowise incompatible, and since it has long been the law of our land to abstain from labor on that day, Christians can observe said laws and observe the day as indeed the Lord's day. If the law of the land makes Sunday a rest day, observing it so violates no divine principle; it is even to the advantage of the service Christians are to be rendering.

Is not lodgism a religion? and is not salvation claimed for lodge members even if they are unregenerated?

Most lodges have a form of religion, but the new birth is unrecognized. Salvation is based upon the good works, which is strictly contrary to the gospel of salvation. See Ephesians 2:8.

"Yea, Rather"

E. L. J.



We come each Lord's Day as common sinners to sit together around the Lord's Table—yet not as common sinners any more, but cleansed in the blood of Jesus, clothed in His all-perfect righteousness, and saved by the grace of God. Before our eyes lie the emblems of Christ's suffering and death. They have lain thus before the eyes of His people through the centuries since that vicarious act—sometimes in extreme simplicity, as we observe it; more often in the corrupted forms of established-church ritualism; nevertheless, they have lain there as proof and monument of an original fact and act that cannot be denied.

The emblems, bread and drink, though they are in themselves the symbols of life and health, speak to us only of death—His death. Here, week after week, "we do show forth the Lord's death till He come" (1 Cor. 11:26). The Supper of itself speaks not at all of Resurrection or of the Second Coming. It speaks only of His atoning death; and of this great and critical event it must continue to speak throughout our gospel age—"until He come." But though it proclaims a death, it is not in the funeral spirit that we come. It is more in the spirit of Easter that we gather; it is in a joyous spirit—because it was *for us* that Christ died, and for our justification that He was raised on the third day following. Because of all this—the old order finished, both for Him and us, and the new order begun—we come in a spirit of holy inward happiness, to eat, to drink, to be refreshed, and to live!

It is for this reason that Paul makes Romans 8:34 to read: "It is Christ Jesus that died, yea, rather that was raised from the dead." O the joy in that "yea, rather"! Christ died! what a terrible word it is! But He died *for our sins*, "yea, rather," He was raised from the dead for our justification: what a thrilling word that is!

Truly, the Supper hour must be always a time for grave and sober meditation, for self-inspection and deep repentance; for when we look within we will find nothing at all to commend us to God. But it is also a joyous hour as we look back to the finished cross-work of the Son of God; for there and there alone we find the sure ground of the Christian's hope of acceptance at the Throne. And let us never forget that before *our work* for Christ can be at all accepted, *we ourselves* must be accepted and acceptable—in the person of Jesus Christ! In other words, before I can truly and acceptably work for

Christ, Christ's work for me must be truly accepted in living faith, and in all its implications of surrender, committal, and obedience. There is no such thing as a man working, giving, living, or maneuvering himself into the Father's favor without a whole-hearted acceptance of His only begotten Son. He said: "I am the way, and the truth, and the life: no one cometh unto the Father, but by me."



The Messiah Has Come

J. H. McCaleb

"The centuries of persecution of Jews by Christians moved one rabbi to declare many years ago, 'I could believe the Messiah has come if I could only see more clearly the people of the Messiah.'"

A rather plaintive cry that, and one that betrays a weakness on two fronts. One recognizes quickly and admits with sadness the failures of all men. We confess with deep regret, likewise, the deficiencies of protesting Christians. An outward acceptance of the Messiah does not make a man good. We can acknowledge all of the facts of history without learning any of the lessons they so desperately want to tell us.

The other weakness, which is equally deadening, is the tendency to excuse ourselves on the basis of the shortcomings of others. "I could believe the Messiah has come if I could only see more clearly the people of the Messiah."

To the Corinthians who were contending with each other on matters of religion, Paul asked the following questions: "Was Paul crucified for you? Or were ye baptized in the name of Paul?" And then to the Romans he made this statement: "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

The Messiah assuredly has come and, with equal certainty, He will come again to claim His own. Our faith does not rest upon the imperfect followers but upon the perfect Messiah Himself. What will you do with Jesus, the Christ?

"In many places a mutilated Gospel is being preached. It majors on free grace but minors on full obedience. Any grace that leaves a man no different from what he was before he received it is invalid in terms of New Testament Salvation. An unholy life is the evidence of an unchanged heart. An unchanged heart is the evidence of an unsaved soul." —Charles Spurgeon.



The Church and Salvation

J. R. Clark

It is possible for a sinner to be converted to the right church rather than to Christ. Where is the conviction of sin? Where is genuine repentance? Where is conversion to Christ? It is all eclipsed by emphasis on the church (by some). The sinner is thoroughly sold on the "true New Testament church" and embraces it. He then has a comfortable feeling that he and his brethren are right and all others wrong. There is born in him a certain amount of pride because of his "superior position." Thus it may turn out that another modern Pharisee is born. Such may well be churchianity rather than Christianity.

If we thus emphasize the church, seeking to convert people to it rather than to Christ, then, to say the least, our emphasis is wrong. Also we are thereby handicapped in dealing with nominal church members, for our first effort will be to detach them from their church and get them to become members of another, even though a better church. This stirs up prejudice and makes it difficult to help them. I am all for being just a Christian and a member of the church that Christ built, nothing more, nothing less. The church of the Lord cannot be properly ignored. It was purchased by the blood. It is the body of Christ, and He is the savior of the body. But it is the result of salvation rather than the means of salvation. Those who are saved are added to the church. The church is the sum total of those who are saved.

The first step toward salvation is for one to see and admit that he is a sinner. Romans, chapters one to three, sets forth this fact in a very conclusive manner. First the Gentiles are indicted and found guilty. Last, both Jew and Gentile are thrown together in one category as sinners. Says Paul: "We before laid to the charge of both Jews and Greeks, that they are all under sin . . . for all have sinned, and fall short of the glory of God." This fact one must admit, else there can be no salvation.

Then the unsaved must know about Christ, His Person and His sacrifice for sin. The Bible teaches us that this Jesus is the Son of God, that He is the anointed One, the prophet, priest, and king. To count on salvation because of character or good deeds is unscriptural and, if persisted in, will lead to tragedy. Only a change of heart will avert tragedy. The sinner must throw himself on the mercy of God to be saved. "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory."

One who sees the need of salvation, and the way of salvation through Christ, must repent of his sins, confess his faith, and be baptized into Christ. To repent means that one is sorry for his sins and turns away from them unto God, resolving thereafter to do God's will.

Baptism to some is no more than an outward symbol of an inward experience, a testimony to the world. It is this and more: it is an experience that one must have in becoming a Christian. In it the sinner is translated from the kingdom of darkness into the kingdom of the Son of His love. "We are buried therefore with him through baptism into death . . . and arise to walk in newness of life." Again, "He that believeth and is baptized shall be saved." "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on his name." There are several other such passages on baptism in the New Testament. How could a Bible teacher misunderstand these passages?

All those who are converted to Christ become members of the church of the Lord. Salvation comes first, then the church.

"Go Quickly and Tell . . ."

WHEN GOD SAID "NO"

When I visited Auca territory, I received a new vision of a God who is infinitely great and who makes no mistakes.

The five missionaries and their families, along with parents and friends, had requested of the Lord protection for their task in Aucaland, but God made other arrangements. Our brave young men knew the dangers well—none before them had ever been successful. No wonder then that they had petitioned the Lord to protect them with His powerful arm. But God answered, "No." Why?

Because the ways of the Omniscient One are not ours. Redemption had to reach those savages—and not them alone—by way of martyrdom. In November, 1961, four of the five Aucas who took part in the murder of the five missionaries were baptized, having confessed Jesus. The Aucas will thank God for all eternity that He replied "No" to the prayers of the wives and parents of the martyrs.

God's reply allowed five missionary books to be written and translated into many languages. Through these books and articles, thousands of hearts have been touched. Who can say how many souls in all the world have found the way to Jesus Christ, just because in His foresight God said "No" to the intercessions of the missionaries and their families?

During my visit, we reconstructed the event. Ten Aucas had gone to the beach that Sunday. The two women went out first and stopped near the missionaries on the river bank. The men held council but could not decide what to do. One of them, Sikita, dashed out of the jungle and threw his lance which probably struck Nate

Saint. Then he fled back into the jungle. The missionaries fired a few shots into the air, and Sikita cried out, "Come on! Let's kill them!" The slaughter was soon over. The women who witnessed the scene said that the missionaries could have easily fired on the Aucas and have saved their own lives. I think the five must have said, "If we kill them, then surely they will all go to hell. If they kill us, we will enter into glory."

If one single Auca had been killed that day, the Gospel could not have triumphed in that tribe. At the best it would have been delayed some decades. These five heroes, though dead, yet speak. To us they say, "What is your love for Jesus Christ? Do you love Him to the point of being willing to die for Him? And if that is not His will, do you love Him enough to live for Him? Do you love Him enough to be faithful to Him to the very end?"

Perhaps I will never again see the Aucas on this earth. But because five young men "loved not their life even unto death," I shall see again in eternal glory the men who killed my son and his four faithful companions. —T. E. McCully in *Il Cristiano*

GOD'S CALL TO REVIVAL -- I

G. R. L.

Acknowledgement

I don't remember just how it happened, but somehow the Lord arranged for me to meet this little old lady—a Christian—who had stopped but briefly in a small town in Italy (where Christians are as rare as the proverbial hen's teeth). Several hundred miles away, she had borrowed a booklet, "Meditazioni sul libro del profeta Aggeo." The booklet, written by an unknown brother, had weathered the wear and tear of two decades of use. It kindled in me an intense interest in the prophet Haggai and his message.

From there it was just a step to our own "Restoration Movement," of which I wish to speak somewhat during the next few months. If this approach to the book of Haggai is a blessing to you, remember the way it came about and thank God for His continued wonderful working through the most obscure and unknown of His saints.

INTRODUCTION

Nearly 40 years ago the W & W carried a fine article by Stanford Chambers urging prayer for "revival." Early in 1957 I heard a stirring radio address on the same subject by E. L. Jorgenson. Various other brethren from time to time have voiced the same conviction. But what do they mean by "revival"?

The word itself suggests an awakening, or a restoration of former vigor and vitality. Therefore the thing to be revived must already have life. We speak of reviving a drowning person, or one who has been overcome with smoke. So in the spiritual sense, revival will have to do first of all with those who already have life. The effects of revival will not stop here, but *this is where it must begin—in those who are members of the Body of Christ.*

Revival is often thought to manifest itself in certain kinds of activities. This idea may not be completely wrong, but we should not think the activities to constitute revival. The apple comes from

the tree, not vice versa. Likewise, certain results usually follow (or accompany) true revival, but revival is concerned first with what we *are*; the fruit will follow. It is possible to work for the fruit (with some *apparent* measure of success) without ever achieving revival, but such fruit is in reality a work of the flesh which cannot endure the trial by fire. Unless we first become what God wants us to be, we cannot do anything as we ought.

Revival is a renewing of life, so revival comes from God. Hence the usual association of revival with prayer. Brother Chambers says he considers his thoughts of June, 1924, to be still timely, so with his permission we quote from that article:

"There can never be the kind of revival that God gives until His people pray. Until we are so connected with Him that He can work in us both to will and to do according to His good pleasure, such revival as we may seem to have will be of man and not of God. There is to be observed everywhere a manifest lack of signs of fervent, scriptural, persevering, faith-believing prayer. God cannot use a prayerless Christian nor a prayerless church, and so our first need is doubtless a revival of prayer—prayer in which there is travail of soul for the lost to be saved, for God's cause to go forward and for His name to be glorified. The church that does not travail for souls will not properly care for the new-born babes.

"Hosea's message to Israel (ch. 14) is very applicable also to the professing church . . . Observe that Israel was promised a revival. The secret of that revival was that Jehovah would be as the dew unto Israel. Unless He should be as the dew unto Israel there could be no revival, and the same is true of us. But God could not be as the dew unto Israel until Israel returned unto Him, and was healed of backsliding and neither can He be unto us. Let there be genuine repentance toward God, a season of confession of sins and backslidings, accompanied by prayers and fastings; then God can begin to use us and work in us and we shall revive as the grain, and blossom as the lily. We shall strike our roots deep, our branches shall spread and we shall bear fruit! Let us pray and work for revival."

It shall be our purpose in the next few issues to study the revival of Israel in the days of Haggai and Zechariah. Surely these things were written for the days in which we are now living.

"One may be as straight as a gun barrel theologically and as empty as a gun barrel spiritually. So often it turns out that fundamental and orthodox Christians become so severe in condemning false doctrine, gnashing their teeth at every sniff of heresy, that they end up without love. One may do a right thing in a wrong way. The same Paul who wrote, ". . . though we or an angel from heaven, preach any other gospel . . . let him be accursed" also wrote the love letter of Corinthians. Unless we can get that combination we shall be theological Hawkshaws and doctrinal detectives, religious bloodhounds and cold hearts." —Vance Havner, in *Repent or Else*.



Sin -- An Ever-present Peril

J. Edward Boyd

An Indian proposed to demonstrate to the missionary his skill with bow and arrow. When at the first attempt he missed the target he said, "Oh, I sinned; I did not make enough allowance for the wind." Later the missionary asked, "Why did you say that you had sinned? There is nothing morally wrong in missing a target." The Indian replied, "I was thinking Indian but speaking English; in our language there is one word that means both to sin and to miss a mark."

Strangely enough, there is a similar situation in the Greek. Concerning the word "harmatano" Thayer in his lexicon says, "Properly, to miss the mark." In the New Testament it commonly means "to sin." This is the word which Paul uses when he asserts the universality of sin: "All have sinned and fall short of the glory of God" (Rom. 3:23). All have missed by falling short of God's mark. How far have we fallen short? It does not matter, in so far as our acceptance with God is concerned. In the absolute sense of the word, "There is none righteous, no, not one" (Rom. 3:10). Righteous (comparatively speaking), God-fearing, generous Cornelius must hear the word of the gospel as well as the hardened jailor of Philippi or the vile sinners of Corinth (1 Cor. 6:9-11).

The apostle Paul also said, "Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief . . ." (1 Tim. 1:15). Here is the noun form of the same word, hamartolous. Here then is good news—gospel—to those who have missed the mark. Their case is not hopeless. The Lord Jesus has paid the penalty for all those who put their faith in Him. "In Adam we all die, but in Christ we are all made alive." For us He died, that in Him we might live. Those who have accepted His sacrifice constitute His church—they are His called-out ones. All to Him we owe; our lives belong to Him. "We have been bought with a price"; we should therefore glorify Him in our body.

But often there is failure at this point. There was indeed failure in New Testament times, as at Corinth. It has been suggested to me that the average Christian has an inadequate concept of sin. If one such has not been guilty of any criminal act, he may take it for granted that all is well. But it should be remembered that the works of the flesh include not only the grosser sins but also "enmities,

strife, jealousies, wraths, divisions, parties, envyings . . ." (Gal. 5: 16-21). The Christian is exhorted to put away not only "fornication, uncleanness, passion, evil desire, and covetousness," but also "anger, wrath, malice, railing, shameful speaking, falsehood" (Col. 3:5-9). Who can say that he (or she) does not sometimes "stumble in word," that there has been complete mastery of the tongue at all times? (James 3). Or that he has always done all the good that he knows? (James 4:17). One has but to read thoughtfully the Sermon on the Mount to see that there is no ground for complacency.

Says John, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us" (1 John 1:8-10). And Paul: "Walk by the Spirit, and ye shall not fulfill the lust of the flesh."

OLIVER E. SHIELDS (1879-1963)

Oliver E. Shields—"Brother Ollie" as he was affectionately known to his many friends—departed to be with his Lord on Saturday, April 27, 1963. He had long been waiting this call and was fully ready for it. Even before his beloved companion went home in February, 1960, Brother Ollie's ill health had been a matter of concern to those who loved him. He would often look up from his sick bed and with a smile, quote, "Wherefore, we faint not; but though our outward man is decaying, yet our inward man is renewed day by day." God certainly ministered to him and through him for the spiritual needs of others.

Brother Stanford Chambers, long a fellow-warrior with Brother Ollie in God's service, writes this about him:

Very few are left who have been members of the Portland Avenue congregation as long as Brother Ollie Shields. He could relate how that the church in its early years renovated a livery stable and made it a place to assemble for divine worship. He cherished the memory of the ministry of Brother George Klingman. He stood faithfully by the side of Brother Boll throughout the 50 years of his Portland ministry. Although a railroad man, he preached Christ privately, later publicly also. He lent a helping hand to broken-down churches and out-of-the-way places. He was one of the pioneers of the church's day school, Portland Christian School, and never ceased to give the school his prayerful and financial support. His only son, Leon, was graduated from this school in the Class of '29.

I came to know and love the Shields's during my first series of meetings with the Portland Avenue congregation in 1915. In another series, 1922, the son Leon confessed the Savior. The daughter Ruth was snatched away quite several years ago; then only a few years back, Brother Shields was bereft of his beloved companion. So he knew bereavement; he also suffered from failing health, including failing eyesight. He now knows what he formerly believed, namely, "Our light affliction, which is but for the moment, worketh for us far more exceeding an eternal weight of glory."

Brother Ollie was—to the last—a regular attendant at our Senior Brethren's Group and its fifteen members adjourned the regular meeting on Tuesday, April 30th, to attend funeral services and to show honor to Brother Ollie's memory.

We are so thankful that our gracious Lord saw fit to terminate his sufferings in this earthly tabernacle at just the right time, and to call him into His own presence, "where there is fulness of joy and to His right hand, where there are pleasures forevermore."—C. V. Wilson.

Precious Reprints

R. H. Boll -- 1928

THE PERILS OF THE LAST DAYS

Constantly in the New Testament the last days are spoken of as days of peculiar trial and danger. The warnings and admonitions to Christians, though needed at every time, apply with particular force to the last days, and the Lord would have us to be specially fortified to stand the test of those "last days." Since we do not know when the Lord comes, we have no positive knowledge as to when the last days come. Therefore it behooves us to be always prepared for the peculiar difficulties of those days. However, God also gave us certain signs by which we may in a general way recognize the last time; and though some of those signs appeared in some measure very soon (even in the apostles' days) yet the multiplying and intensifying of those signals indicate the nearness of the end. Those of the early centuries could take nothing for granted, but had much reason to watch; but those living in the last days ought to know by the clearer tokens that the coming of the Lord is nigh, even at the doors. Just as the Lord reproveth the people of His day for not knowing what sort of times those were, will He reprove us if we do not recognize the ominous character of the last days. "How is it then ye know not how to interpret this time?" (Lk. 12:56).

FAITH FAILING

One of the danger-signs of the last days is the decline of faith. "When the Son of man cometh shall he find faith on the earth?" (Lk. 18:8). This implies that the time might be so long that men would cease to look and to watch, and in a word, that faith would fail. "In the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of his coming? for from the day that the fathers fell asleep all things continue as they were from the beginning of creation" (2 Pct. 3:3, 4). Here, manifestly, is indicated a delay beyond all expectation. The taunt, "Where is the promise of his coming?" (that is, "What has now become of your promise of Christ's return?") would not be possible except there had been a long delay. Even more striking is the argument, "From the day the fathers fell asleep all things continue as they were from the beginning of creation" — that is to say, "The long and universal experience of mankind proves that all things continue in the course of natural law: there has been and will be no supernatural interference, no irruption from on high, no personal coming of Christ, no day of the Lord." Many will listen to this plausible talk and so the faith of many will fail. But in those very days of the long delay, those "last days," it will be precisely the most dangerous time to go to sleep. For if the Lord is indeed coming, as He said, every year and every day brings His coming nearer and the lapse of time does not weaken, but heightens the probability of His return. "Already it is time for you to awake out

of sleep: for now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness and put on the armor of light" (Rom. 13:11, 12). If that was true when Paul wrote, it is much more urgently true today. Those who have allowed the passing of the time to sink them into the sleep of unbelief will be taken unawares.

IN THE LAST DAYS GRIEVOUS TIMES

As the natural consequence of this relaxing of faith and watchfulness come the "grievous times" of the last days. "But know this that in the last days grievous times shall come." He is speaking of church conditions, for the people he describes carry on the forms of godliness while denying the power thereof (2 Tim. 3:1-5). As Israel, weary of looking for Moses' return from the Mount, said, "Up make us gods to go before us, for as for this Moses we know not what is become of him"—and made them a golden calf and feasted before it ("as it is written, the people sat down to eat and to drink and rose up to play")—so the professing church that has ceased to look and wait for her returning Lord begins to show like symptoms. For when the unfaithful servant says in his heart, "My lord delayeth his coming," he proceeds to beat the men-servants and the maid-servants and to eat and drink with the drunken. But the Lord of that servant will come upon him in a day when he expecteth not and in an hour when he knoweth not and will cut him asunder and appoint him his portion with the hypocrites; "there shall be the weeping and the gnashing of teeth" (Matt. 24:57; Lk.12:45, 46).

LOVE GROWING COLD

It is perfectly natural that in such a state of affairs brotherly love will die out. "Because iniquity shall be multiplied the love of the many shall wax cold" (Matt. 24:12). For love, the fruit of the Holy Spirit, is the one final proof that we are Christ's disciples (John 13:35) and that we have passed out of death into life (1 John 3:14). The condition of the churches today would indicate that we have entered into the first phase at least, the penumbra of the deep dark shadow of the last days. Nor are the items of the last days enumerated in 2 Timothy 3 lacking or even unusual, but rather plentifully found in the professing membership. For men—yea, even elders, deacons, preachers—to be "*lovers of self, lovers of money . . . lovers of pleasure rather than lovers of God,*" and all the rest of it, is so common that it scarcely calls forth notice and comment. "From these also turn away," says Paul: have as little as possible to do with them (2 Tim. 3:5).

A father and his young son were walking down into a dark ravine one night. As the darkness deepened, the little hand clasped father's a bit tighter. "Are you afraid, Sonny?" "No, not as long as you are with me, Daddy," was the son's reply. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."



A Christian Views The News

Ernest E. Lyon

CHRISTIAN ECONOMICS is the name of a paper published by the Christian Freedom Foundation, Inc., and edited by Howard E. Kershner, a recognized economist as well as a Christian. I find it to be one of the very finest papers for keeping up with the growth of socialism in government and with the things in government that are in opposition to the things the Bible teaches. It also gives scholarly criticism of much of the "welfare state" or socialist trends that we are seeing. Most months I could fill this column with items of interest from the magazine, which is published every other week. Let me give a few samples of articles in April that I wish you had read.

In the issue of April 16 editor Kershner had a very revealing article on a pamphlet issued by the U.S. Department of Health, Education and Welfare entitled "Unmarried Parents." His quotations show how the booklet tries to make life easy for the transgressor, advocates vast expenditures to provide services for the unmarried parents that most of us cannot afford for our own children, makes the State responsible for the children of such parents as well as for the mothers, etc. If you are not worried about the morals of our governmental employees, then note this item from Mr. Kershner's article: On page 7 the pamphlet says "Illegitimate births do not loom large in terms of their numbers in our society." Yet on page 8 it states that one in each 20 live births is illegitimate! Incidentally, Mr. Kershner points out that the pamphlet never does give this frightening statistic: 424 out of each 1,000 live births to non-white teenagers are illegitimate . . . An article on the national debt shows from an economist's viewpoint why it is detrimental to the economy of the country for the national debt to continue to exist and grow . . . The Chicago Sun-Times is given as reporting the Public Aid Commission of Illinois as authority for the statement that 56,486 relief cases in that State receive laundry allowances costing the taxpayers \$167,885 a month and this comment is given: It would seem that unemployed people ought to have time to do their own laundry . . . It is a four-page paper of tabloid size and usually filled with good items. It will be sent free if you request it, but voluntary contributions are solicited. Address the Foundation at 250 W. 57th Street, New York 19, N.Y.

PRIVATE CAPITAL AND CHRISTIAN WORK is the title of an article by J. Oliver Buswell, Jr., dean of a seminary in St. Louis, in the April 30th issue of *Christian Economics*. In a short space

Dr. Boswell points out some of the dangers to Christian work that face us, analyzes the three great fallacies of the economic theories of Lord Keynes, the much-quoted economist in governmental circles today, gives appropriate Bible quotations and some good reasoning from these things.

SOME INCONSISTENCIES TODAY. The average American is taxed to "support" the price of butter till it is higher than he feels he can pay, so butter substitutes rule the day and our government is now selling butter to foreigners (who pay no price support) at less than 24c a pound and *giving* it to welfare recipients! . . . American business men have over 50% of their profits taxed away and then some of that money is taken to give "foreign aid" to allow business men in other countries to build more modern factories to make equipment that can then undersell the American business man who was forced to pay for the other man's factory! . . . "Automation" is a relatively new word that is scaring people into thinking that men are going to be put out of work, yet the principle of automation has always worked to create a great deal of new jobs ever since the principle of finding a machine to increase man's productivity has been used . . . The supreme court and many "liberals" are eliminating every sign of "religion" from schools and public life on the basis of the first amendment but they ignore the part of that amendment with respect to not "prohibiting the free exercises" of religion. It would be interesting to hear a case argued before the supreme court on the basis that those who teach evolution in public schools are prohibiting the free exercise of religion in the same way that reading a Bible or praying are reasoned to be "establishment of religion." Incidentally, I wonder if you knew that when the first amendment was adopted, and for some time afterwards, some states had "state churches" . . . "Liberal" newsmen are picturing the fight between Khrushchev and Mao as between an easy-going Russian and a fighting Chinese, yet it was the former who put the missiles in Cuba!

NEWS BRIEFS. J. Edgar Hoover has sent out two releases to all law enforcement officials supporting the importance of capital punishment as a deterrent to crime. Copies can be obtained from FBI headquarters, Washington 25, D.C. . . Before you read this, the wheat farmers of the country will have voted on whether or not they want to become more government-controlled or start a return to the free enterprise system. This could be a decisive turning point in the struggle . . . The Department of Agriculture is selling two million pounds of American cheese abroad at less than 25c per pound . . . The homicide rate among residents of housing projects in New York city is 50 per cent greater than it is in the city as a whole . . . Many churches in Washington, D.C., that have always remained open at all times, are being closed because of crimes being done in them. A friend who lives in Washington has reported that the newspaper stories of the terrible conditions in that city are not exaggerated . . . Religious broadcasting is greatly increasing over the world.

Please use these news items and views as a constant reminder of our need of praying for all who are in high places. If this country falls it will be because the Christians failed to pray. Let us not allow that to happen. And, if the worst comes before the Lord's return, let us remember that we will still be in God's hands. I know not *what* is in the future for this world, but I know *who* is there.

WOES OF DENOMINATIONALISM

Ronald Bartanen

Christianity, by its very design, is undenominational. The divisive, sectarian spirit of denominationalism contradicts the basic oneness of the spiritual body of Christ, the church of Christ. The body of Christ is one, incorporating all who by the one spirit of God have been immersed into it. (Eph. 4:4; 1 Cor. 12:13). The Spirit of Christianity is one of reception of all whom Christ has received (Rom. 14:1; 15:7) while the sectarian spirit is manifest in the rejection of true disciples of Christ who will not echo the party creeds and dogmas. The fruit of the Spirit is conducive to the unity of the Spirit (Gal. 5:22, 23), while the works of the flesh foster strife and division (Gal. 5:19-21; 1 Cor. 3:3).

Many are the woes of denominationalism, but we shall note three in this article: (1) Unity is made impossible; (2) The body of Christ is obscured; and (3) Christ is made to share the loyalty due Him with the sect.

(1). It scarcely needs argument to show that those devout disciples who are content with the divisions of denominationalism cannot be a force in making the visible unity of the body of Christ a reality. While the "virtues" of division are extolled, the prayer of Jesus for unity will be ignored (John 17:20, 21). As long as God's people are in love with Babylon they will be deaf to God's call for them to "come out" (Rev. 18:4). There can be no unity in sects, but in the body of Christ.

(2). The organization concept of the church obscures the body of Christ. The church, the body of Christ, is more than an organization; it is an organism, inhabited by God through the Spirit and directed by Christ who is the Head. It is a divine New Creation, throbbing with the life of the Spirit, not an organization which men join. As such, it embraces neither more nor less than all the redeemed, purchased with the blood of Christ (Acts 20:28). All denominations and parties in religion are the creations of men, not of God. They are not organisms, but organizations men join. Christians' fellowship is largely restricted within the area of the sect, and the fellowship of others within the body of Christ is denied.

(3). The third woe of denominationalism and sectarianism is its fountain of strength: loyalty to the party detracts from loyalty to Christ. The sectarian feels bound to defend not just Christ, but

also the traditions and dogmas of his sect. He refuses to become "just a Christian" for this would necessitate forsaking the denomination to which he belongs. He has been taught to be loyal to his religious party, and to do otherwise would be considered traitorous! Consequently, his religion is largely creedalized and directed by the party.

UNDENOMINATIONAL CHRISTIANITY is the forsaking of party for Christ. It is loving allegiance to one person: Jesus. All who are united to Him are thereby united with one another. May those who know the freedom of belonging only to Christ unite their voices in calling upon all professed followers of Christ to repent of the sin of division and manifest once more the unity of the spiritual body of Christ.

Books of Interest

G. R. L.

SCIENCE RETURNS TO GOD

"In 1931 a man on a whaling expedition fell into the water . . . (and was swallowed by a whale) . . . Two days later . . . the body of the man was found in its stomach. After some slight medical attention, he was brought to consciousness and normal health." This is one example of the facts James H. Jauncey presents to illustrate how modern discoveries are vindicating the Bible record. In the course of his book, he discusses most of the problem passages on which earlier scientists have stubbed their toes.

However, the final test he applies in each case is how the Lord Jesus Christ viewed these miracles. Of Jonah he says, "If He, as the Son of God, found no particular difficulties about it, should we then. . . ? To say the least, an incident like this is very unusual, but any direct action of God on this earth is bound to be unusual." There are a few instances where isolated statements would perhaps leave the impression that the author is "straddling the fence," or even conceding ground to the naturalistic philosophy of miracles; however, he repeatedly states plainly where he stands and why, with no apologies. Although scholarly in his treatment of the subject matter, he writes in an easy, readable style.

Now in its third printing, this book (120 pp., \$1.95) is one of the best in the controversial field of science and the Bible. Most writers are weak either in their knowledge of science, or in their appreciation of the Bible as the word of God. Dr. Jauncey seems to be unusually well qualified in both areas. Five of his ten degrees are in scientific studies; he also has a wide range of experience in scientific research, engineering, and teaching. His three degrees in

the field of theology are perhaps less significant than his own expressions of faith. He is now the minister of a Christian Church.

The theme of *Science Returns to God* is the breakdown of scientific resistance to the reality of the spiritual realm and the reliability of the Bible. In the years of conflict since Darwin, science has been forced again and again to yield to the pressure of new discoveries — all of which give greater weight to the word of God. While it is true that many scientists still hold to the theory of evolution, there are few who will now deny the necessity of an original act of creation. In the physical sciences, it is becoming more and more evident that we “know nothing” that is certain — hence it is foolish to rule out (as was formerly done) the working of God in the physical realm. The author concludes, “The bankruptcy of humanism is steadily driving religious thought back to the acknowledgment of God as personally active in the universe . . . This is God’s answer to the perils of the scientific revolution.”

SUCCESSFUL PASTORAL COUNSELING

Prentice-Hall has just released two new books in this series edited by Russell L. Dicks. The first is written by Dr. Dicks himself. *Principles and Practices of Pastoral Care* (143 pp., \$2.95) is a very practical book for anyone interested in the ministry of visitation and counseling. The first half of the book lays down the general principles upon which the practices are built. Perhaps the most valuable chapter in the book is “Building the Interpersonal Relationship,” which gives specific, detailed suggestions for a successful counseling interview.

The second book, *Ministering to the Physically Sick*, by Carl J. Scherzer (142 pp., \$2.95), is similar in purpose to the first. Like the others in this series, it is designed to cover one particular phase of pastoral care. Like the others, this one is written in non-technical language; so it is easily understood by the person who has no special preparation in this field of study. When is the best time to call on a sick person? When should one pray or not pray with the sick? How long should you stay? Should all sick people be treated alike? These and many other practical questions are treated here. Anyone who wants to sympathize better with the sick and to serve them more effectively will find help in this book.

The serpent's brood increase,
The powers of hell grow bold,
The conflict thickens, faith is low,
And love is waxing cold.
How long, O Lord our God,
Holy, and true and good,
Wilt thou not judge thy suffering church,
Her sighs, and tears, and blood?
Come then, Lord Jesus, come!

—H. Bonar

Seed Thoughts

and

News Items

Of Interest To Christians

J. L. Addams, Sr.



IT IS THE DUTY OF EVERY MEMBER TO GO . . .

Out from the warmth and joy of fellowship in the church.

Out because Christ commanded us to go.

Out because He has made us His ambassadors (2 Cor. 5:20).

Out because we care for the lost.

Out to those who do not know the Savior, bringing them into the church.

INTO THE HIGHWAYS AND HEDGES . . .

Where a baby is born every two seconds.

Where an immigrant crosses our borders every two minutes.

Where the road leads to school, shop, office, store, and farm.

Where people are groping in darkness.

AND COMPEL THEM TO COME IN . . .

That the seeker may find truth.

That the sorrowing may find comfort.

That the weary may find rest.

That the troubled may find peace.

That the sinner may find eternal life.

* * *

A TESTIMONY

"To say that I don't need the church is mere bravado . . . I needed it when my father died. I needed it when we were mar-

ried, and I shall need it again sooner or later, and need it badly. I am in good health now and could, I suppose, get along very nicely for a time . . . But what sort of a man is he who scorns and neglects and despises his best friend until his hour of tribulation? If Sunday finds you not among those who are gathered together to worship God and return thanks, how will you dare to presume upon Him in time of stress and trouble and sorrow? The church will never refuse to help you. She calls! Do you dare refuse her?" —Edgar A. Guest

* * *

"If nine-tenths of you were as weak physically as you are spiritually you couldn't walk." —Billy Sunday.

* * *

Poison is Poison

After a plain and pointed sermon on sin, one of the church officers came to the office of the minister and said, "We do not want you to talk as plainly as you did about sin, because if our boys and girls hear you talking so much about sin they will more easily become sinners. Call it a mistake if you will, but do not speak so plainly about sin." The preacher reached for a small bottle of poison and showed it to the visitor. Then he said, "I see what you want me to do. You want me

to change the label. Now, suppose I take this label off and put on another one marked 'Essence of Peppermint,' do you not see what happens? The milder you make the label, the more dangerous you make the poison."

* * *

At Your Place?

A minister in the pulpit saw a man in a back pew with his hat on. He beckoned to a deacon who went to the man and asked him if he was aware his hat was on.

"Thank God," said the man, "I thought that would do it. I have attended this church for six months, and you are the first person who has spoken to me."

* * *

How Foolish!

"In recent years more attention has been centered on the problem of cancer rather than any of the problems of alcohol. Alcoholism in the United States is now seven times more prevalent than cancer. There are six times as many alcoholics as there are active and inactive cases of tuberculosis. Here are the figures:

ALCOHOLISM	-----	5,015,000
Tuberculosis	-----	800,000
Cancer	-----	700,000

"And still the American people raise millions of dollars every year to fight cancer, TB and polio, but spend billions (\$10,700,000,000) to help spread the virus that causes alcoholism."

* * *

Mote or Beam?

A little girl was busy dusting the furniture around the house, but was not pleasing her grandmother with her work. She was required to redust a second and a third time. Finally, when her grandmother still did not approve

of the work, the child looked at her and said earnestly, "Grandmother, that dust is not on the furniture; it's on your glasses." And so it was. Oh, that we might wipe our own glasses before we accuse other people of having dust on their furniture. "Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye" (Lk. 6:42).

* * *

Do We Practice What We Sing?

"I Love to Tell the Story" — but only in church.

"Take My Life and Let It Be" — Yes, let it be, dear Lord.

"Sweet Hour of Prayer" is wonderful, but I'm really too busy.

"Have Thine Own Way, Lord" — with Mr. Jones or Mrs. Smith.

"If Jesus Goes With Me" — it may be pretty embarrassing for me.

* * *

Backbiting

An old but wealthy grandfather decided finally to purchase one of those "new fangled" hearing aids. Two weeks later he returned to the store where he had made the purchase and reported that he could hear perfectly, even conversations from the next room. "Your people must be very happy that you can hear so well," said the manager of the store. "Oh, I hain't told 'em," the old man chuckled. "I ben sittin around listenin, and you know what? I've changed my will twice." Such is the fate (many times unknown in this life) of backbiters. See Eph. 4:31 and 32.

* * *

"CH-CH means nothing unless U R in it."

EVE -- I

Mrs. P. J. Knecht

(Some of our older brethren have expressed the desire that we offer something of special interest to women in every issue. This suggestion seemed good to us. It then came to our attention that Mrs. P. J. K. had already written a series of studies of Bible women—something quite different from anything now in print. Certainly Sister Knecht needs no introduction to most of our readers, having published several articles as well as her widely distributed book on the home. We may on occasion break into this series, between characters, if some other material of special note comes to hand. Aside from such contingency, we expect to carry it right straight through. These studies may be published later in book form, hence the copyright. —Ed.)

HER CREATION

“And Jehovah God said, It is not good that the man should be alone; I will make him a help meet for him . . . And Jehovah God caused a deep sleep to fall upon man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof: and the rib, which Jehovah God had taken from the man, made he a woman, and brought her unto man. And the man said, ‘This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh’” (Gen. 2:18, 21-24). This simple account of the creation of woman gives a vivid picture of Jehovah God at work. He first saw that man was incomplete and lonely. He does not say why He had made him thus nor why it was not good, but says that it was not. He did not make man over nor add something here or there in order to complete his nature. Rather He took from him to make the woman. It would not have been good for man to be complete in himself and therefore self-sufficient. He had to have a counterpart with an individual will. But neither did God make a separate creation. The thing He did was unique in all of His doings. It stands alone. The finite mind cannot understand it. We simply believe it and stand in awe at the wondrous working of God.

After putting Adam to sleep God “took one of his ribs, and closed up the flesh instead thereof.” Then, having taken care of Adam He turned to the rib and of it made the woman. The margin says, “He builded it into” a woman. He had to work on that bone, giving it form and substance and beauty all its own to make of it the complex being we call woman. Inherent in her are the basic characteristics of the man and, in addition, a nature peculiarly her own and different enough from his to give him the finishing touch necessary to God’s purpose. She must have been beautiful beyond the power of imagination when first she came to Adam from the hand of God. What a vision of loveliness greeted his eyes when he awakened from that deep sleep God had caused to fall upon him! God, too, was pleased with His work, finding it “very good.”

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NEWS AND NOTES

DOE VALDETERO

After many months of suffering, our sister Doe Valdetero entered into rest on the afternoon of May 21. Surely, for her it is "far better" to be "at home with the Lord." Nonetheless, our hearts are saddened by her passing, and our prayers go up to the Lord for His comfort to brother Val and the children. Through all the months of suspenseful waiting, Sister Valdetero gave a good testimony of confidence in the Lord and genuine willingness for His will to be done. In the strength that she received for her hour of trial, we are again reassured, "My grace is sufficient for thee."

Louisville Fellowship Week

August 26 to 30 has been chosen as the date for the annual Christian Fellowship Week sponsored by the churches in the Louisville area. Day sessions will be at the Portland Avenue Church of Christ, and night sessions at the Sellersburg Church of Christ. The theme chosen for this year is "Living the Christian Life." Subjects and speakers have been tentatively selected, but no announcement of these will be made until confirmed.

The program committee this year is composed of J. R. Clark, Robert B. Boyd, Hall C. Crowder, C. V. Wilson, Howard T. Marsh, and Gordon R. Linscott.

As usual, we expect to provide lodging for our visitors.

New Address for Missionary Office

Funds for missionaries may now be sent to "Missionary Messenger" or "Missionary Office," P. O. Box 5181, Louisville 5, Ky.

Every penny sent goes to the missionary you designate. This office is operated by the Highland church as a missionary service. It is hoped that the services of the Missionary Office may be expanded soon.

KENTUCKY AVENUE REPORT

In the seven-week period from March 24 to May 16, sixteen souls have responded to the invitation of Christ. Two were baptized, six placed membership with us, and eight took a new stand for the Lord.

On June 2, the congregation expects to welcome Ronald Bartanen and his family from Blue Island, Illinois. Bro. Bartanen will be replacing me as the

full-time minister of the Word. I can truthfully say that my seven years at Kentucky Avenue have been the happiest years of my life, but I feel the people need a younger man.

I desire to continue to be used of the Lord as He may direct. —J. F. Stinnette

Help! Help!

We are desperately in need of additional help on our staff here at the Home at present. We can use a man and wife, or two ladies. Also during the summer months of June, July and August, we have an opening for a matron of boys or a supply matron, and a cook. If you can't come, please pray for the Lord to send the right ones to us.

Write to The Children's Home, Box 26, Sellersburg, Indiana, or call collect CH 6-2018. —Howard T. Marsh, Supt.

New Book from "The Exhorter"

During April, LaVern Houtz, Professor of History at S.C.C., gave a series of lectures at Haydens' Grove in Louisiana, sponsored by the Church of Christ Bible Chair at Hammond. These lectures traced the history of those congregations of Christians adhering to the New Testament pattern from apostolic times to the present.

A condensation of the lectures has now been published in the form of a 43-page book, bearing the title, "A History of the Premillennial Churches of Christ." Copies are on sale at 25c each.

JUNE MEETINGS

Rowan Street church will have a different speaker each night during Vacation Bible School (Monday through Friday each week) June 10 through June 21. Brother Clark reports excellent response to a similar program last year, with people attending from all over the city.

The Buechel church is looking for Julius Hovan of Hapeville, Georgia, to bring a series of powerful messages in an eight-day meeting, June 9-16, 7:45 each evening. Going out Bardstown Road, turn right on Buechel Bank Road and you can't miss it.

The South Louisville church (at 5th and M) has scheduled a series of studies in the book of Acts for June 9 to 15. It is planned to have a different teacher each night. On the 16th, there will be

a showing of the film "Martin Luther." The following three nights (June 17-19) will be devoted to lectures in church history (with emphasis on the Restoration Movement) by LaVern Houtz. This is the same popular series that Brother Houtz has presented elsewhere.

The Highlands church has a similar program scheduled for the weeks of June 17-21 and 24-27 at 7:30 each evening. A different speaker will be scheduled each night. The building is air conditioned.

SONG RALLY

The next area song rally will be at the church in Utica, Indiana, on June 30, at 2:45 p.m.

More From the Arabs

Just received by this office: Pictures of "the massacres of men, women and children being planned by Israeli leaders to expel the Arab population from Palestine." (See article on page 129.) Amazing, this, that the pictures should be provided before the massacres happen!

Lexington, Ky.: We had good services here today. These are people who love the things the Spirit has revealed concerning the things to come. I preached this morning on the subject, "Restoring Our Heritage: Our Simple Faith, Our Pilgrim Characteristics, and 'The Blessed Hope.'" —H. N. Rutherford

CAMP DATES

The youth camps at Winchester are set for early July: Junior camp, July 7. Senior week, July 14.

S.C.C. Promotion Dinner

An estimated 60 high school students, with parents and church leaders, assembled at the Buechel church building on May 16 to get better acquainted with Southeastern Christian College. James R. Ross, Head of the Bible Department, and Vera Gray, a student, were the featured speakers. Shown for the first time was a color film of former students of S.C.C. in their present occupations.

The dinner was part of a new program being undertaken by a voluntary committee to promote interest in the college. Similar meetings in various parts of the country are in the planning stage.

Abilene, Texas: Brother and Sister Ashworth have been missing the morning services at Southside for several

weeks now. But let us hurry on to add that they have not taken that time for visiting relatives, going to the lake, sleeping late and staying home, or some of the other things folks do on Sunday mornings. In fact, we are glad they are not with us at these times, seeing that Brother Johnny has been driving to Munday to preach for a small church there. This is the group with which Brother Frank Gill worked last summer and on other occasions. Brother Johnny reports good interest and is receiving a blessing himself from the labors.

How we wish all of our absentees were so well accounted for! —Carl Kitzmiller

Hammond, La.: At a business meeting of the Haydens' Grove Church of Christ last night I was authorized to send you a list of the families attending that congregation and ask you to send them the Word and Work under your group plan. —Richard Ramsey

Tulsa, Okla.: I know, and have known for years, that He wants me to write . . . I have an article started and will mail it to Word & Work as soon as possible. —Leroy Yowell

MISSIONARY BRIEFS

Alex Wilson and family have reached Manila. They report that the climate is like "swimming in glue." As yet they have not found a place to live. Address P. O. Box 2635, Manila, P. I.

Harold Preston and family arrived safely in the U.S. in April. During their stay, they plan to visit as many churches and individuals as possible. Those who are interested should make arrangements as far ahead of time as possible. Address them in care of Gallatin Church of Christ, Box 808, Gallatin, Tennessee.

The **Victor Broadbuses** should soon be in their own home. The Cramer and Hanover church in Lexington borrowed \$2500 to supply what was lacking in funds. Difficulty in procuring materials has caused some delay, but construction is now approaching completion.

The **O. D. Bixlers** write: "All around us is an explosion that has blown the lid off of "Old Japan." Respect for elders and parents gives way to independence; modest conduct toward the opposite sex has been obliterated . . . In the economic world, everything has to be the latest model. Nothing is worth repairing; throw it away and buy

new—by the month . . . One of the advantages still very valuable is that the doors are still off the hinges for those who wish to launch out into new locations and open work "where the Gospel has never been preached." But all of us who have worked together for years can rejoice that the six projects we have been trying to have the Lord lead us in are maturing."

Shichiro Nakahara and family say: "The Lord is blessing our efforts in creating much interest among His people here for good work, and bringing more new ones to our regular preaching services. Our Sunday school work has been demanding more space and more workers than any other time in the past, for which we are really thankful . . . Summer is nigh and we are busy in planning our Summer Bible Camp now. This year we are going to have more campers than we did last summer, and so we are very much encouraged . . . We are fortunate to have the Marshes in Japan."

Tommy Marsh, it is reported, is much in need of prayer following recent surgery to ease complications that resulted from his accident.

Dennis and Betty Allen write: "We moved on May 2. We have been so busy here that we haven't had time to do anything about Shun Ning Road yet, though we need to get started as soon as possible. Several members of the church have already spoken to us about wanting to help in the nursery.

Monday two ladies were baptized—one in her forties, the other in her fifties . . . Our new address is: 79 Waterloo Road, Imperial Court, 1st Floor, Apt. 8, Kowloon, Hong Kong.

IT'S A BOY!

Dallas, Texas: Dale and Wanda Offutt are the proud parents of a fine 7lb. 10 oz. boy born May 14 at 7:45 p.m. He has been named Walter Kurt.

Louisville, Ky.: The Rowan St. church purchased a bus in May to be used primarily to bring those in this area who have no transportation to Bible school and church. For the last nine weeks we have had 100 or more in Sunday school.

In April Brother Jesse Wood preached for us in a revival meeting. During that week eleven responded for rededication and three for membership. —Thomas Y. Clark

FAULT-FINDING

It is not hard to find fault with people, for people seem to have more faults than anybody. It is not even hard to find faults with the Christian, for a Christian is not one who has perfectly attained. He is simply one who has recognized some of his own failings and has applied the God-given remedy. We do not intend to excuse sin in the Christian life or represent it as a thing of little consequence; we only point out that if anyone looks for faults with brethren, he will surely find them. Our concern for the moment is for the fault-finder.

He who finds fault with brethren because he desires to help them further into the Lord's will is in a legitimate pursuit. But what about the man who finds fault so as to excuse his own disobedience? *It has been observed that one of the almost certain marks in the life of the backslider is his fault-finding and falling out with brethren.* So often is this true that it will pay any one of us, if we find ourselves finding fault with those with whom we worship and serve, to consider carefully our own relationship with the Lord. Falling out with my fellow Christians could often serve as a warning that I have fallen out with God, that I have let some sin disturb my fellowship with Him! *There is possibly no greater hypocrite alive than the man who yells, "Hypocrite," at another in an effort to justify his own disobedience!*

Carl Kitzmiller

SUMMER RENEWAL

is a good way to

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